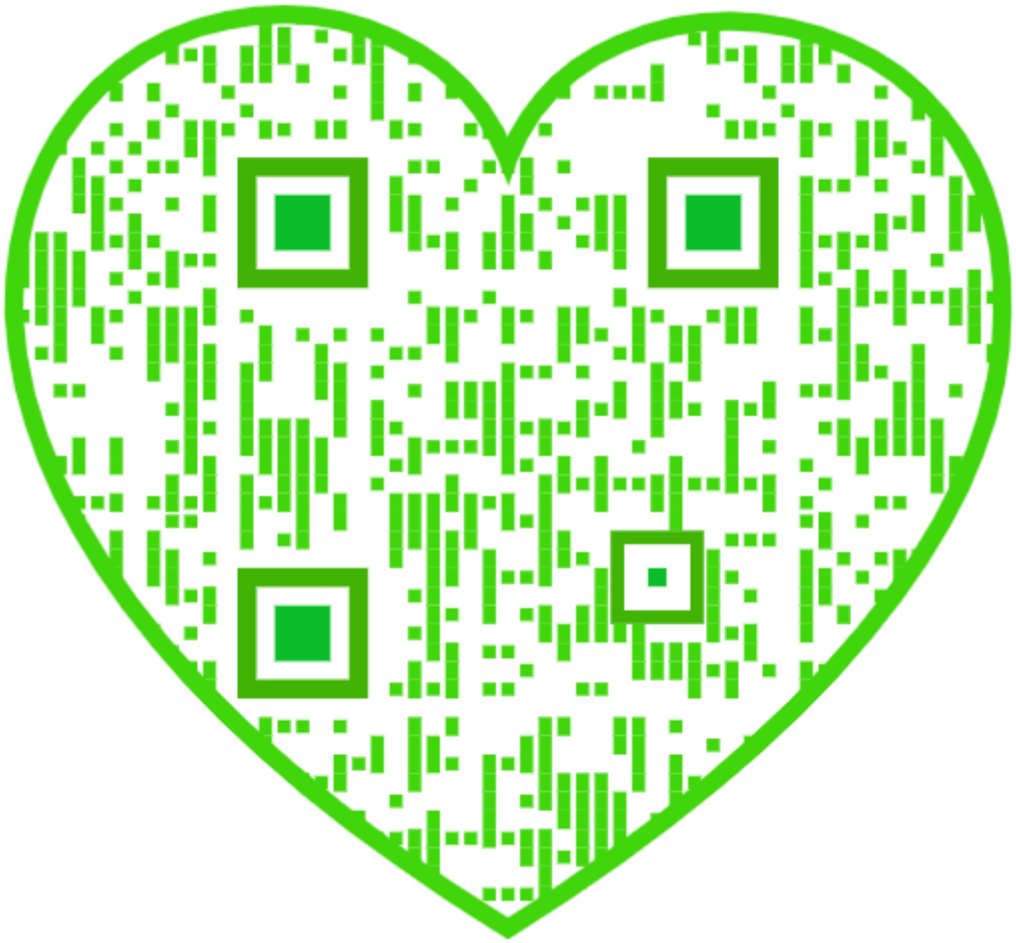

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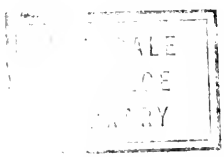

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Tables of Abbreviations

The following tables and notes are intended to guide readers of THE CATHOLIC ENCYCLOPEDIA in interpreting those abbreviations, signs, or technical phrases which, for economy of space, will be most frequently used in the work. For more general information see the article ABBREVIATIONS, ECCLESIASTICAL.

I.—GENERAL ABBREVIATIONS.

a. . . . article.
ad an. . . . at the year (Lat. *ad annum*).
an., ann. . . . the year, the years (Lat. *annus, anni*).
ap. . . . in (Lat. *apud*).
art. . . . article.
Assyr. . . . Assyrian.
A. S. . . . Anglo-Saxon.
A. V. . . . Authorized Version (i.e. tr. of the Bible authorized for use in the Anglican Church—the so-called "King James", *or* "Protestant Bible").
b. . . . born.
Bk. . . . Book.
Bl. . . . Blessed.
C., c. . . . about (Lat. *circa*); canon; chapter; *compagnie*.
can. . . . canon.
cap. . . . chapter (Lat. *caput*—used only in Latin context).
cf. . . . compare (Lat. *confer*).
cod. . . . codex.
col. . . . column.
concl. . . . conclusion.
const., constit. . . . Lat. *constitutio*.
curâ. . . . by the industry of.
d. . . . died.
dict. . . . dictionary (Fr. *dictionnaire*).
disp. . . . Lat. *disputatio*.
diss. . . . Lat. *dissertatio*.
dist. . . . Lat. *distinctio*.
D. V. . . . Douay Version.
ed., edit. . . . edited, edition, editor.
Ep., Epp. . . . letter, letters (Lat. *epistola*).
Fr. . . . French.
gen. . . . genus.
Gr. . . . Greek.
H. E., Hist. Eccl. . . . Ecclesiastical History.
Heb., Hebr. . . . Hebrew.
ib., ibid. . . . in the same place (Lat. *ibidem*).
Id. . . . the same person, *or* author (Lat. *idem*).
inf. . . . below (Lat. *infra*).
It. . . . Italian.
l. c., loc. cit. . . . at the place quoted (Lat. *loco citato*).
Lat. . . . Latin.
lat. . . . latitude.
lib. . . . book (Lat. *liber*).
long. . . . longitude.
Mon. . . . Lat. *Monumenta*.
MS., MSS. . . . manuscript, manuscripts.
n., no. . . . number.
N. T. . . . New Testament.
Nat. . . . National.
Old Fr., O. Fr. . . . Old French.
op. cit. . . . in the work quoted (Lat. *opere citato*).
Ord. . . . Order.
O. T. . . . Old Testament.
p., pp. . . . page, pages, *or* (in Latin references) *pars* (part).
par. . . . paragraph.
passim . . . in various places.
pt. . . . part.
Q. . . . Quarterly (a periodical), e.g. "Church Quarterly".
Q., QQ., quest. . . . question, questions (Lat. *quæstio*).
q. v. . . . which [title] see (Lat. *quod vide*).
Rev. . . . Review (a periodical).
R. S. . . . Rolls Series.
R. V. . . . Revised Version.
S., SS. . . . Lat. *Sanctus, Sancti*, "Saint", "Saints"—used in this Encyclopedia only in Latin context.
Sept. . . . Septuagint.
Sess. . . . Session.
Skt. . . . Sanskrit.
Sp. . . . Spanish.
sq., sqq. . . . following page, *or* pages (Lat. *sequens*).
St., Sts. . . . Saint, Saints.
sup. . . . Above (Lat. *supra*).
s. v. . . . Under the corresponding title (Lat. *sub voce*).
tom. . . . volume (Lat. *tomus*).

tr. . . . . translation *or* translated. By itself it means "English translation", *or* "translated into English by". Where a translation is into any other language, the language is stated.
tr., tract . . . . . tractate.
v. . . . . see (Lat. *vide*).
Ven. . . . . Venerable.
Vol. . . . . Volume.

II.—Abbreviations of Titles.

Acta SS. . . . . *Acta Sanctorum* (Bollandists).
Ann. pont. cath. . . . . Battandier, *Annuaire pontifical catholique*.
Bibl. Dict. Eng. Cath. Gillow, Bibliographical Dictionary of the English Catholics.
Dict. Christ. Antiq. . . Smith and Cheetham (ed.), Dictionary of Christian Antiquities.
Dict. Christ. Biog. . . Smith and Wace (ed.), Dictionary of Christian Biography.
Dict. d'arch. chrét. . . Cabrol (ed.), *Dictionnaire d'archéologie chrétienne et de liturgie*.
Dict. de théol. cath. . Vacant and Mangenot (ed.), *Dictionnaire de théologie catholique*.
Dict. Nat. Biog. . . . . Stephen and Lee (ed.), Dictionary of National Biography.
Hast., Dict. of the Bible . . . . . Hastings (ed.), A Dictionary of the Bible.
Kirchenlex. . . . . Wetzer and Welte, *Kirchenlexicon*.
P. G. . . . . Migne (ed.), *Patres Græci*.
P. L. . . . . Migne (ed.), *Patres Latini*.
Vig., Dict. de la Bible. Vigouroux (ed.), *Dictionnaire de la Bible*.

Note I.—Large Roman numerals standing alone indicate volumes. Small Roman numerals standing alone indicate chapters. Arabic numerals standing alone indicate pages. In other cases the divisions are explicitly stated. Thus "Rashdall, Universities of Europe, I, ix" refers the reader to the ninth chapter of the first volume of that work; "I, p. ix" would indicate the ninth page of the preface of the same volume.

Note II.—Where St. Thomas (Aquinas) is cited without the name of any particular work the reference is always to "Summa Theologica" (not to "Summa Philosophiæ"). The divisions of the "Summa Theol." are indicated by a system which may best be understood by the following example: "I-II, Q. vi, a. 7, ad 2 um" refers the reader to the *seventh* article of the *sixth* question in the *first* part of the *second* part, in the response to the *second* objection.

Note III.—The abbreviations employed for the various books of the Bible are obvious. Ecclesiasticus is indicated by *Ecclus.*, to distinguish it from Ecclesiastes (*Eccles.*). It should also be noted that I and II Kings in D. V. correspond to I and II Samuel in A. V.; and I and II Par. to I and II Chronicles. Where, in the spelling of a proper name, there is a marked difference between the D. V. and the A. V., the form found in the latter is added, in parentheses.

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THE CATHOLIC ENCYCLOPEDIA

T

Tournon, CHARLES-THOMAS MAILLARD DE, papal legate to India and China, cardinal, b. of a noble Savoyard family at Turin, 21 Dec., 1668; d. in confinement at Macao, 8 June, 1710. After graduating in canon and civil law he went to Rome where he gained the esteem of Clement XI, who on 5 Dec., 1701, appointed him legate *a latere* to India and China. The purpose of this legation was: to establish harmony among the missionaries there; to provide for the needs of these extensive missions; to report to the Holy See on the general state of the missions, and the labours of the missionaries; and, finally, to enforce the decision of the Holy Office against the further toleration of the so-called Chinese rites among the native Christians. These rites consisted chiefly in offering sacrifices to Confucius and the ancestors, and in using the Chinese names *tien* (heaven) and *xang ti* (supreme emperor) for the God of the Christians. On 27 Dec., 1701, the pope consecrated Tournon bishop in the Vatican Basilica, with the title of Patriarch of Antioch.

CHARLES-THOMAS MAILLARD CARDINAL DE TOURNON
From an old engraving

The legate left Europe on the royal French vessel Murepas, 9 Feb., 1703, arriving at Pondicherry in India on 6 Nov., 1703. It was with greater zeal than prudence that he issued a decree at this place, dated 23 June, 1704, summarily forbidding the missionaries under severe censures to permit the further practice of the Malabar rites (q. v.). On 11 July, 1704, he set sail for China by way of the Philippine Islands, arriving at Macao in China, 2 April, and at Peking on 4 Dec., 1705. Emperor Kang hi received him kindly at first, but upon hearing that he came to abolish the Chinese rites among the native Christians, he demanded from all missionaries on pain of immediate expulsion a promise to retain these rites. At Rome the Holy Office had meanwhile decided against the rites on 20 Nov., 1704, and, being acquainted with this decision, the legate issued a decree at Nanking on 25 January, 1707, obliging the missionaries under pain of excommunication *latæ sententiæ*, to abolish the rites. Hereupon the emperor ordered Tournon to be imprisoned at Macao and sent some Jesuit missionaries to Rome to protest against the decree. Tournon died in his prison, shortly after being informed that he had been created cardinal on 1 August, 1707. Upon the announcement of his death at Rome, Clement XI highly praised him for his courage and loyalty to the Holy See and ordered the Holy Office to issue a Decree (25 Sept., 1710) approving the acts of the legate. Tournon's remains were brought to Rome by his successor, Mezzabarba, and buried in the church of the Propaganda, 27 Sept., 1723.

Memorie stor. dell' Em. Mgr. card. di Tournon esposte con monumenti rari ed autentici non più dati alla luce (8 vols., Venice, 1761–2), anti-jesuitical; (VILLERMAULES), *Anec. sur l'état de la religion dans la Chine* (7 vols., Paris, 1733–42), Jansenistic and extremely biassed against the Jesuits; PRAY, *Hist. contraver. de ritibus sinicis* (Pest, 1789), German tr. with numerous additions (Augsburg, 1791). Concerning his alleged murder by the Jesuits see DUHR, *Jesuiten-Fabeln* (4 ed., Freiburg, 1904), 776, 786.

MICHAEL OTT.

Touron, ANTOINE, Dominican biographer and historian, b. at Graulhet, Tarn, France, on 5 Sept., 1686; d. at Paris, 2 Sept., 1775. Of this author but little has been written, though the number and merit of his works have caused his name to become illustrious, particularly in his order. He was the son of a merchant, and seems to have joined the Dominicans at an early age. After the completion of his studies he taught philosophy and theology to the students of his province (Toulouse); but the later years of his life were devoted to biography, history, and apologetics. From his pen we have twenty-nine volumes, dealing largely with the history of the Dominican Order and the biographical sketches of its notable men. His writings are valuable contributions to Dominican literature, and essential to students of Dominican history. Père Mortier, in his "Histoire des maîtres généraux de l'ordre des frères prêcheurs", now in course of publication, has made generous use of his "Histoire des hommes illustres . . . ". Touron's writings include his "Vie de saint Thomas d'Aquin" (considered his best work); "Vie de saint Dominique avec une hist. abrégée de ses premiers disciples"; "Hist. des hommes illustres de l'ordre de saint Dominique"; "De la providence, traité hist., dogmat. et mor."; "La main de Dieu sur les incrédules, ou hist. abrégée des Israélites", a work in which he shows that as often as the Chosen People proved false to their Divine vocation, they were punished by God; "Parallèle de l'incrédule et du vrai fidèle"; "La vie et l'esprit de saint Charles Borromée"; "La verité vengée en faveur de saint Thomas"; and "Hist. générale de l'Amérique depuis sa découverte", which is really an ecclesiastical history of the New World.

MORTIER, *Hist. des maîtres gén. de l'ordre des frères prêcheurs* (5 vols., Paris, 1903–11), passim; HURTER, *Nomenclator literarius*, III (Innsbruck, 1895), 164–5.

VICTOR F. O'DANIEL.

Tours, ARCHDIOCESE OF (TURONENSIS), comprises the Department of Indre-et-Loire, and was re-established by the Concordat of 1801 with the Dioceses of Angers, Nantes, Le Mans, Rennes, Vannes, St-Brieuc, and Quimper as suffragans. The elevation to metropolitan rank of the Diocese of Rennes in 1859, with the last three dioceses as suffragans, dismembered the Province of Tours. The Diocese of Laval, created in 1855, is a suffragan of Tours. For the early ecclesiastical history of Tours we have an excellent document, the concluding chapter "De episcopis Turonicis"in Gregory of Tours's "History of the Franks",

FRONTISPIECE OF THE VIVIAN BIBLE, IX CENTURY
Abbot Vivian and the Monks of St. Martin's, at Tours, presenting the completed copy to Charles the Bald
Paris, Bibl. Nat. (MS. lat. 1, f. 423)

though Mgr Duchesne has shown that it requires some chronological corrections. The founder of the see was St. Gatianus; according to Gregory of Tours he was one of the seven apostles sent from Rome to Gaul in the middle of the third century. Two grottos cut in the hill above the Loire, opposite Tours, are held to have been the first sanctuaries where St. Gatianus celebrated the Liturgy. According to Mgr Duchesne the tradition of Tours furnished Gregory with only the name of Gatianus, accompanied perhaps by the length, fifty years, of his episcopate; it was by comparison with the "Passio S. Saturnini" of Toulouse that Gregory arrived at the date 250. Mgr Duchesne considers this date rather doubtful, but admits that the Church of Tours was founded in the time of Constantine.

After St. Gatianus, according to Mgr Duchesne's chronology, came: St. Litorius, or Lidoire (337–71); the illustrious St. Martin (4 July, 372—8 Nov., 397); St. Brice (397–444), who was accused to Celestine I of immorality and absolved by the pope, but who remained absent seventeen years from the episcopal city, which was governed by the intruded Bishop Armentius; St. Eustochius (444–61); St. Perpetuus (461–91); St. Volusianus (491–98), deprived of his see by the Visigoths, exiled to Toulouse, and perhaps martyred; Verus (498–509), also deprived of his see at the command of Alaric; St. Baud (546–52), chancellor of Clotaire I; St. Euphronius (556–73), who made at Poitiers the solemn transfer of the relic of the True Cross to the monastery founded by St. Radegunde; the historian Gregory (573–94) (see GREGORY OF TOURS, SAINT). After St. Gregory the history of the diocese for two centuries and a half is obscure and confused, but the study of various episcopal catalogues has made it possible for Mgr Duchesne to somewhat clear up this period. Landramnus, bishop under Louis the Pious, was by this prince appointed *missus dominicus*, or royal commissary, in 825.

Among subsequent bishops were: Raoul II (1086–1117), who despite the prohibition of Hugues, legate of the Holy See, had dealings with the excommunicated Philip I, and under whose episcopate Paschal II came to Tours (1107); Hildebert de Lavardin (1125–34); Etienne de Bourgueil (1323–35), who founded the College of Tours at Paris; the jurisconsult Pierre Frétaud (1335–57); Jacques Gélu (1415–27), later Bishop of Embrun (see GAP, DIOCESE OF); Philippe de Coetquis (1427–41), who, commissioned by Charles VII in 1429 to interrogate Joan of Arc, recognized her perfect sincerity, and who was made a cardinal by antipope Felix V. Hélie de Bourdeilles (1468–84), cardinal in 1483; Robert de Lenoncourt (1484–1501), afterwards Archbishop of Reims; Dominic Carette, Cardinal de Final (1509–14); Alessandro Farnese (1553–54), cardinal in 1534; De Maillé de Brézé (1554–97), who assisted the Cardinal de Lorraine at the Council of Trent and translated the homilies of St. Basil; Victor le Bouthiller (1641–70), who played an important part in the religious renaissance of the seventeenth century; Boisgelin de Cicé (1802–04), who under the old regime had been Archbishop of Aix and in 1802 was created cardinal; De Barral (1804–15); François Morlot (1843–57), cardinal in 1853, Archbishop of Paris at the time of his death; Joseph-Hippolyte Guibert (1857–71), cardinal in 1873, later became Archbishop of Paris; Guillaume-René Meignan (1884–96), cardinal in 1893, known by his exegetical works.

Tours was the capital of the Third Lyonnaise province. The ecclesiastical province of Tours must have been established under the episcopate of St. Martin. Fifty years later it was in regular operation, as is proved by, among other documents, the synodal epistles of the Councils of Angers and Vannes in 453 and 461. (Concerning the prolonged efforts of the Breton Churches to emancipate themselves from the metropolis of Tours and the assistance given to this metropolis by royalty see RENNES, ARCHDIOCESE OF.) About 480 the Visigoths were masters of Tours and it was in the Island of Amboise in 504 that the interview took place as a result of which the Frank Clovis and the Visigoth Alaric shared Gaul between them. But the Arianism of the Visigoths eventually roused the Catholics of Tours and when in 507 Clovis and his army entered the Visigothic kingdom Tours opened its gate to him, and he received in that city the consular insignia sent by Emperor Anastasius. The Saracens threatened Tours when Charles Martel defeated them in 732. From 853 to 903 the Northmen made frequent inroads, terminated by the victory of St. Martin le Beau. Henry II of England became Count of Touraine in the middle of the twelfth century and the English dominion was maintained at Tours until John Lackland renounced it in 1214.

In the Middle Ages Tours was composed of two cities, the Roman Cæsarodunum and the Merovingian Martinopolis. The name of Tours was strictly reserved to the ancient Cæsarodunum, and the territory of Tours depended on the archbishops. Martinopolis, which rose around the monastery of St-Martin, took, in the tenth century, the name of Châteauneuf and for five centuries was an independent community. Under Louis XI the two agglomerations were united in one which retained the name of Tours. The

CATHEDRAL OF ST. GATIAN, TOURS, XII–XV CENTURIES

cathedral of Tours, dedicated to St. Gatianus, dates from the thirteenth, fourteenth, and fifteenth centuries. The windows, which belong to the thirteenth, are among the most beautiful in France. The towers belong to the fifteenth and sixteenth centuries. The chapter of Tours is the oldest in France. It is said that it was established by St. Baud, who gave the canons property quite distinct from that of the archdiocese. Simon de Brion, pope from 1281 to 1285 under the name of Martin IV, was canon and treasurer of the church of St. Martin of Tours.

The prestige of the Church of Tours was very great during the Middle Ages. In a letter to Charles the Bald Adrian II designates it as the second in France. Philip Augustus in a letter to Lucius III says that he considers it one of the most beautiful jewels of his crown and that whosoever attacks this church attacks his own person. Kings John II, Charles VII, Charles VIII, and Henry III would never consent when they gave Touraine in fief that this church should be separated from the crown. It owed this prestige chiefly to the Basilica of St. Martin. This was first built by St. Perpetuus and dedicated in 472. It was there that Clovis was clothed with the purple robe and the chlamys sent him with the title of consul by the Emperor Anastasius. As early as the sixth century St. Martin's was a real religious centre. Queen Clotilde died in 545 in the vicinity of the basilica, and in the same neighbourhood St. Radegunde founded a small monastery, near which St. Gregory of Tours built the Church of the Holy Cross. Ingeltrude, daughter of Clotaire I, founded the monastery of Notre-Dame-de-l'Ecrignole, St. Monegunde that of St-Pierre-le-Puellier. When Charlemagne, before setting out to receive the imperial crown at Rome, assembled at Tours (800) the lords of his empire and divided his estates among his sons, his wife Luitgarde died there, and was buried at St-Martin. He gave the Church vast possessions in France and Normandy. Abbot Ithier, his chancellor, founded with some monks from St-Martin the monastery of Cormery. Alcuin, who succeeded Ithier in 796 and was buried in the basilica in 804, founded there a school of calligraphy to which is due the preservation of many ancient works. At this school, directed after Alcuin by Fredegisus (804–34), Adelard (834–45), and Count Vivian (845–54), were copied and illustrated the celebrated Bible of Charles the Bald and the Gospels of Lothaire preserved at the Bibliothèque Nationale of Paris, the Virgil in the library of Berne, the Arithmetic of Boetius in the library of Bamberg, and the superb Gospels preserved in the library of Tours, written throughout in gold letters on white vellum, and on which the kings of France took the oath as abbots of St-Martin. The beautiful artistic labours of the canons were disturbed by the Norman invasions.

The body of St. Martin was transported by the canons to Auxerre in 853 to safeguard it against the invasions of the Northmen. Count Ingelger had to march with 6000 men against Auxerre in 884, before the body was restored. From 845 the abbots of St-Martin were laymen, namely the dukes of France, ancestors of Hugh Capet. When, in 987, Hugh Capet became King of France he joined the dignity of Abbot of St-Martin with the Crown of France in perpetuity. The Abbey of St-Martin had as honorary canons the Dukes of Burgundy, Anjou, Brittany, Vendôme, and Nevers, the Counts of Flanders, Dunois, the Earl of Douglas in Scotland, the Lords of Preuilly and Parthenay. From Clovis, doubtless until Philip Augustus, it enjoyed the right of coinage. Blessed Hervé, treasurer of the basilica, caused it to be rebuilt about 1000. It was in the abbey rebuilt by Hervé that Philip I, King of France, in 1092 arranged to meet Bertrade de Montfort, wife of Foulques le Réchin, and carried her off to the great scandal of the kingdom. Urban II, who came to Tours in 1096, refused to remove the excommunication inflicted on Philip and Bertrade. Paschal II in 1107, Callistus II in 1119, Innocent II in 1130, and Alexander III in 1163 came thither to venerate the tomb of St. Martin. Richard Cœur de Lion in 1190 and John of Brienne in 1223 took there the pilgrim's staff prior to setting out on the crusade. Louis XI had great devotion to St. Martin. The day on which he learned in the basilica itself of the death of Charles the Bold he vowed to surround the tomb of the saint with a silver grating, the cost of which would to-day equal 2,148,000 francs. In 1522 Francis I seized this grating, despite the chapter and the people of Tours. The devastations of the Reformation and the Revolution destroyed the Basilica of St. Martin. There now remain only two large towers, but at the end of the nineteenth century Cardinal Meignan caused a new basilica to be erected on the site of the old one.

According to the legend, the Abbey of St. Julian arose around a church the building of which was ordered by Clovis after his victory of Vouillé over the Visigoths. It is historically certain that there were monks from Auvergne there in the sixth century, on whom Gregory of Tours imposed the Rule of St. Benedict and to whom he gave the relics of St. Julian of Brioude. The Northmen destroyed this first monastery; it was rebuilt about 937 by St. Odo, Abbot of Cluny, and Archbishop Theotolon. The present Church of St. Julian is a beautiful monument of the thirteenth century.

The monastery of Marmoutier dates from St. Martin. Near the grottos where St. Gatianus celebrated Mass he established some cells. The cell of St. Brice is still to be seen. Another grotto, known as the grotto of the Seven Sleepers, was inhabited by seven brothers, cousins of St. Martin, who all died on the same day after a lethargy. In the ninth century the Abbey of Marmoutier was ravaged by the Northmen, and out of 140 religious only 20 escaped massacre and were sheltered by the canons of St-Martin. Marmoutier was subsequently inhabited by a small colony of canons, and in 982 the abbey, which had fallen into some disorders, was restored by St. Mayeul, Abbot of Cluny, at the instance of Eudes I, Count of Blois and of Tours, who died a monk at Marmoutier. Urban II came to Marmoutier in 1096 and dedicated the newly-built basilica. Hubaud, canon of St-Martin and brother of the heresiarch Berenger, gave to Marmoutier superb pieces of religious gold work in order to secure prayers for Berenger, who died at the priory of St-Côme, which was dependent on Marmoutier. The fortune of the abbey was considerable, a popular saying runs:—

"De quelque côté que le vent vente,
Marmoutier a cens et rente."

In the eleventh century 101 priories were founded dependent on Marmoutier, ten of them in England. Hugh I, Abbot of Marmoutier from 1210 to 1226, organized the estates of Meslay and Louroux, which were models of agricultural exploitation, and began the reconstruction of the basilica. The latter undertaking was hindered by the violent attacks made by the counts of Blois on the monks of Marmoutier. In 1253 St. Louis took the abbey under his protection. In 1562 it was pillaged by the Protestants and the Revolution destroyed it almost entirely. The crosier gateway (*Portail de la Crosse*) which remains standing dates from the thirteenth century. The origin of the town of Loches was the monastery founded by St. Ours about the beginning of the sixth century. He installed in the bed of the Indre a hand-mill which became a place of pilgrimage. Geoffroy Grisegonelle, Count of Anjou, founded at Loches a Byzantine collegiate church to which he gave a girdle of the Blessed Virgin. Repaired in the twelfth century by the prior, Thomas Pactius, this church still exists. In the dungeon of Loches, founded about 1000 by Foulques

Nerra, were imprisoned Cardinal la Balue and the historian Comines. The monastery founded by St. Mexme, disciple of St. Martin (d. shortly after 463), was the origin of a gathering of people which formed the town of Chinon.

Cardinal de Richelieu was born in 1585 at the castle of Richelieu in the diocese. He transformed it into an imposing château, built around it an entire city, which took the name of Richelieu, and joined to his ducal peerage the town of Champigny. The Sainte Chapelle of Champigny was built in 1508 by the princely house of Bourbon-Montpensier to receive a thorn of the crown of Christ and one of the thirty pieces of silver paid to Judas. Urban VIII, who prior to his pontificate had said Mass there, later prevented its demolition; hence the preservation of this fine monument of the Renaissance is due to him. The church of Candé, built between 1175 and 1215 on the site where St. Martin died, is remarkable as a monument not only of religious but also of military architecture. At Tours in 1163 Alexander III excommunicated the antipope Victor and Frederick Barbarossa. It was at the château of Chinon in 1429 that Joan of Arc first saw Charles VII and gave him confidence in her mission, and in the same year she sent to St-Catherine-de-Fierbois in the diocese to seek in the tomb of an ancient knight the sword of Charles Martel. In the fifteenth century Tours had a brilliant school of painting; unfortunately nothing remains of the paintings executed at Notre-Dame-la-Riche by Jehan Fouquet. The studio of the sculptor Michel Colomb was at Tours; his master production was the tomb of Francis II of Brittany in the cathedral of Nantes. The tomb of the children of Charles VIII in the cathedral of Tours was the collective work of Colomb and his pupils and of some Italian decorators.

There are in Touraine a great many châteaux rich in historic memories, such as Plessis-les-Tours, the residence of Louis XI, Amboise, where was hatched the plot against the Guises under King Francis II; Chenonceaux, built by Francis I, the residence of Diana of Poitiers and later of Catherine de' Medici; Langeais, where Charles VIII wedded Anne of Brittany. Of the château of Chanteloup near Amboise, where the Duc de Choiseul went into exile, there remains only the pagoda. A number of saints are honoured in a special manner or are connected with the religious history of the diocese: Sts. Maura and Britgitta, virgins (end of fourth century); St. Flodoveus (Flovier), martyr (fifth century); St. Ursus (Ours), founder of the Abbey of Sennevières, patron of the town of Loches, d. about 508; St. Leubatius (Leubais), Abbot of Sennevières (sixth century); St. Senoch, solitary and abbot, d. in 579; St. Leobardus (Libert), hermit of the grottos of Marmoutier, d. in 593; St. Odo, first Abbot of Cluny, d. at Tours in 942; St. Avertinus, deacon, companion in exile of St. Thomas Becket, d. in Touraine about 1189; Bl. Jeanne-Marie de Maillé, d. in 1414 after having spent her widowhood in the practice of a rigorously ascetic life near the Basilica of St. Martin. Among the natives of the diocese were: the great prose writer Rabelais (1495–1553), b. at Chinon; the philosopher Descartes (1596–1650), b. at La Haye-Descartes; the Abbé de Marolles (1600–81), b. at Genillé, celebrated for his translations, and whose collection of prints formed the basis of that of the Bibliothèque Nationale in Paris; Saint-Martin, called the unknown philosopher (1743–1803), b. at Amboise; the poet Alfred de Vigny (1797–1863), b. at Loches; Balzac (1790–1850), b. at Tours.

The chief places of pilgrimage in the diocese besides the grottos of Marmoutier, are: Notre-Dame-la-Riche, a sanctuary erected on the site of a church dating from the third century, and where the founder St. Gatianus is venerated; Notre-Dame-de-Loches; St. Christopher and St. Giles at St-Christophe, a pilgrimage dating from the ninth century; the pilgrimage to the Holy Face, established by M. Dupont, "the Holy Man of Tours", who founded the Priests of the Holy Face, canonically erected on 8 December, 1876, to administer the chapel. Before the application of the law of 1901 there were in the diocese Jesuits, Lazarists, and various orders of teaching brothers. Several orders of women had their origin in the diocese, the chief being: The Sisters of the Presentation of the Blessed Virgin, teaching and nursing, founded in 1684 at Sainville, in the Diocese of Chartres by Mother Marie Poussepin, and in 1813 transported to La Bretèche near Tours; the Sisters of the Sacred Hearts of Jesus and Mary, teaching, founded in 1805 by the Abbé Guépin, rector of Notre-Dame-la-Riche, with mother-house at Tours; the Sisters of the Third Order of Carmel, since 1824 called the Sisters of St-Martin, teaching, with its mother-house at Bourgeuil. The religious congregations were directing in the diocese at the end of the nineteenth century 5 foundling asylums, 36 infant schools, 3 special houses for sick children, 5 orphanages for boys, 7 for girls, 1 house of retreat, 1 house of refuge, 18 hospitals or hospices, 2 dispensaries, 3 houses of religious for the care of the sick in their homes, 1 home for convalescents, 5 private hospitals and retreats. In the year 1911 the Archdiocese of Tours numbered 337,916 inhabitants, 23 deaneries, 37 first class parishes, and 254 succursal parishes.

Gallia christiana, nova, XIV (1856), 1–151, *instr.* 1–98; Duchesne, *Les listes épiscopales de la province de Tours* (Paris, 1890); Chevalier, *Les origines de l'église de Tours d'après l'histoire* (Tours, 1871); Pitrou, *L'épiscopat tourangeau, notes biographiques* (Tours, 1882); Lambron de Lignin, *Armorial des archevêques de Tours* (Tours, 1858); de Lastevrie, *L'église S. Martin de Tours, étude critique sur l'histoire et la forme de ce monument du Ve au XIe siècle* (Paris, 1891); Delisle, *Mémoire sur l'école calligraphique de Tours au IXe siècle* (Paris, 1885); Marténe, *Histoire de l'abbaye de Marmoutier*, ed. Chevalier (2 vols., Tours, 1874–75); Chanteloc, *Marmoutier, cartulaire tourangeau et sceaux des abbés*, ed. Nobilleau (Tours, 1879); Chevalier, *Promenades pittoresques en Touraine* (Tours, 1869); Vitry, *Tours et les châteaux de Touraine* (Paris, 1905); Vaucelles, *Catalogue des lettres de Nicolas V, conc. la prov. eccl. de Tours* (Paris, 1908).

Georges Goyau.

Toustain, Charles-François, French Benedictine, and member of the Congregation of St-Maur, b. at Repas in the Diocese of Séez, France, 13 October, 1700; d. at St-Denis, 1 July, 1754. He belonged to a family of note. On 20 July, 1718, he made the vows of the order at Jumièges. After finishing the philosophical and theological course at the Abbey of Fécamp he was sent to the monastery of Bonne-Nouvelle at Rouen to learn Hebrew and Greek. At the same time he studied Italian, English, German, and Dutch, in order to be able to understand the writers in these languages. He was not ordained priest until 1729 and then only at the express command of his superior. He always said Mass with much trepidation and only after long preparation. In 1730 he entered the Abbey of St-Ouen at Rouen, went later to St-Germain-des-Prés and Blanes-Manteaux, and died while taking a milk-cure at St-Denis. He had worn out his body by fasts and ascetic practices. His theological opinions were not entirely correct, as he inclined to Jansenism. As a scholar he made himself an honoured name. He worked for twenty years with a fellow-member of the order, Tassin, on an edition of the works of St. Theodore of Studium which was never printed, for a publisher could not be found. Another common undertaking of the two is the "Nouveau traité de diplomatique" (6 vols., 1750–65) in which they treated more fully and thoroughly the subjects taken up in Mabillon's great work "De re diplomatica". The publication of Toustain and Tassin is of permanent value. The last four volumes were edited by Tassin alone after Toustain's death. Of general interest among Toustain's personal writings are: "La vérité persecutée par l'erreur" (2 vols., 1733), a collection of the writings of the Fathers on the persecutions of the first eight

centuries; and "L'authorité des miracles dans l'église" (no date), in which he expounds the opinion of St. Augustine. Tassin testifies that he was zealous in his duties, modest, and sincerely religious.

TASSIN, *Eloge de Toustain* in *Nouveau traité de diplomatique*, II; IDEM, *Hist. littéraire de la congrégation de St-Maur*, II (Brussels, 1770); DE LAMA, *Bibliothèque des écrivains de la congrégation de St-Maur* (2nd ed., Munich-Paris, 1882), 174 sq.

KLEMENS LÖFFLER.

Touttée, ANTOINE-AUGUSTIN, a French Benedictine of the Maurist Congregation, b. at Riom, Department of Puy-de-Dôme, 13 Dec., 1677; d. at the Abbey of St-Germain-des-Prés, 25 Dec., 1718. He studied the humanities with the Oratorians at Riom, made vows at the Abbey of Vendôme, 29 Oct., 1698, and was ordained priest in December, 1702. He taught philosophy at Vendôme from 1702 to 1704 and theology at St-Benoît-sur-Loire from 1704 to 1708 and at St-Denis from 1708 to 1712. He then withdrew to St-Germain-des-Prés to prepare a new Greek edition and Latin translation of the works of St. Cyril of Jerusalem. This was issued after his death by Prudent Maran under the title: "S. Cyrilli Hierosolymit. opera quæ extant omnia et ejus nomine circumferuntur; ad mss. codd. castigata" (Paris, 1720; also in P. G., XXXIII). It is preceded by three learned dissertations on the life, writings, and doctrine of St. Cyril, and was at the time the standard edition.

BUILDING OF THE TOWER OF BABEL
XII-century Fresco in the Church of St-Savin, Vienne, France

TASSIN, *Hist. littéraire de la congrég. de Saint-Maur* (Brussels and Paris, 1770), German tr. (Frankfort, 1773–4), s. v.; LE CERF, *Bibliothèque historique et critique des auteurs de la congrég. de Saint-Maur* (The Hague, 1720), s. v.

MICHAEL OTT.

Tower of Babel is the name of the building mentioned in Gen., xi, 1-9.

I. *History of the Tower.*—The descendants of Noe had migrated from the "east" (Armenia) first southward, along the course of the Tigris, then westward across the Tigris into "a plain in the land of Sennaar". As their growing number forced them to live in localities more and more distant from their patriarchal homes, "they said: Come, let us make a city and a tower, the top whereof may reach to heaven; and let us make our name famous before we be scattered abroad into all lands." The work was soon fairly under way; "and they had brick instead of stones, and slime (asphalt) instead of mortar". But God confounded their tongue, so that they did not understand one another's speech, and thus scattered them from that place into all lands, and they ceased to build the city. This is the Biblical account of the Tower of Babel. Thus far no Babylonian document has been discovered which refers clearly to the subject. Authorities like George Smith, Chad Boscawen, and Sayce believed they had discovered a reference to the Tower of Babel; but Frd. Delitzch pointed out that the translation of the precise words which determine the meaning of the text is most uncertain (Smith-Delitzsch, "Chaldäische Genesis", 1876, 120-124; Anmerk., p. 310). Oppert finds an allusion to the Tower of Babel in a text of Nabuchodonosor; but this opinion is hardly more than a theory (cf. "The Cuneiform Inscriptions of Western Asia", I, pl. 38, col. 2, line 62; pl. 41, col. 1, l. 27, col. 2, l. 15; Nikel, "Genesis und Keilschriftforschung", 188 sqq.; Bezold, "Ninive und Babylon", 128; Jeremias, "Das alte Testament im Lichte des alten Orients", 2nd ed., Leipzig, 1906, 286; Kaulen, "Assyrien und Babylonien", 89). A more probable reference to the Tower of Babel we find in the "History" of Berosus as it is handed down to us in two variations by Abydenus and Alexander Polyhistor respectively ("Histor. græc. fragm.", ed. Didot, II, 512; IV, 282; Euseb., "Chron.", I, 18, in P. G., XIX, 123; "Præp. evang.", IX, 14, in P. G., XXI, 705). Special interest attaches to this reference, since Berosus is now supposed to have drawn his material from Babylonian sources.

II. *Site of the Tower of Babel.*—Both the inspired writer of Genesis and Berosus place the Tower of Babel somewhere in Babylon. But there are three principal opinions as to its precise position in the city. (1) Pietro della Valle ("Viaggi descritti", Rome, 1650) located the tower in the north of the city, on the left bank of the Euphrates, where now lie the ruins called Babil. Schrader inclines to the same opinion in Riehm's "Handwörterbuch des biblischen Altertums" (I, 138), while in "The Cuneiform Inscriptions" (I, 108) he leaves to his reader the choice between Babil and the temple of Borsippa. The position of Babil within the limits of the ancient Babylon agrees with the Biblical location of the tower; the name Babil itself may be regarded as a traditional relic of the name Babel interpreted by the inspired writer as referring to the confusion of tongues. (2) Rawlinson (Smith-Sayce, "Chaldean account of the Genesis", 1880, pp. 74, 171) places the tower on the ruins of Tell-Amram, regarded by Oppert as the remnants of the hanging gardens. These ruins are situated on the same side of the Euphrates as those of the Babil, and also within the ancient city limits. The excavations of the German Orientgesellschaft have laid bare on this spot the ancient national sanctuary Esagila, sacred to Marduk-Bel, with the documentary testimony that the top of the building had been made to reach Heaven. This agrees with the description of the Tower of Babel as found in Gen., xi, 4; "the top whereof may reach to heaven". To this locality belongs also the tower Etemenanki, or house of the foundation of Heaven and earth, which is composed of six gigantic steps. (3) Sayce (Lectures on the Religion of the Ancient Babylonians, pp. 112-3, 405-7), Oppert ("Expédition en Mésopotamie", I, 200-16; "Études assyriennes", pp. 91-132), and others follow the more common opinion which identifies the tower of Babel with the ruins of the Birs-Nimrud, in Borsippa, situated on the right side of the Euphrates, some seven or eight miles from the ruins of the city proper. They are the ruins of the temple Ezida, sacred to Nebo, which according to the above-cited inscription of Nabuchodonosor, was repaired and completed by that king; for it had been left incomplete by a former ruler in far distant days. These data are too vague to form the basis of an apodictic argument. The Babylonian Talmud (Buxtorf, "Lexicon talmudicum", col. 313) connects Borsippa with the confusion of tongues; but a long period elapsed from the time of the composi-

tion of Gen., xi, to the time of the Babylonian Talmud. Besides, the Biblical account seems to imply that the tower was within the city limits, while it is hardly probable that the city limits extended to Borsippa in very ancient times. The historical character of the tower is not impaired by our inability to point out its location with certainty.

III. *Form of the Tower of Babel.*—The form of the tower must have resembled the constructions which to-day exist only in a ruined condition in Babylonia; the more ancient pyramids of Egypt present a vestige of the same form. Cubic blocks of masonry, decreasing in size, are piled one on top of the other, thus forming separate stories; an inclined plane or stairway leads from one story to the other. The towers of Ur and Arach contained only two or three stories, but that of Birs-Nimrud numbered seven, not counting the high platform on which the building was erected. Each story was painted in its own peculiar colour according to the planet to which it was dedicated. Generally the corners of these towers faced the four points of the compass, while in Egypt this position was held by the sides of the pyramids. On top of these constructions there was a sanetuary, so that they served both as temples and observatories. Their interior consisted of sun-dried clay, but the outer walls were coated with fire-baked brick. The asphalt peculiar to the Babylonian neighbourhood served as mortar; all these details are in keeping with the report of Genesis. Though some writers maintain that every Babylonian city possessed such a tower, or *zikkurat* (meaning "pointed" according to Schrader, "raised on high" according to Haupt, "memorial" according to Vigouroux), no complete specimen has been preserved to us. The Tower of Khorsabad is perhaps the best preserved, but Assyrian sculpture supplements our knowledge of even this construction. The only indication of the time at which the Tower of Babel was erected, we find in the name of Phaleg (Gen., xi, 10–17), the grandnephew of Heber; this places the date somewhere between 101 and 870 years after the Flood. The limits are so unsatisfactory, because the Greek Version differs in its numbers from the Massoretic text.

Besides the works indicated in the course of the article, see RAWLINSON, *The Five Great Monarchies*, II (London, 1862–7, 1878), 534–5; SCHRADER-WHITEHOUSE, *The Cuneiform Inscriptions and the Old Testament*, I (London, 1885–8), 106–14; HOBERG, *Genesis*, 2nd ed. (Freiburg, 1899), 129. For critical view, see SKINNER, *Genesis* (New York, 1910), 228 sqq.

A. J. MAAS.

Tract. See GRADUAL.

Tractarianism. See OXFORD MOVEMENT.

Tracy, ALEXANDRE DE PROUVILLE, MARQUIS DE, a viceroy of New France, b. in France, 1603, of noble parents; d. there in 1670. A soldier from youth, he had proved his valour in many battles and won the rank of lieutenant-general of the king's armies. He was no less prudent and wise as a negotiator and organizer. Entrusted by Louis XIV with a most extensive mission and jurisdiction over all the French possessions in the New World, he first redeemed Cayenne from the Dutch, restored order in the Antilles, and reached Quebec in 1665. He had been preceded by the Carignan regiment which had distinguished itself against the Turks in Hungary (1664) and was entitled to bear the royal colours. With the concurrence of Courcelles, the newly-appointed governor, and Talon, the famous intendant, he inaugurated a glorious period in the history of New France. To secure peace for the colony war was decided against the Agniers, and in spite of his advanced age Tracy commanded the invading army. The year previous he had ordered the construction of three forts on the Richelieu River, including those of Sorel and Chambly. The enemies had fled from their villages, which were destroyed, and Tracy returned with nearly all his men. The humiliated Agniers sued for peace and asked for missionaries to instruct them in the Faith. Tracy with his two associates then devoted himself to the organization of the courts of justice and to the promotion of agriculture and industry. During his administration were imported the first horses seen in Canada. Tracy's noble and conciliatory conduct endeared him to the colonists and won the respect both of the aborigines and of the authorities of New York. His administration was marked by two chief events full of promise for the prosperity of the colony: the abolition of the monopoly of the West India company, which had replaced that of New France, and the conclusion of a peace with the Iroquois which lasted eighteen years and facilitated several brilliant discoveries in the interior of the continent.

FERLAND, *Histoire du Canada* (Quebec, 1882); GARNEAU, *Histoire du Canada* (Montreal, 1882); CAAPAIS, *Jean Talon* (Quebec, 1904); ROCHEMONTEIX, *Les jésuites et la Nouvelle-France* (Paris, 1896).

LIONEL LINDSAY.

Tradition and Living Magisterium.—The word tradition (Greek *παράδοσις*) in the ecclesiastical sense—which is the only one in which it is used here—refers sometimes to the thing (doctrine, account, or custom) transmitted from one generation to another, sometimes to the organ or mode of the transmission (*κήρυγμα ἐκκλησιαστικόν, praedicatio ecclesiastica*). In the first sense it is an old tradition that Jesus Christ was born on 25 December; in the second sense tradition relates that on the road to Calvary a pious woman wiped the face of Jesus. In theological language, which in many circumstances has become current, there is still greater precision and this in countless directions. At first there was question only of traditions claiming a Divine origin, but subsequently there arose questions of oral as distinct from written tradition, in the sense that a given doctrine or institution is not directly dependent on Holy Scripture as its source but only on the oral teaching of Christ or the Apostles. Finally with regard to the organ of tradition it must be an official organ, a *magisterium*, or teaching authority.

Now in this respect there are several points of controversy between Catholics and every body of Protestants. Is all revealed truth consigned to Holy Scripture? or can it, must it, be admitted that Christ gave to His Apostles to be transmitted to His Church, that the Apostles received either from the very lips of Jesus or from inspiration or Revelation, Divine instructions which they transmitted to the Church and which were not committed to the inspired writings? Must it be admitted that Christ instituted His Church as the official and authentic organ to transmit and explain in virtue of Divine authority the Revelation made to men? The Protestant principle is: The Bible and nothing but the Bible; the Bible, according to them, is the sole theological source; there are no revealed truths save the truths contained in the Bible; according to them the Bible is the sole rule of faith: by it and by it alone should all dogmatic questions be solved; it is the only binding authority. Catholics, on the other hand, hold that there may be, that there is in fact, and that there must of necessity be certain revealed truths apart from those contained in the Bible; they hold furthermore that Jesus Christ has established in fact, and that to adapt the means to the end He should have established, a living organ as much to transmit Scripture and written Revelation as to place revealed truth within reach of everyone always and everywhere. Such are in this respect the two main points of controversy between Catholics and so-called orthodox Protestants (as distinguished from liberal Protestants, who admit neither supernatural Revelation nor the authority of the Bible). The other differences are connected with these or

follow from them, as also the differences between different Protestant sects—according as they are more or less faithful to the Protestant principle, they recede from or approach the Catholic position.

Between Catholics and the Christian sects of the East there are not the same fundamental differences, since both sides admit the Divine institution and Divine authority of the Church with the more or less living and explicit sense of its infallibility and indefectibility and its other teaching prerogatives, but there are contentions concerning the bearers of the authority, the organic unity of the teaching body, the infallibility of the pope, and the existence and nature of dogmatic development in the transmission of revealed truth. Nevertheless the theology of tradition does not consist altogether in controversy and discussions with adversaries. Many questions arise in this respect for every Catholic who wishes to give an exact account of his belief and the principles he professes: What is the precise relation between oral tradition and the revealed truths in the Bible and that between the living magisterium and the inspired Scriptures? May new truths enter the current of tradition, and what is the part of the magisterium with regard to revelations which God may yet make? How is this official magisterium organized, and how is it to recognize a Divine tradition or revealed truth? What is its proper rôle with regard to tradition? Where and how are revealed truths preserved and transmitted? What befalls the deposit of tradition in its transmission through the ages? These and similar questions are treated elsewhere in the CATHOLIC ENCYCLOPEDIA, but here we must separate and group all that has reference to tradition and to the living magisterium inasmuch as it is the organ of preservation and transmission of traditional and revealed truth.

The following are the points to be treated: I. The existence of Divine traditions not contained in Holy Scripture, and the Divine institution of the living magisterium to defend and transmit revealed truth and the prerogative of this magisterium; II. The relation of Scripture to the living magisterium, and of the living magisterium to Scripture; III. The proper mode of existence of revealed truth in the mind of the Church and the way to recognize this truth; IV. The organization and exercise of the living magisterium; its precise rôle in the defence and transmission of revealed truth; its limits, and modes of action; V. The identity of revealed truth in the varieties of formulas, systematization, and dogmatic development; the identity of faith in the Church and through the variations of theology. A full treatment of these questions would require a lengthy development; here only a brief outline can be given, the reader being referred to special works for a fuller explanation.

I. Divine traditions not contained in Holy Scripture; institution of the living magisterium; its prerogatives.—Luther's attacks on the Church were at first directed only against doctrinal details, but the very authority of the Church was involved in the dispute, and this soon became evident to both sides. However the controversy continued for many years to turn on particular points of traditional teaching rather than on the teaching authority and the chief weapons were Biblical texts. The Council of Trent, even while implying in its decisions and anathemas the authority of the living magisterium (which the Protestants themselves dared not explicitly deny), while appealing to ecclesiastical tradition and the sense of the Church either for the determination of the canon or for the interpretation of some passages of Holy Scripture, even while making a rule of interpretation in Biblical matters, did not pronounce explicitly concerning the teaching authority, contenting itself with saying that revealed truth is found in the sacred books and in the unwritten traditions coming from God through the Apostles; these were the sources from which it would draw. The Council, as is evident, held that there are Divine traditions not contained in Holy Scripture, revelations made to the Apostles either orally by Jesus Christ or by the inspiration of the Holy Ghost and transmitted by the Apostles to the Church.

Holy Scripture is therefore not the only theological source of the Revelation made by God to His Church. Side by side with Scripture there is tradition, side by side with the written revelation there is the oral revelation. This granted, it is impossible to be satisfied with the Bible alone for the solution of all dogmatic questions. Such was the first field of controversy between Catholic theologians and the Reformers. The designation of unwritten Divine traditions was not always given all the clearness desirable, especially in early times; however Catholic controversialists soon proved to the Protestants that to be logical and consistent they must admit unwritten traditions as revealed. Otherwise by what right did they rest on Sunday and not on Saturday? How could they regard infant baptism as valid, or baptism by infusion? How could they permit the taking of an oath, since Christ had commanded that we swear not at all? The Quakers were more logical in refusing all oaths, the Anabaptists in re-baptizing adults, the Sabbatarians in resting on Saturday. But none were so consistent as not to be open to criticism on some point. Where is it indicated in the Bible that the Bible is the sole source of faith? Going further, the Catholic controversialists showed their opponents that of this very Bible, to which alone they wished to refer, they could not have the authentic canon nor even a sufficient guarantee without an authority other than that of the Bible. Calvin parried the blow by having recourse to a certain taste to which the Divine word would manifest itself as such in the same way that honey is recognized by the palate. And this in fact was the only loophole, for Calvin recognized that no human authority was acceptable in this matter. But this was a very subjective criterion and one calling for caution. The Protestants dared not adhere to it. They came eventually, after rejecting the Divine tradition received from the Apostles by the infallible Church, to rest their faith in the Bible only as a human authority, which moreover was especially insufficient under the circumstances, since it opened up all manner of doubts and prepared the way for Biblical rationalism. There is not, in fact, any sufficient guarantee for the canon of the Scriptures, for the total inspiration or inerrancy of the Bible, save in a Divine testimony which, not being contained in the Holy Books with sufficient clearness and amplitude, nor being sufficiently recognizable to the scrutiny of a scholar who is only a scholar, does not reach us with the necessary warrant it would bear if brought by a Divinely assisted authority, as is, according to Catholics, the authority of the living magisterium of the Church. Such is the way in which Catholics demonstrate to Protestants that there should be and that there are in fact Divine traditions not contained in Holy Writ.

In a similar way they show that they cannot dispense with a teaching authority, a Divinely authorized living magistracy for the solution of controversies arising among themselves and of which the Bible itself was often the occasion. Indeed experience proved that each man found in the Bible his own ideas, as was said by one of the earliest reforming sectarians: "Hic liber est in quo quærit sua dogmata quisque, invenit et pariter dogmata quisque sua." One man found the Real Presence, another a purely symbolic presence, another some sort of efficacious presence. The exercise of free inquiry with regard to Biblical texts led to endless disputes, to doctrinal

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THE SISTINE MADONNA

RAPHAEL'S MOST FAMOUS PAINTING OF THE BL. VIRGIN; ORIGINALLY IN THE BENEDICTINE MONASTERY AT PIACENZA; PURCHASED BY THE ELECTOR AUGUSTUS III AND NOW IN THE PINACOTHEK, DRESDEN

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anarchy, and eventually to the denial of all dogma. These disputes, anarchy, and denial could not be according to the Divine intention. Hence the necessity of a competent authority to solve controversies and interpret the Bible. To say that the Bible was perfectly clear and sufficient to all was obviously a retort born of desperation, a defiance of experience and common sense. Catholics refuted it without difficulty, and their position was amply justified when the Protestants began compromising themselves with the civil power, rejecting the doctrinal authority of the ecclesiastical magisterium only to fall under that of princes.

Moreover it was enough to look at the Bible, to read it without prejudice to see that the economy of the Christian preaching was above all one of oral teaching. Christ preached, He did not write. In His preaching He appealed to the Bible, but He was not satisfied with the mere reading of it, He explained and interpreted it, He made use of it in His teaching, but He did not substitute it for His teaching. There is the example of the mysterious traveller who explained to the disciples of Emmaus what had reference to Him in the Scriptures to convince them that Christ had to suffer and thus enter into His glory. And as He preached Himself so He sent His Apostles to preach; He did not commission them to write but to teach, and it was by oral teaching and preaching that they instructed the nations and brought them to the Faith. If some of them wrote and did so under Divine inspiration it is manifest that this was as it were incidentally. They did not write for the sake of writing, but to supplement their oral teaching when they could not go themselves to recall or explain it, to solve practical questions, etc. St. Paul, who of all the Apostles wrote the most, did not dream of writing everything nor of replacing his oral teaching by his writings. Finally, the same texts which show us Christ instituting His Church and the Apostles founding Churches and spreading Christ's doctrine throughout the world show us at the same time the Church instituted as a teaching authority; the Apostles claimed for themselves this authority, sending others as they had been sent by Christ and as Christ had been sent by God, always with power to teach and to impose doctrine as well as to govern the Church and to baptize. Whoever believed them would be saved; whoever refused to believe them would be condemned. It is the living Church and not Scripture that St. Paul indicates as the pillar and the unshakable ground of truth. And the inference of texts and facts is only what is exacted by the nature of things. A book although Divine and inspired is not intended to support itself. If it is obscure—and what unprejudiced person will deny that there are obscurities in the Bible?—it must be interpreted. And even if it is clear it does not carry with it the guarantee of its Divinity, its authenticity, or its value. Someone must bring it within reach and no matter what be done the believer cannot believe in the Bible nor find in it the object of his faith until he has previously made an act of faith in the intermediary authorities between the word of God and his reading. Now, authority for authority, is it not better to have recourse to that of the Church than to that of the first comer? Liberal Protestants, such as M. Auguste Sabatier, have been the first to recognize that, if there must be a religion of authority, the Catholic system with the splendid organization of its living magisterium is far superior to the Protestant system, which rests everything on the authority of a book.

The prerogatives of this teaching authority are made sufficiently clear by the texts and they are to a certain extent implied in the very institution. The Church, according to St. Paul's Epistle to Timothy, is the pillar and ground of truth; the Apostles and consequently their successors have the right to impose their doctrine; whosoever refuses to believe them shall be condemned, whosoever rejects anything is shipwrecked in the Faith. This authority is therefore infallible. And this infallibility is guaranteed implicitly but directly by the promise of the Saviour: "Behold I am with you all days even to the consummation of the world." Briefly the Church continues Christ in its mission to teach as in its mission to sanctify; its power is the same as that which He received from His Father and, as He came full of truth no less than of grace, the Church is likewise an institution of truth as it is an institution of grace. This doctrine was intended to be spread throughout the world despite so many obstacles of every kind, and the accomplishment of the task required miracles. So did Christ give to his Apostles the miraculous power which guaranteed their teaching. As He Himself confirmed His words by His works He wished that they also should present with their doctrine unexceptionable motives for credibility. Their miracles were the Divine seals of their mission and their Apostolate. The Divine seal has always been stamped on the teaching authority. It is not necessary that every missionary should work miracles, the Church herself is an ever-living miracle, bearing always on her brow the unexceptionable witness that God is with her.

II. The relation of Scripture to the living magisterium, and of the living magisterium to Scripture.—This relation is the same as that between the Gospel and the Apostolic preaching. Christ made use of the Bible, He appealed to it as to an irrefragable authority, He explained and interpreted it and furnished the key to it, with it he shed light on His own doctrine and mission. The Apostles did in like manner when they spoke to the Jews. Both sides had access to the Scriptures in a text admitted by all, both recognized in them a Divine authority, as in the very word of God. This was also the way of the faithful in their studies and discussions; but with pagans and unbelievers it was necessary to begin with presenting the Bible and guaranteeing its authority; the Christian doctrine concerning the Bible had to be explained to the faithful themselves, and the guarantee of this doctrine demonstrated. The Bible had been committed to the care of the living magisterium. It was the Church's part to guard the Bible, to present it to the faithful in authorized editions or accurate translations, it was for her to make known the nature and value of the Divine Book by declaring what she knew regarding its inspiration and inerrancy, it was for her to supply the key by explaining why and how it had been inspired, how it contained Revelation, how the proper object of that Revelation was not purely human instruction but a religious and moral doctrine with a view to our supernatural destiny and the means to attain it, how, the Old Testament being a preparation and annunciation of the Messias and the new dispensation, there might be found beneath the husk of the letter typical meanings, figures, and prophecies. It was for the Church in consequence to determine the authentic canon, to specify the special rules and conditions for interpretation, to pronounce in case of doubt as to the exact sense of a given book or text, and even when necessary to safeguard the historical, prophetical, or apologetic value of a given text or passage, to pronounce in certain questions of authenticity, chronology, exegesis, or translation, either to reject an opinion compromising the authority of the book or the veracity of its doctrine or to maintain a given body of revealed truth contained in a given text. It was above all for the Church to circulate the Divine Book by minting its doctrine, adapting and explaining it, by offering it and drawing from it nourishment wherewith to nourish souls, briefly by supplementing the book, making use of it, and assisting others to make use of it. This is the debt of Scripture to the living magisterium.

On the other hand the living magisterium owes much to Scripture. There it finds the word of God, new-blown so to speak, as it was expressed under Divine agency by the inspired author; while oral tradition, although faithfully transmitting revealed truth with the Divine assistance, nevertheless transmits it only in human formulas. Scripture gives us beyond doubt to a certain extent a human expression of the truth which it presents, since this truth is developed in and by a human brain acting in a human manner, but also to a certain extent Divine, since this human development takes place wholly under the action of God. So also with due proportion it may be said of the inspired word what Christ said of His: It is spirit and life. In a sense differing from the Protestant sense which sometimes goes so far as to deify the Bible, but, in a true sense, we admit that God speaks to us in the Bible more directly than in oral teaching. The latter, moreover, ever faithful to the recommendations which St. Paul made to his disciple Timothy, does not fail to have recourse to Biblical sources for its instruction and to draw thence the heavenly doctrine, to take thence with the doctrine a sure, ever-young, and ever-living expression of this doctrine, one more adequate than any other despite the inevitable inadaptability of human formulas to divine realities. In the hands of masters Scripture may become a sharp defensive and offensive weapon against error and heresy. When a controversy arises recourse is had first to the Bible. Frequently when decisive texts are found masters wield them skilfully and in such a way as to demonstrate their irresistible force. If none are found of the necessary clearness the assistance of Scripture is not thereby abandoned. Guided by the clear sense of the living and luminous truth, which it bears within itself, by its likeness to faith defended at need against error by the Divine assistance, the living magisterium strives, explains, argues, and occasionally subtilizes in order to bring forward texts which, if they lack an independent and absolute value, have an *ad hominem* force, or value, through the authority of the authentic interpreter, whose very thought, if it is not, or is not clearly, in Scripture, nevertheless stands forth with a distinctness or new clearness in this manipulation of Scripture, by this contact with it.

Manifestly there is no question here of a meaning which is not in Scripture and which the magisterium reads into it by imposing it as the Biblical meaning. This individual writers may do and have sometimes done, for they are not infallible as individuals, but not the authentic magisterium. There is question only of the advantage which the living magisterium draws from Scripture whether to attain a clearer consciousness of its own thought, to formulate it in hieratic terms, or to triumphantly reject an opinion favourable to error or heresy. As regards Biblical interpretation properly so called the Church is infallible in the sense that, whether by authentic decision of pope or council, or by its current teaching that a given passage of Scripture has a certain meaning, this meaning must be regarded as the true sense of the passage in question. It claims this power of infallible interpretation only in matters of faith and morals, that is where religious or moral truth is in danger, directly, if the text or passage belongs to the moral and religious order; indirectly, if in assigning a meaning to a text or book the veracity of the Bible, its moral value, or the dogma of its inspiration or inerrancy is imperilled. Without going further into the manifold services which the Bible renders to the living magisterium mention must nevertheless be made as particularly important of its services in the apologetic order. In fact Scripture by its historic value, which is indisputable and undisputed on many points, furnishes the apologist with irrefragable arguments in support of supernatural religion. It contains for example miracles whose reality is impressed on the historian with the same certainty as the most acknowledged facts. This is true and perhaps more strikingly so of the argument from the prophecies, for the Scriptures, the Old as well as the New Testament, contain manifest prophecies, the fulfilment of which we behold either in Christ and His Apostles or in the later development of the Christian religion.

In view of all this it will be readily understood that since the time of St. Paul the Church has urgently recommended to her ministers the study of Holy Scripture, that she has watched with a jealous authority over its integral transmission, its exact translation, and its faithful interpretation. If occasionally she has seemed to restrict its use or its diffusion this too was through an easily comprehensible love and a particular esteem for the Bible, that the sacred Book might not like a profane book be made a ground for curiosity, endless discussions, and abuses of every kind. In short, since the Church at last proves to be the best safeguard for human reason against the excesses of an unbridled reason, so by the very avowal of sincere Protestants does she show herself at the present day the best defender of the Bible against an unrestrained Biblicism or an unchecked criticism.

III. The proper mode of existence of revealed truth in the mind of the Church and the way to recognize this truth.—There is a formula current in Christian teaching (and the formula is borrowed from St. Paul himself) that traditional truth was confided to the Church as a deposit which it would guard and faithfully transmit as it had received it without adding to it or taking anything away. This formula expresses very well one of the aspects of tradition and one of the principal rôles of the living magisterium. But this idea of a deposit should not make us lose sight of the true manner in which traditional truth lives and is transmitted in the Church. This deposit in fact is not an inanimate thing passed from hand to hand; it is not, properly speaking, an assemblage of doctrines and institutions consigned to books or other monuments. Books and monuments of every kind are a means, an organ of transmission, they are not, properly speaking, the tradition itself. To better understand the latter it must be represented as a current of life and truth coming from God through Christ and through the Apostles to the last of the faithful who repeats his creed and learns his catechism. This conception of tradition is not always clear to all at the first glance. It must be reached, however, if we wish to form a clear and exact idea. We can endeavour to explain it to ourselves in the following manner: We are all conscious of an assemblage of ideas or opinions living in our mind and forming part of the very life of our mind; sometimes they find their clear expression, again we find ourselves without the exact formula wherewith to express them to ourselves or to others: an idea is in search as it were of its expression, sometimes it even acts in us and leads us to actions without our having as yet the reflective consciousness of it. Something similar may be said of the ideas or opinions which live, as it were, and stir the social sentiment of a people, a family, or any other well-characterized group to form what is called the spirit of the day, the spirit of a family, or the spirit of a people.

This common sentiment is in a sense nothing else than the sum of individual sentiments, and yet we feel clearly that it is quite another thing than the individual taken individually. It is a fact of experience that there is a common sentiment, as if there were such a thing as a common spirit, and as if this common spirit were the abode of certain ideas and opinions which are doubtless the ideas and opinions of each man, but which take on a peculiar aspect in each man inasmuch as they are the ideas and opinions

of all. The existence of tradition in the Church must be regarded as living in the spirit and the heart, thence translating itself into acts, and expressing itself in words or writings; but here we must not have in mind individual sentiment, but the common sentiment of the Church, the sense or sentiment of the faithful, that is, of all who live by its life and are in communion of thought among themselves and with her. The living idea is the idea of all, it is the idea of individuals, not merely inasmuch as they are individuals, but inasmuch as they form part of the same social body. This sentiment of the Church is peculiar in this, that it is itself under the influence of grace. Hence it follows that it is not subject, like that of other human groups, to error and thoughtless or culpable tendencies. The Spirit of God always living in His Church upholds the sense of revealed truth ever living therein.

Documents of all kinds (writings, monuments, etc.) are in the hands of masters, as of the faithful, a means of finding or recognizing the revealed truth confided to the Church under the direction of her pastors. There is between written documents and the living magisterium of the Church a relation similar, proportionately speaking, to that already outlined between Scripture and the living magisterium. In them is found the traditional thought expressed according to varieties of environments and circumstances, no longer in an inspired language, as is the case with Scripture, but in a purely human language, consequently subject to the imperfections and shortcomings of human thought. Nevertheless the more the documents are the exact expression of the living thought of the Church the more they thereby possess the value and authority which belong to that thought because they are so much the better expression of tradition. Often formulas of the past have themselves entered the traditional current and become the official formulas of the Church. Hence it will be understood that the living magisterium searches in the past, now for authorities in favour of its present thought in order to defend it against attacks or dangers of mutilation, now for light to walk the right road without straying. The thought of the Church is essentially a traditional thought and the living magisterium by taking cognizance of ancient formulas of this thought thereby recruits its strength and prepares to give to immutable truth a new expression which shall be in harmony with the circumstances of the day and within reach of contemporary minds. Revealed truth has sometimes found definitive formulas from the earliest times; then the living magisterium has only had to preserve and explain them and put them in circulation. Sometimes attempts have been made to express this truth, without success. It even happens that, in attempting to express revealed truth in the terms of some philosophy or to fuse it with some current of human thought, it has been distorted so as to be scarcely recognizable, so closely mingled with error that it becomes difficult to separate them. When the Church studies the ancient monuments of her faith she casts over the past the reflection of her living and present thought and by some sympathy of the truth of to-day with that of yesterday she succeeds in recognizing through the obscurities and inaccuracies of ancient formulas the portions of traditional truth, even when they are mixed with error. The Church is also (as regards religious and moral doctrines) the best interpreter of truly traditional documents; she recognizes as by instinct what belongs to the current of her living thought and distinguishes it from the foreign elements which may have become mixed with it in the course of centuries.

The living magisterium, therefore, makes extensive use of documents of the past, but it does so while judging and interpreting, gladly finding in them its present thought, but likewise, when needful, distinguishing its present thought from what is traditional only in appearance. It is revealed truth always living in the mind of the Church, or, if it is preferred, the present thought of the Church in continuity with her traditional thought, which is for it the final criterion, according to which the living magisterium adopts as true or rejects as false the often obscure and confused formulas which occur in the monuments of the past. Thus are explained both her respect for the writings of the Fathers of the Church and her supreme independence towards those writings; she judges them more than she is judged by them. Harnack has said that the Church is accustomed to conceal her evolution and to efface as well as she can the differences between her present and her former thought by condemning as heretical the most faithful witnesses of what was formerly orthodoxy. Not understanding what tradition is, the ever-living thought of the Church, he believes that she abjured her past when she merely distinguished between what was traditional truth in the past and what was only human alloy mixed with that truth, the personal opinion of an author substituting itself for the general thought of the Christian community. With regard to official documents, the expression of the infallible magisterium of the Church embodied in the decision of councils, or the solemn judgments of the popes, the Church never gainsays what she has once decided. She is then linked with her past because in this past her entire self is concerned and not any fallible organ of her thought. Hence she still finds her doctrine and rule of faith in these venerable monuments; the formulas may have grown old, but the truth which they express is always her present thought.

IV. The organization and exercise of the living magisterium; its precise rôle in the defence and transmission of revealed truth; its limits and modes of action.—Closer study of the living magisterium will enable us to better understand the splendid organism created by God and gradually developed that it might preserve, transmit, and bring within the reach of all revealed truth, ever the same, but adapted to every variety of time, circumstances, and environment. Properly speaking, this magisterium is a teaching authority; it not only presents the truth, but it has the right to impose it, since its power is the very power given by God to Christ and by Christ to His Church. This authority is called the teaching Church. The teaching Church is essentially composed of the episcopal body, which continues here below the work and mission of the Apostolic College. It was indeed in the form of a college or social body that Christ grouped His Apostles and it is likewise as a social body that the episcopate exercises its mission to teach. Doctrinal infallibility has been guaranteed to the episcopal body and to the head of that body as it was guaranteed to the Apostles, with this difference, however, between the Apostles and the bishops that each Apostle was personally infallible (in virtue of his extraordinary mission as founder and the plenitude of the Holy Ghost received on Pentecost by the Twelve and later communicated to St. Paul as to the Twelve), whereas only the body of bishops is infallible and each bishop is not so, save in proportion as he teaches in communion and concert with the entire episcopal body.

At the head of this episcopal body is the supreme authority of the Roman pontiff, the successor of St. Peter in his primacy as he is his successor in his see. As supreme authority in the teaching body, which is infallible, he himself is infallible. The episcopal body is infallible also, but only in union with its head, from whom moreover it may not separate, since to do so would be to separate from the foundation on which the Church is built. The authority of the pope may be exercised without the co-operation of the bishops, and this even in infallible decisions which both bishops and faithful are bound to receive with the same sub-

mission. The authority of the bishops may be exercised in two ways; now each bishop teaches the flock confided to him, again the bishops assemble in council to draw up together and pass doctrinal or disciplinary decrees. When all the bishops of the Catholic world (this totality is to be understood as morally speaking; it suffices for the whole Church to be represented) are thus assembled in council the council is called œcumenical. The doctrinal decrees of an œcumenical council, once they are approved by the pope, are infallible as are the ex cathedra definitions of the sovereign pontiff. Although the bishops, taken individually, are not infallible, their teaching participates in the infallibility of the Church according as they teach in concert and in union with the episcopal body, that is according as they express not their personal ideas, but the very thought of the Church.

Beside the sovereign pontiff are the Roman Congregations, many of which are especially concerned with doctrinal questions. Some of them, such as the Congregation of the Index, are not so concerned save from a disciplinary standpoint, by prohibiting the reading of certain books, regarded as dangerous to faith or morals, if not by the very doctrine which they contain, at least by their way of expressing it or by their unseasonableness. Other congregations, that of the Inquisition, for example, have a more directly doctrinal authority. This authority is never infallible; it is nevertheless binding and exacts a religious submission, interior as well as exterior. Nevertheless this interior submission does not necessarily bear on the absolute truth or falsity of the doctrine concerned in the decree; it may only bear on the safety or danger of a certain teaching or opinion, the decree itself usually having in view only the moral qualification of the doctrine. To assist them in their doctrinal task the bishops have all those who teach by their authority or under their surveillance; pastors and curates, professors in ecclesiastical establishments, in a word, all who teach or explain Christian doctrine.

Theological teaching in all its forms (in seminaries, universities, etc.) gives valuable assistance as a whole to the teaching authority and to all who teach under that authority. In the study of theology the masters themselves have acquired the knowledge which usually assists them to discern truth or falsehood in doctrinal matters; they have drawn thence what they themselves are to provide. Theologians as such do not form a part of the teaching Church, but as professional expounders of revealed truth they study it scientifically, they collect and systematize it, they illumine it with all the lights of philosophy, history, etc. They are, as it were, the natural consultors of the teaching authority, to furnish it with the necessary information and data; they thereby prepare and sometimes in an even more direct manner by their reports, their written consultations, their projects or *schemata*, and their preparatory redactions the official documents which the teaching authority completely develops and publishes authoritatively. On the other hand, their scientific works are useful for the instruction of those who should spread and popularize the doctrine, put it in circulation, and adapt it to all by speech or writings of every kind. It is evident what marvellous unity is attained on this point alone in ecclesiastical teaching and how the same truth, descended from above, distributed through a thousand different channels, finally comes pure and undefiled to the most lowly and the most ignorant.

This multifarious work, of scientific exposition as well as of popularization and propaganda, is likewise assisted by the countless written forms of religious teaching, among which catechisms have a special character of doctrinal security, approved as they are by the teaching authority and claiming only to set forth with clearness and precision the teaching common in the Church. Thus the child who learns his catechism may, provided he is informed of it, take cognizance that the doctrine presented to him is not the personal opinion of the volunteer catechist or of the priest who communicates it to him. The catechism is the same in all the parishes of a diocese; apart from a few differences of detail which have no bearing on doctrine all the catechisms of a country are alike; the differences between those of one country and another are scarcely perceptible. It is truly the mind of the Church received from God or Christ and transmitted by the Apostles to the Christian society which thus reaches even little children by the voice of the catechist, or the savage by that of the missionary. This diffusion of the same truth throughout the world and this unity of the same faith among the most diverse peoples is a marvel which by itself forces the recognition that God is with His Church. St. Irenæus in his time was in admiration of it and he expressed his admiration in language of such brilliancy and poetry as is seldom to be met with in the venerable Bishop of Lyons. The outer and visible cause of its diffusion and unity is the splendid organization of the living magisterium. This magisterium was not instituted to receive new truths, but to guard, transmit, propagate, and preserve revealed truth from every admixture of error, and to cause it to prevail. Moreover the magisterium should not be considered as external to the community of the faithful. Those who teach cannot and should not teach save what they have learned themselves; those who have the office of teachers have been chosen from among the faithful and they first of all are obliged to believe what they propose to the faith of others. Moreover they usually propose to the belief of the faithful only the truths of which the latter have already made more or less explicit profession. Sometimes it is even by sounding as it were the common sentiment of the Church, still more by scrutinizing the monuments of the past, that masters and theologians discover that such and such a doctrine, perhaps in dispute, belongs nevertheless to the traditional deposit. More than one among the faithful may be unconscious of personal belief in it, but if he is in union of thought with the Church he believes implicitly that which perhaps he declines to recognize explicitly as an object of his faith. It was thus with regard to the dogma of the Immaculate Conception before it was inserted in the explicit faith of the Church.

Hence there is between the teaching Church and the faithful an intimate union of thought and heart. The teaching authority loses nothing of its rights; these are limited only from above by the very conditions of the command which they have received. But the exercise of this authority is by so much more certain and easy as the faithful, generally, so to speak, confirm by their adhesion the decisions of this authority: a dogmatic definition scarcely does more than sanction the faith already existing in the Christian community. The better to understand, adapt, and preserve revealed truth against attacks or errors the masters in the Church and the professors of theology naturally appeal to all the resources offered by human science. Among these sciences philosophy, history, languages, philology in all its forms necessarily have an important place in the arsenal of the teaching magisterium. With regard to theological systematization in particular, philosophy necessarily intervenes to assist theology better to comprehend revealed truth, the better to synthesize traditional data, and the better to explain the dogmatic idea. In the Middle Ages a fruitful alliance was formed between Scholastic philosophy and theology. It may happen that philosophy and the other human sciences are at variance with theology, the science of revealed truth. The conflict is never insoluble, for the true can never be opposed to the true, nor the human truth of philosophy and human knowledge to the supernatural truth of theol-

ogy. But the fact remains that scientific hypothesis, science which seeks itself, and philosophy which develops itself sometimes seem in opposition to revealed truth. In this case the teaching Church has the right, in order to preserve traditional truth, to condemn the assertions, opinions, and hypotheses which, although not direct denials, nevertheless endanger it or rather expose some souls to the loss of it. Authority has need to be prudent in these condemnations and it is well known that the cases are very rare when it may be asserted with any appearance of justification that it has not been sufficiently so, but its right to interfere is indisputable for anyone who admits the Divine institution of the magisterium.

There are then between purely profane facts and opinions and revealed truths mixed facts and opinions which by their nature belong to the human order, but which are in intimate contact and close connexion with supernatural truth. These facts are called dogmatic facts and these opinions theological opinions. In very virtue of its mission the teaching authority has jurisdiction over these facts and opinions; it is even a positive truth, if not a revealed truth, that dogmatic facts and theological opinions may also like dogmatic truths themselves be the object of an infallible decision. The Church is no less infallible in maintaining that the five famous propositions are in Jansenism than in condemning these propositions as heretical. A distinction must be made between dogmatic traditions or revealed truths, pious traditions, liturgical customs, and the accounts of supernatural manifestations or revelations which circulate in the world of Christian piety. When the Church intervenes in order to pronounce in these matters it is never to canonize them, if we may so speak, nor to give them an authority of faith; in such cases it claims only to preserve them against temerarious attacks, to pronounce that they contain nothing contrary to faith or morals, and to recognize in them a human value sufficient for piety to nourish itself therewith freely and without danger.

V. The identity of revealed truth in the varieties of formulas, systematization, and dogmatic development; the identity of faith in the Church and through the variations of theology.—The saying of Sully Prud'homme is well known; "How is it that this which is so complicated (the 'Summa' of St. Thomas) has proceeded from what was so simple (the Gospel)?" In fact when we read a theological treatise or the profession of faith and anti-Modernist oath imposed by Pius X they seem at first glance very different from the Holy Scripture or the Apostles' Creed. On closer study we become aware that the differences are not irreconcilable; despite appearances the "Summa" and the anti-Modernist oath are naturally linked with the Scripture and the faith of the first Christians. To grasp thoroughly the identity of revealed truth such as was believed in the early centuries with the dogmas which we now profess, it is necessary to study thoroughly the process of dogmatic expression in the complete history of dogma and theology. It is sufficient here to indicate its general outlines and characteristics. That which was shown in Scripture or the Evangelic Revelation as a living reality (the Divine Person of Jesus Christ) has been formulated in abstract terms (one person, two natures) or in concrete formulas (my Father and I are one); men passed constantly from the implicit seen or received to the explicit reasoned and reflected upon; they analyzed the complex data, compared the separate elements, built up a system of the scattered truths; they cleared up by analogies of faith and the light of reason points which were still obscure and fused them into a whole, in whose parts the data of Divine Revelation and those of human knowledge were sometimes difficult to distinguish. Briefly all this led to a work of transposition, analysis, and synthesis, of deduction and induction, of the elaboration of the revealed matter by theology. In the course of this work the formulas have changed, the Divine realities have become tinged with the colours of human thought, revealed truths have been mingled with those of science and philosophy, but the heavenly doctrine has remained the same throughout the varieties of formulas, systematization, and dogmatic expression. It is seen at different angles and to a certain extent with other eyes, but it is the same truth which was presented to the first Christians and which is presented to us to-day.

To this identity of revealed truth corresponds the identity of faith. What the first Christians believed we still believe; what we believe to-day they believed more or less explicitly, in a more or less conscious way. Since the deposit of Revelation has remained the same, the same also, in substance, has remained the taking possession of the deposit by the living faith. Each of the faithful has not at all times nor has he always explicit consciousness of all that he believes, but his implicit belief always contains what he one day makes explicit in the profession of faith. Certain truths, which may be called fundamental, have always been explicitly professed in the Church, either by word or action; others which may be called secondary may have long remained implicit, enveloped, as regards their precise detail, in a more general truth where faith did not discern them at the first glance. In the first case at a given time uncertainties may have existed, controversies have arisen, heresies cropped up. But the mind of the Church, the Catholic sense, has not hesitated as to what was essential, there has never been in the Christian world that darkening of the truth with which heretics have reproached it; these might have seen and they who had eyes to see did see. On these points disputes have never arisen among the faithful; there have sometimes been very sharp disputes, but they had to do with misunderstandings or bore only on details of expression.

As regards truths such as the dogma of the Immaculate Conception, there have been uncertainties and controversies over the very substance of the subjects involved. The revealed truth was indeed in the deposit of truth in the Church, but it was not formulated in explicit terms nor even in clearly equivalent terms; it was enveloped in a more general truth (that e. g. of the all-holiness of Mary), the formula of which might be understood in a more or less absolute sense (exemption from all actual sin, exemption even from original sin). On the other hand, this truth (the exemption of Mary from original sin) may seem in at least apparent conflict with other certain truths (universality of original sin, redemption of all by Christ). It will be readily understood that in some circumstances, when the question is put explicitly for the first time, the faithful have hesitated. It is even natural that the theologians should show more hesitation than the other faithful. More aware of the apparent opposition between the new opinion and the ancient truth, they may legitimately resist, while awaiting fuller light, what may seem to them unreflecting haste or unenlightened piety. Thus did St. Anselm, St. Thomas, and St. Bonaventure in the case of the Immaculate Conception. But the living idea of Mary in the mind of the Church implied absolute exemption from all sin without exception, even from original sin; the faithful whom theological preoccupations did not prevent from beholding this idea in its purity, with that intuition of the heart often more prompt and more enlightened than reasoning and reflected thought, shrank from all restriction and could not suffer, according to the expression of St. Augustine, that there should be question of any sin whatsoever in connexion with Mary. Little by little the feeling of the faithful won the day. Not, as has been said, be-

cause the theologians, powerless to struggle against a blind sentiment, had themselves to follow the movement, but because their perceptions, quickened by the faithful and by their own instinct of faith, grew more considerate of the sentiment of the faithful and eventually examined the new opinion more closely in order to make sure that, far from contradicting any dogma, it harmonized wonderfully with other revealed truths and corresponded as a whole to the analogy of faith and rational fitness. Finally scrutinizing with fresh care the deposit of revelation, they there discovered the pious opinion, hitherto concealed, as far as they were concerned, in the more general formula, and, not satisfied to hold it as true, they declared it revealed. Thus to implicit faith in a revealed truth succeeded, after long discussions, explicit faith in the same truth thenceforth shining in the sight of all. There have been no new data, but there has been under the impulse of grace and sentiment and the effort of theology a more distinct and clear insight into what the ancient data contained. When the Church defined the Immaculate Conception it defined what was actually in the explicit faith of the faithful, what had always been implicitly in that faith. The same is true of all similar cases, save for accidental differences of circumstances. In recognizing a new truth the Church thereby recognizes that it already possessed that truth.

There is, therefore, in the Church progress of dogma, progress of theology, progress to a certain extent of faith itself, but this progress does not consist in the addition of fresh information nor the change of ideas. What is believed has always been believed, but in time it is more commonly and thoroughly understood and explicitly expressed. Thus, thanks to the living magisterium and ecclesiastical preaching, thanks to the living sense of truth in the Church, to the action of the Holy Ghost simultaneously directing master and faithful, traditional truth lives and develops in the Church, always the same, at once ancient and new; ancient, for the first Christians already beheld it to a certain extent; new, because we see it with our own eyes and in harmony with our present ideas. Such is the notion of tradition in the double meaning of the word; it is Divine truth coming down to us in the mind of the Church and it is the guardianship and transmission of this Divine truth by the organ of the living magisterium, by ecclesiastical preaching, by the profession of it made by all in the Christian life.

The above exposition is scarcely more than a broad summary of the following book: BAINVEL, *De Magisterio vivo et Traditione* (Paris, 1905). The same work contains an ample bibliography of the principal questions treated in this article. Here the following will suffice. Among patristic documents the chief are: ST. IRENÆUS, *Contra Hæreses*, especially III, i-iv, in *P. L.*, VII, 843–57; cf. MASSUET, *Dissert.* III, a. 1, c. 3, *P. L.*, xvii, 245 sqq.; TERTULLIAN, *De præscriptione hæreticorum* (*P. L.*, II, 9–74); ORIGEN, *De principiis*, preface (*P. L.*, XI, 115–21); ST. AUGUSTINE, *De doctrina Christiana*, passim, especially preface and I (*P. L.*, XLII, 69–112); IDEM, *De catechizandis rudibus* (*P. L.*, XL, 309–48); ST. VINCENT OF LERINS, *Commonitorium* (*P. L.*, L, 637–86); cf. BOSSUET, *Défense de la Tradition et des Saints Pères*, passim. Many texts of the Fathers on this subject have been collected in the *Enchiridion patristicum* of ROUET DE JOURNEL (Freiburg, 1911). *Index theologicus*, s. v. *Tradition*, nn. 78–85. The chief official documents of the ecclesiastical magisterium on the question are collected in DENZINGER-BANNWART, *Enchiridion symbolorum* (11th ed., Freiburg, 1911). *Index Systematicus*, s. v. *Revelationis fontes*. Theologians prior to the Council of Trent treated these questions only occasionally but have made valuable observations here and there; see, for example, ST. THOMAS, *Contra errores græcorum*, I, passim: IDEM, *Summa*, I quæst. I, and passim; see *Tabula aurea*, s. vv. *Auctoritas*, 3; *Doctor*, 3, 4, 5; *Ecclesia*, 9, 10, 11; *Fides*, passim; *Theologia*, passim. After the Council of Trent they devoted much attention to them, treating them ordinarily in their treatise, *De fide*. Special mention must be made of MELCHIOR CANO, *De locis theologicis*; BELLARMINE, *Controversia*, I, 1, 3 and 4; STAPLETON, *Principiorum fidei demonstratio* (2nd ed., Paris, 1583); BECANUS, *De judice controversiarum* (Mainz, 1616); PEREZ DE AYALA, *De divinis, apostolicis atque ecclesiasticis traditionibus* (Cologne, 1549). For fuller treatment see HURTER, *Nomenclator*, indexes of the different volumes, s. vv. *Ecclesiæ auctoritas*; *Fides*; *Loci Theologici*; *Traditio*. In the seventeenth century the question was treated chiefly from the standpoint of Protestant controversy; Bossuet often returns to this. See especially *Conférence avec M. Claude*; also *Fragments sur diverses matières de controverse*, under title TRADITIONS, and also in several sections of the correspondence with Leibniz; see finally *Histoire des variations*, passim, and especially the preface. In the eighteenth century some theologians made noteworthy efforts to systematize all these ideas; see especially KILBER in *Theologus Wirceburgensis*, I, *De principiis Theologicis*. In the nineteenth century the following deserve special mention: PERRONE, *Prælectiones theologicæ*, treatise *de locis theologicis*; IDEM, *Il protestantismo e la regola di fede* (French tr., Paris, 1854); MOHLER, *Symbolik*, tr. *Symbolism* (3rd ed., London, s. d.), see especially §§ 36–51; KLEUTGEN, *Die Theologie der Vorzeit* (2nd ed., Munster, 1867–74); see especially I, first treatise, VON DER GLAUBENSNORM, IV, passim; V, 5th treatise, *Von der Wissenschaft des Glaubens*; 6th treatise, *Von dem Fortschritt der religiosen Erkenntniss*; FRANZELIN, *De divina traditione et scriptura* (2nd ed., Rome, 1875; the third and fourth editions differ only in pagination as far as concerns this subject); SCHEEBEN, *Handbuch der katholischen Dogmatik*, I (Freiburg, 1873); SCHRADER, *De theologo certum fonte dogmatico edito fidei testimonio seu traditione* (Paris, 1875); BERTHIER, *De locis theologicis* (Turin, 1886); ARTAUT, *Quelques mots sur la vraie règle subjective* (Paris, 1891); DE LA BARRE, *La vie du dogme catholique* (Paris, 1898); L. DE SAN, *De divina traditione et scriptura* (Bruges, 1903). Several special points have been treated in separate treatises: NEWMAN, *Essay on the Development of Christian Doctrine* (9th ed., London, 1894); VACANT, *Etudes théologiques sur les Constitutions du Concile du Vatican* (Paris, 1895), passim; IDEM, *De magisterio ecclesiæ, de l'église et ses organes* (Paris, 1887); SALVATORE DI BARTOLO, *Nuova esposizione dei criteri teologici* (Rome, 1904); DE LA TAILLE, *Quelques précisions sur la Révélation et le Dogme dans leurs relations avec la progrès* in *Etudes* (20 Nov., 1904), CI, 506; D'ALÈS, *La tradition chrétienne dans l'histoire* in *Etudes* (1907), CXI, CXII; DE GRANDMAISON, *Le développement du dogme chrétien* in *Revue pratique d'apologétique*, V (1907), VI (1908); GARDEIL, *Le donné révélé et la théologie* (Paris, 1910). It is well known that several errors of the Modernists regarding the nature and rôle of the ecclesiastical magisterium, the evolution of dogma and Catholic tradition were condemned by Pius X in 1907 in the Decree "Lamentabili" and the Encyclical "Pascendi". See also PINARD IN JANGEY AND D'ALÈS, *Dict. apologétique de la Foi catholique*, s. v. *Dogme*; DUBLANCHY in VACANT-MANGENOT, *Dict. de théol. cath.*, s. v. *Dogme*.

JEAN BAINVEL.

Traditionalism, a philosophical system which makes tradition the supreme criterion and rule of certitude.

Exposition.—According to traditionalism, human reason is of itself radically unable to know with certainty any truth or, at least, the fundamental truths of the metaphysical, moral, and religious order. Hence our first act of knowledge must be an act of faith, based on the authority of revelation. This revelation is transmitted to us through society, and its truth is guaranteed by tradition or the general consent of mankind. Such is the philosophical system maintained chiefly, in its absolute form, by the Vicomte de Bonald and F. de Lamennais in their respective works and, with some mitigation, by Bautain, Bonetty, Ventura, Ubaghs, and the school of Louvain.

According to de Bonald, man is essentially a social being. His development comes through society; and the continuity and progress of society have their principle in tradition. Now language is the instrument of sociability, and speech is as natural to man as is his social nature itself. Language could not have been discovered by man, for "man needs signs or words in order to think as well as in order to speak"; that is "man thinks his verbal expression before he verbally expresses his thought"; but originally language, in its fundamental elements together with the thoughts which it expresses, was given him by God, His Creator (cf. Législation primitive, I, ii). These fundamental truths, absolutely necessary to the intellectual, moral, and religious life of man, must be first accepted by faith. They are communicated through society and education, and warranted by tradition or universal reason of mankind. There is no other basis for certitude and there remains nothing, besides tradition, but human opinions, contradiction, and uncertainty (cf. Recherches philosophiques, i, ix).

The system presented by Lamennais is almost identical with that of de Bonald. Our instruments of knowledge, namely sense, feeling, and reason, he says, are fallible. The rule of certitude therefore can only be external to man, and it can consist only in the control of the individual senses, feelings, and rea-

soning by the testimony of the senses, feelings, and reason of all other men; their universal agreement is the rule of certitude. Hence, to avoid scepticism, we must begin with an act of faith preceding all reflection, since reflection pre-supposes the knowledge of some truth. This act of faith must have its criterion and rule in the common consent or agreement of all, in the general reason (*la raison générale*). "Such is", Lamennais concludes, "the law of human nature", outside of which "there is no certitude, no language, no society, no life" (cf. Défense de l'Essai sur l'Indifférence, xi).

The Mitigated Traditionalists make a distinction between the order of acquisition (*ordo acquisitionis*) and the order of demonstration (*ordo demonstrationis*). The knowledge of metaphysical truths, they say, is absolutely necessary to man in order to act reasonably. It must then be acquired by the child through teaching or tradition before he can use his reason. And this tradition can have its source only in a primitive revelation. Hence, in the order of acquisition, faith precedes science. With these truths, however, received by faith, human reason is able, through reflection, to demonstrate the reasonableness of this act of faith, and thus, in the order of demonstration, science precedes faith (cf. Ubaghs, "Logicæ seu Philosophiæ rationalis elementa", 6th ed., Louvain, 1860). When replaced in its historical surroundings, Traditionalism clearly appears as a reaction and a protest against the rationalism of the philosophers of the eighteenth century and the anarchic individualism of the French Revolution. Against these errors it pointed out and emphasized the weakness and insufficiency of human reason, the influence of society, education, and tradition on the development of human life and institutions. The reaction was extreme, and landed in the opposite error.

Criticism.—Since Traditionalism, in its fundamental principles, is a kind of Fideism, it falls under the condemnation pronounced by the Church and under the refutation furnished by reason and philosophy against Fideism. We may, however, advance certain criticisms touching the characteristic elements of Traditionalism. It is evident, first of all, that authority, whatever be the way or agency in which it is presented to us, cannot of itself be the supreme criterion or rule of certitude. For, in order to be a rule of certitude, it must first be known as valid, competent, and legitimate, and reason must have ascertained this before it is entitled to our assent (cf. St. Thomas, I–II, Q. ii, a. 1). Without entering upon the psychological problem of the relations between thought and expression, and even admitting with de Bonald that the primitive elements of thought and language were originally given directly by God to man, we are not forced to conclude logically with him that our first act is an act of faith. Our first act should rather be an act of reason, acknowledging, by natural reflection, the credibility of the truths revealed by God. Lamennais's criterion of universal reason or consent is open to the same objections. First, how could universal consent or general reason, which is nothing more than the collection of individual judgments or of individual reasons, give certitude, when each of these individual judgments is only matter of opinion or each of these individual reasons is declared to be fallible? Again, how could we in practice apply such a criterion; that is, how could we ascertain the universality of such a judgment in the whole human race, even if only moral universality were required? Moreover, what would be, in this system, the criterion of truth, concerning matters in which the human mind is not generally interested, or in the scientific problems of which it is generally incompetent? But above all, in order to give a firm and unhesitating assent to the teaching of universal consent, we must first have ascertained the reasonableness and legitimacy of its claims to our assent; that is, reason must ultimately precede faith; otherwise our assent would not be reasonable.

Mitigated or Semi-Traditionalism, in spite of its apparent differences, is substantially identical with pure Traditionalism, and falls under the same criticism, since religious and moral truths are declared to be given to man directly by Revelation and accepted by him antecedently to any act of his reason. Moreover, there is no real foundation for the essential distinction between the orders of invention and demonstration, which is supposed to distinguish Semi-Traditionalism from pure Traditionalism. The difference between these two orders is only accidental. It consists in the fact that it is easier to demonstrate a truth already known than to discover it for the first time; but the faculties and process used in both operations are essentially the same, since to demonstrate a truth already known is simply to reproduce, under the guidance of this knowledge, the operation performed and to take again the path followed in its first discovery (cf. St. Thomas, "De Veritate", Q. xi, a. 1). Semi-Traditionalism and absolute Traditionalism, then, rest upon the same fundamental error, namely, that ultimately faith precedes reason. Let us point out, however, the partial truth contained in Traditionalism. Against Individualism and Rationalism, it rightly insisted upon the social character of man, and rightly maintained that authority and education play a large part in the intellectual, moral, and religious development of man. Rightly also it recalled to the human mind the necessity of respect for tradition, for the experience and teaching it contains, to secure a true and solid progress. Universal consent may indeed be, in certain conditions, a criterion of truth. In many circumstances, it may furnish suggestion for the discovery of truth or afford confirmation of the truth already discovered; but it can never be the supreme criterion and rule of truth. Unless we admit that our reason is of itself capable of knowing with certainty some fundamental truths, we logically end in scepticism—the ruin of both human knowledge and faith. The true doctrine, as taught by the Catholic Church and confirmed by psychology and history, is that man is physically and practically able to know with certainty some fundamental truths of the natural, moral, and religious order, but that, although he has the physical power, he remains in the conditions of the present life, morally and practically incapable of knowing sufficiently all the truths of the moral and religious order, without the help of Divine Revelation (cf. Vatican Council, Sess. III, cap. ii).

Zigliara, *Summa philosophica* (Rome, 1876), I, *Logica*, pt. II, bk. III, i, a. 3; Mercier, *Critériologie générale* (4th ed., Louvain, 1900), bk. III, i, a. 1; Tongiorgi, *Institutiones philosophicæ* (Rome), *Psychologia*, c. ix; Rickaby, *First Principles of Knowledge* (4th ed., London, 1901), xii, xiii; Lupus, *Le traditionalisme et le rationalisme* (Liège, 1859).

George M. Sauvage.

Traducianism (*tradux*, a shoot or sprout, and more specifically a vine branch made to take root so as to propagate the vine), in general the doctrine that, in the process of generation, the human spiritual soul is transmitted to the offspring by the parents. When a distinction is made between the terms Traducianism and Generationism, the former denotes the materialistic doctrine of the transmission of the soul by the organic process of generation, while the latter applies to the doctrine according to which the soul of the offspring originates from the parental soul in some mysterious way analogous to that in which the organism originates from the parent's organism. Traducianism is opposed to Creationism (q. v.) or the doctrine that every soul is created by God. Both, however, against Emanationism (q. v.) and Evolutionism (q. v.) admit that the first human soul originated by creation. They differ only as to the mode of origin of subsequent souls.

In the early centuries of the Christian Church, the

Fathers who touch upon this question defend the immediate creation of the soul. Tertullian, Apollinaris, and a few other heretics advocate Traducianism, but the testimony of Saint Jerome (Epist. cxxvi, 1) that "the majority of Oriental writers think that, as the body is born of the body, so the soul is born of the soul" seems exaggerated, as no other writer of prominence is found to advocate Generationism as certain. Saint Gregory of Nyssa, Macarius, Rufinus, Nemesius, although their views on this point are not always clear, seem to prefer Generationism. After the rise of Pelagianism, some Fathers hesitate between Generationism and Creationism, thinking that the former offers a better, if not the only, explanation of the transmission of original sin. Among them Saint Augustine is the most important. Creationism is held as certain by the Scholastics, with the exception of Hugh of Saint Victor and Alexander of Hales, who propose it merely as more probable. In recent times Generationism has been rejected by all Catholic theologians. Exceptions are Froschammer who defends Generationism and gives to the generation of the soul from the parents the name of secondary creation; Klee and Ubaghs who leave the question undecided; Hermes who favours Generationism; Gravina who advocates it; and Rosmini who asserts that the sensitive soul is generated by the parents, and becomes spiritual when God illuminates it and manifests to it the idea of being which is the foundation of the whole intellectual life.

From the philosophical point of view, the reasons alleged in favour of Generationism have little or no value. The parents are really generators of their offspring even if the soul comes from God, for the generative process is the condition of the union of body and soul which constitutes the human being. A murderer really kills a man, although he does not destroy his soul. Nor is man inferior to animals because they generate complete living organisms, since the difference between man and animals comes from the superiority of the human soul and from its spiritual nature which requires that it should be created by God. On the other hand the reasons against Generationism are cogent. The organic process of generation cannot give rise to a spiritual substance, and to say that the soul is transmitted in the corporeal semen is to make it intrinsically dependent on matter. The process of spiritual generation is impossible. Since the soul is immaterial and indivisible, no spiritual germ can be detached from the parental soul (cf. St. Thomas, "Contra gent." II, c 86; "Sum. theol." I, Q. xc, a 2, Q. cxviii, a. 2, etc.). As to the power of creation, it is the prerogative of God alone (see CREATION, VI).

Theologically, corporeal Traducianism is heretical because it goes directly against the spirituality of the soul. As to Generationism, it is certainly opposed to the general attitude of the Church. Froschammer's book, "Ueber den Ursprung der menschlichen Seelen", was condemned in 1857, and Ubaghs's opinion expressed in his "Anthropologiæ philosophicæ elementa" was reproved in a letter of Cardinal Patrizi written by authority of Pius IX to the Archbishop of Mechlin (2 March, 1866). Moreover, Anastasius II in a letter to the bishops of Gaul (498) condemns Generationism (Thiel, "Epistolæ Romanorum Pontificum", 634 sqq.). In the Symbol to be subscribed to by Bishop Peter of Antioch (1053), Leo IX declares the soul to be "not a part of God, but created from nothing" (Denzinger, 348). Among the errors which the Armenians must reject, Benedict XII mentions the doctrine that the soul originates from the soul of the father (Denzinger, 533). Hence, although there are no strict definitions condemning Generationism as heretical, it is certainly opposed to the doctrine of the Church, and could not be held without temerity.

COCONNIER, *L'âme humaine* (Paris, 1890); HURTER, *Theologiæ dogmaticæ compendium* (Innsbruck, 1900); KLEUTGEN, *Die Philosophie der Vorzeit* (Münster, 1867); MAHER, *Psychology* (New York, London, 1910); MERCIER, *Psychologie* (Louvain, 1903); C. PESCH, *Prælectiones dogmaticæ*, III (Freiburg, 1895); T. PESCH, *Institutiones psychologicæ* (Freiburg, 1897); SCHEEBEN, *Dogmatik* (Freiburg, 1873); BAINVEL, PARISOT, LAMY in *Dict. de théologie catholique*, s. v. *Ame*.

C. A. DUBRAY.

Trajan, Emperor of Rome (A.D. 98–117), b. at Italica Spain, 18 September, 53; d. 7 August, 117. He was descended from an old Roman family, and was adopted in 97 by the Emperor Nerva. Trajan was one of the ablest of the Roman emperors; he was stately and majestic in appearance, had a powerful will, and showed admirable consideration and a chivalrous kindliness. He gained a large amount of territory for the empire and laid the foundations of civilization all over the provinces by the founding of municipal communities. He established order on the borders of the Rhine, built the larger part of the boundary wall (*limes*) between Roman and Germanic territory from the Danube to the Rhine, and with great determination led two campaigns (101–2 and 105–7) against the Dacian king, Decebalus, whose country he converted into a new province of the empire. Two other provinces were conquered, although neither proved of importance subsequently. The Governor of Syria conquered Arabia Petræa and Trajan himself entered Armenia during the Parthian War (114–7). In his internal administration Trajan was incessantly occupied in encouraging commerce and industries. The harbour of Ancona was enlarged and new harbours and roads were constructed. Numerous stately ruins in and around Rome give proof of this emperor's zeal in erecting buildings for public purposes. The chief of these is the immense Forum Trajanum, which in size and splendour casts the forums of the other emperors into the shade. In the middle of the great open space was the colossal equestrian statue of Trajan; the free area itself was surrounded by rows of columns and niches surmounted by high arches. At the end of the structure was the Bibliotheca Ulpia, in the court of which stood the celebrated Trajan's Column with its reliefs representing scenes in the Dacian wars. Later Hadrian built a temple to the deified Trajan at the end of the Forum towards the Campus Martius.

TRAJAN'S COLUMN, ROME

Art and learning flourished during Trajan's reign. Among his literary contemporaries were Tacitus, Juvenal, and the younger Pliny with whom the emperor carried on an animated correspondence. This correspondence belonging to the years 111-3 throws light on the persecution of Christians during this reign. Pliny was legate of the double Province of Bithynia

and Pontus. In this territory he found many Christians and requested instructions from Trajan (Ep. 96). In his reply (Ep. 97) Trajan considers the confession of Christianity as a crime worthy of death, but forbids a systematic search for Christians and the acceptance of anonymous denunciations. Whoever shows by sacrificing to the gods that he is not a Christian is to be released. Where the adherence to Christianity is proved the punishment of death is to follow. The action he prescribed rests on the coercive power of the police, the right of repression of the magistracy, which required no settled form of procedure. In pursuance of these orders measures were taken against Christians in other places also. The most distinguished martyrs under Trajan were Ignatius, Bishop of Antioch, and Simeon, Bishop of Jerusalem. Legend names many others, but there was no actual persecution on a large scale and the position of the Christians was in general satisfactory.

ANTIQUE BUST OF TRAJAN
Vatican Museum

MERIVALE, *Hist. of the Romans under the Empire* (London, 1850–62), lxiii, lxiv; SCHILLER, *Gesch. der römischen Kaiserzeit*, I (Gotha, 1883), 543–94; DOMASZEWSKI, *Gesch. der römischen Kaiser*, II (Leipzig, 1909), 171–86; LA BERGE, *Essai sur le règne de Trajan* (Paris, 1877); RAMSAY, *The Church in the Roman Empire* (London, 1893); ARNOLD, *Studien zur Gesch. der plinianischen Christenverfolgung* (Königsberg, 1887).

KLEMENS LÖFFLER.

Trajanopolis, titular metropolitan see of Rhodope. The city owes its foundation or restoration to Trajan. Le Quien (Oriens Christ., I, 1193–96) mentions a great many of its bishops: Theodulus, persecuted by the Arians in the fourth century; Synceltius, the friend of St. John Chrysostom; Peter, present at the Council of Ephesus in 431; Basilius at that of Chalcedon in 451; Abundantius in 521; Eleusius in 553; Cudumenes about 1270; Germanus in 1352. In 1564 Gabriel is called Metropolitan of Trajanopolis, that is of Maronia, which proves that Trajanopolis was then destroyed and that the title of metropolitan had passed to the neighbouring city of Maronia. About 640 Trajanopolis had two suffragan sees (Gelzer, "Ungedruckte . . . Texte der Notitiæ episcopatuum", 542); at the beginning of the tenth century, seven (Gelzer, op. cit., 558). St. Glyceria, a martyr of the second century, venerated on 13 May, was born there. The town is mentioned by Villehardouin (ed. Wailly, 382, 568); it was captured and pillaged in 1206 by Joannitza, King of the Bulgarians (George Acropolita, "Hist.", XIII). It is still mentioned in Nicephoras (Anecdota of Boissonnade, V, 279), in John Cantacuzenus (Hist., I, 38; II, 13; III, 67), in George Pachymeres (ad ann. 1276, V, 6), etc. The site of Trajanopolis was discovered by Viquesnel and Dumont on the right bank near the mouth of the Maritza, not far from Ouroumdjik.

VIQUESNEL, *Voyage dans la Turquie d'Europe: description phys. et géolog. de la Thrace*, II, 297; DUMONT, *Arch. des missions scientif.*, III (Paris, 1876), 174; MÜLLER, *Ptolemæi geographia*, I, 487; SMITH, *Dict. of Greek and Roman Geog.*, s. v.

S. VAILHÉ.

Trajanopolis, a titular see of Phrygia Pacatiana, suffragan of Laodicea. The only geographer who speaks of Trajanopolis is Ptolemy (V, 2, 14, 15), who wrongly places this city in Greater Mysia. It was founded about 109 by the Grimenothyritæ, who obtained permission from Hadrian to give the place the name of his predecessor. It had its own coins. Hierocles (Synecdemus, 668, 15) calls it Tranopolis, and this abridged form is found, with one exception, in the "Notitiæ episcopatuum", which speak of the see up to the thirteenth century among the suffragans of Laodicea. Le Quien (Oriens Christianus, I, 803) names seven bishops of Trajanopolis: John, present at the Council of Constantinople under the Patriarch Gennadius, 459; John, at the Council of Constantinople under Menas, 536; Asignius, at the Council of Constantinople, 553; Tiberius, at the Council in Trullo, 692; Philip, at Nice, 787; Eustathius, at Constantinople, 879. Another, doubtless more ancient than the preceding, Demetrius, is known from one inscription (C. I. G., 9265). Trajanopolis has been variously identified; the latest identification is Radet ("En Phrygie", Paris, 1895), who locates it at Tcharik Keui, about three miles from Ghiaour Euren towards the south-east, on the road from Oushak to Sousouz Keui, vilayet of Brusa, a village abounding in sculptures, marbles, and fountains, and where the name of the city may be read on the inscriptions. However, Ramsay (Asia Minor, 149; Cities and Bishoprics of Phrygia, 595) continues to identify Trajanopolis with Ghiaour Euren.

S. PÉTRIDÈS.

Tralles, a titular see, suffragan of Ephesus in Asia Minor. It was founded, it is said, by the Argians and Thracians, and is situated on one of the slopes of Mount Messogis in the valley of the Meander; it was one of the most populous and richest cities of Lydia. King Attalus had a splendid palace there. The local god was Zeus Larasios, but Apollo Pythius and other divinities were also worshipped.

Tralles was destroyed by an earthquake but was rebuilt by Augustus and took the name of Cæsarea. Christianity was introduced at a very early date. In his famous letter to the Church at Tralles, St. Ignatius of Antioch says that their bishop, Polybius, visited him at Smyrna, and he puts them on their guard against Docetism (q. v.). We see by this letter that the Church there was already well organized. Among its bishops were: Heracleon, in 431; Maximus, in 451; Uranius, in 553; Myron, in 692; Theophylactus, in 787; Theophanes and Theopistus, in the ninth century; John, in 1230 (Revue des études grecques, VII, 80). In 640 ("Ecthesis Pseudo-Epiphanii"; Gelzer, "Ungedrückte. . . . Texte der notitiæ episcopatuum", 537) Tralles appears as suffragan of Sardes in Lydia, and we know, despite Le Quien (Oriens christ., I, 697), that it was such in 553. Towards 1270 Andronicus, son of Michael VIII Palæologus, rebuilt and repeopled the city; it then numbered 36,000 inhabitants, but it was not long before it was retaken and demolished by the Turks (Pachymeres, "De Michaele Palæologo", VI, 20 and 21, in P. G., CXLIII, 929–34). The Emir Aïdin then gave it the name which it still bears, Aïdin Guzel-Hissar; it is a sanjak of the vilayet of Smyrna, numbering 40,000 inhabitants, of whom 28,000 are Mussulmans, 10,000 Greek Schismatics, and the remainder Jews or Armenians. There are 120 Catholics. The Mechitarists of Vienna and the Sisters of St. Vincent de Paul have two schools there. Tralles was the birthplace of Anthemius, the architect of St. Sophia of Constantinople.

LE QUIEN, *Oriens christianus*, I (1740), 695–8; TEXIER, *Asie Mineure* (Paris, 1862), 279–81; RAYET, *Milet et le golfe latmique* (Paris, 1877), 33–116; LEBAS-WADDINGTON, *Asie Mineure*, 597–616, 1651; CHAPOT, *La province romaine proconsulaire d'Asie* (Paris, 1904), passim; CUINET, *La Turquie d'Asie*, III (Paris, 1892), 591–9; PAPPACONSTANTINOU, *Tralles* (Athens, 1895), in Greek.

S. VAILHÉ.

Trani and Barletta, DIOCESE OF (TRANEN. et Barolen.), in Italy. The city of Trani is situated on the Adriatic in a fertile plain, producing cereals, wine, and

oil, which are exported in great quantities. For a long time, however, the port has lost the importance it had in the time of the Norman and Angevins who fortified it. The fishing industry is extensive. The cathedral, in Byzantine style, was built by Canon Nicola di Trani in 1143; its bronze gates by Barisano date from that period. Outside the city, on a peninsula, stands the old Benedictine Abbey of S. Maria de Colonna, containing a mineral spring, the "acqua di Cristo". Trani is built on the site of the ancient Turenum. It grew in importance under the Byzantines and was taken several times by the dukes of Benevento. In 840 and 1009 it fell into the hands of the Saracens. In the tenth and eleventh centuries it was a republic recognizing the nominal sovereignty of Byzantium. The "Ordinamenta et consuetudo maris", published in 1063 by the consuls of Trani is, after the "Tavole di Amalfi", the oldest maritime commercial code of the Middle Ages. Trani resisted the Norman invaders energetically, but in 1073 it had to open its gates to Pierre d'Hauteville, who assumed the title of Count of Trani. In the twelfth century, in league with Bari, Troia, and Melfi, it attempted to regain its ancient freedom; and in the battle of Bigano (1137) defeated Roger of Sicily, but two years later it had to capitulate. Frederick II constructed a fortress there and made it one of the royal residences. In the Neapolitan wars Trani became a place of the greatest importance, especially during the struggle between the Aragonese and the Angevins. From 1497 to 1509 it was held by Venice. Charles V established a school of jurisprudence there. In 1647 the populace rebelled against the nobles; in 1799 the people opposed the republic, and the city in consequence was sacked by the revolutionaries and the French. The legend of St. Magnus relates that there was at Trani about the middle of the third century a bishop, Redemptus, who was succeeded by St. Magnus. The first bishop whose date is known with certainty is Eusebius who was present at the dedication of the Basilica of Monte Gargano in 493. A few other names have been preserved like Suthinius (761) and Rodostanus (983). Till then Trani had certainly followed the Latin Rite and Bishop Bernardo opposed the decree of the Patriarch Polyeuctus (968) introducing the Greek Rite; it is uncertain whether Joannes, who embraced the schism of Michael Cærularius and in consequence was deposed by Nicholas II (1059), belonged to the Greek Rite. His successor was Delius, and thenceforward Trani continued in the Latin Rite. In 1098 St. Nicholas Pellegrino, a Byzantine bishop, died there; under another Byzantine the new cathedral was dedicated to that saint. Grammaro was imprisoned in Germany by Henry VI for supporting King William; Bartolommeo Brancacci (1328) distinguished himself on several embassies and was chancellor of the Kingdom of Naples. Mention may be made likewise of Cardinal Latino Orsini (1438), Cosimo Migliorati (1479), Giovanni Castelar (1493), Giambernardo Scotti, a Theatine (1555), who introduced the Tridentine reform, Cesare Lambertini, the canonist (1503); Diego Alvarez, O. P. (1607), the famous adversary of Molina; Tommaso de Sarria, O. P. (1656), who enlarged the seminary; Giuseppe Antonio Davanzati (1717), who abolished many abuses. With the See of Trani is united the ancient Diocese of Salpe (Salapia of the Greeks), its known bishops comprising Palladius (465) and 23 successors before the definitive union in 1547. Another united see is that of Carnia, which had bishops before the time of St. Gregory, who entrusted it to the care of the Bishop of Reggio; in 649 it had a new ordinary, but later the city fell into decay. The Archbishop of Trani has also the title of Bishop of Nazareth, because when Palestine was lost in 1190 the title of that see was transferred to Barletta (the ancient Barduli), a seaport on the Adriatic, a little south of Trani, to which diocese it then belonged. At Nazareth between 1100 and 1190 there were eight Latin bishops; the names of the bishops resident at Barletta before 1265 are unknown. We may mention the following bishops: Blessed Agostino Favorini (1431), General of the Augustinians, a learned writer, and Maffeo Barberini (1604), later Urban VIII. In 1455 the Diocese of Cannæ, a city celebrated as the scene of Hannibal's victory (216 B. C.), was united with that of Nazareth. It was destroyed in 1083 by Robert Guiscard, with the exception of the cathedral and the episcopal residence. At Cannæ St. Liberalis suffered martyrdom. It had bishops in the sixth century, for St. Gregory entrusted the see to the care of the bishop of Siponto; its bishops are again mentioned after the tenth century. In 1534 Cannæ was separated from Nazareth and united to Monteverde, but in 1552 the united dioceses were incorporated with Nazareth. In 1860 the See of Nazareth (Barletta) was united with Trani, the archbishop of which had been appointed in 1818 perpetual administrator of the ancient See of Biseglie, the scene of the glorious martyrdom of Saints Pantelemon and Sergius, whose bodies repose in the cathedral. The names of fifty bishops of Biseglie are known. Trani has been an archdiocese since the twelfth century. The united dioceses contain 19 parishes; 98,000 inhabitants; 110 priests; 1 house of religious (men); 15 convents of nuns; 2 schools for girls.

CAPPELLETTI, *Le chiese d'Italia*, XXI, 47; VANIA, *Cenno storico della città di Trani* (Barletta, 1870).

U. BENIGNI.

Transcendentalism.—The terms *transcendent* and *transcendental* are used in various senses, all of which, as a rule, have antithetical reference in some way to experience or the empirical order.

(1) For the Scholastics, the categories are the highest classes of "things that are and are spoken of". The transcendentals are notions, such as unity, truth, goodness, being, which are wider than the categories, and, going beyond them, are said to transcend them. In a metaphysical sense transcendent is opposed by the Scholastics and others to immanent; thus, the doctrine of Divine Transcendence is opposed to the doctrine of Divine Immanence in the Pantheistic sense. Here, however, there is no reference to experience. (See IMMANENCE.)

(2) In the loosest sense of the word any philosophy or theology which lays stress on the intuitive, the mystical, the ultra-empirical, is said to be transcendentalism. Thus, it is common to refer to the New England School of Transcendentalism, of which mention is made further on.

(3) In a stricter sense transcendentalism refers to a celebrated distinction made by Kant. Though he is not consistent in the use of the terms transcendent and transcendental, Kant understands by transcendent what lies beyond the limits of experience, and by transcendental he understands the non-empirical or a priori elements in our knowledge, which do not come from experience, but are nevertheless, legitimately applied to the data or contents of knowledge furnished by experience. The distinction is somewhat subtle. Yet, it may be made clear by an example. Within the limits of experience we learn the uniform sequence of acorn and oak, heat and expansion, cold and contraction, etc., and we give the antecedent as the cause of the consequent. If, now, we go beyond the total of our experience and give God as the cause of all things, we are using the category "cause" in a transcendent sense, and that use is not legitimate. If, however, to the data of sequence furnished by experience we apply the a priori form causation, we are introducing a transcendental element which elevates our knowledge to the rank of universal and necessary truth: "Every effect has its cause." Kant, as has been said, does not always adhere to this distinction. We may, then, understand

transcendent and transcendental to refer to those elements or factors in our knowledge which do not come from experience, but are known a priori. Empirical philosophy is, therefore, a philosophy based on experience alone and adhering to the realm of experience in obedience to Hume's maxim, "'Tis impossible to go beyond experience." Transcendental philosophy, on the contrary, goes beyond experience, and considers that philosophical speculation is concerned chiefly, if not solely, with those things which lie beyond experience.

(4) Kant himself was convinced that, for the theoretical reason, the transcendental reality, the thing-in-itself, is unknown and unknowable. Therefore, he defined the task of philosophy to consist in the examination of knowledge for the purpose of determining the a priori elements, in the systematic enumeration of these elements, or forms, and the determination of the rules for their legitimate application to the data of experience. Ultra-empirical reality, he taught, is to be known only by the practical reason. Thus, his philosophy is *critical transcendentalism*. Thus, too, he left to his successors the task of bridging over the chasm between the theoretical and the practical reason. This task they accomplished in various ways, eliminating, transforming, or adapting the transcendent reality outside us, the thing-in-itself, and establishing in this way different transcendentalisms in place of the critical transcendentalism of Kant.

(5) Fichte introduced *Egoistic Transcendentalism*. The subject, he taught, or the Ego, has a practical as well as a theoretical side. To develop its practical side along the line of duty, obligation, and right, it is obliged to posit the non-Ego. In this way, the thing-in-itself as opposed to the subject, is eliminated, because it is a creation of the Ego, and, therefore, all transcendental reality is contained in self. *I am I*, the original identity of self with itself, is the expression of the highest metaphysical truth.

(6) Schelling, addressing himself to the same task, developed *Transcendental Absolutism*. He brought to the problems of philosophy a highly spiritual imaginativeness and a scientific insight into nature which were lacking in Kant, the critic of knowledge, and Fichte, the exponent of romantic personalism. He taught that the transcendental reality is neither subject nor object, but an Absolute which is so indeterminate that it may be said to be neither nature nor spirit. Yet the Absolute is, in a sense, potentially both the one and the other. For, from it, by gravity, light, and organization, is derived spirit, which slumbers in nature, but reaches consciousness of self in the highest natural organization, man. There is here a hint of development which was brought out explicitly by Hegel.

(7) Hegel introduced *Idealistic Transcendentalism*. He taught that reality is not an unknowable thing in itself, nor the subject merely, nor an absolute of indifference, but an absolute Idea, Spirit, or Concept (*Begriff*), whose essence is development (*das Werden*), and which becomes in succession object and subject, nature and spirit, being and essence, the soul, law, the state, art, science, religion, and philosophy.

In all these various meanings there is preserved a generic resemblance to the original signification of the term transcendentalism. The transcendentalists one and all, dwell in the regions beyond experience, and, if they do not condemn experience as untrustworthy, at least they value experience only in so far as it is elevated, sublimated, and transformed by the application to it of transcendental principles. The fundamental epistemological error of Kant, that whatever is universal and necessary cannot come from experience, runs all through the transcendentalist philosophy, and it is on epistemological grounds that the transcendentalists are to be met. This was the stand taken in Catholic circles, and there, with few exceptions, the doctrines of the transcendentalists met with a hostile reception. The exceptions were Franz Baader (1765–1841), Johann Frohschammer (1821–1893), and Anton Günther (1785–1863), who, in their attempt to "reconcile" Catholic dogma with modern philosophical opinion, were influenced by the transcendentalists and overstepped the boundaries of orthodoxy. It may without unfairness be laid to the charge of the German transcendentalists that their disregard for experience and common sense is largely accountable for the discredit into which metaphysics has fallen in recent years.

New England transcendentalism, sometimes called the Concord School of Philosophy, looks to William Ellery Channing (1780–1842) as its founder. Its principal representatives are Amos Bronson Alcott (1799–1888), Ralph Waldo Emerson (1803–1882), Theodore Parker (1810–1860), Frederick Henry Hedge (1805–1890), George Ripley (1802–1880), and Margaret Fuller (1810–1850). It had its inception in the foundation of the Transcendental Club in 1836. The chief influences discernible in its literary output are German philosophy, French sociology, and the reaction against the formalism of Calvinistic theology. Its sociological and economic theories were tested in the famous Brook Farm (1841), with which the names just mentioned and those of several other distinguished Americans were associated.

For the history of German transcendentalism see UEBERWEG, *Hist. of Philosophy*, tr. MORRIS (New York, 1892); FALCKENBERG, *Hist. of Modern Philosophy*, tr. ARMSTRONG (New York, 1893); TURNER, *Hist. of Philosophy* (Boston, 1903); STÖCKL, *Gesch. der Phil.* (Mainz, 1888). For New England transcendentalism see FROTHINGHAM, *Transcendentalism in New England* (New York, 1876); COOMAN, *Brook Farm* (Boston, 1894).

WILLIAM TURNER.

Transept, a rectangular space inserted between the apse and nave in the early Christian basilica. It sprang from the need of procuring sufficient space for the increased number of clergy and for the proper celebration of the service. The length of the rectangle either equals the entire breadth of the nave, as in Santa Maria Maggiore and Santa Croce at Rome, or it exceeds this breadth more or less, so that the transept extends beyond the walls of the nave. The transept, though, is not peculiar to the Roman basilica, as was for a long time believed; it is also to be found in the churches of Asia Minor, as at Sagalassos. Beside this first form, in which the apse was directly united with the transept, there were to be found in Asia Minor and Sicily, even in the early era, a number of churches of a second form. These were formerly considered to belong to the medieval period, because they were not fully developed until the Middle Ages. This is the cross-shaped or crucifform church, over the origin of which a violent literary controversy raged for a long time. In the crucifform design the transept is organically developed from the structure. It contains three squares which in height and breadth correspond to that of the main nave. Beyond the central square, called the bay, and connected with it is a fourth square, the choir, and beyond, and connected with the choir, is the apse; in this way the crucifform shape of the church is produced. The transept generally terminates towards the north and south in a straight line. Still there are a number of churches, especially in Germany, that end in a semicircular or triple conch shape. Strzygowski thinks he has found the model of this style of structure in the Roman imperial palace; this form of transept is found in as early a church as that of the Virgin at Bethlehem erected by Constantine.

A favourite method in the Romanesque style was to construct small apses opening into the transept to the right and left of the choir. In the churches of the Cistercians and of the mendicant orders these small apses were transformed at a later date into

numerous chapels, as at Santa Croce at Florence. The prototype of this design can also be proved to have existed in the East and the districts under its influence. The doubling of the transept, however, seems to have been peculiar to Western architecture; this type of transept appeared both in the Romanesque and in the Gothic periods, although the manner of producing it varied greatly. Many Romanesque churches are constructed at the west end the same as at the east, that is, the west end also contains a transept and choir. The earliest known church with this double transept is the eighth-century church of St-Riquier at Centula in France. The style was also adopted in the Church of St. Pantaleon at Cologne (981), and almost at the same time by Mittelzell on the island of Reichenau in Lake Constance, and in many other churches. The west transept disappeared in Gothic architecture, excepting that in England some of the great cathedrals have a second, short transept added to the east choir, as at Salisbury. Gothic architecture also emphasized the choir by giving it in the large cathedrals three aisles; in this way very beautiful vistas are produced. In the effort to gain large, well-lighted spaces the architecture of the Renaissance and the Baroque periods enlarged the transept and covered the bay with a cupola which caused the transept to dominate the entire structure.

GRAF, *Opus francigenum* (Stuttgart, 1878); STRZYGOWSKI, *Kleinasien* (Leipzig, 1903).

BEDA KLEINSCHMIDT.

Transfiguration.—The Transfiguration of Christ is the culminating point of His public life, as His Baptism is its starting-point, and His Ascension its end. Moreover, this glorious event has been related in detail by St. Matthew (xvii, 1–6), St. Mark (ix, 1–8), and St. Luke (ix, 28–36), while St. Peter (II Pet., i, 16–18) and St. John (i, 14), two of the privileged witnesses, make allusion to it. About a week after His sojourn in Cæsarea Philippi, Jesus took with him Peter and James and John and led them to a high mountain apart, where He was transfigured before their ravished eyes. St. Matthew and St. Mark express this phenomenon by the word *μετεμορφώθη*, which the Vulgate renders *transfiguratus est*. The Synoptics explain the true meaning of the word by adding "his face did shine as the sun: and his garments became white as snow", according to the Vulgate, or "as light", according to the Greek text. This dazzling brightness which emanated from His whole Body was produced by an interior shining of His Divinity. False Judaism had rejected the Messias, and now true Judaism, represented by Moses and Elias, the Law and the Prophets, recognized and adored Him, while for the second time God the Father proclaimed Him His only-begotten and well-beloved Son. By this glorious manifestation the Divine Master, who had just foretold His Passion to the Apostles (Matt., xvi, 21), and who spoke with Moses and Elias of the trials which awaited Him at Jerusalem, strengthened the faith of his three friends and prepared them for the terrible struggle of which they were to be witnesses in Gethsemani, by giving them a foretaste of the glory and heavenly delights to which we attain by suffering.

Already in Apostolic times the mount of the Transfiguration had become the "holy mount" (II Pet., i, 18). It seems to have been known by the faithful of the country, and tradition identified it with Mount Thabor. Origen said (A.D. 231–51) "Thabor is the mountain of Galilee on which Christ was transfigured" (Comm. in Ps. lxxxviii, 13). In the next century St. Cyril of Jerusalem (Catech., II, 16) and St. Jerome (Ep. xlvi, ad Marcel.; Ep. viii, ad Paulin.; Ep. cviii, ad Eust.) likewise declare it categorically. Later St. Proculus, Patriarch of Constantinople (d. 447; Orat. viii, in Transfig.), Agathangelus (Hist. of Armenia, II, xvii), and Arnobius the Younger (d. 460; Comm. in Ps. lxxxviii, 13) say the same thing. The testimonies increase from century to century without a single dissentient note, and in 553 the Fifth Council of Constantinople erected a see at Mount Thabor (Notitiæ Antioch. . . . patriarch.). Some modern writers claim that the Transfiguration could not have taken place on Mount Thabor, which, according to Josephus, was then surmounted by a city. This is incorrect; the Jewish historian speaks neither of a city nor a village; he simply fortified, as he repeats three times, "the mount called Itabyrion" ("Bell. Jud.", II, xx, 6; IV, i, 8; "Vita", 37). The town of Atabyrion of Polybius, the Thabor or Celeseth Thabor, the "flank of Thabor" of the Bible, is situated at the foot of Mount Thabor. In any case the presence of houses on a wooded height would not have made it impossible to find a place apart. It is again objected that Our Lord was transfigured on Mount Hermon, since He was at that time in its vicinity. But the Synoptics are all explicit concerning the lapse of time, six days, or about eight days including those of departure and arrival, between the discourse in Cæsarea and the Transfiguration, which would infer a somewhat lengthy journey. Moreover the summits of Hermon are covered with snow as late as June, and even the lesser peaks of 4000 or 5000 feet are likewise snow-covered in February and March, the period of the Transfiguration. Finally, the ancients judged of the height of mountains by their appearance, and Thabor especially was considered a "high mountain", if not by David and Jeremias, at least by Origen and St. Jerome and the pilgrims who made the ascent.

KNABENBAUER, *Comment. in Evang. S. Matth.* (Paris, 1895); ROBINSON, *Biblical Researches in Palestine*, III (Boston, 1841); DIDON, *Jésus-Christ* (Paris, 1891); MEISTERMANN, *Le mont Thabor* (Paris, 1900).

BARNABAS MEISTERMANN.

Transfiguration of Christ, FEAST OF, 6 August, double second class, celebrated to commemorate the manifestation of the Divine glory recorded by St. Matthew (xvii). The Armenian bishop Gregory Arsharuni (about 690) ascribes the origin of this feast to St. Gregory the Illuminator (d. 337?), who, he says, substituted it for a pagan feast of Aphrodite called *Vartavarh* (roseflame), retaining the old appellation of the feast, because Christ opened His glory like a rose on Mount Thabor. It is not found however in the two ancient Armenian calendars printed by Conybeare (Armenian Ritual, 527 sq.). It probably originated, in the fourth or fifth century, in place of some pagan nature-feast, somewhere in the highlands of Asia. The Armenians at present keep it for three days as one of the five great feasts of the year (seventh Sunday after Pentecost); it is preceded by a fast of six days. Also in the Syriac Church it is a feast of the first class. In the Greek Church it has a vigil and an octave. The Latin Church was slow in adopting this feast; it is not mentioned before 850 (Martyrology of Wandelbert, Gavanti, "Thesaurus liturg.", II, August); it was adopted in the liturgy about the tenth century in many dioceses, and was celebrated mostly on 6 Aug.; in Gaul and England, 27 July; at Meissen, 17 March; at Halberstadt, 3 Sept., etc. (Grotefend, "Zeitrechnung", II, 2, 89; Ebner, "Missale R. Iter Italicum"). In 1456 Callixtus III extended the feast to the Universal Church in memory of the victory gained by Hunyady at Belgrade over the Turks, 6 Aug., 1456. Callixtus himself composed the Office. It is the titular feast of the Lateran Basilica at Rome; as such it was raised to a double second class for the Universal Church, 1 Nov., 1911. On this day the pope at Mass uses new wine or presses a bunch of ripe grapes into the chalice; raisins are also blessed at Rome (Hampson, "Cal. medii ævi", II, 176). The Greeks and Russians bless grapes and other fruit.

KELLNER, *Heortology* (St. Louis, 1908), 105 sq.; NILLES, *Kalendarium manuale* (Innsbruck, 1896); PRINCE MAXIMILIAN OF SAXONY, *Liturg. orientales* (Freiburg, 1908), 215; MALTZEW, *Menologium* (Berlin, 1901), II, 666 sq.

F. G. HOLWECK.

Translation of Relics. See RELICS.

Transmigration of Souls. See METEMPSYCHOSIS.

Transubstantiation. See EUCHARIST.

Transvaal, VICARIATE APOSTOLIC OF THE, lies between 23° 3′ and 27° 30′ S. lat., and 25° and 32° E. long. The total population is approximately estimated at 960,000, consisting of about 320,000 whites and 640,000 natives. The agricultural and pastoral resources of this portion of South Africa are great, the vast rolling plains being capable of raising almost unlimited quantities of cereals. Stock-raising can also be pursued to great advantage. The discovery of gold in the Transvaal has brought about a large influx of British immigrants, who have developed the mineral resources of the country. Since the time of the "Great Trek" (1835–38) of the emigrant Dutch farmers from Cape Colony, several wars have been waged between the Boers, natives, and British. But streams of Boer immigrants succeeded in repelling the natives, and in gradually securing their own independence. In 1850 the British were engaged in a lengthy and costly war with the Kafirs, during which the Boers took advantage of the situation to demand the recognition of their independence; this was granted to them by the Sand River Convention, 17 Jan., 1852, and Great Britain gave up the Orange River Sovereignty in 1834, which they had proclaimed in 1848 after the battle of Boomplaats. In 1876 the Boers were defeated by the Kafirs, and Great Britain, afraid of a general rising of the natives throughout South Africa, deemed it expedient to annex the country, which was done, 12 April, 1877. A new war, however, broke out between British and Boers, in which the former were defeated, 27 Feb., 1881, and the Boers recovered their independence, which they enjoyed until the outbreak of the war in Oct., 1899, which resulted in their defeat and the final annexation of the country to the British Empire.

The Transvaal formed a portion of the Vicariate of Natal until 1886. From time to time the few Catholics residing in this part of South Africa were visited by a priest from Natal, till 1877, when the first mission was founded in Pretoria by the Right Rev. Dr. Jolivet, O.M.I. The first church in the Transvaal was not, however, completed until the first Sunday of October, 1887, when it was dedicated by Bishop Jolivet. At that time the number of Catholics at Pretoria was about 100. In the other localities of the Transvaal the Catholic population was insignificant. Johannesburg, which has at the present day a population of about 130,000, including about 80,000 Europeans and 50,000 natives and Asiatics, was then hardly in existence. The Catholic population is about 9500, Europeans, natives, and Syrians included.

The Transvaal was detached from Natal in 1886 by Leo XIII. It remained an independent prefecture Apostolic till 29 Jan., 1902. The first prefect Apostolic was the Very Rev. Father Monginoux, O.M.I., who was succeeded by Very Rev. Father Schock, O.M.I., who died on his way to the chapter of his order held in Paris in 1898. Until 29 Jan., 1902, Father Jean de Lacy, O.M.I., acted as prefect Apostolic. Then the Right Rev. Dr. Matthew Gaughran, O.M.I., was elected Vicar Apostolic of Kimberley, and administrator of the Transvaal prefecture. On 20 Nov., 1901, the prefecture Apostolic of the Transvaal became a vicariate, and the Right Rev. Dr. William Miller, O.M.I., was consecrated Bishop of Eumenia, and Vicar Apostolic of the Transvaal. He resides at Johannesburg. (See KAFIRS.)

On 13 Jan., 1911, the northern portion of the Vicariate of the Transvaal, including the two districts of Zoutpansberg and Waterberg, lying between 24° and 23° S. lat., and between 28° and 32° E. long. was erected into a prefecture Apostolic, under the title of Prefecture Apostolic of the Northern Transvaal, and entrusted to the care of the Benedictines, with the Very Rev. Father Lanslots, O.S.B., as prefect Apostolic. The missionaries number at the present 6 fathers and 3 lay brothers, all of whom are natives of Belgium. Through the erection of the new prefecture Apostolic, the boundaries of the Vicariate of the Transvaal have been altered. They are at present delimited by 25° and 32° E. long., and 27° S. lat. (north of the Orange River Colony) and 28° S. lat. (west of the same Colony).

There are at present (1911) in the Vicariate of the Transvaal: 27 priests (13 of whom are Oblates, 12 secular, 2 military chaplains); and 1 Oblate lay brother and 20 Marist Brothers, who conduct a very prosperous school at Johannesburg; also other schools, a sanatorium, a refuge, a hospital, and a home for children and aged, are under the management of various religious congregations, viz., the Sisters of the Holy Family; Sisters of Nazareth House; Dominican Sisters; Sisters of the Good Shepherd; Sisters of Mercy; Ursuline Sisters; and Sisters of Loreto; making a total number of 147 Sisters for the whole vicariate.

Missiones catholicæ (Rome, 1907), 444–45; *The Catholic Directory of British South Africa* (Cape Town, 1910).

A. LANGOUET.

Transylvania, the south-eastern part of Hungary, called in German "Siebenbürgen", apparently from the old name of the City of Hermannstadt, once known as Sibinburg; in Hungarian the name is "Erdély" (cf. maps to article AUSTRO-HUNGARIAN MONARCHY).

At the beginning of the Christian era what is now Transylvania was inhabited by Dacians, a Thracian people. In the second half of the first century King Decebalus united the various tribes of the Dacians into a homogeneous kingdom. He maintained his independence in successful battles against the Romans and forced the Emperor Domitian to agree to a disgraceful peace. Trajan conquered the country during the years 101–7 and made it a Roman province. From 260 Dacia swarmed with Goths and the Emperor Aurelian abandoned the country to them. During the great migrations the Goths were followed by the Huns; after the death of Attila the Huns were followed by the German Gepidæ; these were succeeded by the Avars, the Petchenegs, and other tribes. Finally in the eleventh century the Magyars succeeded in getting control of Transylvania and were ruled by petty independent princes. In 1003 King St. Stephen, the organizer of Hungarian Christianity, overthrew the last of these princes. Stephen's successor gradually gained the greater part of the country. It was intended that Transylvania should be the bulwark of western civilization against the onslaught of the barbarian hordes of the East. With this purpose in view the Hungarian kings brought German colonists into Transylvania. In the mediæval charters these settlers were called Saxons, a name that is still retained. In 1211 King Andreas gave what is called Burzenland, that is the country surrounding Kronstadt, to the Teutonic Knights, who settled German peasants on it and built numerous citadels, as the Kreuzburg, Marienburg, the fortified castles of Rosenau, Bosau, etc. When in 1224 the Teutonic Knights placed their possessions under the control of the pope the king revoked his gift, and sought to drive the order out by force. The next year the order left Burzenland; having been summoned by Duke Konrad of Kujavien into the district surrounding the present Kulm to fight against the heathen Prussians. Notwithstanding the withdrawal of the knights the region preserved its

German character, for Saxons had settled also in Burzenland. The manufacturing German towns that sprang up in the district became centres of a flourishing civilization and the main props of the Hungarian authority. The Magyars in Transylvania were ruled by a voivode, while the Germans formed a separate nation who were governed by the Count of Saxony. A third nation, the Szeklers in Szeklerland, apparently a branch of the Magyars, had a governor or *Gespann* of their own. The Wallachians or Rumanians (*Blaci*), who had settled in various parts of the country, were not on a political equality with the others; they appear chiefly as tenants of the great Hungarian landowners.

As one of the frontier bulwarks of Hungary, Transylvania was often obliged to defend itself against the incursions of foreign tribes. Thus it had to contend against the Kumanis and Tatars who traversed, in the thirteenth century, almost the whole of eastern Europe, plundering and burning as they went, and who in the years 1241–42 devastated the whole of Transylvania. The country also, for more than a century, resisted successfully the attacks of the Turks, who from the fifteenth century repeatedly forced their way into Transylvania along the rivers Danube and Maros. The numerous fortified castles of the country, the fortified churches, and the church strongholds, that are a peculiar feature of Transylvania, belong chiefly to this period of the incursions of the Tatars and Turks. The devastation wrought by the Turks, the misery that followed their incursions, and a revolt of the peasants led to a union of the three nations. This union was formed in 1437 for the common protection and defence of the country, utterly neglected by the Hungarian government. Even at this early date the alliance led to the growth of the idea of separation from the mother-country. This took place in the sixteenth century, and was due to the successful advance of the Turks. In 1526 the Hungarian King Louis II, a member of the Jagellon dynasty, was killed in the battle against the Turks at Mohács. A part of the Hungarian nobility elected the Archduke Ferdinand I, brother of the Emperor Charles V, as King of Hungary, on account of a treaty of succession made by Waladislaus, father of King Louis; while another faction elected John Zápolya, Count of Zips. During the struggle between these two parties the Turks conquered almost the whole of Hungary, with the exception of the northern and extreme western sections. Transylvania now separated from Hungary, at this time under the rule of the Habsburgs, and John Zápolya made it an independent principality, although under Turkish suzerainty.

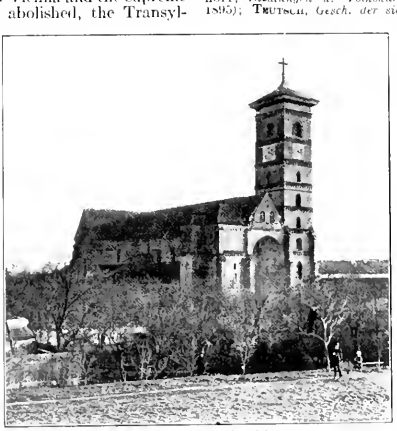
The separation from the rest of the empire of the Habsburgs was greatly aided by religious discord. On account of the active intercourse between the Holy Roman Empire and the Germans, in particular, of Transylvania, the writings of Luther and the other Reformers were circulated in Transylvania as early as 1521, and the new doctrine spread rapidly, especially among the nobility, who meant to seize the lands belonging to the Church. Zápolya's revolt against Ferdinand, the secularizing in 1556 of the Diocese of Weissenburg by the nobles, and the lack of priests, all were of advantage to Protestantism. In 1541 the whole Saxon nation decided to adopt the Augsburg Confession, which in 1557 was placed on a parity with the Catholic Church. From the year 1554 the teachings of Calvin also gained ground in Transylvania, and in 1561 Calvinism received full recognition and was placed on a parity with the two other denominations. During the reign of John Sigmund, son of John Zápolya, the doctrines of Socinus also spread in Transylvania and the adherents of these teachings, the Unitarians, were granted the free exercise of their religion in 1571. In addition, there were also Anabaptists and other sects in the country. Consequently the Catholic Faith declined more and more, its members became the minority of the population, and were robbed of nearly all their Church lands. The exercise of the Catholic worship was forbidden in a large part of the land, and the diocese was only nominally filled for over a century and a half. In 1579 Prince Christopher Báthory called in the Jesuits for the protection of the Catholic Faith, but they were driven away in 1588, and all their later attempts to return were frustrated by force.

The period of the Turkish suzerainty over Transylvania lasted for a century and a half. During this era the country was nominally a constitutionally governed principality, for the prince had the administrative aid of a Council of State and a diet, but in reality the nobility governed, as they had the right to the free election of a successor after the death of the ruling prince. Yet this right was often illusory on account of the pressure exercised by the Turks. A number of the princes of this era gained reputation by the part they took in European affairs. Among these were: John Sigmund Zápolya (1541–70), Stephen Báthory (1571–75), afterwards King of Poland; Sigmund Báthory (1581–1602), Bethlen Gabor (1625–29), the two rulers named George Rákóczy (1630–61), who were allies of France in the Thirty Years War, and Michael I Apáfy (1662–90). The feeling constantly grew in Transylvania that the supremacy of the Turks, who repeatedly interfered in the internal affairs of the country, was discreditable. This and the influence of a strong party in favour of the Habsburgs, which had always existed in the country, led several times to the union of Transylvania with the Austrian monarchy, as in the years 1551–56, and 1598–1602. The final connexion with Austria was brought about by the successful advance of the imperial army after the second siege of Vienna by the Turks in 1683, and the reconquest of Hungary by Austria in 1684–85. Transylvania was separated from Turkey and the oath of loyalty to Leopold I as King of Hungary was confirmed by several treaties between the emperor and the Transylvanian estates, the most important of which was the Leopoldine Diploma of 4 December, 1691. On his side Leopold recognized all the rights of the three political nations of Transylvania and confirmed the former liberties of the four confessions recognized in Transylvania. In 1697 Prince Michael II Apáfy renounced all his rights for a pension and the title of a prince of the empire, while the Porte withdrew all claims to Transylvania in the Peace of Karlówitz (1699). In this way Transylvania was once more won for the Hungarian Crown and the Habsburg dynasty. The Hungarian revolt under Francis II Rákóczy threatened the loss of Transylvania again, as his adherents proclaimed him ruler of the principality (1704), but after a few years the revolt was suppressed.

Under the rule of Austria the country was made a separate crown land. The ruler of Austria who was Prince of Transylvania did not reside in the country, consequently, the Transylvanian Royal Chancellery (*Excelsa Cancellaria regia Transylvanie Aulica*) was formed at Vienna as the chief authority for the exercise of the princely rights. Its head was a chancellor and the orders of the chancellery were imperative upon the royal board of government (*Excelsum regium Gubernium*) which had been established at Hermannstadt in 1713, and which was moved to Klausenburg in 1790. This board directed the administration of the country, supervised the churches and schools, and formed the supreme court. Laws were issued by the ruler in conjunction with a Diet consisting of one chamber. In 1765 Maria Theresa raised the principality to the rank of a grand principality, by which nothing, in reality, was changed.

In 1715 the Catholic Diocese of Transylvania was re-established with its see at Karlsburg. Thus for a century and a half Transylvania formed a distinct crown land of the Austrian monarchy, and was independent of Hungary. This arrangement was fundamentally changed by the Hungarian Revolution of 1848–49. As early as the decade 1830–40, the desire for the union of Transylvania with Hungary was constantly and increasingly expressed in Hungary. These efforts failed, however, on account of the opposition of the Saxons, who fought energetically for political independence from Hungary and municipal self-administration. Nevertheless, despite the opposition of the Saxons, the union with revolutionary Hungary was proclaimed in the Transylvania Diet on 30 May, 1848, and thus Transylvania became involved in the defection from the Habsburg dynasty. After the suppression of the revolt with the aid of Russia the supremacy of the Austrian Crown was absolute in Transylvania, as in Hungary, during the years 1849–60, after which the country received the right of self-administration once more, and the chancellery for Transylvania was formally re-established at Vienna. By the treaty of adjustment between Austria and Hungary in 1867 the Magyar efforts for the control of Transylvania met with complete success. Its independence as a crown province was annulled and it was united with Hungary. The Transylvanian chancellery at Vienna and the supreme court at Klausenburg were abolished, the Transylvanian Diet was dissolved, the municipal independence of the Saxons was destroyed, and in 1876 the country was divided into fifteen counties. Since then Transylvania has been nothing more than a Hungarian province and the non-Hungarian part of the population, the Germans and Rumanians, are at the mercy of an arbitrary Magyarization by the Hungarian government.

GREEK UNIAT CATHEDRAL OF THE THREE SAINTS
Karlsburg, Transylvania



LATIN CATHEDRAL OF ST. MICHAEL
Karlsburg, Transylvania

The area of Transylvania is 21,578 sq. m.; in 1900 its population was 2,476,998. Of this number, as regards religion, 13.3 per cent were Catholics of the Latin Rite, 28.2 per cent Uniats of the Greek and Armenian Rites; 30.3 per cent Orthodox Greeks; 14.7 per cent members of the Reformed Church; 9 per cent Lutherans; 2.6 per cent Unitarians; 2.1 per cent Jews. According to nationalities, 32.9 per cent were Magyars; 9.3 per cent, German; 56.5 per cent, Rumanians; 1.1 per cent, Serbs; the remainder were mainly Gypsies or Armenians. There exists for the Catholics of the Latin Rite the Diocese of Transylvania with its see at Karlsburg. Since 1897 the bishop has been Gustav Karl, Count Majláth von Székhely, a member of the Hungarian House of Lords. The cathedral chapter consists of ten members, of whom 3 are appointed by the king, and 7 by the bishop. In 1912 the diocese contained: 16 archdeaconeries, 229 parishes, 398 secular priests, 226 regular priests, 354,145 Catholics, 2 houses of Minorites with 29 members; 24 houses of Franciscans with 153 members; 1 of the Piarists with 44 members; 1 of Mechitarist monks with 2 members; 9 of Franciscan nuns with 187 Sisters; 4 of Sisters of Mercy with 56 Sisters; 1 of Ursuline nuns with 37 Sisters. There are 229 parish churches and 2200 dependent churches. The Uniat Catholics have the Archdiocese of Alba Julia Fogaras and its suffragan the Diocese of Armenierstadt. The Orthodox Greeks are under the direction of the Oriental Greek Rumanian Archdiocese at Hermannstadt. The Reformed, or Protestants of the Helvetic Confession, are under the bishop at Klausenburg; the Lutherans are under the bishop at Hermannstadt; the Unitarians have a representative consistory at Klausenburg.

The bibliography is given by KRONES, *Handbuch der Gesch. Oesterreichs* (5 vols., Berlin, 1880–81), passim, and in ZIMMERMANN AND WERNER, *Urkundenbuch zur Gesch. der Deutschen in Siebenbürgen*, II (3 vols., Hermannstadt, 1892–1902), 536–43. Most important works: BEDEUS VON SCHARBERG, *Die Verfassung des Grossherzogtums Siebenbürgen* (Vienna, 1844); SCHÜLER-LIBLOY, *Siebenbürgische Rechtsgesch.* (2nd ed., 3 vols., Hermannstadt, 1868); *Urkundenbuch z. Gesch. Siebenbürgens*, ed. TEUTSCH AND FIRNHABER (Vienna, 1857); *Monumenta comitialia regni Transsylvaniæ* (21 vols., Budapest, 1875 —); REISSENBERGER, *Das Grossfurstentum Siebenburgen* (Vienna, 1881); HETTRICH, *Zur Volkskunde der Siebenbürger Sachsen* (Vienna, 1885); KIRCHHOFF, *Siedlungen u. Volkskunde in Siebenbürgen* (Stuttgart, 1895); TEUTSCH, *Gesch. der siebenburgischen Sachsen*, II (Hermannstadt, 1907); *Die Oesterreichisch-ungarische Monarchie in Wort u. Bild*, XXIII (Vienna, 1902); POKOLY, *Gesch. der reformierten Kirche in Siebenburgen* (Budapest, 1904); KAINDL, *Gesch. der Deutschen in den Karpathenländern*, II (Gotha, 1907); SIGERUS, *Siebenburgisch-Sächsische Kirchenburgen* (Hermannstadt, 1909); *Forschungen zur Volkskunde der Deutschen in Siebenbürgen* (Hermannstadt, 1906); *Archiv des Vereins für siebenbürgische Landeskunde* (Hermannstadt, 1843–51 n. s., 1853–1910).

JOSEPH LINS.

Transylvania (or ERDELY), DIOCESE OF (TRANSILVANIENSIS), in Hungary, suffragan of Kalocsa Bács. The foundation of the see is attributed to King St. Stephen, but it was probably established by King St. Ladislaus, patron of Transylvania; Simon (1103–13) was the first bishop. The episcopal residence is at Gyula-Fehérvar (Alba Julia) in Alsó-Fehér. The original limits of the diocese varied somewhat from the present boundaries, as they included the County of Mármaros, while the provostship of Szeben was exempt and some parts of the Szekler country were subject to the Bishop of Milkovia in Rumania. The bishops received rich donations from King Béla IV, Charles Robert, Louis I, and Sigismund. The diocese suffered greatly during the reign of Béla IV from the Tatar invasion, and during the civil disturbances under his successors, but re-

covered very quickly in the fourteenth century. The see was again imperilled by the advance of the Turks, but its decay did not set in until the sixteenth century, and was caused by the progress of Lutheranism, in consequence of which the exempt provostship of Szeben ceased to exist, and by internal disturbances in Transylvania. It flourished again under Cardinal Martinuzzi, but after his assassination in 1551 it decayed rapidly. The advance of Protestantism led, in 1556, to the secularization of the see, which was, however, re-established by Prince Stephen Bathory. After the coming of the Jesuits the Catholic Faith flourished again, but only while the house of Bathory continued to rule. Bishop Demetrius Náprágyi was forced to leave the see, and in 1601 the cathedral of Gyula-Fehérvár, which had been founded in the thirteenth century, was taken and held by the Protestants until the eighteenth century, the Catholics not regaining possession of it until the reign of Charles III.

When the Principality of Transylvania lost its independence, the decrees against the Catholic Church were withdrawn, but the bishopric and chapter were not re-established until 1713. The succession to the see had been kept up regularly till 1713, but the bishops resided abroad. The exempt provostship of Szeben was incorporated in the bishopric, which was completely restored under Maria Theresa in 1771. Of the bishops, who filled the see after 1713, the following may be mentioned: Ignatius Count Batthyány (1780–98), who founded the library at Gyula-Fehérvár, which is named after him; Alexander Rudnay (1816–19), later Archbishop of Gran; Louis Haynald (1852–64), afterwards Archbishop of Kalocsa. Count Gustavus Majláth has occupied the episcopal see since 1897. The diocese contains: 16 archdeaconries; 10 titular abbeys; 2 titular provostships; 229 parishes; 398 secular priests; 226 regular clergy; 30 monasteries of men and 17 convents of nuns; the Catholics number 354,145. There are 103 patrons. The chapter consists of 10 active members and of 6 titular canons. Catholics are to a certain extent autonomous, i. e., certain church and school matters are managed by mixed boards, partly clerical, partly lay. This autonomy dates back to the time of the Reformation; it ceased in 1767 with the establishment of the *Commissio catholica* by Maria Theresa, and was re-established as late as 1873. The control is exercised by the general assembly of the Catholic estates and a managing committee.

PRAY, *Specimen hierarchiæ Hungaricæ*, II (Pozsony, 1776–9), 202–8; SZERDAHELY, *Series antiq. et recent. episcop. Transsylvaniæ* (Gyula-Fehérvár, 1790); *Schematismus dioceseos Tr. pro 1909; A katolikus Magyarország* (i. e. *Catholic Hungary*) (Budapest, 1902).

A. ÁLDÁSY.

Trapani, DIOCESE OF (TREPANENSIS), in Sicily, suffragan of Palermo. The city is the chief city of a Sicilian province situated on a tongue of land at the most western part of the island, shaped like a reaping-hook, hence the ancient name *Drepanon* (reaping-hook). It has a good harbour with exports of wine, acid fruits, fish (especially tunny-fish), salt, and ornaments of coral, alabaster, and mother-of-pearl, which are extensively manufactured. The cathedral, exteriorly resembling a fortress, contains paintings by Careca and Vandyke (Crucifixion), and a statue of the Dead Christ in alabaster by Tartaglia. Other churches are: San Michele, with wooden statuary, and the sanctuary of the Annunziata outside the city, with a colossal statue of the Madonna, attributed to Nicolò Pisano. In the Jesuit church, called "Nazionale", are precious pictures by Morrealese, Spagnoletto, and Marabiti. The ancient college, now a lyceum, contains the Fardelliona Gallery, with valuable paintings by Reni, Luca Giordano, Caravaggio, Salvator Rosa, Guercino, etc. Trapani is the birthplace of Carrera and Errante the painters, Ximenes the mathematician, Scarlatti the musician, and the Carmelite St. Alberto degli Abbati. Excavations have proved that the shore about Trapani was inhabited during the Stone Age. Drepanon must have been founded by the Greeks, but fell under the sway of the Carthaginians. Hamilcar fortified the port against the Romans, who in 250 suffered a severe defeat near by, at the hands of Adherbal. In the vicinity is Mons Eryx (now San Giuliano), with a magnificent temple of Venus and many votive offerings. Under the Romans the temple fell into decay, but was restored by Tiberius. Trapani was sacked by the Moors in 1077. In 1282 Pedro III of Aragon landed there to begin the capture of the island. In 1314 it was besieged by Robert, King of Naples. Charles V fortified it. The city boasts of having received the Gospel from St. Paul; it is not known to have had any bishop before the Arab conquest of Sicily; certainly it was subject to the See of Mazzara from the Norman Conquest till 1844. Its first bishop was the Redemptorist Vincenzo M. Marolda.

THE CHURCH OF S. AGOSTINO, TRAPANI, XIII CENTURY

THE CATHEDRAL, MONTE S. GIULIANO, XII CENTURY

CAPPELLETTI, *Le chiese d'Italia*, XXI, 556.

U. BENIGNI.

Trapezopolis, a titular see in Phrygia Pacatiana, suffragan to Laodicea. Trapezopolis was a town of

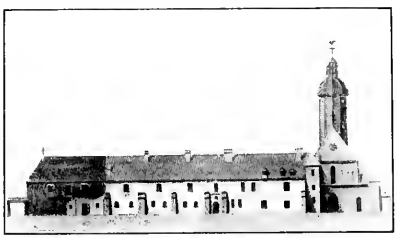
Caria according to Ptolemy (V, 2, 18) and Pliny (V, 109); according to Socrates (Hist. eccl., VII, xxxvi), Hierocles (Synecdemus, 665, 5), and the "Notitiæ episcopatuum" it was a town of Phrygia Pacatiana and among the suffragans of Laodicea until the thirteenth century. Nothing is known of its history. Its coins testify to close intercourse with Attouda, now Assar, and its site must be sought near this town, most probably at Kadi Keui, capital of a nahié in the sandjak of Denizli and the vilayet of Smyrna. Le Quien (Oriens christ., I, 809) names six bishops of Trapezopolis: Hierophilus, prior to 400; Asclepiades, present at the Council of Ephesus (431); John, at Chalcedon (451); Eugenius, at Constantinople (692); Zacharias, at Nicæa (787); Leo, at Constantinople (879).

SMITH, *Dict. of Greek and Rom. Geogr.*, s. v.; RAMSAY, *Cities and Bishoprics of Phrygia*, 171 and passim; MÜLLER, notes on *Ptolemy*, ed. DIDOT, I, 822.

S. PÉTRIDÈS.

Trappistines. See CISTERCIAN SISTERS.

Trappists, the common name by which the Cistercians who follow the reform inaugurated by the Abbot de Rancé (b. 1626; d. 1700) in the Abbey of La Trappe, were known; and often now applied to the entire Order of Reformed Cistercians. Thus it can-



THE ABBEY OF LA TRAPPE
From a print published in 1795

not be said that there is an Order of Trappists; though if one were to speak of Trappist monks, he would be understood to refer to monks of the Order of Reformed Cistercians, as distinguished from the Order of Cistercians of the Common Observance (see CISTERCIANS and LA TRAPPE). The primitive austerities of the Cistercians had fallen into desuetude in practically the entire order principally through the introduction of commendatory abbots, political disturbances, and human inconstancy; and though many and very praiseworthy attempts at their restoration had been made in France, Spain, Germany, Italy, Portugal, etc., yet these were but local, or at most, national in extent. That of de Rancé, however, was destined by Divine Providence to be more enduring and of wider scope than any other. Although the Abbey of La Trappe flourished exceedingly, even after the death of its venerated reformer, as evidenced by more than 300 professions between the years 1714 and 1790, yet the spirit of materialism and sensualism rampant in the seventeenth and eighteenth centuries, did not permit the rapid extension of the reform outside its walls; it did not even allow the entire severity of ancient Cîteaux to be introduced at La Trappe, though this reform was the most thorough and perfect of the many attempts that had then been made. Consequently it founded but a small number of monasteries; these were: Buon-Solazzo, near Florence (1705), and St. Vito at Rome (1709); Casamari, in the Papal States, was obliged to adopt the Constitutions of de Rancé (1717), but for nearly a century there was no further expansion. It was from the time of these earliest foundations that they who embraced de Rancé's reform were called Trappists. Too much credit cannot be given to these noble bands of monks, who by their lives demonstrated to a corrupt world that man could have a higher ambition than the gratification of the mere natural instincts of this ephemeral life.

At the time of the Revolution, when the monastery of La Trappe, in common with all others, was ordered to be confiscated by the Government, the people of the neighbourhood petitioned that an exception be made in their favour, and the Trappists themselves, encouraged by this, addressed a memorial to the National Assembly and the king considered the matter for nearly a year, but finally decided that they should be despoiled like the others. Dom Augustine de Lestrange (b. 1754; d. 1827, see LESTRANGE), vicar-general of the Archdiocese of Vienna, had entered La Trappe (1780) in order to escape the burden of the episcopate. He it was whom God had raised up to preserve the Trappists when so direly threatened with extinction; he resolved, therefore, to expatriate himself for the welfare of his order. Having been elected superior of those who were of the same mind, and with the permission of his higher superiors, he left La Trappe 26 April, 1791, with twenty-four religious, and established a monastery at Val-Sainte, Canton of Fribourg, Switzerland. Here they had much to suffer besides the rigour of their rule, for their monastery (which had formerly belonged to the Carthusians) was an unroofed ruin; they were in want of the very necessities of life, not even having the meagre requirements they were accustomed to.

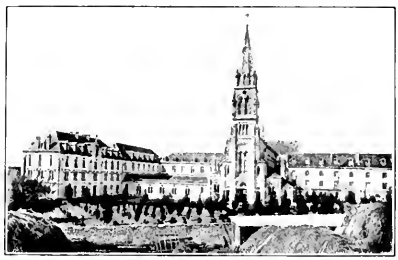
In France the Revolution was taking its course. On 3 June, 1792, the commissioners of the Government arrived at La Trappe, took the sacred vessels and vestments, as well as everything moveable, and obliged the eighty-nine religious yet remaining to abandon their abbey and find a home as best they could; some in other monasteries, and others in charitable families of the neighbourhood. At Val-Sainte, whilst celebrating the feast of St. Stephen, the religious resolved to put into practice the exact and literal observance of the Rule of St. Benedict, and three days afterwards, 19 July, they began the new reform; establishing the order of exercises prescribed by the holy patriarch, as well as all the primitive fasts, together with the first usages of Cîteaux; even making their rule still more severe in many points. They entered upon their new mode of life with a fervour that exceeded discretion and had soon to be moderated. Even in their exile many subjects were attracted to them, so that they were enabled to send religious to found several new monasteries: one in Spain (1793), a second in England at Lulworth the same year, a third at Westmalle, Belgium (1794), and a fourth at Mont-Brac, in Piedmont (1794). On 31 July, 1794, Pius VI encouraged these religious by a special Brief, and authorized the erection of Val-Sainte into an abbey and mother-house of the Congregation of Trappists. Dom Augustine was elected abbot, 27 Nov. of this year, and given supreme authority over the abbey and congregation. This state of quiet and prosperity lasted but six years. When the French invaded Switzerland (1798) they compelled the Trappists to find a refuge elsewhere; thus they were obliged to roam from country to country, even Russia and America being visited by the indomitable abbot and some of his companions, with the hope of finding a permanent home, until after almost incredible sufferings the fall of Napoleon permitted them to return to France. The monasteries of La Trappe and Aiguebelle came into the possession of Dom Augustine, who divided the community of Val-Sainte between them. Other monasteries were re-established from time to time, as the number of religious increased and as they were able to purchase the buildings.

From 1813 N.-D. de l'Éternité, near Darfeld, West-

phalia (founded 16 Oct., 1795, from the Abbey of Val-Sainte), which had been exempted some years previous from the authority of Dom Augustine, followed the Regulations of de Rancé, which differed from those of Dom Augustine principally in the hour for dinner, and the length of time devoted to manual labour; their order of exercises was naturally followed by the houses founded by them, thus instituting a new observance and the nucleus of a congregation. In 1834 the Holy See erected all the monasteries of France into the "Congregation of the Cistercian Monks of Notre-Dame de la Trappe". The Abbot of La Trappe was by right the vicar-general of the congregation as soon as his election was confirmed by the president-general of the Order of Cîteaux. They were to hold a general chapter each year; were to follow the Rule of St. Benedict and the Constitutions of de Rancé, except for a few points, and retain the liturgical books of the Cistercian Order. Divergences of opinion on several matters concerning regular observance induced the abbots of the various monasteries to believe that this union could not be productive of that peace so much desired, and so at their solicitation the Holy See issued a new Decree, deciding that "All the monasteries of Trappists in France shall form two congregations, of which the former will be termed 'The Ancient Reform of Our Lady of La Trappe', and the second the 'New Reform of Our Lady of La Trappe'. Each shall be a congregation of the Cistercian Monks. The Ancient Reform is to follow the Constitutions of de Rancé, whilst the New Reform is not to follow the Constitutions of the Abbot de Lestrange, which it abandoned in 1834, but the Rule of St. Benedict, with the ancient Constitutions of Cîteaux, as approved by the Holy See, excepting the prescriptions contained in this Decree. The Moderator General of the Cistercian Order shall be at the head of both congregations, and will confirm the election of all abbots. In France each congregation shall have its vicar-general, with full authority for its administration" (Apostolic Decree, 25 Feb., 1847).

After this the congregations began to flourish. The Ancient Reform made fourteen foundations, some of them in China and Natal; the New Reform was even more fruitful, establishing twenty monasteries as far as the United States, Canada, Syria, etc. The Belgian congregation of Westmalle also prospered, forming five new filiations. As the combined strength of the three congregations thus became greater than the old Cistercian Order, the earnest desire soon developed amongst all to establish a permanent bond of union between them, with one head and a uniform observance; this was effected in 1892. Dom Sebastian Wyart (b. 1839; d. 1904), Abbot of Sept-Fons and Vicar-General of the Ancient Reform, was elected first abbot-general. After twelve years of zealous labour, the most worthy monument of which was the purchase of the cradle of the order, Cîteaux, and making it again the mother-house, he passed to his reward, and was succeeded as abbot-general by Mgr Augustin Marre, then Abbot of Igny (a monastery which he had governed since 1881), titular Bishop of Constance and auxiliary to Cardinal Langénieux of Reims; he is still ruling the order (1911), with the greatest zeal and prudence.

The name under which the order was reorganized is "Order of Reformed Cistercians" and while its members no longer bear the name of "Trappists", yet they are heirs to the old traditions, and even the name will continue to be connected with them in the popular mind. The present Constitutions (approved 13 Aug., 1891) under which the order is governed and upon which all the usages and regulations are based, is derived from the Rule of St. Benedict, the "Charta Charitatis" and ancient usages and definitions of the general chapters of Cîteaux, and the Apostolic Letters and Constitutions. It is divided into three parts. The first part regards the government of the order; the supreme power residing in the general chapter, which is composed of all the abbots (actually in office), titular priors and superiors of houses, and meets each year under the presidency of the abbot-general, who is elected by themselves for life. During the time the general chapter is not in session the order is directed, in urgent cases, by the abbot-general with the assistance of a council composed of five definitors, also elected by the general chapter, but for a term of five years. The abbot-general is titular Abbot of Cîteaux, and must reside at Rome. The order is not divided



THE ABBEY OF LA TRAPPE
From a photograph

into provinces, nor is there an officer similar to a provincial. Each monastery is autonomous and maintains its own novitiate; its abbot or titular prior appointing all local subordinate superiors, and having full administration in both spiritual and temporal affairs. Nevertheless each monastery has the duty of visiting all the houses it has founded, either once each year, or once every two years, according to distance, and then rendering a report of its material and spiritual well-being to the next subsequent general-chapter. The abbot of such a monastery is called the father-immediate, and the houses thus subject are termed "daughter-houses" or filiations. It is especially prescribed that all houses be dedicated to the Blessed Virgin.

The second part is concerned with monastic observances; which must be uniform in all the monasteries of the order. The Divine Office must be sung or recited in choir according to the directions of the Breviary, Missal, Ritual, and Martyrology, no matter how few may be the number of religious in a particular house; the canonical Office is always preceded (except at Compline, when it is followed) by the Office of the Blessed Virgin; and on all ferial days throughout the year Vespers and Lauds are followed by the Office of the Dead. Mass and the day Offices are always sung with the Gregorian Chant; Matins and Lauds also are sung on Sundays and the more solemn feasts. Mental prayer, one half-hour in the morning, and fifteen minutes in the evening, is of obligation, but of counsel much more frequently. Confession must be made once each week, and daily Holy Communion is strongly commended. Out of the time of Divine Office, before which nothing is to be preferred, and when not engaged in manual labour, the monks devote themselves to prayer, study, or pious reading, for there is never any time granted for recreation; these exercises always take place in common, never in private rooms. The hour for rising is at 2 A. M on weekdays, 1.30 on Sundays, and 1 on the more solemn feasts; whilst the hour for retiring is at 7 P. M. in winter, and 8 in summer; in this latter season there is a *siesta* given after dinner, so that the religious have seven hours' sleep in the course of the day; about seven hours also are devoted to the Divine Office and Mass, one hour to meals, four hours to study and

private prayers and five hours to manual labour; in winter there are only about four hours devoted to manual labour, the extra hour thus deducted being given to study.

The monks are obliged to live by the labour of their hands, so the task appointed for manual labour is seriously undertaken, and is of such a nature as to render them self-supporting; such as cultivation of the land, cattle-raising, etc. Dinner is partaken of at 11 A. M. in summer, at 11.30 in winter, and at 12 on fast days, with supper or collation in the evening. Food consists of bread, vegetables, and fruits; milk and cheese may also be given except in Advent, Lent, and all Fridays out of Paschal time. Flesh-meat, fish, and eggs are forbidden at all times, except to the sick. All sleep in a common dormitory, the beds being divided from each other only by a partition and curtain; the bed to consist of mattress and pillow stuffed with straw, and sufficient covering. The monks are obliged to sleep in their regular clothing; which consists of ordinary underwear, a habit of white, and a scapular of black wool, with a leathern cincture; the cowl, of the same material as the habit, is worn over all. Enclosure, according to canon law, is perpetual in all houses. It is never allowed for the religious to speak amongst themselves, though the one in charge of a work or employment may give necessary directions; and all have the right of conversing with the superiors at any time, except during the night hours, called the "great silence".

Studies.—Before ordination to the priesthood (and all choir religious are destined for that) the monk must pass a satisfactory examination before the abbot, in the curriculum prescribed by the order and the Decrees of the Holy See; and afterwards all are obliged to participate in conferences on theology and Sacred Scriptures at least once each month. Students preparing for ordination are granted extra time, during the hours of work, for the prosecution of their studies.

The third part deals with the reception of subjects. The greatest care is insisted on to see that the postulants are of good character, honest birth, and without encumbrances of any kind; also that they have pursued the course of studies prescribed by the Holy See; they must have attained at least their fifteenth year. The novitiate is of two years' duration, during which time the novice is formed to the religious life, but he can leave, or the superior may send him away, if he is unable or unwilling to conform to the spirit of his vocation. The time of probation completed, the subject is voted for, and if accepted, makes simple, but perpetual vows; these are followed by solemn vows at the end of three, or in special cases, five years. Besides choir religious there are lay brothers. These must be at least seventeen years of age when received; they are then postulants for two years, novices for two more, after which they may be admitted to simple, though perpetual, vows, then after six years more they may make solemn vows. They do not recite the Divine Office, but have special prayers appointed to be said at the same hours throughout the day. They are not obliged to follow special studies, but are engaged in manual labour for a somewhat longer time than the choir religious; their habit is nearly the same as that of those in the choir, but brown in colour. They are religious in the full sense of the word, and participate in all the graces and privileges of the order, except that they have neither active nor passive voice in the management of the affairs of the order.

It may be well to here deny a few customs that have been attributed, by ignorance, to the order. The monks do not salute one another by the "memento mori", nor do they dig a part of their grave each day; in meeting each other they salute by an inclination of the head, and graves are dug only after a brother is ready to be placed in it. (For statistics see CISTERCIANS.)

GAILLARDIN, *Les trappistes ou l'ordre de Cîteaux au XIXe (siècle* Paris, 1844); *Hist. populaire de N.-D. de la Grande Trappe* (Paris, 1895); *La Trappe*, by a Trappist of Sept-Fons (Paris, 1870); VÉRITÉ, *Cîteaux, La Trappe et Bellefontaine* (Paris, 1883); *The Cistercian Order, its Object; its Rule* (Cambridge, 1895); *La Trappe, congrégation de moines de l'ordre bénédictino-cistercien* (Rome, 1864); M. P., *La Trappe mieux connue* (Paris, 1834); *Réglements de la Maison Dieu de N.-D. de la Trappe mis en nouvel ordre et augmentés des usages particuliers de la Maison Dieu de la Val-Sainte* (2 vols., Fribourg, 1794); *Hist. abrégée de l'ordre de Cîteaux*, by a monk of Thymadeuc (St-Brieuc, 1897); *Us des cistërciens réformés de la congrégation de la Grande Trappe*, with the *Charta Charitatis* and *Decretum Apostolicum quo institutæ sunt duæ congregationes B. M. de Trappa in Gallia*, 1847 (Toulouse, 1876); *Us de l'ordre des cistercens réformés précédés de la règle de S. Benoît et des constitutions*, published by the general chapter of 1894 (Westmalle, 1895); *Réglement de la Trappe du Rév. Père Dom Armand-Jean le Bouthillier de Rancé, revu par le chapitre général de la congrégation* (Paris, 1878).

EDMOND M. OBRECHT.

Trasilla and Emiliana, SAINTS, aunts of St. Gregory the Great, virgins in the sixth century, given in the Roman Martyrology, the former on 24 Dec., the latter on 5 Jan. St. Gregory ("Hom.", XXXVIII, 15, on the Gospel of St Matthew, and "Lib. Dial.", IV, 16) relates that his father, the Senator Gordian, had three sisters who vowed themselves to God and led a life of virginity, fasting, and prayer in their own home on the Clivus Scauri in Rome. They were Trasilla (Tarsilla, Tharsilla, Thrasilla), Emiliana, and Gordiana. Gordiana, led on at first by the words and example of her sisters, did not persevere but returned to the vanities of the world. After many years in the service of God, St. Felix III, an ancestor, appeared to Trasilla and bade her enter her abode of glory. On the eve of Christmas she died, seeing Jesus beckoning. A few days later she appeared to Emiliana, who had followed well in her footsteps, and invited her to the celebration of Epiphany in heaven. Tradition says that their relics and those of their mother, St. Silvia, are in the Oratory of St. Andrew on the Celian Hill.

ARMELLINI, *Le chiese di Roma* (Rome, 1887), 127; SNOW, *St. Gregory the Great* (London, 1892), 26.

FRANCIS MERSHMAN.

Treason, ACCUSATIONS OF.—A common misrepresentation concerning the Elizabethan persecution of English and Irish Catholics from 1570 onwards is the statement that the victims devoted to imprisonment, torture, and death suffered not for their religious belief but for treason against the queen and her government. This view, officially promulgated by Elizabeth's lord high treasurer, William Cecil, Lord Burghley, in 1583, was constantly reiterated by the judges in the courts, by Protestant writers in their controversial works, and has thence made its way into popular manuals of history. At the present day it frequently reappears as one of the stock accusations brought against the Church by Anglican controversialists of various types. The simple fact that in very many instances those condemned to death ostensibly for treason were offered their lives and liberty if they would attend Anglican worship, shows conclusively that the martyrs did in fact suffer for religion; but at this epoch religion and politics were so inextricably confused that this explanation, though valid in the case of individual martyrs, does not suffice to meet the general accusation. As a recent Anglican historian writes: "The vexed question whether the Romanists died for treason or for their faith implies an antithesis which had little meaning in that age of mingled politics and religion" (A. F. Pollard, "Political History of England", VI, 377). Everything centres round the excommunication of Elizabeth by St. Pius V, 25 February, 1570. This act created a situation full of perplexity for English Catholics. It even underlies the history of the rising of the northern earls in 1569, for when they rose they had reason to believe that the excommunication had already taken place. Harassed as they

were, the Catholics would take no steps in defence of their rights till the pope declared that Elizabeth's misgovernment had so infringed the spiritual liberty of her subjects as to absolve them from their allegiance. Once this declaration was made a number of Catholics acted on it, and there was a certain section who under the influence of Mendoza and others were implicated in plots against Elizabeth which were undoubtedly treasonable from the Government's point of view. But they might well have urged that in so assailing the royal power they were doing no more against Elizabeth than Bolingbroke had done against Richard II, or Richmond against Richard III. Yet neither Henry IV nor Henry VII are usually branded as "traitors".

The subsequent cases of Pym and Hampden, not to mention the successful revolutionaries of 1688, show that success or failure is often made the real test between treason and rebellion. That a certain party of English Catholics was in rebellion against Elizabeth is not disputed, but justified rebellion ceases to be treason and may be the noblest patriotism. Thus Allen with many of the exiles of Douai and Louvain, and Persons with many of the Jesuits, saw in the rule of Elizabeth a greater danger to the highest interests of England than had previously been threatened in cases where history had justified the deposition of kings. And the supreme authority had sanctioned this view. Moreover, such exercise of papal prerogative was one of the recognized principles of the Middle Ages—throughout which it had served to protect the rights of the people. This became evident later, when, after the decline of papal power, the autocratic power of the European sovereigns was greatly increased and always at the expense of the people. Nevertheless, it remains true that in the eyes of Elizabeth and her ministers such opposition was nothing less than high treason. But a large number of English Catholics refused to go so far as rebellion. The historian already quoted admits that the opposition which relied on avowedly treasonable methods was "limited to extremists" (ibid., 297). Elsewhere he says of the rank and file of English Catholics: "They tried to ignore their painful dilemma between two forms of allegiance, for both of which they had deep respect" (p. 370). As Lingard writes: "among the English Catholics (the bull) served only to breed doubts, dissensions, and dismay. Many contended that it had been issued by an incompetent authority; others that it could not bind the natives till it should be carried into actual execution by some foreign power; all agreed that it was in their regard an imprudent and cruel expedient, which rendered them liable to the suspicion of disloyalty, and afforded their enemies a pretence to brand them with the name of traitors" (ibid., 225).

The terrible strain of this dilemma was relieved by the next pope, Gregory XIII, who on 14 April, 1580, issued a declaration that though Elizabeth and her abettors remained subject to the excommunication, it was not to bind Catholics to their detriment. The large majority of English Catholics were relieved in conscience by this dispensation, and never gave the Government the least ground for suspecting their loyalty; but they persisted in the practice of their religion, which was made possible only by the coming of the seminary priests. With regard to these priests, who entered England at the risk of their lives to preserve the Catholic religion and to give facilities for Mass and the sacraments, there could be no presumption of treason by the ancient laws of England. But in the panic which followed the Northern Rising, Parliament had passed a statute (13 Eliz. c. 2) declaring it to be high treason to put into effect any papal Bull of absolution, to absolve or reconcile any person to the Catholic Church, to be absolved or reconciled, or to procure or publish any papal Bull or writing whatsoever. Thus for the first time purely religious acts were declared by Parliament to be treasonable, a position which no Catholic could admit. It is clear that persons suffering under such a law as this suffered for religion and not for treason. Elizabeth's Government, however, for its own purposes refused to make any distinction between Catholics who had been engaged in open opposition to the queen and those who were forced by conscience to ignore the provisions of this statute of 1571. These two classes, really distinct, were purposely identified by the Government and treated as one for controversial purposes. For when the reports of so many bloody executions for religion began to horrify Europe, the queen's ministers adopted the defence that their severity was not exercised against Catholics as such, but as traitors guilty of treason against their sovereign.

This view was put forward officially in a pamphlet by Lord Burghley, which was not only published in English but translated into Latin and other languages for foreign circulation. The very title of this work indicates its scope: "The Execution of Justice in England for maintenance of public and Christian peace, against certain stirrers of sedition and adherents to the traitors and enemies of the realm without any persecution of them for questions of religion, as is falsely reported, and published by the fautors and fosterers of their treasons." This pamphlet, which was issued on 17 December, 1583, may briefly be summarized. Attention is first drawn to late rebellions in England and Ireland which had been suppressed by the queen's power. Whereupon some of the defeated rebels had fled into foreign countries and there alleged that they were suffering for religion. Great stress is laid upon the Bull of excommunication; and all Catholics living abroad are represented as engaged in seditious practices with a view to carrying the Bull into effect. The seminaries are exhibited merely as foundations established to assist in this disloyal object. They have been "erected to nurse seditious fugitives". The priests who came forth at the risk of their lives are not given credit for any religious purpose, but "the seminary fugitives come secretly into the realm to induce the people to obey the Pope's bull". This view is important as it shows the pretext put forth by the Government to defend the Act of 1585 by which it became high treason for any seminary priest simply to come to England. The pamphlet proceeds to declare that some of these "sowers of sedition" have been taken, convicted, and executed "not being dealt withal upon questions of religion, but justly condemned as traitors". They were so condemned "by the ancient laws of the realm made 200 years past". Moreover, if they retracted their treasonable opinions their lives were spared. As "the foreign traitors continue sending of persons to move sedition in the realm" who cloak their real object of enforcing the Bulls under the pretext of religion and who "labour to bring the realm into a war external and domestical", it becomes the duty of the queen and her ministers to repel such rebellious practices. Burghley insists that before the excommunication no one had been charged with capital crimes on the ground of religion, and brings everything back to the question of the Bull. "And if then it be inquired for what cause these others have of late suffered death it is truely to be answered as afore is often remembered that none at all are impeached for treason to the danger of their life but such as do obstinately maintain the contents of the Pope's Bull aforementioned, which do import that her Majesty is not the lawful Queen of England, the first and highest point of treason, and that all her subjects are discharged of their oaths and obedience, another high point of treason, and all warranted

to disobey her and her laws, a third and very large point of treason."

A fourth point is taken from the refusal of the Catholics to disavow the pope's proceedings in Ireland. After many other points—some of an historical nature addressed to foreign princes—the writer anticipates the objection that many sufferers had been simple priests and unarmed scholars. He says: "Many are traitors though they have no armour nor weapon." Such people are like spies, "necessary accessaries and adherents proper to further and continue all rebellions and wars. . . . The very causes final of these rebellions and wars have been to depose her Majesty from her crown: the causes instrumental are these kind of seminaries and seedmen of sedition." The pamphlet ends by proposing six questions or tests by which traitors might be distinguished from simple scholars. These interrogatories, known later as "the bloody questions", were ingeniously framed to entangle the victim into admissions with regard to the pope's action in excommunicating Elizabeth, which might be construed as treason. This is the government case and it was promptly answered by Allen in his "Answer to the Libel of English Justice", published in 1584, in which he joins issue on all points, showing "that many priests and other Catholics in England have been persecuted, condemned and executed for mere matter of religion and for transgression only of new statutes which make cases of conscience to be treason without all pretence or surmise of any old treasons or statutes for the same". He defends Campion and the other martyrs from the imputation of treason, points to the oppression of the Government and the prudent attitude of the Catholics with regard to the Bull; he explains the doctrine of the excommunication and deprivation of princes, the advantages of having a supreme authority to decide between princes and people in causes involving questions of deprivation; defends the pope's action in Ireland and concludes by showing "that the separation of the prince and realm from the unity of the Church and See Apostolic and fall from Catholic religion is the only cause of all the present fears and dangers that the State seemeth to stand in. And that they unjustly attribute the same to the Pope's Holiness or Catholics and untruly call them the enemies of the Realm".

In the following year, 1585, the Government took another step forward in their policy of drawing religious and indifferent acts into the political net. This was the statute 27 Eliz. c. 2, by which it was made high treason for any Jesuit or any seminary priest even to be in England, and felony for anyone to harbour or relieve them. Even so biased an historian as David Hume realized the injustice of this measure, of which he says: "In the subsequent part of the queen's reign the law was sometimes executed by the capital punishment of priests; and though the partisans of that princess asserted that they were punished for their treason, not their religion, the apology must only be understood in this sense, that the law was enacted on account of the treasonable views and attempts of the sect, not that every individual who suffered the penalty of the law was convicted of treason" (Hist. of Eng., *sub an.* 1584). The martyrs themselves constantly protested against this accusation of treason, and prayed for the queen on the scaffold. In very many instances they were offered a free pardon if they would attend the Protestant church, and some priests unfortunately yielded to the temptation. But the fact of the offer being made sufficiently shows that religion, not treason, was the ground of their offence. This is notably the case with regard to Blessed Thomas Percy who had himself been the leader of the Northern Rising and who yet was offered his liberty at the price of conformity. There are three beatified martyrs directly connected with the excommunication, Felton, Storey, and Woodhouse, who for that reason stand in a class apart from the other martyrs; their cases have received special treatment by Father Pollen, S. J. (Camm's "Lives of the English Martyrs", II, xvii–xxii). It may not be amiss to state that so careful is the Holy See in such questions that the cause of beatification of James Laborne has been postponed for more careful consideration simply because of certain words he uttered about the queen. With regard to all the other martyrs there is no difficulty in showing that they died for their religion, and that the accusation of treason in their regard is false and unfounded.

EDWIN BURTON.

Treasury of the Church. See INDULGENCES.

Trebizond, DIOCESE OF (TRAPEZUNTINA), an Armenian Catholic diocese. The city owes its ancient name to the fact that it was built on the shores of the Black Sea in the form of a trapeze. It was a Greek colony from Sinopus, established in the eighth century, B. C., and not a colony from Trapezus, in Arcadia, as Xenophon relates, who was received here with enthusiasm during the retreat of the Ten Thousand. After having formed a part of the Kingdom of Armenia, and then of that of Pontus, it fell into the hands of the Romans, and was declared a free city by Pompey. The Emperor Hadrian adorned it and endowed it with great commercial importance by creating its artificial harbour. Under Valerian the Goths took and pillaged it; its inhabitants were slain or sent as slaves to the Cimmerian Bosphorus. Justinian raised it from its ruins and thenceforth it became rich in monuments, especially churches and monasteries. In 1204 when Constantinople fell into the power of the Latins, a prince of the family of the Comneni, who in 1185 sought safety in Iberia, proclaimed himself Emperor of Trebizond under the name of Alexis, and founded a Greek empire, the rival of that of Nicæa. The new state comprised nearly all of the ancient Pontus Polemoniacus and stretched eastward as far as the River Phasis. It was in perpetual conflict with the Seljuk Turks and later with the Osmanli Turks, as well as with the Greeks of Nicæa and Constantinople, the Italian republics, and especially the Genoese. During the two centuries and a half in which it succeeded in subsisting the Empire of Trebizond contributed greatly to the development of Christian civilization and Greek literature in those distant parts, until then somewhat backward. In 1462 Trebizond was taken by assault by the troops of Mohammed II, and its last emperor, David, was exiled to the vicinity of Serræ, in Macedonia. He was soon obliged to choose between embracing Islam or forfeiting his life; he kept the faith and was executed together with six of his children. The seventh fled to the Peloponnesus where he founded the Comneni of Morea. From 1204 to 1462 Trebizond had had, in all, twenty emperors.

At present Trebizond is the capital of the vilayet of the same name, bounded by those of Sivas and Erzeroum, the Black Sea, and Asiatic Russia, which after the war of 1877 absorbed a part of its territory. The vilayet measures about 270 miles from west to east by 65 miles at its extreme length; its area is 11,275 sq. miles. Its total population may be estimated at 900,000. The city itself has 50,000 inhabitants, among whom are 12,000 Greeks, 10,000 Armenians, some Jews, and a few hundred Catholics. The remainder are Turkish Mussulmans, Lazis, Circassians, and Afghazis. Trebizond has a citadel, at least 40 mosques, 10 Greek churches, some of which have preserved ancient paintings, several Armenian churches, etc.; it carries on an active trade with Persia, Russia, and European countries by way of the Black Sea. Close to the city are several Greek mon-

asteries still inhabited, and which played a certain part in Byzantine history.

The first traces of Christianity at Trebizond are found under Diocletian when St. Eugenius, still the patron of the city, St. Canisius, and their companions were martyred. Among the saints of whom mention is still made were the Bishop St. Basil, tenth century (feast, 20 October), and St. Theodore Gabras, martyred about 1098 (feast, 2 October). At first merely a suffragan of Neocæsarea in Pontus Polemoniacus, Trebizond became the metropolitan see of Lazica when the ancient metropolis, Phasis, was lost by the Byzantine Empire. At the end of the ninth century it had seven suffragans, which number continued to increase. The emperors of Trebizond profited by their political situation to secure privileges for the bishop of their capital. By an official act of 1 January, 1260, the Greek Patriarch of Nicæa, at the request of Michael VIII Paleologus, recognized a semi-independence of the Metropolitan of Trebizond. Thenceforth the titulars of this city went neither to Nicæa nor Constantinople to receive episcopal consecration from the patriarch; it was given them in their own church in the presence of a delegate from the patriarch who assisted at, or, if he were a bishop, presided at the ceremony. But the patriarch reserved to himself as formerly the ordinations of the other metropolitans or the autocephalous archbishops of the empire. Of course after the suppression of the Empire of Trebizond in 1462 the metropolitans of this city lost these privileges and were made like all the other metropolitans, in which condition they are at present. Le Quien (Oriens christ., I, 509–14) gives a list of eighteen Greek bishops of Trebizond, to which other names might be added. Among them Domnus, the oldest known, who assisted at the Council of Nicæa in 325; Atarbius, at Chalcedon in 451; Anthimus, the future Monophysite Patriarch of Constantinople, who deposed Pope St. Agapitus in 536; Dorotheus, who assisted at the Council of Florence (1439), and signed its decree of union; Cyril, who in 1653 was in Paris with the Dominican Père Goar, and made a profession of Catholic faith at Rome. To these may be added the Bishop Ouranios who, according to an inscription (C.I.G., 8636), restored buildings in the year 542. In the Middle Ages, because of the Venetian and Genoese merchants and also because of the missionaries who went to evangelize the Khazars, Comans, and Tatars, a Latin see was established at Trebizond. The oldest-known titular was a Franciscan, Andronicus Comnenus, mentioned in 1289. In Le Quien (op. cit., III, 1097–1100) and in Eubel (Hierarchia catholica medii ævi, I, 520) will be found the names of several other bishops from 1344 to 1437. The Latin diocese must have lasted until the capture of the city by Mohammed II.

The Armenian Catholic diocese, erected in 1850 by Pius IX, is of vast extent; it has 4300 faithful, 4 churches, 7 stations, 4 primary schools, 9 secular priests, and 4 Mechitarists. There are also Jesuits at Marsivan and Amasia, engaged exclusively with the Armenians; the Oblates of the Assumption are at Amasia for the same object. The Capuchins are established for the Latins at Trebizond, Samsun, and Ineboli, and are dependent on the delegate Apostolic at Constantinople; the Sisters of St. Joseph of the Apparition have a boarding-school at Trebizond.

GAINSFORD, *The Historie of Trebizonde* (London, 1616); FALLMERAYER, *Gesch. des Kaisertums Trapezunt* (Munich, 1827); FISCHER, *Trapezunt u. seine Bedeutung in der Gesch.* in *Zeitschrift für allgemeine Gesch.*, III (Stuttgart, 1886), 13–39. IDEM, *Trapezunt im 11 u. 12 Jahrhundert* in *Mitteilungen des Instituts fur öst. Geschichtsforsch.* X, 77–127; KRUMBACHER, *Gesch. der byzantinischen Literatur* (Munich, 1897), 1049–1051; MILLET, *Les monastères et les églises de Trébizonde* in *Bulletin de correspondance hellénique*, XIX, 419–159; IDEM, *Inscriptions byzantines de Trébizonde*, op. cit. XX, 498–501; STRZYGOWSKI, *Les chapiteaux de Sainte-Sophie à Trébizonde*, op. cit., XIX, 517–522; PETIT, *Acte synodal du patriarche Nicéphore II sur les privilèges du métropolitain de Trébizonde* in *Bulletin de l'institut arch. russe de Constantinople*, VIII, 163–171; *Missiones catholicæ* (Rome, 1897), 759.

S. VAILHÉ.

Trebnitz, a former abbey of Cistercian nuns, situated north of Breslau in Silesia. It was founded in 1203 by Duke Henry the Bearded of Silesia and his wife St. Hedwig. The story of its foundation relates that once Duke Henry when out hunting fell into a swamp from which he could not extricate himself. In return for the rescue from this perilous position he vowed to build the abbey. With St. Hedwig's consent, Bishop Ekbert of Bamberg, her brother, chose the first nuns that occupied the convent. The first abbess was Petrussa; she was followed by Gertrude, the daughter of St. Hedwig. Up to 1515 the abbesses were first princesses of the Piast House and afterwards members of the nobility. The abbey was richly endowed with lands by Duke Henry. When Hedwig became a widow she went to live at Trebnitz and was buried there. It is said that towards the end of the thirteenth century the nuns numbered 120. In 1672 there were 32 nuns and 6 lay sisters; in 1805 there were 23 nuns and 6 lay sisters. The abbey suffered from all kinds of misfortunes both in the Middle Ages and in modern times: from famine in 1315, 1338, 1434, and 1617; from disastrous fires in 1413, 1432, 1454, 1486, 1505, 1595, and 1782. At the Reformation most of the nuns were Poles, as were the majority until during the eighteenth century. The Abbey of Trebnitz suffered so greatly during the Thirty Years War that the nuns fled to Poland, as they did again in 1663 when the Turks threatened Silesia. The last abbess, Dominica von Giller, died on 17 August, 1810, and on 11 November, 1810, the abbey was suppressed and secularized. The building, which was very extensive, was sold later and turned into a cloth factory. It is now used as the mother-house of the Trebnitz Sisters of St. Charles Borromeo and as a hospital conducted by the sisters. The church, a basilica with pillars in the late Romanesque style, to which Baroque additions were made, is now the parish church. The grave of St. Hedwig is in the chapel of St. Hedwig to the right of the high altar. The grave of Duke Henry I, her husband, is in front of the altar.

SCHMIDT, *Gesch. des Klosterstiftes Trebnitz* (Oppeln, 1853); BACH, *Gesch. und Beschreibung des Klosterstiftes in Trebnitz* (Neisse, 1859); DENGNITZ, *Wallfahrtsbüchlein für Verehrer der hl. Hedwig* (3d ed., Breslau, 1902).

KLEMENS LÖFFLER.

Tredway, LETTICE MARY (called "Lady" Tredway), b. 1595; d. Oct., 1677; daughter of Sir Walter Tredway, of Buckley Park, Northamptonshire; her mother was Elizabeth Weyman. In July, 1616, Lady Tredway entered the novitiate of the Canonesses Regular of the Lateran of Notre-Dame-de-Beaulieu at Sin, near Douai (where she was probably educated), and in Oct., 1617, made her solemn profession. In 1631 she and Miles Pinkney, better known as Father Carre, a priest of the English College at Douai, conceived the project of opening a house for canonesses for English subjects only at Douai. The idea was approved by the authorities at home and abroad, and in 1634 it was decided to open this English convent at Paris. Dr. Smith, Bishop of Chalcedon, then in exile in Paris, helped them so generously that he may be counted a co-founder. He blessed Lady Tredway as abbess, and the Convent of Notre-Dame-de-Sion was permanently established in the Rue des Fosses in 1639. Father Carre and Lady Tredway were also practically the founders of the Seminary of St. Gregory for training priests for the English Mission. A pension for English ladies and a school were attached to the new convent, of which Lady Tredway held the office of abbess till 1675, when her infirmities compelled her to resign. Since her death the superiors have held the title of prioress. For forty-one years

this noble woman laboured bravely for her convent. The community has been obliged to leave France, and is established in England at Ealing (1912).

CEDOZ, *Un couvent de religieuses anglaises* (1891); ALMOND, *Les dames anglaises* (Paris, 1911).

FRANCESCA M. STEELE.

Tre Fontane. See SAINTS VINCENT AND ANASTASIUS, ABBEY OF.

Tregian, FRANCIS, confessor, b. in Cornwall, 1548; d. at Lisbon, 25 Sept., 1608. He was son of Thomas Tregian of Wolveden, Cornwall, and Catherine Arundell; and inherited property worth three thousand pounds a year, the whole of which was confiscated by Elizabeth because he had harboured Blessed Cuthbert Mayne (q. v.). Previously he had resided at Court in order to help the persecuted Catholics, and he is said by his biographer to have incurred the queen's displeasure by refusing her improper advances. After suffering imprisonment at Windsor and in various London prisons for twenty-eight years, he was liberated by James I, who banished him. Having visited Douai he retired to Madrid, where the King of Spain assigned him a pension. Seventeen years after death his body was found incorrupt, and miracles are stated to have been wrought by his intercession. He married Mary, daughter of Charles, seventh Lord Stourton, by whom he had eighteen children.

PLUNKETT, *Heroum speculum de vita D.D. Francisci Tregeon* (Lisbon, 1655); ANONYMOUS, *Great and Long Sufferings for the Catholic Faith of Mr. Francis Tregian*, contemporary MS. printed by MORRIS in *Troubles of Our Catholic Forefathers*, I (London, 1872); CHALLONER, *Memoirs of Missionary Priests*, I (London, 1741); CAMM, *Lives of the English Martyrs*, II (London, 1905); *Third Douay Diary* in *Catholic Record Society Publications*, X (London, 1911); GILLOW, *Bibl. Dict. Eng. Cath.*, s. v.; COOPER in *Dict. Nat. Biog.*, s. v.

EDWIN BURTON.

Tremithus, titular see, suffragan of Salamis in Cyprus. The city is mentioned by Ptolemy (Geog., V, xiii, 6), Hierocles (ed. Burckhardt, 708, 7), George of Cyprus (ed. Gelzer, 1109), and other geographers. Among its bishops were: St. Spyridon, a shepherd and married, present at the Council of Nicæa in 325, and whose cult is popular in the East (Anal. bolland., XXVI, 239); St. Arcadius and St. Nestor, venerated 14 Feb. or 7 March; Theopompus, at the Second Œcumenical Council in 381; Theodore, at the Sixth Œcumenical Council in 681, and who wrote a biography of St. John Chrysostom (P. G., XLVII; 51–88); George, at the Second Council of Nicæa in 787; Spyridon in 1081, when the see was temporarily restored. The usurper Isaac Comnenus was defeated here in 1191 by Richard Cœur de Lion who afterwards took possession of Cyprus. The city was then destroyed and survives only in the Greek village of Trimethusia in the district of Chrysocho.

LE QUIEN, *Oriens christ.*, II, 1069–72; GELZER, *Georgii Cypri Descriptio orbis romani* (Leipzig, 1890), 213; HACKETT, *A History of the orthodox Church of Cyprus* (London, 1901), 322 sqq.

S. VAILHÉ.

Trent, COUNCIL OF.—The nineteenth œcumenical council opened at Trent on 13 Dec., 1545, and closed there on 4 Dec., 1563. Its main object was the definitive determination of the doctrines of the Church in answer to the heresies of the Protestants; a further object was the execution of a thorough reform of the inner life of the Church by removing the numerous abuses that had developed in it.

I. CONVOCATION AND OPENING.—On 28 Nov., 1518, Luther had appealed from the pope to a general council because he was convinced that he would be condemned at Rome for his heretical doctrines. The Diet held at Nuremberg in 1523 demanded a "free Christian council" on German soil, and at the Diet held in the same city in 1524 a demand was made for a German national council to regulate temporarily the questions in dispute, and for a general council to settle definitely the accusations against Rome, and the religious disputes. Owing to the feeling prevalent in Germany the demand was very dangerous. Rome positively rejected the German national council, but did not absolutely object to holding a general council. Emperor Charles V forbade the national council, but notified Clement VII through his ambassadors that he considered the calling of a general council expedient and proposed the city of Trent as the place of assembly. In the years directly succeeding this, the unfortunate dispute between emperor and pope prevented any further negotiations concerning a council. Nothing was done until 1529 when the papal ambassador, Pico della Mirandola, declared at the Diet of Speyer that the pope was ready to aid the Germans in the struggle against the Turks, to urge the restoration of peace among Christian rulers, and to convoke a general council to meet the following summer. Charles and Clement VII met at Bologna in 1530, and the pope agreed to call a council, if necessary. The cardinal legate, Lorenzo Campeggio, opposed a council, convinced that the Protestants were not honest in demanding it. Still the Catholic princes of Germany, especially the dukes of Bavaria, favoured a council as the best means of overcoming the evils from which the Church was suffering; Charles never wavered in his determination to have the council held as soon as there was a period of general peace in Christendom.

The matter was also discussed at the Diet of Augsburg in 1530, when Campegio again opposed a council, while the emperor declared himself in favour of one provided the Protestants were willing to restore earlier conditions until the decision of the council. Charles's proposition met the approval of the Catholic princes, who, however, wished the assembly to meet in Germany. The emperor's letters to his ambassadors at Rome on the subject led to the discussion of the matter twice in the congregation of cardinals appointed especially for German affairs. Although opinions differed, the pope wrote to the emperor that Charles could promise the convoking of a council with his consent, provided the Protestants returned to the obedience of the Church. He proposed an Italian city, preferably Rome, as the place of assembly. The emperor, however, distrusted the pope, believing that Clement did not really desire a council. Meantime, the Protestant princes did not agree to abandon their doctrines. Clement constantly raised difficulties in regard to a council, although Charles, in accord with most of the cardinals, especially Farnese, del Monte, and Canisio, repeatedly urged upon him the calling of one as the sole means of composing the religious disputes. Meanwhile the Protestant princes refused to withdraw from the position they had taken up. Francis I, of France, sought to frustrate the convoking of the council by making impossible conditions. It was mainly his fault that the council was not held during the reign of Clement VII, for on 28 Nov., 1531, it had been unanimously agreed in a consistory that a council should be called. At Bologna in 1532, the emperor and the pope discussed the question of a council again and decided that it should meet as soon as the approval of all Christian princes had been obtained for the plan. Suitable Briefs addressed to the rulers were drawn up and legates were commissioned to go to Germany, France, and England. The answer of the French king was unsatisfactory. Both he and Henry VIII of England avoided a definitive reply, and the German Protestants rejected the conditions proposed by the pope.

The next pope, Paul III (1534–49), as Cardinal Alessandro Farnese, had always strongly favoured the convening of a council, and had, during the conclave, urged the calling of one. When, after his election, he first met the cardinals, 17 October, 1534, he spoke of the necessity of a general council, and

repeated this opinion at the first consistory (13 November). He summoned distinguished prelates to Rome to discuss the matter with them. Representatives of Charles V and Ferdinand I also laboured to hasten the council. The majority of the cardinals, however, opposed the immediate calling of a council, and it was resolved to notify the princes of the papal decision to hold a church assembly. Nuncios were sent for this purpose to France, Spain, and the German king, Ferdinand. Vergerio, nuncio to Ferdinand, was also to apprise the German electors and the most distinguished of the remaining ruling princes personally of the impending proclamation of the council. He executed his commission with zeal, although he frequently met with reserve and distrust. The selection of the place of meeting was a source of much difficulty, as Rome insisted that the council should meet in an Italian city. The Protestant rulers, meeting at Smalkald in December, 1535, rejected the proposed council. In this they were supported by Kings Henry VIII and Francis I. At the same time the latter sent assurances to Rome that he considered the council as very serviceable for the extermination of heresy, carrying on, as regards the holding of a council, the double intrigue he always pursued in reference to German Protestantism. The visit of Charles V to Rome in 1536 led to a complete agreement between him and the pope concerning the council. On 2 June, Paul III published the Bull calling all patriarchs, archbishops, bishops, and abbots to assemble at Mantua on 23 May, 1537, for a general council. Cardinal legates were sent with an invitation to the council to the emperor, the King of the Romans, the King of France, while a number of other nuncios carried the invitation to the other Christian countries. The Netherlander Peter van der Vorst was sent to Germany to persuade the German ruling princes to take part. The Protestant rulers received the ambassador most ungraciously; at Smalkald they refused the invitation curtly, although in 1530 they had demanded a council. Francis I took advantage of the war that had broken out between himself and Charles in 1536 to declare the journey of the French bishops to the council impossible.

Meanwhile preparations were carried on with zeal at Rome. The commission of reform, appointed in July, 1536, drew up a report as the basis for the correction of the abuses in ecclesiastical life; the pope began preparations for the journey to Mantua. The Duke of Mantua now raised objections against the holding of the assembly in his city and made conditions which it was not possible to accept at Rome. The opening of the council, therefore, was put off to 1 November; later it was decided to open it at Vicenza on 1 May, 1538. The course of affairs, however, was continually obstructed by Francis I. Nevertheless the legates who were to preside at the council went to Vicenza. Only six bishops were present. The French king and the pope met at Nice, and it was decided to prorogue until Easter, 1539. Soon after this the emperor also desired to postpone the council, as he hoped to restore religious unity in Germany by conferences with the Protestants. After further unsuccessful negotiations both with Charles V and Francis I the council was indefinitely prorogued at the consistory of 21 May, 1539, to reassemble at the pope's discretion. When Paul III and Charles V met at Lucca in September, 1541, the former again raised the question of the council. The emperor now consented that it should meet at Vicenza, but Venice would not agree, whereupon the emperor proposed Trent, and later Cardinal Contarini suggested Mantua, but nothing was decided. The emperor and Francis I were invited later to send the cardinals of their countries to Rome, so that the question of the council could be discussed by the college of cardinals. Morone worked in Germany as legate for the council, and the pope agreed to hold it at Trent. After further consultations at Rome, Paul III convoked on 22 May, 1542, an œcumenical council to meet at Trent on 1 Nov. of the same year. The Protestants made violent attacks on the council, and Francis I opposed it energetically, not even permitting the Bull of convocation to be published in his kingdom.

The German Catholic princes and King Sigismund of Poland consented to the convocation. Charles V, enraged at the neutral position of the pope in the war that was threatening between himself and Francis I, as well as with the wording of the Bull, wrote a reproachful letter to Paul III. Nevertheless, preparations were made for the council at Trent, by special papal commissioners, and three cardinals were appointed later as conciliary legates. The conduct, however, of Francis I and of the emperor again prevented the opening of the council. A few Italian and German bishops appeared at Trent. The pope went to Bologna in March, 1543, and to a conference with Charles V at Busseto in June, yet matters were not advanced. The strained relations which appeared anew between pope and emperor, and the war between Charles V and Francis I, led to another prorogation (6 July, 1543). After the Peace of Crespy (17 Sept., 1544) a reconciliation was effected between Paul III and Charles V. Francis I had abandoned his opposition and declared himself in favour of Trent as the place of meeting, as did the emperor. On 19 Nov., 1544, the Bull "Laetare Hierusalem" was issued, by which the council was again convoked to meet at Trent on 15 March, 1545. Cardinals Giovanni del Monte, Marcello Cervini, and Reginald Pole were appointed in February, 1545, as the papal legates to preside at the council. As in March only a few bishops had come to Trent, the date of opening had to be deferred again. The emperor, however, desired a speedy opening, consequently 13 December, 1545, was appointed as the date of the first formal session. This was held in the choir of the cathedral of Trent after the first president of the council, Cardinal del Monte, had celebrated the Mass of the Holy Ghost. When the Bull of convocation and the Bull appointing the conciliary legates were read, Cardinal del Monte declared the œcumenical council opened, and appointed 7 January as the date of the second session. Besides the three presiding legates there were present: Cardinal Madruzza, Bishop of Trent, four archbishops, twenty-one bishops, five generals of orders. The council was attended, in addition, by the legates of the King of Germany, Ferdinand, and by forty-two theologians, and nine canonists, who had been summoned as consultors.

II. Order of Business.—In the work of accomplishing its great task the council had to contend with many difficulties. The first weeks were occupied mainly with settling the order of business of the assembly. After long discussion it was agreed that the matters to be taken into consideration by the members of the council were to be proposed by the cardinal legates; after they had been drawn up by a commission of consultors (*congregatio theologorum minorum*) they were to be discussed thoroughly in preparatory sessions of special congregations of prelates for dogmatic questions, and similar congregations for legal questions (*congregatio praelatorum theologorum* and *congregatio praelatorum canonistarum*). Originally the fathers of the council were divided into three congregations for discussion of the subjects, but this was soon done away with as too cumbersome. After all the preliminary discussions the matter thus made ready was debated in detail in the general congregation (*congregatio generalis*) and the final form of the decrees was settled on. These general congre-

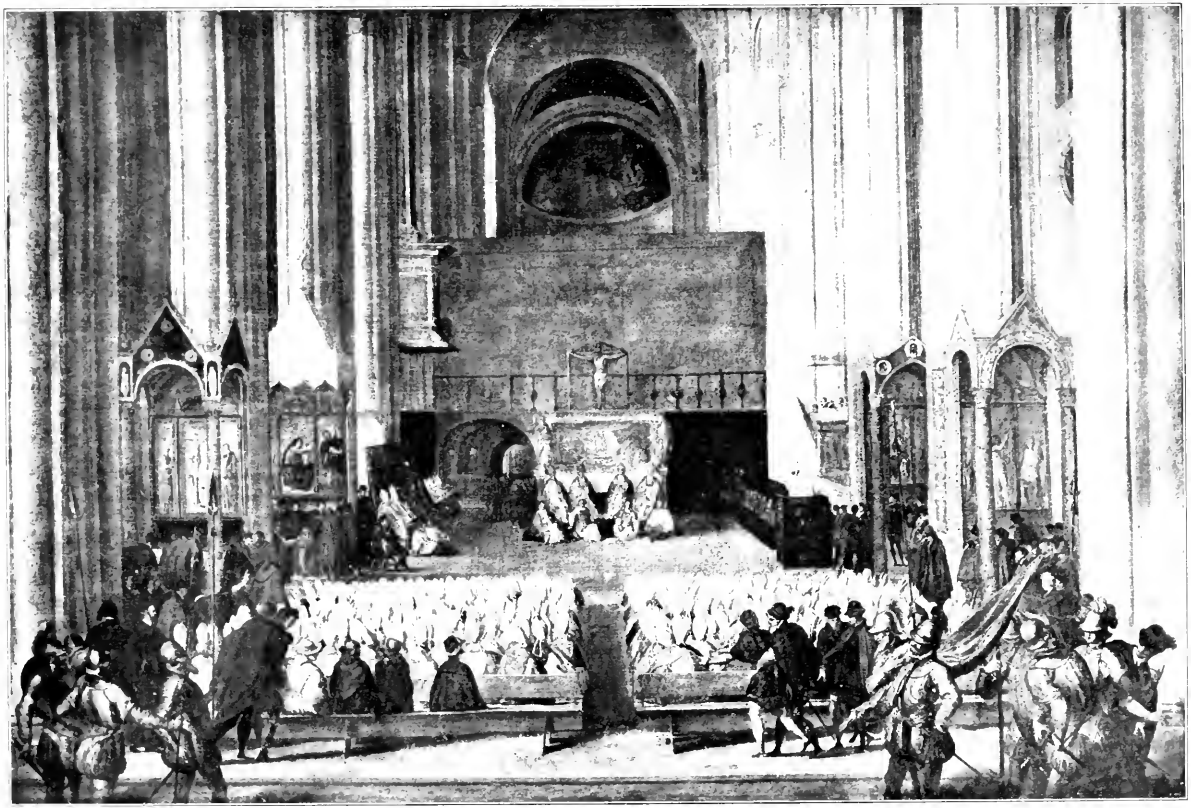
gations were composed of all bishops, generals of orders, and abbots who were entitled to a vote, the proxies of absent members entitled to a vote, and the representatives (*oratores*) of the secular rulers. The decrees resulting from such exhaustive debates were then brought forward in the formal sessions and votes were taken upon them. On 18 December the legates laid seventeen articles before the general congregation as regards the order of procedure in the subjects to be discussed. This led to a number of difficulties. The main one was whether dogmatic questions or the reform of church life should be discussed first. It was finally decided that both subjects should be debated simultaneously. Thus after the promulgation in the sessions of the decrees concerning the dogmas of the Church followed a similar promulgation of those on discipline and Church reform. The question was also raised whether the generals of orders and abbots were members of the council entitled to a vote. Opinions varied greatly on this point. Still, after long discussion the decision was reached that one vote for the entire order belonged to each general of an order, and that the three Benedictine abbots sent by the pope to represent the entire order were entitled to only one vote.

Violent differences of opinion appeared during the preparatory discussion of the decree to be laid before the second session determining the title to be given the council; the question was whether there should be added to the title "Holy Council of Trent" (*Sacrosancta tridentina synodus*) the words "representing the Church universal" (*universalem ecclesiam representans*). According to the Bishop of Fiesole, Braccio Martello, a number of the members of the council desired the latter form. However, such a title, although justified in itself, appeared dangerous to the legates and other members of the council on account of its bearing on the Councils of Constance and Basle, as it might be taken to express the superiority of the œcumenical council over the pope. Therefore instead of this formula the additional phrase "*œcumenica et generalis*" was proposed and accepted by nearly all the bishops. Only three bishops who raised the question unsuccessfully several times later persisted in wanting the formula "*universalem ecclesiam representans*". A further point was in reference to the proxies of absent bishops, namely, whether these were entitled to a vote or not. Originally the proxies were not allowed a vote; Paul III granted to those German bishops who could not leave their dioceses on account of the religious troubles, and to them alone, representation by proxies. In 1562, when the council met again, Pius IV withdrew this permission. Other regulations were also passed, in regard to the right of the members to draw the revenues of their dioceses during the session of the council, and concerning the mode of life of the members. At a later date, during the third period of the council, various modifications were made in these decisions. Thus the theologians of the council, who had grown in the meantime into a large body, were divided into six classes, each of which received a number of drafts of decrees for discussion. Special deputations also were often appointed for special questions. The entire regulation of the debates was a very prudent one, and offered every guarantee for an absolutely objective and exhaustive discussion in all their bearings of the questions brought up for debate. A regular courier service was maintained between Rome and Trent, so that the pope was kept fully informed in regard to the debates at the council.

III. The Work and Sessions.—A. *First Period at Trent.*—Among the fathers of the council and the theologians who had been summoned to Trent were a number of important men. The legates who presided at the council were equal to their difficult task; Pacceo of Jaen, Campeggio of Feltre, and the Bishop of Fiesole already mentioned were especially conspicuous among the bishops who were present at the early sessions. Girolamo Seripando, General of the Augustinian Hermits, was the most prominent of the heads of the orders; of the theologians, the two learned Dominicans, Ambrogio Catarino and Domenico Soto, should be mentioned. After the formal opening session (13 December, 1545), the various questions pertaining to the order of business were debated; neither in the second session (7 January, 1546) nor in the third (4 February, 1546) were any matters touching faith or discipline brought forward. It was only after the third session, when the preliminary questions and the order of business had been essentially settled, that the real work of the council began. The emperor's representative, Francisco de Toledo, did not reach Trent until 15 March, and a further personal representative, Mendoza, arrived on 25 May. The first subject of discussion which was laid before the general congregation by the legates on 8 February was the Scriptures as the source of Divine revelation. After exhaustive preliminary discussions in the various congregations, two decrees were ready for debate at the fourth session (8 April, 1546), and were adopted by the fathers. In treating the canon of Scripture they declare at the same time that in matters of faith and morals the tradition of the Church is, together with the Bible, the standard of supernatural revelation; then taking up the text and the use of the sacred Books they declare the Vulgate to be the authentic text for sermons and disputations, although this did not exclude textual emendations. It was also determined that the Bible should be interpreted according to the unanimous testimony of the Fathers and never misused for superstitious purposes. Nothing was decided in regard to the translation of the Bible into the vernaculars.

In the meantime earnest discussions concerning the question of church reform had been carried on between the pope and the legates, and a number of items had been suggested by the latter. These had special reference to the Roman Curia and its administration, to the bishops, the ecclesiastical benefices and tithes, the orders, and the training of the clergy. Charles V wished the discussion of the dogmatic questions to be postponed, but the council and the pope could not agree to that, and the council debated dogmas simultaneously with decrees concerning discipline. On 24 May the general congregation took up the discussion of original sin, its nature, consequences, and cancellation by baptism. At the same time the question of the Immaculate Conception of the Virgin was brought forward, but the majority of the members finally decided not to give any definite dogmatic decision on this point. The reforms debated concerned the establishment of theological professorships, preaching, and episcopal obligation of residence. In reference to the latter the Spanish bishop, Pacceo, raised the point whether this obligation was of Divine origin, or whether it was merely an ecclesiastical ordinance of human origin, a question which led later to long and violent discussions. In the fifth session (17 June, 1546) the decree on the dogma of original sin was promulgated with five canons (anathemas) against the corresponding erroneous doctrines; and the first decree on reform (*de reformatione*) was also promulgated. This treats (in two chapters) of professorships of the Scriptures, and of secular learning (*artes liberales*), of those who preach the Divine word, and of the collectors of alms.

For the following session, which was originally set for 29 July, the matters proposed for general debate were the dogma of justification as the dogmatic question and the obligation of residence as regards bishops as the disciplinary decree; the treatment of these questions was proposed to the general congregation by the legates on 21 June. The dogma of justification



THE COUNCIL OF TRENT, TITIAN, THE LOUVRE

brought up for debate one of the fundamental questions which had to be discussed with reference to the heresies of the sixteenth century, and which in itself presented great difficulties. The imperial party sought to block the discussion of the entire matter, some of the fathers were anxious on account of the approaching war of Charles V against the Protestant princes, and there was fresh dissension between the emperor and the pope. However, the debates on the question were prosecuted with the greatest zeal; animated, at times even stormy, discussions took place; the debate of the next general session had to be postponed. No less than sixty-one general congregations and forty-four other congregations were held for the debate of the important subjects of justification and the obligation of residence, before the matters were ready for the final decision. At the sixth regular session on 13 January, 1547, was promulgated the masterly decree on justification (*de justificatione*), which consisted of a proœmium or preface and sixteen chapters with thirty-three canons in condemnation of the opposing heresies. The decree on reform of this session was one in five chapters respecting the obligation of residence of bishops and of the occupants of ecclesiastical benefices or offices. These decrees make the sixth session one of the most important and decisive of the entire council.

The legates proposed to the general congregation as the subject-matter for the following session, the doctrine of the Church as to the sacraments, and for the disciplinary question a series of ordinances respecting both the appointment and official activities of bishops, and on ecclesiastical benefices. When the questions had been debated, in the seventh session (3 March, 1547), a dogmatic decree with suitable canons was promulgated on the sacraments in general (thirteen canons), on baptism (fourteen canons), and on confirmation (three canons); a decree on reform (in fifteen chapters) was also enacted in regard to bishops and ecclesiastical benefices, in particular as to pluralities, visitations, and exemptions, concerning the founding of infirmaries, and as to the legal affairs of the clergy. Before this session was held the question of the prorogation of the council or its transfer to another city had been discussed. The relations between pope and emperor had grown even more strained; the Smalkaldic War had begun in Germany; and now an infectious disease broke out in Trent, carrying off the general of the Franciscans and others. The cardinal legates, therefore, in the eighth session (11 March, 1547) proposed the transfer of the council to another city, supporting themselves in this action by a Brief which had been given them by the pope some time before. The majority of the fathers voted to transfer the council to Bologna, and on the following day (12 March) the legates went there. By the ninth session the number of participants had risen to four cardinals, nine archbishops, forty-nine bishops, two proxies, two abbots, three generals of orders, and fifty theologians.

B. *Period at Bologna.*—The majority of the fathers of the council went with the cardinal legates from Trent to Bologna; but fourteen bishops who belonged to the party of Charles V remained at Trent and would not recognize the transfer. The sudden change of place without any special consultation beforehand with the pope did not please Paul III, who probably foresaw that this would lead to further severe difficulties between himself and the emperor. As a matter of fact Charles V was very indignant at the change, and through his ambassador Vaga protested against it, vigorously urging a return to Trent. The emperor's defeat of the Smalkaldic League increased his power. Influential cardinals sought to mediate between the emperor and the pope, but the negotiations failed. The emperor protested formally against the transfer to Bologna, and, refusing to permit the Spanish bishops who had remained at Trent to leave that city, began negotiations again with the German Protestants on his own responsibility. Consequently at the ninth session of the council held at Bologna on 21 April, 1547, the only decree issued was one proroguing the session. The same action was all that was taken in the tenth session on 2 June, 1547, although there had been exhaustive debates on various subjects in congregations. The tension between the emperor and the pope had increased despite the efforts of Cardinals Sfondrato and Madruzzo. All negotiations were fruitless. The bishops who had remained at Trent had held no sessions, but when the pope called to Rome four of the bishops at Bologna and four of those at Trent, the latter said in excuse that they could not obey the call. Paul III had now to expect extreme opposition from the emperor. Therefore, on 13 September, he proclaimed the suspension of the council and commanded the cardinal legate del Monte to dismiss the members of the council assembled at Bologna; this was done on 17 September. The bishops were called to Rome, where they were to prepare decrees for disciplinary reforms. This closed the first period of the council. On 10 Nov., 1549, the pope died.

C. *Second Period at Trent.*—The successor of Paul III was Julius III (1550–55), Giovanni del Monte, first cardinal legate of the council. He at once began negotiations with the emperor to reopen the council. On 14 Nov., 1550, he issued the Bull "Quum ad tollenda", in which the reassembling at Trent was arranged. As presidents he appointed Cardinal Marcellus Crescentius, Archbishop Sebastian Pighinus of Siponto, and Bishop Aloysius Lipomanni of Verona. The cardinal legate reached Trent on 29 April, 1551, where, besides the bishop of the city, fourteen bishops from the countries ruled by the emperor were in attendance; several bishops came from Rome, where they had been staying, and on 1 May, 1551, the eleventh session was held. In this the resumption of the council was decreed, and 1 September was appointed as the date of the next session. The Sacrament of the Eucharist and drafts of further disciplinary decrees were discussed in the congregations of the theologians and also in several general congregations. Among the theologians were Lainez and Salmeron, who had been sent by the pope, and Johannes Arza, who represented the emperor. Ambassadors of the emperor, King Ferdinand, and Henry II of France were present. The King of France, however, was unwilling to allow any French bishop to go to the council. In the twelfth session (1 Sept., 1551) the only decision was the prorogation until 11 October. This was due to the expectation of the arrival of other German bishops, besides the Archbishops of Mainz and Trier who were already in attendance. The thirteenth session was held on 11 Oct., 1551; it promulgated a comprehensive decree on the Sacrament of the Eucharist (in eight chapters and eleven canons) and also a decree on reform (in eight chapters) in regard to the supervision to be exercised by bishops, and on episcopal jurisdiction. Another decree deferred until the next session the discussion of four articles concerning the Eucharist, namely, Communion under the two species of bread and wine and the Communion of children; a safe-conduct was also issued for Protestants who desired to come to the council. An ambassador of Joachim II of Brandenburg had already reached Trent.

The presidents laid before the general congregation of 15 October drafts of definitions of the Sacraments of Penance and Extreme Unction for discussion. These subjects occupied the congregations of theologians, among whom Gropper, Nansea, Tapper, and Hessels were especially prominent, and also the general congregations during the months of October and November. At the fourteenth session, held on 25 November, the dogmatic decree promulgated con-

tained nine chapters on the dogma of the Church respecting the Sacrament of Penance and three chapters on extreme unction. To the chapters on penance were added fifteen canons condemning heretical teachings on this point, and four canons condemning heresies to the chapters on unction. The decree on reform treated the discipline of the clergy and various matters respecting ecclesiastical benefices. In the meantime, ambassadors from several Protestant princes and cities reached Trent. They made various demands, as: that the earlier decisions which were contrary to the Augsburg Confession should be recalled; that debates on questions in dispute between Catholics and Protestants should be deferred; that the subordination of the pope to an œcumenical council should be defined; and other propositions which the council could not accept. Since the close of the last session both the theologians and the general congregations had been occupied in numerous assemblies with the dogma of the Holy Sacrifice of the Mass and of the ordination of priests, as well as with plans for new reformatory decrees. At the fifteenth session (25 January, 1552), in order to make some advances to the ambassadors of the Protestants, the decisions in regard to the subjects under consideration were postponed and a new safe-conduct, such as they had desired, was drawn up for them. Besides the three papal legates and Cardinal Madruzzo, there were present at Trent ten archbishops and fifty-four bishops, most of them from the countries ruled by the emperor. On account of the treacherous attack made by Maurice of Saxony on Charles V, the city of Trent and the members of the council were placed in danger; consequently, at the sixteenth session (23 April, 1552) a decree suspending the council for two years was promulgated. However, a considerably longer period of time elapsed before it could resume its sessions.

D. *Third Period at Trent.*—Julius III did not live to call the council together again. He was followed by Marcellus II (1555), a former cardinal legate at Trent, Marcello Cervino; Marcellus died twenty-two days after his election. His successor, the austere Paul IV (1555–9), energetically carried out internal reforms both in Rome and in the other parts of the Church; but he did not seriously consider reconvening the council. Pius IV (1559–65) announced to the cardinals shortly after his election his intention of reopening the council. Indeed, he had found the right man, his nephew, the Cardinal Archbishop of Milan, Charles Borromeo, to complete the important work and to bring its decisions into customary usage in the Church. Great difficulties were raised once more on various sides. The Emperor Ferdinand desired the council, but wished it to be held in some German city, and not at Trent; moreover he desired it to meet not as a continuation of the earlier assembly but as a new council. The King of France also desired the assembling of a new council, but he did not wish it at Trent. The Protestants of Germany worked in every way against the assembling of the Council. After long negotiations Ferdinand, the Kings of Spain and Portugal, Catholic Switzerland, and Venice left the matter to the pope. On 29 Nov., 1560, the Bull "Ad ecclesiæ regimen", by which the council was ordered to meet again at Trent at Easter, 1561, was published. Notwithstanding all the efforts of the papal nuncios, Delfino and Commendone, the German Protestants persisted in their opposition. Cardinal Ercole Gonzaga was appointed president of the council; he was to be assisted by the cardinal legates Stanislaus Hosius, Jacobus Puteus (du Puy), Hieronymus Seripando, Luigi Simonetta, and Marcus Sitieus of Altemps. As the bishops made their appearance very slowly, the opening of the council was delayed. Finally on 18 Jan., 1562, the seventeenth session was held; it proclaimed the revocation of the suspension of the council and appointed the date for the next session. There were present, besides the four cardinal legates, one cardinal, three patriarchs, eleven archbishops, forty bishops, four abbots, and four generals of orders; in addition thirty-four theologians were in attendance. The ambassadors of the princes were a source of much trouble to the presidents of the council and made demands which were in part impossible. The Protestants continued to calumniate the assembly. Emperor Ferdinand wished to have the discussion of dogmatic questions deferred.

At the eighteenth session (25 Feb., 1562) the only matters decided were the publication of a decree concerning the drawing up of a list of forbidden books and an agreement as to a safe-conduct for Protestants. At the next two sessions, the nineteenth on 14 May, and the twentieth on 4 June, 1562, only decrees proroguing the council were issued. The number of members had, it is true, increased, and various ambassadors of Catholic rulers had arrived at Trent, but some princes continued to raise obstacles both as to the character of the council and the place of meeting. Emperor Ferdinand sent an exhaustive plan of church reform which contained many articles impossible to accept. The legates, however, continued the work of the assembly, and presented the draft of the decree on Holy Communion, which treated especially the question of Communion under both species, as well as drafts of several disciplinary decrees. These questions were subjected to the usual discussions. At the twenty-first session (16 July, 1562) the decree on Communion under both species and on the Communion of children was promulgated in four chapters and four canons. A decree upon reformation in nine chapters was also promulgated; it treated ordination to the priesthood, the revenues of canons, the founding of new parishes, and the collectors of alms. Articles on the Sacrifice of the Mass were now laid before the congregations for discussion; in the following months there were long and animated debates over the dogma. At the twenty-second session, which was not held until 17 Sept., 1562, four decrees were promulgated: the first contained the dogma of the Church on the Sacrifice of the Mass (in nine chapters and nine canons); the second directed the suppression of abuses in the offering of the Holy Sacrifice; a third (in eleven chapters) treated reform, especially in regard to the morals of the clergy, the requirements necessary before ecclesiastical offices could be assumed, wills, the administration of religious foundations; the fourth treated the granting of the cup to the laity at Communion, which was left to the discretion of the pope.

The council had hardly ever been in as difficult a position as that in which it now found itself. The secular rulers made contradictory and, in part, impossible demands. At the same time warm debates were held by the fathers on the questions of the duty of residence and the relation of the bishops to the pope. The French bishops who arrived on 13 November made several dubious propositions. Cardinals Gonzaga and Seripando, who were of the number of cardinal legates, died. The two new legates and presidents, Morone and Navagero, gradually mastered the difficulties. The various points of the dogma concerning the ordination of priests were discussed both in the congregations of the eighty-four theologians, among whom Salmeron, Soto, and Lainez were the most prominent, and in the general congregations. Finally, on 15 July, 1563, the twenty-third session was held. It promulgated the decree on the Sacrament of Orders and on the ecclesiastical hierarchy (in four chapters and eight canons), and a decree on reform (in eighteen chapters). This disciplinary decree treated the obligation of residence, the conferring of the different grades of ordination, and the education of young clerics (seminarists).

The decrees which were proclaimed to the Church at this session were the result of long and arduous debates, in which 235 members entitled to a vote took part. Disputes now arose once more as to whether the council should be speedily terminated or should be carried on longer. In the meantime the congregations debated the draft of the decree on the Sacrament of Matrimony, and at the twenty-fourth session (11 Nov., 1563) there were promulgated a dogmatic decree (with twelve canons) on marriage as a sacrament and a reformatory decree (in ten chapters), which treated the various conditions requisite for contracting of a valid marriage. A general decree on reform (in twenty-one chapters) was also published which treated the various questions connected with the administration of ecclesiastical offices.

The desire for the closing of the council grew stronger among all connected with it, and it was decided to close it as speedily as possible. A number of questions had been discussed preliminarily and were now ready for final definition. Consequently in the twenty-fifth and final session, which occupied two days (3–4 Dec., 1563), the following decrees were approved and promulgated: on 3 December a dogmatic decree on the veneration and invocation of the saints, and on the relics and images of the same; a decree on reform (in twenty-two chapters) concerning monks and nuns; a decree on reform, treating of the mode of life of cardinals and bishops, certificates of fitness for ecclesiastics, legacies for Masses, the administration of ecclesiastical benefices, the suppression of concubinage among the clergy, and the life of the clergy in general. On 4 December the following were promulgated: a dogmatic decree on indulgences; a decree on fasts and feast days; a further decree on the preparation by the pope of editions of the Missal, the Breviary, and a catechism, and of a list of forbidden books. It was also declared that no secular power had been placed at a disadvantage by the rank accorded to its ambassadors, and the secular rulers were called upon to accept the decisions of the council and to execute them. Finally, the decrees passed by the council during the pontificates of Paul III and Julius III were read and proclaimed to be binding. After the fathers had agreed to lay the decisions before the pope for confirmation, the president, Cardinal Marone, declared the council to be closed. The decrees were subscribed by two hundred and fifteen fathers of the council, consisting of four cardinal legates, two cardinals, three patriarchs, twenty-five archbishops, one hundred and sixty-seven bishops, seven abbots, seven generals of orders, and also by nineteen proxies for thirty-three absent prelates. The decrees were confirmed on 26 Jan., 1564, by Pius IV in the Bull "Benedictus Deus", and were accepted by Catholic countries, by some with reservations.

The Œcumenical Council of Trent has proved to be of the greatest importance for the development of the inner life of the Church. No council has ever had to accomplish its task under more serious difficulties, none has had so many questions of the greatest importance to decide. The assembly proved to the world that notwithstanding repeated apostasy in church life there still existed in it an abundance of religious force and of loyal championship of the unchanging principles of Christianity. Although unfortunately the council, through no fault of the fathers assembled, was not able to heal the religious differences of western Europe, yet the infallible Divine truth was clearly proclaimed in opposition to the false doctrines of the day, and in this way a firm foundation was laid for the overthrow of heresy and the carrying out of genuine internal reform in the Church.

Castello del Buon Consiglio, Trent

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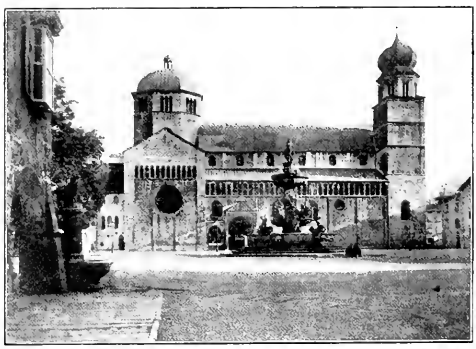
Special questions.—Desjardins, *Le pouvoir civil au conc. de Tr.* (Paris, 1869); Marchese, *La riforma del clero secondo il concilio di Trento* (Turin, 1858); Deslandres, *Le conc. de Tr. et la réforme du clergé* (Paris, 1906); Korte, *Do Kurialspolitik Karls V. 1538–42* (Halle, 1905); Kassowitz, *Die Reformvorschläge Kaiser Ferdinands I. auf dem Konz. von Tr.* (Vienna, 1906); Hefner, *Entstehungsgeschichte des trienter Rechtfertigungsdekretes* (Paderborn, 1909); Prumbs, *Die Stellung des Trienterkonzils zu der Frage nach dem Wesen der heiligmachenden Gnade* (Paderborn, 1909); Voss, *Die Verhandlungen Pius IV. über Neuberufung des Tridentiner Concils* (Leipzig, 1887); cf. various articles by Ehses and Merkle in *Hist. Jahrbuch*, and *Röm. Quartalschr.*; cf. other special bibliography in Hergenröther-Kirsch, *Kirchengesch.*, 4th ed., III, 189–191, 206.

J. P. Kirsch.

Trent (Tridentum), Diocese of (Tridentina), suffragan of Salzburg. Trent became universally known through the famous general council held there from 1515 to 1563. At an earlier date, however, it had a certain historical importance. In 15 B. C.

its territory became subject to the Romans. As early as 381 there appeared at the Council of Aquileia Abundantius, Bishop of Trent. While Arianism and the barbarian invasions elsewhere smothered the seed of the Gospel, it grew in Trent under the care and protection of St. Vigilius. Bishop Valerian of Aquileia had consecrated the youthful Vigilius, while the great Ambrose of Milan had instructed him as to his duties in lengthy, fatherly epistles. Vigilius came to his end prematurely; he was stoned to death when barely forty years of age.

In the sixth century during the Three Chapters controversy, the Provinces of Milan and Aquileia continued in schism even after Popes Vigilius and Pelagius I had recognized the decrees of the Council of Constantinople; through the Patriarch of Aquileia the bishops of Trent also persisted in the schism. Placed between Germany and Italy, Trent was exposed to the influences of both. Ecclesiastically it remained subject to Aquileia until 1751, but in political affairs it could not withstand the power of the Salic and Saxon kings and emperors. Under the first Franconian king, Bishop Ulrich II became an independent prince of the empire, with the powers and privileges of a duke. In consideration of imperial favour the bishops of Trent sided with Henry IV and Frederick I during the great struggle between the Church and the Empire, but in such a skilful manner as to avoid a rupture with the pope. Bishop Adelbert is even revered as a saint, although he sided with the antipope Victor IV, who had been chosen by the emperor; in those times of confusion it was often difficult to find the right path. He died a martyr in defence of the rights of his see (1177). Under Innocent III, Friedrich von Wanga raised Trent to the height of its power and influence. He was a great temporal and ecclesiastical ruler. He used every means to kindle and strengthen the religious spirit, and began the building of the splendid Romanesque cathedral. He died at Acre in 1218 during the Fourth Crusade.



THE CATHEDRAL, TRENT

The untimely death of Meinhard III, son of Margaret of Tyrol, brought Trent under the rule of Austria in 1363. In 1369 Rudolph IV concluded a treaty with Bishop Albrecht II of Ortenburg, by virtue of which Rudolph became the real sovereign of the dioecese. The bishop promised in his own name and in that of his successors to acknowledge the duke and his heirs as lords, and to render assistance to them against their enemies. Thereafter Trent ceased to be an independent principality, and became a part of the Tyrol. Ortenburg's successor was George I of Liechtenstein, who endeavoured to regain its independence for the see. His efforts involved him in several wars, terminated only by his death in 1419. More than once during these wars he was taken prisoner, while the duke was excommunicated and the see interdicted.

The much discussed story of the death of St. Simon of Trent belongs to the reign of Prince-Bishop Johannes IV Hinderbach. On Holy Thursday of the year 1475, the little child, then about 20 months old, son of a gardener, was missed by its parents. On the evening of Easter Sunday the body was found in a ditch. Several Jews, who were accused of the murder, were cruelly tortured.

The sixteenth century was a time of trouble and worry for the Church in the Tyrol. In the towns the Lutherans, in the villages and among the peasants the Anabaptists, multiplied. After many ineffectual efforts, the sovereign, bishops, and several monastic orders combined their authority, and a new order set in, which reached its climax in the Council of Trent. At the time of the council Cardinal Christoph von Madrutz was prince-bishop. He was succeeded by three members of his house, with the last of whom the house of Madrutz died out. The decrees of the council were executed but slowly. In 1593 Cardinal Ludwig von Madrutz founded the seminary, which later was conducted by the Somaschi. The Jesuits came to Trent in 1622.

Peter Vigil, Count of Thun, governed the see during the Josephite reforms, with which he was in sympathy. He abolished some of the monasteries in his territory, interfered with the constitutions of the various orders, and closed some churches. When the Patriarchate of Aquileia ceased to exist in 1751, Trent became exempt. During the administration of his successor, Emmanuel Maria Count of Thun, it ceased to be an independent ecclesiastical principality (1803). The Bavarian Government insisted on the following: (1) priests were to be ordained only after an examination at the university; (2) the bishops were to order their clergy to obey all orders of the Government in connexion with the ecclesiastical police; (3) when filling benefices a list of three names was to be presented by the bishop to the Government or by the Government to the bishop; (4) recourse to Rome or combination with other bishops was forbidden. Bishop Emmanuel replied that he would remain true to his oath to support and defend the privileges of the Church, and that he would rather suffer all the consequences which might arise from his refusal than act against his conscience. He was expelled in 1807 and crossed the frontier into Salzburg at Reichenhall. He could only return after the Tyrolese had freed themselves of the Bavarian yoke. After the Peace of Vienna negotiations were begun relative to the circumscription of the dioceses of the Tyrol, and were concluded in 1825. Trent was made a suffragan of Salzburg, and the bishops, instead of being chosen by the chapter, were appointed by the emperor. The 115th Bishop of Trent was Johann Nepomuk Tschiderer. He died on 12 March, 1860, and his canonization is already under way. The diocese numbers 602,000 Catholics, 1072 priests, 817 male religious, and 1527 nuns.

Acta Tirolensia, urkundliche Quellen zur Geschichte Tirols (2 vols., 1886, 1899); KINK, *Urkundenbuch des Hochstiftes Trient* in *Fontes rerum Austriacarum*, II (5 vols., Vienna, 1852); ATZ, *Der deutsche Antheil des Bistums Trient* (Bozen, 1879); *Austria sancta: Die Heiligen und Seligen Tirols.* (Vienna, 1910); RONELLI, *Notizie istorico-critiche delle Chiese di Trento* (3 vols., Trent, 1761); PINCIUS, *De vitis Pontificum Tridentinorum*, lib. XII (Mantua, 1546); *Kurze Geschichte des Bistums und der Bischöfe von Trient* (Bozen, 1852).

C. WOLFSGRUBER.

Trenton, DIOCESE OF (TRENTONENSIS), created 15 July, 1881, suffragan of New York, comprises Atlantic, Burlington, Camden, Cape May, Cumberland, Gloucester, Hunterdon, Mercer, Middlesex, Monmouth, Ocean, Salem, Somerset, and Warren counties in the State of New Jersey, U. S. A., an area of about 5,756 square miles. From 1808 to 1853 the territory now occupied by the Diocese of Trenton covered the lower sections of what was then known as East and West Jersey, the former belonging to the jurisdiction of New York and the latter to Philadelphia. In 1853 the Diocese of Newark was formed, and the entire State of New Jersey was placed under Bishop James Roosevelt Bayley, afterwards Archbishop of Baltimore. The Diocese of Trenton lies between New York and Philadelphia and has within its confines all the sea coast from Sandy Hook to Cape May Point, whereon thirty churches have been built to accommodate the summer visitors to the Jersey coast. The first Mass said within its territory was celebrated at Woodbridge, about 1672, and the city of Trenton, in 1814, witnessed the formation of the first congregation and the erection of the first church.

The first bishop was the Right Rev. Michael Joseph O'Farrell (b. at Limerick, Ireland, 2 December, 1832; d. 2 April, 1894). Bishop O'Farrell completed his classics and philosophy at All Hallows College, Dublin, and went to St-Sulpice, Paris, where he made his theology course. He became a Sulpician and was ordained in his native city by the Most Rev. Dr. Ryan, 18 Aug., 1855. His superiors sent him to Montreal, Canada, where he taught dogmatic theology at the Grand Seminary. He left the Congregation of St-Sulpice and was made rector of St. Peter's Church, New York City. He took up the work of organizing the new Diocese of Trenton with fifty-one priests, sixty-nine churches, and a Catholic population of about forty thousand. Soon new parishes and missions were formed, an orphan asylum was opened at New Brunswick, and a home for the aged at Beverly. At the Third Council of Baltimore Bishop O'Farrell was considered one of the most eloquent speakers in the American hierarchy. He wrote pastoral letters on Christian marriage and Christian education. His remains were at first interred in the cathedral cemetery, Trenton, but in 1905 were transferred to a vault in the chapel of St. Michael's Orphan Asylum, Hopewell, New Jersey.

Bishop O'Farrell was succeeded by his chancellor and vicar-general, the Right Rev. James Augustine McFaul (b. near Larne, Co. Antrim, Ireland, 6 June, 1850), the second and present Bishop of Trenton. The latter went with his parents to America when a few months old. The family dwelt for several years in New York City and then moved to Bound Brook, New Jersey. Bishop McFaul made his collegiate course at St. Vincent's, Beatty, Pennsylvania, and at St. Francis Xavier's, New York City, his theological studies being made at Seton Hall, South Orange, New Jersey. He was ordained on 26 May, 1877, and, when the See of Trenton was erected, was appointed an assistant priest at St. Mary's church, Trenton, which Bishop O'Farrell selected as his cathedral. Hence he early became a friend of his predecessor, by whom he was held in great confidence and by whom he was appointed pastor of the Church of St. Mary, Star of the Sea, Long Branch. In October, 1890, he returned to the cathedral to be its rector and to assist the bishop. He was made secretary and chancellor, and on 1 November, 1892, was appointed vicar-general. On the death of Bishop O'Farrell he acted as administrator of the diocese and on 20 July, of the same year, was raised to the episcopate, being consecrated in St. Mary's Cathedral (18 Oct., 1894) by Archbishop Corrigan, from whom, when Bishop of Newark, he received all his other orders. Being familiar with the diocese he soon placed it on a splendid financial basis, and erected many churches, schools, and institutions, among which are: the orphan asylum, at Hopewell; the home for the aged, at Lawrenceville; and Mount St. Mary's College for young ladies, at Plainfield. Bishop McFaul is organizer of the American Federation of Catholic Societies, which has a membership of about two million.

Among the most widely known of Bishop McFaul's works are his pastoral letters, "The Christian Home", "The Christian School", and "Some Modern Problems", as well as a timely and valuable brochure on tuberculosis. His address on "The American Universities", delivered in New York City, June, 1909, revealed to the American people the fact that the professors of several of these institutions were advancing ideas in conflict with morality and the established standards of right and wrong. In May, 1911, he delivered an address on the Press before several thousand newspaper men, in St. Patrick's Cathedral, New York City.

In the Diocese of Trenton there are many nationalities, and the Gospel is preached in the following languages: English, German, Italian, Polish, Hungarian, Slovak, Lithuanian, and Rumanian.

The religious communities in the diocese are: men—Franciscans (Minor Conventuals), Augustinians, Fathers of the Pious Society of Missions, Dominicans, Brothers of the Sacred Heart, and Brothers of the Christian Schools (summer only); women—Sisters of Mercy, Sisters of Charity, Sisters of the Third Order of St. Francis, Sisters of St. Francis, Mission Helpers of the Sacred Heart, Dominican Sisters of the Perpetual Rosary, Sisters of St. Dominic, Gray Nuns, Poor Clares, Felician Sisters, School Sisters of Notre-Dame, Franciscan Sisters of Christian Charity, Pious Teachers (*Pii Filippini*), Sisters of the Precious Blood.

General statistics (1911): bishop, 1; secular priests, 167; regular, 23; churches with resident priests, 124; missions with churches, 30; stations, 84; chapels, 13; religious women (including novices and postulants), 372; college (Franciscan) 1, students, 90; academies for young ladies, 5, pupils, 350; college for young ladies, 1, students, 87; parishes with parochial schools, 44, pupils, 12,263; Sunday-schools, 153; teachers, 900, pupils, 20,361; orphan asylums, 2, orphans, 313; total number of young people under Catholic care, 13,103; hospitals, 3, patients treated during 1910, about 7,000; day-nurseries 2, children, 125; homes for aged, 2, inmates, 100; Catholic population, about 130,000.

FLYNN, *The Catholic Church in New Jersey* (Morristown, 1904); LEARY, *The Diocese of Trenton* (Princeton, 1907); MCFAUL, *Memorial of the Rt. Rev. Michael J. O'Farrell*; FOX, *A Century of Catholicity in Trenton, N. J.*; *The Catholic Directory* (1852, 1882, 1911).

JAMES J. POWERS.

Tresham, SIR THOMAS, Knight Bachelor (in or before 1524), Grand Prior of England in the Order of Knights Hospitallers of St. John of Jerusalem (1557); date of birth unknown; d. 8 March, 1558–9. The eldest son of John Tresham of Rushton, Northamptonshire, and Elizabeth, daughter of Sir James Harrington, of Hornby, Lancashire, he married (1) Anne, daughter of William, Lord Parr, of Horton, by whom he had two sons, and (2) Lettice, relict of Sir Robert Lee, who predeceased him without issue. He was chosen sheriff of Northamptonshire in 1524, 1539, 1545, and 1555, and returned as member for the county in 1541 and twice in 1554. He constantly served on commissions of the peace, of gaol delivery, of oyer and terminer, of sewers, and the like, and was appointed special commissioner in 1527 to search for grain, in 1530 to inquire into Wolsey's possessions, and in 1537 to inquire into the Lincolnshire rebellion. In 1539 he was one of the knights appointed to receive Anne of Cleves at Calais. In 1540 he had

licence to impark the Lyveden estate in Aldwinkle St. Peter's parish, where the "New Bield" erected by his grandson still stands. In this year, though his main estates were in Northamptonshire, he had a house with twenty-nine household servants in Wolfeton, Dorsetshire. In 1544 he supplied men for the king's army in France, and a little later was one of the commissioners to collect the "benevolence" for the defence of the realm. In 1546 he was appointed assessor to the "Contribution Commission", and was summoned to Court to meet the French ambassador. In 1549 he assisted in suppressing the Norfolk rising, and received £272, 19.6 for his services. He proclaimed Queen Mary at Northampton on 18 July, 1553, and accompanied her on her entry into London. He was one of those appointed on 3 August, 1553, "to staye the assemblies in Royston and other places of Cambridgeshire". In April, 1554, he conveyed a prisoner from Peterborough to be examined by the Privy Council in London. In May, 1554, he was one of the custodians of the Earl of Devonshire.

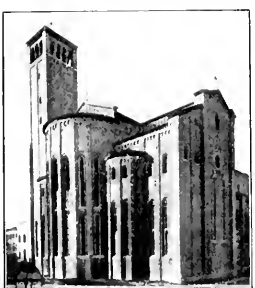
Although by Royal Charter dated 2 April, 1557, he was named grand prior, it was not till 30 November that the order was re-established in England with four knights under him, and he was solemnly invested. In the meantime Sir Richard Shelley had been made turcopolier at Malta. The order was endowed by the queen with lands to the yearly value of £1436. He sat in the House of Lords in January, 1557–8, and sent his proxy to the first parliament of Queen Elizabeth. He was buried at Rushton with great pomp on 16 March, 1558–9.

POLLARD in *Dict. Nat. Biog.*, s. v.; BREWER, GAIRDNER, and BRODIE, *Letters etc. Hen. VIII*, IV, V, XII–XXI (London, 1862–1911); LEMON, *Cal. State Papers, Dom. 1547–80* (London, 1856); DASENT, *Acts of the Privy Council* (London, 1590–1907), I, 488; II, 325; IV, 310; V, 9, 90; METCALFE, *Visitations of Northants* (London, 1887), 201–2; BRIDGES, *Northamptonshire*, II (Oxford, 1791), 69; STRYPE, *Memorials*, III (Oxford, 1822), xi, 194; ii, 21; *Annals*, I (Oxford, 1824), i, 82, 398; NICHOLS, *Machyn's Diary* by Camden Society, (1848), 159, 192, 348, 372; *Queen Jane and Queen Mary*, by Camden Society (1850), 12, 13; HAMILTON, *Wriothesley's Chronicle*, II, by Camden Society (1874), 116, 139; BARRON, *Northamptonshire Families* (London, 1906), 370, 375; and a *MS.* in the Record Office, *S. P. Dom. Eliz.*, I, 64.

JOHN B. WAINEWRIGHT.

Trèves. See TRIER, DIOCESE OF.

Treviso, DIOCESE OF (TARVISINA), in Venetia (Northern Italy). The capital is surrounded by the River Sile; its environs are the favourite summer resort of the Venetian nobility. The cathedral, erected in 1141, was transformed in 1485 by Tullio and Pietro Lombardo, and modernized in 1758 with five cupolas; the entrance portal dates from 1835. It contains sculptures by the brothers Bregno and by Antonio Lombardo; paintings by Paris Bordone, Titian, and Francesco di Dominicis; frescoes by Seitz, Pordenone, etc.; and the tombs of Canon Malchiostro and the Bishop Zanetti. The Church of S. Nicolò, designed in Gothic style by Fra Nicolò da Smola, was erected by Benedict XI, who presented it to the Dominicans. It now belongs to the seminary which occupies the ancient convent of Santa Maria Maddalena; it has paintings by Paolo Veronese. Among the civil buildings is the Palazzo dei Trecento (1184) containing the Galleria Comunale with pictures by Lotto, Tintoretto, Bordone, Bellini. Natives of Treviso were: the painters Paris Bordone, Pier Maria and Girolamo Pennacchi; the historian Odorigo Rinaldi (Raynaldus), continuator of Baronius; the jurist Bartolommeo Zuccati; the Carmelite Francesco Turchi, mathematician and architect; and the poet Venantius Fortunatus.



CHURCH OF S. NICOLÒ, TREVISO
XIV Century, restored 1855

Tarvisium was an ancient city of the Veneti, which became Roman in 183 B. C. and was a strong-

PIAZZA DEI SIGNORI, TREVISO
XIII Century

hold of the Goths in the Gothic war. Through the intercession of Bishop Felix the city was spared during the Lombard invasion (569) and became the seat of a duchy. Charlemagne made it a marquisate, extending from Belluno to Ceneda, and from the Adige to the Tagliamento. In 922 Treviso, which was under episcopal jurisdiction, was sacked by the Hungarians. In 1014 it was organized as a commune ruled by consuls, with a council of three hundred citizens. A member of the Lombard League, it later made peace with Barbarossa, who respected its constitution, but appointed as podestà (1173) Ezzelino il Monaco. He was expelled, and thereafter the Ezzelini and Da Canino took turns in the office. Notwithstanding a war with Padua, Belluno, and Feltre, the city flourished through its riches, commerce, and the spirit of its inhabitants. Released from the tyranny of Ezzelino IV (1231–50), Treviso was an independent commune until Emperor Henry VII in 1309 made Riccardo da Canino imperial vicar. He was treacherously slain and succeeded by his son Gueccello, against whom a conspiracy was formed. In 1314–18 Can Grande della Scala of Verona annexed Treviso to his state, but the inhabitants revolted to Frederick the Fair of Austria, and afterwards to Louis the Bavarian. Meanwhile, Gueccello Tempesta was proclaimed ruler and liberator of the city (1328), but after four years he induced the citizens to recognize the supremacy of Can Grande. Becoming involved in war with Venice, Treviso was ceded to that city (1338), captured by Leopold of Austria (1383), sold to the Carrara, lords of Padua, taken by Gian Galeazzo Visconti, Duke of Milan (1404), and finally returned to Venice. In 1818 the papal troops at Treviso, commanded by Ferrari, sustained a siege by the Austrians. The university, established at Treviso in 1317 by Frederick the Fair, did not flourish. The republic of Venice maintained the school until the conquest of Padua (1405), with its great university, resulted in closing the one at Treviso.

Treviso probably received the Gospel from Aquileia. The first bishop of certain date was Jucundus, who in 421 took part in the consecration of the church

of the Rialto in Venice. The bishops of Treviso who participated in the schism of the Three Chapters were: Felix (see above); Rusticus, present at the Council of Murano (588); and Felix II, who signed the petition to the Emperor Maurice. In 905 Bishop Adelbert received from King Berengar the temporal jurisdiction of the city, which extended to Rozo (969–1001) and Rolando who adhered to the schism of Clement III. Bishop Tiso (1212–45) suffered from the tyranny of Ezzelino, and Alberto Ricco, O.M. (1255), was imprisoned for preaching against him. Successive bishops were: Loto Gambacurta (1394), exiled by the Florentines from his archbishopric of Pisa; Giovanni Benedetti, O.P. (1418), who reformed many convents of his order and concubinary priests; Ludovico Barbo (1437), Abbot of S. Giustina of Padua, and reformer of the Benedictine order; Ermolao Barbaro (1443), a learned and zealous prelate; Cardinal Pietro Riario, O.M. (1471); Fra Giovanni Daeri (1478), formerly general of the Franciscans, who restored the cathedral and reorganized the revenues of the bishopric, leaving many pious foundations; Nicolò Franco (1486), papal nuncio in various countries; Francesco Cornaro (1577), who founded a seminary, introduced the reforms of the Council of Trent, resigned his see, and was created cardinal; Gian Antonio Lupo (1646), who conflicted with his canons; Giambattista Saniedo (1684), zealous and beneficent pastor; Fortunato Morosini (1710), who enlarged the Seminary; Bernardino Marini (1788–1817), a canon of the Lateran, present at the Council of Paris, 1811, who united the abbey *nullius* of Novisa with the See of Treviso; and Giuseppe Gapelli, appointed by the Austrian Government, but not recognized by the Holy See, so that the diocese remained in turmoil until the death of the candidate.

In 1818 Treviso passed from the metropolitan jurisdiction of Aquileia (Udine) to that of Venice. Bishop Giuseppe Grasser (1822) healed the evils caused by the interregnum, Bishop Antonio Farina (1890) conferred sacred orders on Giuseppe Sarto, now Pius X. United with Treviso is the ancient Diocese of Asolo, the bishops of which are unknown from 587 (Agnellus) until 1049 (Ugo), and that of Heraclea (Città Nova), a city founded in the times of the Byzantine emperor Heraclius, as a refuge for the inhabitants of Opitergium (Oderzo), who with their bishop (Magnus) had been exiled by the Lombards. Twenty-six bishops are known, from 814 until the union of the see with Treviso, 1440. The Diocese of Treviso has 215 parishes with 386 secular and 30 regular clergy, 5 monasteries, 27 convents, 2 educational institutions for boys, five for girls, and 414,330 souls.

CAPPELLETTI, *Le Chiese d'Italia*, X; *Collectio Historicorum de Marchia Trevisana* (Venice, 1636); VERCI, *Storia della Marchia Trivigiana* (Venice, 1789); RIGAMONTI, *Descrizione delle pitture più celebri nelle chiese di Treviso* (Treviso, 1744); RICCATI, *Stato antico e moderno della città di Asolo* (Pesaro, 1763); SEMENZI, *Treviso e la sua provincia* (Treviso, 1862); PICCOTTI, *I Caminesi e la loro signoria in Treviso dal 1283 al 1312* (Leghorn, 1904).

U. BENIGNI.

Trial. See COURTS, ECCLESIASTICAL; OATHS.

Tribe, JEWISH (שֵׁבֶט, מַטֶּה, *φυλή, tribus*)—The earlier Hebrew term rendered in our English versions by the word "tribe" is שֵׁבֶט, *shebet*, while the term, מַטֶּה, *matteh*, prevails in the post-exilic writings. The two terms are nearly synonymous, signifying "branch", "rod", "staff", "sceptre", and in the sense of "tribe" are used figuratively with probable reference to the derivation of the tribe as a branch of the family of Jacob (*stirps*), or perhaps signifying originally a company led by a chief with a staff or sceptre. Arrangement by clans or tribes represents a form of social and political organization natural to Semitic nomads, as may be observed among the Bedouins of to-day, and the division of the Jewish people into twelve tribes is a prominent feature of the Old Testament records, while frequent allusion to the same is found in the New Testament writings. There is a difference of opinion among scholars as to the origin and nature of this most famous of all known tribal organizations. If the Biblical account of the patriarchs be accepted as personal (not tribal) history, each of the twelve tribes owed its origin to direct lineal descent from one of the sons or grandsons of Jacob. The sons of Jacob by Lia were Ruben, Simeon, Levi, Juda, Issachar, and Zabulon; and by Lia's handmaid Zelpha, Gad and Aser, who were legally reputed according to the custom of the time as children of Lia. Jacob's sons by Rachel were Joseph and Benjamin, and by Rachel's handmaid Bala, Dan and Nephtali. The names of all of these, with the exception of Joseph, were given to their respective groups of descendants in the tribal organization, but instead of the tribe of Joseph we find in most of the lists and in the final traditional classification two tribes named after his two sons, Ephraim and Manasses.

Thus, in reality, there were thirteen tribes in all but they are habitually referred to as twelve, doubtless because in the distribution of the land after the conquest of Palestine only twelve tribal territories were assigned, the tribe of Levi being distributed among the others because of its priestly functions and Divine inheritance. To this may be added the fact that the sons of Jacob or Israel were twelve, to say nothing of the probable artificial influence of this mystic number. According to this traditional view the origin of the tribes was due to the fact that the descendants of each of these thirteen fathers or eponyms kept together, forming as many social groups which were to some extent augmented by the inclusion of foreign slaves and wives. Another theory, which has prevailed to a considerable extent among modern scholars, interprets as tribal history and tradition much of what is told of the patriarchal eponyms in personal form. The tribes, according to this view, were not constituted by a subdivision of Israel, but rather the nation was formed originally by the aggregation of some of the earlier tribes which had themselves grown out of the union of pre-existing groups of families and clans. Little is historically known of the tribal system during the nomadic period, but it is assumed on general grounds that the organization was much similar to that of the nomadic Arabs among whom the unifying forces are chiefly the blood bond and the tribal or family cult. At the time of the invasion of Palestine the nation was still in the stage of loose tribal confederation and the war was waged by tribes and subdivisions of tribes, sometimes acting separately, sometimes in combination with others (Judges, i, 3, iv, v). The process of consolidation went on after the conquest; the kindred families and clans naturally settled in the same neighbourhood, and finally the complete tribal organization was evolved with territorial boundaries and independent historical traditions.

It would seem that prior to the monarchy the tribal districts varied in number and extent, as may be gathered from the discrepancies that occur in the Biblical descriptions of their respective boundaries, nor do they appear to have had any fixed or continuous political organization. Aggression by a foreign enemy would unite the clans of a tribe or even several distinct tribes under a common leader as in the case of Gideon and others of the judges; but there is no intimation that in times of peace the tribe was governed by any single chief, though mention is occasionally made of "ancients" and "princes" (Judges, x, 18; xi, 5; I Kings, iv, 3; xi, 3; II Kings, xix, 11; etc.). These were probably the heads of the clans and families of which the tribes were composed. After the establishment of the monarchy the autonomy and importance of the tribe as a political

unit gradually waned, and at length the tribal names came to be little more than geographical expressions. On the other hand, veneration for the ancient tribes as social organizations with their religious and family traditions seems to have increased as time went on, and not only after the exile but also in the New Testament times we find much care displayed in recording the particular tribe or even family to which various persons are said to belong. The descendants of kings and other noted Old-Testament personages could, of course, name their tribe, but in the case of more obscure individuals it is likely that the tribal indication is inferred from the fact of family residence in a particular district of Palestine.

Gigot, *Outlines of Jewish History* (New York, 1903), c. xiii and passim; Smith, *Kinship and Marriage in Early Arabia* (London, 1885).

James F. Driscoll.

Tricarico, Diocese of (Tricaricensis), in the Province of Potenza in the Basilicata (Southern Italy), near the River Perrola. In 1694 it was almost destroyed by earthquake. The cathedral was erected in 968 by Polycuctos, Patriarch of Constantinople. The names of the bishops, then of the Greek Rite, are not known. Of the Latin bishops after the Norman conquest the first was Arnoldo (1068); others were: the theologians Palmerio di Gallusio(1253)and Fra Nicolò; Cardinal Pier Luigi Caraffa (1624), who restored the cathedral and founded the seminary. From 1805 to 1819 the see remained vacant. The diocese is suffragan of the metropolitan See of Acerenza and Matera; it has 25 parishes, 80,540 souls, 180 secular and regular clergy, one educational institution for boys and one for girls.

Cappelletti, *Le Chiese d'Italia*, XX, 481.

U. Benigni.

Tricassin, Charles Joseph, one of the greatest theologians of the Capuchin Order, b. at Troyes; d. in 1681. There is but little positive information about his life. By continued study he acquired a profound knowledge of the writings of Augustine, and explained and defended with success his doctrine of grace against the Jansenists. Tricassin's writings were violently attacked; they treat exhaustively both the Augustinian doctrine of grace and that of St. Bonaventure. They comprise in the main: "De prædestinatione hominum ad gloriam" (Paris, 1669 and 1673), to which was added "Supplementum Augustinianum" (1673), the work being intended to prove predestination for foreknown merits; "De indifferenti lapsi hominis arbitrio sub gratia et concupiscentia" (Paris, 1673), a thorough explanation of many Augustinian tenets; "De necessaria ad salutem gratia omnibus et singulis data" (Paris, 1673), proof of the sufficient grace for every individual, with special emphasis upon difficult passages in Augustine's writings on which a full understanding of his doctrine depends; "De natura peccati originalis" (Paris, 1677); "De causa bonorum operum" (Paris, 1679), a proof of the virtue of the hope of eternal life and of the fear of hell; a "Supplementum" (Paris, 1679) shows that attrition in connexion with the Sacrament of Penance is sufficient according to Augustine and the Council of Trent. Tricassin also published a commentary to several of Augustine's works to prove that Augustine calls the Pelagians heretical teachers, because they do not concede any necessity of grace for the will. Tricassin published at Paris in 1678 a French translation with explanations and applications of Augustine's books, "De gratia et libero arbitrio", "De correptione et gratia", and also a treatise to prove that the Cartesian philosophy was contrary to faith. The importance of the author and his writings is best shown by the fact that the Jansenists bought up his books and burned them because they could not answer them.

Bernardus a Bononia, *Bibliotheca Scriptorum Capucinorum* (revised and enlarged, Venice, 1747), 60–61; Hurter, *Nomenclator*, IV (Innsbruck, 1910), 448–50.

Father Odorick.

Tricca, titular see, suffragan of Larissa in Thessaly. It was an ancient city of Thessaly, near the River Peneius and on the River Lethæus which devastated it in 1907. It is mentioned in Homer (Iliad, II, 729; IV, 202) as the Kingdom of Machaon and Podaleirius, sons of Æsculapius and physicians of the Greek army. It possessed the oldest known temple of Æsculapius, which was discovered in 1902, with a hospital for pilgrims. Tricca is mentioned by other writers, but not in connexion with important events. It was a suffragan of Larissa at an early date and remained so until 1882 when this portion of Thessaly was annexed to the Kingdom of Greece. Since then the see, which bears the names of Triccala and Stagoi, is dependent on the Holy Synod of Athens. Socrates (V, 22), Sozomenes (V, 12), and Nicephorus Callistus (XII, 34) say that Heliodorus, probably the same as the author of the romance of the Ethiopian women or of Theagenes and Charicles (third century), became Bishop of Tricca. Another bishop, to whom have been wrongly attributed commentaries on the Acts of the Apostles, the Epistle of St. Paul, and the Catholic Epistles (for the works published in his name are not his), lived at the end of the sixth century. He was an Origenist and Monophysite who wrote a commentary on the Apocalypse (Pétridès, "Œcumenius de Tricca, ses œuvres et son culte" in "Echos d'Orient", VI, 307–10; Le Quien, "Oriens christ.", I, 117–20). Some Latin titular bishops in the fifteenth and sixteenth centuries are also known (Eubel, "Hierarchia catholica medii ævi," II, 280; III, 338). Tricca, now Triccala, is the capital of the nome of the same name and has 28,000 inhabitants: Greeks, Turks, and Jews.

S. Vailhé.

Trichinopoly, Diocese of (Trichinopolitan.), in India, suffragan of Bombay, comprises the south-east portion of the peninsula as far as the Western Ghauts, by which it is separated from the dioceses of Verapoly and Quilon; bounded on the north by the Dioceses of Kumbakonam and Coimbatore, on the north-east by a portion of the Diocese of Saint Thomas of Mylapur, on the east and south by the sea. In order to facilitate administration the diocese is divided into three districts, northern, central, and southern, each under a superior having his residence at Trichinopoly, Madura, and Palamcottah respectively; and these districts are again subdivided into *pangus* or sections, of which there are in all fifty-two. The Catholic population, according to the census of 1907, is 245,255, who are served by 60 priests of the Toulouse province of the Society of Jesus (41 European and 19 native) and 19 native secular priests, helped by 156 catechists. Besides these, 53 other priests, European and native, are engaged chiefly in educational work at Trichinopoly, Shembaganur, Palamcottah, etc. A novitiate, juniorate, and scholasticate of the Society is established at Shembaganur. There is a congregation of Brothers of the Sacred Heart (native lay brothers) engaged in catechetical work and teaching at Palamcottah, Madura, Panchampetti, and Trichinopoly, and also the following orders of nuns: Daughters of the Cross of Annecy at Trichinopoly and Tuticorin; Sisters of St. Joseph of Lyons at Madura; native nuns of Our Lady of Seven Dolours and native nuns of St. Anna, both with their novitiate at Trichinopoly; finally the Oblates—native women devoted to the baptism of pagan children and the instruction of village girls. The places of worship in the diocese amount to 282 churches and 811 chapels. There are also fifteen churches and some chapels scattered over the diocese which (by exemp-

tion) belong to the padroado jurisdiction of the Diocese of Saint Thomas of Mylapur.

HISTORY.—The present diocese comprises a large portion of the ancient Madura mission, so that down to the year 1836 its history will be found under MADURA MISSION. In that year the district was once more entrusted to the Society of Jesus, and its first vicar Apostolic was appointed in 1845. In 1886, on the establishment of the hierarchy, the vicariate became a diocese suffragan of Pondicherry; but in 1893 it was made suffragan of Bombay, as it still remains. Succession of prelates: Alexis Canoz, S.J., vicar Apostolic 1847, became first bishop in 1887, died in 1888; John Mary Barthe, S.J., in 1890, resigned on account of failing sight in 1909; A. Faisandier, S.J., coadjutor bishop from 1909. Educational institutions for boys: St. Joseph's College, Trichinopoly, first opened at Negapatam in 1846, transferred to Trichinopoly in 1883, with about 1800 pupils, prepares students for the degree of M. A. in Madras University; boarding-house for native Catholic boys; ecclesiastical seminary to prepare boys for one at Kandy; lower secondary school for Europeans and Eurasians and seven primary schools for natives, with total of 600 pupils, all at Trichinopoly; St. Xavier's High School, Palamcottah, with boarding-house and St. Anthony's primary school; St. Xavier's High School, Tuticorin; St. Mary's High School, Madura; lower secondary schools at Palamcottah, Dindigul, Uttamplayama; industrial schools at Trichonopoly, Irudaiyakulam, and Adaikalaburam; training schools for teachers at the same places; primary schools in the diocese number 260, with 11,027 pupils. For girls: St. Joseph's High School and lower secondary school, Trichinopoly, for European and Eurasian girls, both under Daughters of the Cross; three secondary schools for native girls (Trichinopoly) under Sisters of Our Lady of Seven Dolours, also training schools for mistresses; lower secondary schools at Palamcottah, Madura, Tuticorin, Vadakangulam, Manapad, Satankulam; primary schools at Dindigul, Sarakanai, and several other villages; industrial school (Tuticorin) under Daughters of the Cross. Various institutions: orphanages for children born of pagan parents at Trichinopoly, Madura, and Adaikadaburam, and one for girls at Palamcottah; dispensaries in five places; asylums for native widows at Trichinopoly, Sarakanai, Adaikalaburam, and for Brahmin widows at Trichinopoly; St. Mary's Tope, a settlement in Trichinopoly for Brahmin converts, opened in 1893, has (1912) 45 residents; catechumenates for men and women in three places, besides associations of voluntary catechists who give their leisure time to teaching on Sundays and feasts; St. Joseph's College Press, which publishes the "Tamil Messenger of the S. Heart", the "Morning Star", devotional books, etc. There are over 100 sodalities in the diocese.

Madras Catholic Directory, 1910; *Mgr Alexis Canoz* (Paris, 1891); STRICKLAND AND MARSHALL, *Catholic Missions in Southern India* (London, 1865); WHITEHEAD, *India: a Sketch of the Madura Mission*; BERTRAND, *Lettres édifiantes et curieuses de la nouvelle mission du Madure* (Paris, 1855); GUCHEN, *Cinquante Ans au Madure-récits et souvenirs* (Trichy, 1887); SUAU, *L'Inde Tamoule* (Paris).

ERNEST R. HULL.

Trichur, VICARIATE APOSTOLIC OF (TRICHURENSIS), in India, one of the three vicariates of the Syro-Malabar Rite, bounded on the north by the diocese of Mangalore, east by the diocese of Coimbature, south by the Vicariate of Ernaculam, and on the west by the Indian Ocean. According to the census of 1900 the Catholics of the Syrian Rite in the vicariate numbered 91,998, having 63 churches and 23 chapels served by 66 native secular priests. There are also three monasteries of Tertiary Carmelite monks at Elthuruth, Ampalacad, and Paratti, containing about 20 professed and 11 lay brothers, besides a number of novices; also four convents for Carmelite nuns with 31 professed besides novices, postulants, and lay sisters. There are in the vicariate 2 high schools, 2 lower secondary schools, and 184 elementary schools, the number of children under training being 19,093. A seminary at Trichur prepares candidates for Puthenpally or Kandy. The vicar Apostolic (John Menacherry, appointed 1896) resides at Trichur. For the ancient history of the Christians of the Syro-Malabar Rite see THOMAS, CHRISTIANS. They remained under the jurisdiction partly of Verapoly, partly of Cranganore, till 1887, when on the establishment of the hierarchy, the churches of the Syrian Rite were separated from those of the Latin Rite and placed under two vicars Apostolic with their centres at Trichur and Kottayam respectively. Later on, in 1896, a new division was made and three vicariates established, viz. of Trichur, Ernaculam, and Changanacherry. These three vicariates cover the same ground as the Archdiocese of Verapoly, the Archbishop of Verapoly exercising territorial jurisdiction over all Christians of the Latin Rite, while the vicars Apostolic hold personal and quasi-territorial jurisdiction over all of the Syrian Rite. The vicariates are nominally classed as belonging to the province of Verapoly, but without the usual ecclesiastical connection.

(See CHANGANACHERRY, VICARIATE APOSTOLIC OF; VERAPOLY, ARCHDIOCESE OF; DAMÃO, DIOCESE OF; EASTERN CHURCHES; THOMAS CHRISTIANS.)

Madras Catholic Directory, 1910.

ERNEST R. HULL.

Tricomia, titular see, suffragan of Cæsarea in Palæstina Prima. It is mentioned in George of Cyprus (Descriptio orbis romani, ed. Gelzer, 1024) and, according to the other cities preceding or following its name, would seem to have been situated in southern Palestine. Malalas (Chronographia, V, in P. G., XCVII, 236) relates an ancient legend regarding Tricomia, which he calls Nyssa and confounds with Scythopolis. According to his account it was the site of a famous temple of Artemis. It was never a Greek see, and Le Quien (Oriens Christ., III, 677) is at fault in his complaint of being unable to find any bishops. The Roman Curia, taking the "Descriptio orbis romani" of George of Cyprus, a civil document, for a "Notitia episcopatuum", has made Tricomia a titular see. It is now a Mussulman village called Terkoumieh on a high hill between Hebron and Bet-Djibrin. It must not be confused with another Tricomia in Arabia which was the camping place of the *equites promoti Illyriciani*.

S. VAILHÉ.

Triduum (three days), a time frequently chosen for prayer or for other devout practices, whether by individuals in private, or in public by congregations or special organizations in parishes, in religious communities, seminaries, or schools. The form of prayer or devotion depends upon the occasion or purpose of the triduum. The three days usually precede some feast, and the feast then determines the choice of the pious exercises. In liturgical usage there is a triduum of ceremonies and prayers in Holy Week; the Rogation Days (q. v.); the three days of litanies prior to the feast of the Ascension, and the feasts of Easter and Pentecost, with the first two days of their octaves. There is ecclesiastical authorization for a triduum in honour of the Holy Trinity, of the Holy Eucharist, and of St. Joseph. The first of these, instituted by Pius IX, 8 August, 1847, may be made at any time of the year in public or private, and partial or plenary indulgences are attached to it on the usual conditions. The second, also indulgenced, was instituted by Pius X, 10 April, 1907, for the purpose of promoting frequent Communion. The time for it is Friday, Saturday, and Sunday after the feast of Corpus Christi, though the bishops may designate any other

more convenient time of the year. Each day there should be a sermon on the Holy Eucharist and Benediction of the Blessed Sacrament, and on Sunday there should be besides a sermon on the Gospel and on the Holy Eucharist, at the parochial Mass. This triduum is specially for cathedral churches, though the bishops may also require other churches to have it. The prayer, "O Most Sweet Jesus" (*Dulcissime Jesu*), as given in the "Raccolta", is appointed for reading during Benediction. The triduum in honour of St. Joseph, prior to his feast on 19 March, was recommended by Leo XIII in the Encyclical "Quamprimum pluries" (15 August, 1889), with the prayer, "To thee, O blessed Joseph." The most frequent occasions for a triduum are: when children are preparing for their first Communion; among pupils in schools at the beginning of the scholastic year; among seminarians at the same time; and in religious communities for those who are to renew their vows yearly or every six months. The exercises of these triduums are mainly meditations or instructions disposing the hearers to a devout reception of the sacraments of penance and of Holy Communion and to betterment of life.

ST. JOHN, *The Raccolta* (6th ed., London, 1912); BERINGER, *Die Ablässe, ihr Wesen u. Gebrauch* (Paderborn, 1900, tr., Fr., Paris, 1905).

JOHN J. WYNNE.

Trier, DIOCESE OF (TREVIRENSIS), suffragan of Cologne, includes in the Prussian province of the Rhine the governmental department of Trier, with the exception of two districts administered by mayors, and the governmental department of Coblenz with the exception of ten such districts that belong to the Archdiocese of Cologne; it also includes the Principality of Birkenfeld belonging to the Grand Duchy of Oldenburg (see map to article GERMANY). The diocese is divided into 46 deaneries, each administered by a dean and a definitor. In 1911 it comprised 750 parishes, 28 parishes administered by vicars, 200 chaplaincies and similar offices, 70 administrative and school offices. In 1912 there were 711 parish priests, 28 parish vicars, 210 chaplains and curates, 122 ecclesiastics in other positions (administration and schools), 65 priests either retired or on leave of absence, 105 clergy belonging to the orders, 1,249,700 Catholics, and 450,000 persons of other faiths. In most of the country districts the population is nearly entirely Catholic; in the mining and manufacturing districts on the Saar, as well as on the Hunsrück and in the valley of the Nahe River, the Catholic faith is not so predominant. The cathedral chapter has the right to elect the bishop; besides the bishop there is also an auxiliary bishop. The chapter consists of a provost, a dean (the auxiliary bishop), 8 cathedral canons, 4 honorary canons; 6 curates are also attached to the cathedral. The educational institutions of the diocese for the clergy are the episcopal seminary for priests at Trier, which has a regent, 7 clerical professors, and 220 students, and the gymnasial seminaries for boys at Trier and Prüm.

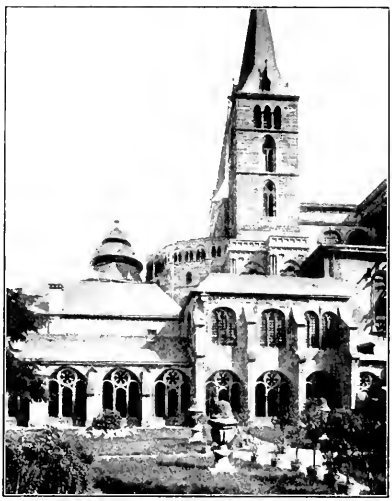
Since the close of the *Kulturkampf* the religious orders have prospered greatly, and in 1911 there were in the diocese: a Benedictine Abbey at Maria-Laach containing 26 fathers, 80 brothers; a Franciscan monastery on the Apollinarisberg at Reimagen, 9 fathers, 8 brothers; 2 houses of the Capuchins, 18 fathers, 12 brothers; 1 house of the Oblates, 5 fathers, 21 brothers; 2 houses of the Pallotines, 9 fathers, 24 brothers; 1 house of the Redemptorists, 9 fathers, 8 brothers; 1 house of the White Fathers, 5 fathers, 5 brothers; 1 house of the Fathers of the Divine Word, 21 fathers, 50 brothers; 126 Brothers of Charity in 4 houses, and 144 Brothers of St. Francis in 7 houses. The female orders and congregations in the diocese in 1911 were: Benedictine Nuns of the Perpetual Adoration, 1 house with 37 sisters; Sisters of St. Charles Borromeo, 71 houses with 500 sisters; Servants of the Sacred Heart of Jesus, 4 houses, 41 sisters; Serving-Maids of Christ, 30 houses, 193 sisters; Dominican Nuns, 2 houses, 69 sisters; Sisters of St. Francis from the mother-houses at Aachen, Heithuizen, Olpe, and Waldbreitbach, 94 houses, 476 sisters; Capuchin Nuns, 1 house, 10 sisters; Sisters of St. Clement, 1 house, 6 sisters; Nuns of the Visitation, 1 house, 50 sisters; Sisters of the Holy Spirit, 47 houses, 300 sisters; Sisters of the Love of the Good Shepherd, 2 houses, 125 sisters; Sisters of the Poor Child Jesus, 1 house, 9 sisters; Sisters of St. Joseph, 1 house, 20 sisters; Ursuline Nuns, 5 houses, 220 Sisters; Sisters of St. Vincent de Paul, 7 houses, 30 sisters. The most important church of the diocese is the cathedral, the oldest church of a Christian bishop on German soil. The oldest section of the building goes back to the Roman era and was a church as early as the fourth century. In the course of time other parts were added which belong to all forms of architecture, although the Romanesque style preponderates. The cathedral contains the remains of twenty-five archbishops and electors as well as those of the last four bishops of Trier. The most precious of its numerous treasures is the Holy Coat of Christ, which, according to legend, was given to the Church of Trier by St. Helena. Two exhibitions of this venerable relic are worthy of special note: that of 1844, connected with the rise of the sect of German Catholics, and the one held in 1891, which attracted over two million pilgrims. Other noted churches in Trier are: the Church of Our Lady, one of the most beautiful ecclesiastical monuments of Gothic architecture, built 1227–43; the Church of St. Paulinus or of the Martyrs, the burial place of Bishop Paulinus, erected in 1734 in Rococo style to replace the old church destroyed by the French in 1674; the thirteenth-century Romanesque church of the former Benedictine Abbey of St. Matthias, containing the grave of St. Matthias, the only grave of an Apostle in Germany; it is much visited by pilgrims. Other noted churches of the diocese are: the churches of St. Castor and Our Lady at Coblenz, the abbey church of Maria-Laach, the old monastery churches of Prüm, Münstermaifeld, and Merzig; the Church of St. Maria at Oberwesel, the Gothic churches of Andernach, Boppard, Remagen, Sinzig, and of other places on the Rhine and the Moselle.

HISTORY.—The beginnings of the see of Trier are obscure. From the time of the Diocletian reorganization of the divisions of the empire, Trier was the capital of Belgica Prima, the chief city of Gaul, and frequently the residence of the emperors. There were Christians among its population as early as the second century, and there was probably as early as the third century a bishop at Trier, which is the oldest episcopal see in Germany. The first clearly authenticated bishop is Agricius who took part in the Council of Arles in 314. His immediate successors were St. Maximinus who sheltered the excommunicated St. Athanasius at Trier, and St. Paulinus, who was exiled to Phrygia on account of his opposition to Arianism. Little is known of the later bishops up to the reign of Charlemagne; during this intervening period the most important ones were St. Nicetius (527–66) and Magnericus (d. 596), the confidant of the Merovingian king, Childebert II. The bishops during the reign of Charlemagne were: Wiomad (757–91), who accompanied the emperor on his campaign against the Avars; Richbod (792–801), one of Alcuin's pupils; and Amalarius Fortunatus (809-14), sent by Charlemagne as ambassador to Constantinople, and the author of liturgical writings. Charlemagne's will proves that Trier at this era was an archdiocese; Metz, Toul, and Verdun are mentioned as its suffragans. In 772 Charlemagne granted Wiomad complete immunity from the jurisdiction of the ruling count for all the churches, monasteries, villages, and castles belonging

to the Church of St. Peter at Trier. In 816 Louis the Pious confirmed to Archbishop Hetti (814–47) the privileges of protection and immunity granted by his father. At the partition of the Frankish Empire at Verdun in 843, Trier fell to Lothair's empire; at the partition of Lothair's empire at Mersen in 870, it fell to the East-Frankish kingdom which later became the German Empire. However, after the death of Louis the Child, the lords of Lorraine separated from the East-Frankish Kingdom and became vassals of the West-Frankish ruler, King Charles the Simple, until Henry I conquered the country for Germany again. Archbishop Ratbod (883–915) received in 898 complete immunity from all state taxes for the entire episcopal territory from the King of Lorraine and Burgundy, Swentibold, son of Emperor Arnulf. He obtained from Louis the Child the district and city of Trier, the right to have a mint and to impose customs-duties; from Charles the Simple he gained the right of a free election of the Bishop of Trier. In this way the secular possessions of the bishops of Trier, which had sprung from the valuable donations of the Merovingian and Carlovingian rulers, were raised to a secular principality. Archbishop Ratbert (931–56), brother-in-law of King Henry I, was confirmed by Otto I in all the temporal rights gained by his predecessors.

Archbishop Poppo (1016–47), son of Margrave Leopold of Austria, did much to enlarge the territory owned by the church of Trier. During the strife over Investiture, Engelbert of Ortenburg (1078–1101) and Bruno of Laufen (1102–24) belonged to the imperial party. Albero of Montreuil (1131–52) had, as Archdeacon of Metz, opposed lay Investiture; during his administration the cathedral school of Trier reached its highest fame. From about 1100 the Archbishop of Trier was the Arch-Chancellor of Gaul, for the German emperor, and thus became the possessor of an imperial office and an Elector of the German king and emperor. As the archbishops of Trier were among the leading spiritual princes of the empire, they became involved in all the struggles between pope and emperor. While Hillin (1152–69) was a partisan of Frederick Barbarossa, Arnold I (1169–83) made successful efforts to bring about a reconciliation between the emperor and pope (1177). John I (1190–1212) was excommunicated by Innocent III on account of his adherence to King Philip of Swabia; Bishop John increased the possessions of the archdiocese by gaining several countships and castles. Theodoric II of Wied (1212–42) belonged to the party of Frederick II, while Arnold II of Isenburg (1242–59) opposed the emperor. Henry II of Vinstingen (1260–86) was the first Archbishop of Trier who took part in the election of a German emperor as one of the seven Electors; the electoral dignity, together with the right to the first vote, was confirmed by the Golden Bull in 1356. As in other German dioceses, so also in Trier, the rising cities, especially Trier and Coblenz, sought to rid themselves of the suzerainty of the bishop. Such attempts were crowned with considerable success during the rule of Archbishop Diether of Nassau (1300–07), brother of King Adolph of Nassau. On the other hand, Baldwin of Luxembourg (1308–54), the most noted of the medieval archbishops of Trier, was able to restore and raise the importance of the See of Trier by his wide-reaching activity both in secular and spiritual affairs. He brought the cities of Coblenz and Trier under his suzerainty again, and was the actual organizer of his possessions as an electoral state. Werner of Falkenstein (1388–1418), one of Baldwin's successors, acquired Limburg on the Lahn; during the great Western Schism he held loyally to Gregory XII. After the death of Otto of Ziegenhain (1418–30), who laboured zealously for the reform of the Church, there was a double election; upon this Pope Martin V appointed a third person archbishop. During the struggle of the candidates to secure the diocese it suffered severely. James of Sierck (1439–56) sought to restore order in the confused finances of the diocese. He was deposed by Eugenius IV as an adherent of the Council of Basle and of the Antipope Felix V, who was elected there. However, the deposition had no effect as the German Electors opposed it. John II, Margrave of Baden (1456–1503), promoted the reform of the Church. He left the diocese heavily in debt, and these debts were increased by his great-nephew and successor, James II of Baden (1503–11).

The Reformation limited the spiritual jurisdiction of the Archdiocese of Trier. Although the energetic



The Cathedral Cloisters, Trier

Richard von Greiffenklau (1511–31) vigorously opposed the Reformation, still he could not prevent the new doctrine from gaining a foothold in the district of the Hunsrück, and in that on the right bank of the Rhine. He defeated the attacks of Franz von Sickingen upon the city of Trier, as well as the efforts of that city to become independent of the bishop. In 1512 he exhibited the Holy Coat for the first time and spent the donations of the pilgrims on the cathedral. John II von Metzenhausen (1531–40) attempted reforms which were frustrated by his death. John IV von Hagen (1541–47) sent a representative to the Council of Trent and began earnest measures of reform. John V von Isenburg (1547–56) attended the council himself, but was recalled home by the incursion of Margrave Albrecht of Brandenburg-Ansbach into the archdiocese, which the margrave devastated horribly. John VI von der Leyen (1556–67) was able to regain Trier, but could not prevent the French from taking possession of his three suffragan dioceses, Metz, Toul, and Verdun. He checked the further spread of the new doctrines by calling the Jesuits into his diocese (1561). James III von Eltz (1567–81) and John VII von Schönenberg (1581–99) carried out in their possessions the reformatory decrees of the Council of Trent. The former secured the administration of the Abbey of Prüm, whereby the secular possessions of the archdiocese reached their final extent; the latter established two seminaries at Coblenz and Trier. Lothair von Metternich (1599–1623) joined the Catholic League in order to secure the stability

of the Catholic Church in Germany. In this way his see became involved in the Thirty Years War. His successor, Philip Christopher von Sotern (1623–52), withdrew from the League, formed an alliance with France, and permitted the French to garrison the fortress of Ehrenbreitstein. When he made advances to the Swedes he was captured by the Spanish troops in 1635 under suspicion of heresy, and was kept a prisoner at Vienna until 1645. In the struggle between the imperial troops and the French the archdiocese was often devastated. Charles Caspar von der Leyen (1652–76) had scarcely repaired the damage done by the Thirty Years War by an excellent administration, when the marauding wars of Louis XIV of France brought fresh misery upon the country. John Hugo von Orsbeck (1676–1711) refused to recognize the seizure of some of his territories and their incorporation into France by Louis XIV through what was called the "reunions", neither would he take the oath of loyalty to Louis. Consequently, during the years 1684–97 large parts of the see were garrisoned by French troops.

During the long period of peace in the eighteenth century the archdiocese had excellent rulers. Francis Louis von Pfalz-Neuburg (1716–29) gave particular attention to the organization of the administration of justice, and raised the decaying university by establishing new professorships. Francis George von Schönborn (1729–56) encouraged learned studies and founded a university library and building. The short administration of John Philip von Walderdorf (1756–68) was followed by the reign of the last Elector of Trier, Clement Wenceslaus, Duke of Saxony (1768–1812), who was also Bishop of Augsburg. He gained a reputation by improving the schools and reforming the monasteries, but, on the other hand, influenced by the ideas of the "Enlightenment", he supported Febronianism, shared in the labours of the Congress of Ems (q. v.), and also was involved in the dispute about the nunciatures (see NUNCIO). After the outbreak of the French Revolution the territories of Trier, especially Coblenz, became the gathering place of the French *émigrés*. In 1794 Trier and Coblenz were besieged by the French. In 1797, by the Peace of Campo-Formio, the part of the archdiocese on the left bank of the Rhine was ceded to France; in 1797 the university was suppressed. In 1801 the Peace of Lunéville gave to France, in addition, the fortress of Ehrenbreitstein. When the German Church was secularized in 1803, the section of the archdiocese on the right bank of the Rhine was also secularized and the greater part of it was incorporated into Nassau. Clemens Wenceslaus renounced his rights in return for an annual pension of 100,000 gulden and withdrew to the Diocese of Augsburg. An ecclesiastical administration, which lasted until 1824, was established in Ehrenbreitstein for the part of the former archdiocese on the right bank of the Rhine. The French Diocese of Trier was established in 1801 for the section of the former archdiocese which had been ceded to France. It embraced hardly a third of the old diocese and was made suffragan to Mechlin. Its first and only bishop was Charles Mannay (1802–16). The Congress of Vienna gave the territory included in this diocese once more to Germany, largely to Prussia and the Grand Duchy of Oldenburg. In 1816 Bishop Charles Mannay resigned his office and retired to France, where he died in 1824 as Bishop of Rennes. For six years the see remained vacant, the administration being conducted in the interim by Hubert Anthony Corden as vicar-general, from 1818 as vicar Apostolic. On the reorganization of the Catholic Church in Prussia in 1821, Trier was revived as a simple diocese by the Bull "De salute animarum", made suffragan to Cologne, and received about its present territory. In 1824 it contained 531 parishes with 580,000 Catholics.

The first bishop of the new diocese was Joseph von Hommer (1824–36). The election of his successor, William Arnoldi (1842–64), which took place in 1839 and was renewed in 1842, was not recognized by the Government until Frederick William IV ascended the throne. Arnoldi did a great deal for the re awakening of Catholic consciousness in Germany. The exhibition of the Holy Coat, which he brought about in 1844, led to the forming of the sect called German Catholics. He was succeeded by Leopold Pelldram (1865–67), formerly chaplain general of the Prussian army, who was followed by Matthias Eberhard (1867–76), who enjoys the honours of a Confessor of the Faith. Eberhard was one of the first to suffer by the *Kulturkampf* which broke out in Prussia. After being repeatedly condemned to pay heavy fines he was sentenced on 6 March, 1876, to ten months imprisonment. Trier was one of the dioceses that suffered the most during the *Kulturkampf*. The number of its parishes robbed of their parish priests amounted to 197, while nearly 294,000 Catholics lacked regular spiritual care. After the death of the bishop on 30 May, 1876, the see was vacant for five years and had to be secretly administered by an Apostolic Delegate. Finally in 1881, through the personal efforts of Leo XIII, an agreement was made with the Prussian Government, and Michael Felix Korum (cathedral canon and parish priest of the minster at Strasburg) was appointed Bishop of Trier by the pope, consecrated at Rome on 19 August, and enthroned on 25 September. Up to the present day the bishop has sought to repair the damage inflicted upon his diocese by the *Kulturkampf*, through the confessional, the pulpit, and religious associational life. He has founded religious institutions for education, and promoted the establishment of numerous houses of the orders. The exhibition of the Holy Coat in 1891 which he carried out was the occasion for impressive demonstrations of Catholic faith and life in Germany (cf. Korum, "Wunder und Gnadenerweise, die sich bei der Ausstellung 1891 zugetragen haben", Trier, 1894).

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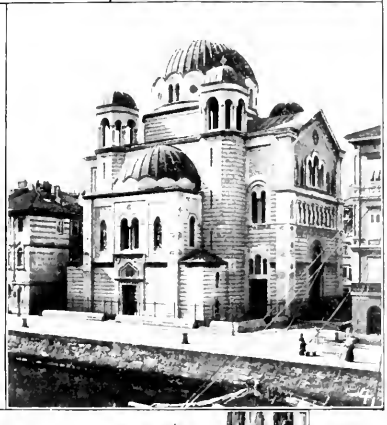
JOSEPH LINS.

Triesnecker, FRANCIS A PAULA, astronomer, b. at Kirchberg on the Wagram, in Lower Austria, 2 April, 1745; d. at Vienna, 29 January, 1817. At the age of sixteen he entered the Society of Jesus, and, after several years' study of philosophy (Vienna) and mathematics (Tyrnau), he taught at various Jesuit colleges. After the suppression of the Society he went to Graz, where he completed his theological studies and was ordained shortly afterwards. He soon attained a reputation as a mathematician and



TRIESTE AND CAPODISTRIA

1. CATHEDRAL OF ST. JUSTUS, TRIESTE. 2. XIV CENTURY STATUE OF ST. JUSTUS ON THE CAMPANILE, TRIESTE. 3. THE CATHEDRAL, CAPODISTRIA. 4. GRECO-SERVIAN CHURCH OF ST. SPIRIDION, TRIESTE. 5. TOWN HALL, CAPODISTRIA.

astronomer, and was appointed assistant to the director of the Vienna Observatory, Father Max Hell, whom he succeeded in 1792. He occupied this post during the remainder of his life. Triesnecker was thoroughly grounded in the science of mathematics and its applications to astronomy; and the accuracy of his observations, which in spite of ill-health he pursued till an advanced age, was universally recognized. His numerous treatises mainly deal with geography and astronomy. A considerable portion of his time was taken up by the "Ephemerides" of Vienna, the editorship of which, after Father Hell's death, he shared with the ingenious computer Bürg. In this periodical he published, between the years 1787–1806, his "Tabulæ Mercurii, Martis, Veneris, Solares", and the greater part of his micrometrical observations of the sun, moon, planets, and positions of stars. His "Novæ motuum lunarium tabulæ" were published separately in 1802. Other astronomical investigations may be found in "Zach's monatliche Correspondenz", in the "Commentarii soc. reg. Götting.", and in Bode's "Astron. Jahrbuch". In geography he determined or corrected the longitude and latitude of various places from the best available data. The results of this labour are embodied in the periodicals referred to above, the "Transactions of the Royal Soc. of Bohemia", and Zach's "Allgemeine geographische Ephemeriden". He completed Father Metzburg's triangulation of Lower Austria, using it as a basis for the production of a new map of that country, and assisted him with the triangulation of Galicia. The erection of the "New Observatory" of Vienna (which afterwards gave place to the new structure on the "Türkenschanze") was Triesnecker's work. He was a member of the scientific associations of Breslau, Göttingen, Munich, St. Petersburg, and Prague.

BURG, *Nachrichten von Triesnecker's Lebensumständen* in BODE, *Astron. Jahrbuch* (Berlin, 1820), 207–9; *Abhandlung. konigl. böhm. Gesellschaft der Wissenschaft*, V (Prague, 1818), 73; STOEGER, *Scriptores Prov. Austriaca Soc. Jesu* (Vienna, 1855), 369; VON WURZBACH, *Biogr. Lexikon des Kaiserthums Oesterreich*, XLVII (Vienna, 1883), 197–99.

J. STEIN.

Triest, PIERRE JOSEPH. See CHARITY, CONGREGATION OF THE BROTHERS OF; CHARITY, SISTERS OF, OF JESUS AND MARY.

Triest-Capo d'Istria, DIOCESE OF (TERGESTINA ET JUSTINOPOLITANA), suffragan of Görz-Gradiska, exists as a triple see since 1821, when Cittanova (Æmonia) and Capodistria (Ægida, Capris, Justinopolis) were united to Triest, and its present name was assigned to the see. St. Frugifer, consecrated in 524, was the first Bishop of Triest; since then it exhibits a long line of eighty-seven bishops. Despite their high character and great abilities, however, these bishops only in rare instances attained to eminence, owing to the small size of their diocese, which was subject to Aquileia, and to the rivalry between Aquileia and Venice. Foremost among the bishops is Æneas Silvio de' Piccolomini, later Pope Pius II. Petrus Bonomo, a secretary of Frederick IV and Maximilian I, became Bishop of Triest in 1502, and was known as *pater concilii* in the fifth Lateran Council (1512). Giovanni Bogarino, teacher of Archduke Charles of Styria, was bishop from 1591. Joseph II abolished the Diocese of Triest in 1788, transferring the see to Gradiska. His brother, Leopold II, divided Gradiska into the Dioceses of Görz and Triest, re-establishing Triest in 1791 and appointing as its bishop, Sigismund Anton, Count of Hohenwart and tutor of his children. Other attempts were made to suppress the see, but the emperor decreed its preservation, and von Buset was appointed bishop. After his death (1803) the see remained vacant eighteen years, owing to the disorders caused by Napoleon. Emperor Franz finally appointed Leonardi as Bishop of Triest. At the Synod of Vienna in 1849, Bartholomew Legat was present; he defended, with considerable fervour, the views of the minority in the Vatican Council. In 1909 Bishop Franz X. Nagl was appointed coadjutor *cum jure successionis* to the ninety-year-old Cardinal Prince-Archbishop Anton Gruscha of Vienna. The see numbers 409,800 Catholics with 291 priests, 81 male religious and 174 nuns.

KANDLER, *Codice diplomatico Istriano* (Trieste), I, dealing with A.D. 50–1299; II, with 1300–1449; III, with 1450–1717; UGHELLI, *Italia sacra*, V, 574–83; KANDLER, *Fasti sacri e profani di Trieste e dell' Istria* (Trieste, 1849).

CÖLESTIN WOLFSGRUBER.

Trincomalee, DIOCESE OF (TRINCOMALIENSIS), in Ceylon, suffragan of Colombo, was created in 1893 by a division of the diocese of Jaffna. The diocese comprises the whole of the eastern province as well as the district of Tamankuduwa. Out of a total population of 186,251, the Catholics number 8773, with 28 churches and chapels served by 13 fathers and two lay brothers of the Belgian province of the Society of Jesus, with two missionaries Apostolic. Candidates for the priesthood are sent to Kandy seminary. There are fifty-five schools with 2523 pupils, and one convent of the Sisters of St. Joseph of Cluny with five inmates who conduct an orphanage attached to the convent. The bishop is Charles Lavigne, S. J. (consecrated 1887), who resides at Trincomalee.

Madras Catholic Directory, 1910.

ERNEST R. HULL.

Trinità di Cava dei Tirreni, ABBEY OF, in the Province of Salerno. It stands in a gorge of the Finestre Hills, near Cava dei Tirreni, and was founded in 980 by Alferio Pappacarbona, a noble of Salerno who became a Cluniac monk. Urban II endowed this monastery with many privileges, making it immediately subject to the Holy See, with jurisdiction over the surrounding territory. In 1394 Boniface IX made it a diocese, but in 1513 Leo X erected the Diocese of Cava, detaching that city from the abbot's jurisdiction. About the same time the Cluniacs were replaced by Cassinese monks. This monastery, an abbey *nullius*, possesses a very rich store of public and private documents, which date back to the eighth century, and is now the seat of a national educational establishment, under the care of the Benedictines. The church is famous for its organ. In 1893 the cultus of the first four abbots (Alferius, Leo, Petrus, and Constabilis) was sanctioned. There are 18 parishes with 68 priests, regular and secular, and 28,000 faithful, subject to the abbacy.

GUILLAUME, *Essai historique de Cava* (Cava, 1877); MAECALDI AND SCHIANI, *Codex diplomaticus Cavensis* (8 vols. incomplete, Milan, 1874–93); DANTIG, *Monastères Bénédictins de l'Italie* (Paris, 1867); DAVID, *Les grandes abbayes d'Occident* (Rome, 1909).

U. BENIGNI.

Trinitarians, ORDER OF.—The redemption of captives has always been regarded in the Church as a work of mercy, as is abundantly testified by many lives of saints who devoted themselves to this task. The period of the Crusades, when so many Christians were in danger of falling into the hands of infidels, witnessed the rise of several religious orders vowed exclusively to this pious work. In the thirteenth century there is mention of an order of Montjoie, founded for this purpose in Spain, but its existence was brief, as it was established in 1180 and united in 1221 with the Order of Calatrava. Another Spanish order prospered better; this was founded in the thirteenth century by St. Peter Nolasco under the title of Our Lady of Mercy (*de la Merced*), whence the name Mercedarians. It soon spread widely from Aragon, and has still several houses at Rome, in Italy, Spain, and the old Spanish colonies. Finally, the Order of Trinitarians, which exists to the present day, had at first no other object,

as is recalled by the primitive title: "Ordo S. Trinitatis et de redemptione captivorum." Its founder, St. John of Matha, a native of Provence and a doctor of the University of Paris, conceived the project under the inspiration of a pious solitary, St. Felix of Valois, in a hermitage called Cerfroid, which subsequently became the chief house of the order. Innocent III, though little in favour of new orders, granted his approbation to this enterprise in a Bull of 17 December, 1198.

The primitive rule, which has been in turns mitigated or restored, enacted that each house should comprise seven brothers, one of whom should be superior; the revenues of the house should be divided into three parts, one for the monks, one for the support of the poor, and one for the ransom of captives; finally it forbade the monks when journeying to use a horse, either through humility, or because horses were forbidden to Christians in the Mussulman countries, whither the friars had to go; hence their popular name of "Friars of the Ass".

In France the Trinitarians were as much favoured by the kings as by the popes. St. Louis installed a house of their order in his château of Fontainebleau. He chose Trinitarians as his chaplains, and was accompanied by them on his crusades. Their convent in Paris is dedicated to St. Mathurin; hence they are also known in France as Mathurins. Founded in 1228, the Paris house soon eclipsed Cerfroid, the cradle of the Trinitarians, and eventually became the residence of the general, also called grand minister, of the order. Towards the end of the twelfth century the order had 250 houses throughout Christendom, where its benevolent work was manifested by the return of liberated captives. This won for it many alms in lands and revenues, a third of which was used for ransoms. But the chief source was collections; and to make these fruitful it was not considered enough to attach indulgences to the almsdeed, recourse was had to theatrical demonstrations to touch hearts and open purses. The misfortunes of the unhappy captives in the Mussulman countries were the readiest subject for descriptions, sermons, and even *tableaux*. In Spain these alms-quests were made solemnly: the religious on their mules were preceded by trumpeters and cymbal-players, and a herald proclaimed the redemption by inviting families to make known their kinsfolk in captivity and the alms destined for their ransom.

From the fourteenth century the Trinitarians had lay assistants, i. e. charitable collectors, authorized by letters patent to solicit alms for the order in their respective towns; these were called *marguilliers*. There were also confraternities of the Holy Trinity, chiefly in towns where the order had no convent; these consisted of lay tertiaries who wore the scapular of the order, were associated in its spiritual favours, and devoted a portion of their income to its work. In fact the Trinitarians had considerable resources to meet the needs of their work. The funds being collected, the ransomers to the number of three or four set sail from Provence or Spain with objects to alleviate the lot of the captives or coax their jailers. Their destination was usually the Barbary States, especially in the sixteenth century when the corsairs of Tunis, Algiers, and Morocco infested the Mediterranean and made plunder their chief means of existence. The Mercedarians went chiefly to Morocco, while the Trinitarians went preferably to Tunis or Algiers. There began their trials. They had to confront the dangers of the journey, the endemic diseases of the African coast, exposed to the outrages of the natives, sometimes to outbursts of Mussulman fanaticism, which cost several lives. The most delicate part of the task lay in the choice of captives amid the solicitations with which the monks were besieged and the negotiations for settling the ransom-price between the corsairs and the Trinitarians, between the exactions of the former and the limited resources of the latter. When the sum was not sufficient, the Trinitarians were held as hostages in the place of the captives until the arrival of fresh funds. The choice of captives was made according to the funds; ransom was first paid for the natives of the regions which had contributed to the redemption. Sometimes certain captives were previously indicated by their family who paid the ransom. When the captives returned to Europe, the Trinitarians had them go in procession from town to town amid scenery intended to impress the imagination in justification of the use of the alms and to inspire fresh almsdeeds. The number of those ransomed during the three centuries is estimated at 90,000. The most famous of these was Cervantes (ransomed in 1580), who at his death was buried among the Trinitarians at Madrid in the habit of a Trinitarian tertiary.

Despite the large sums which passed through their hands, the Trinitarians had to struggle constantly with poverty. They had to defray the expenses of numerous hospitals, as well as to administer parochial charges. They suffered greatly in France during the English invasion of the fifteenth century and the wars of religion of the sixteenth. Moreover, there were conflicts between the Mercedarians, who had spread from Spain to France, and the Trinitarians, who had spread from France to Spain. They contested each other's right to collect and receive legacies: attempts at fusion failed, and their rivalry gave rise to numerous suits in both countries and to a whole controversial literature. Their poverty resulted in a relaxation of the rules which had often to be revised, and in divisions in the order. While one party followed the mitigated rule, there was a reform party which aimed at a return to the primitive observance. Thus arose the first schism in 1578 at Pontoise, which in 1633 succeeded in entering the mother-house at Cerfroid.

About the same time the Trinitarians of Spain formed a schism by separating from the Trinitarians of France under Father Juan Bautista of the Immaculate Conception; the latter added fresh austerity to their rule by founding the Congregation of "Discalced Trinitarians of Spain". This rule spread to Italy and Austria (1690), where the ransom of captives was much esteemed during the constant wars with the Turks. Hence the three congregations, which gave rise to regrettable dissensions. The Discalced also went to France, where they were suppressed by a papal Bull in 1771. The division between those observing the mitigated and the reformed rule was terminated by uniting without fusing them under a common general. At this time also they began to lay claim in France to the title by which they have since been known: Canons Regular of the Holy Trinity. The Revolution in 1789 suppressed them in all the territories to which they had spread. Joseph II had already suppressed them in 1784 in Austria and the Low Countries. They have retained a few houses in Italy, Spain, and the Spanish colonies. At Rome, where their convent of St. Thomas was united with the chapter of St. Peter in 1387, the Trinitarians protested many times unsuccessfully against this spoliation, when on the occasion of the seventh centenary of the foundation of the order in 1898, the chapter of St. Peter's voluntarily restored it. But their chief house is the Basilica of St. John Chrysogonus which was given to them by Pius IX in 1856.

There have always been nuns attached to the hospitals of the order, but they do not seem to have formed an integral part of it. The true Trinitarian Sisters were founded in Spain by Maria de Romero in 1612 and they still have convents at Madrid and in other cities. They form part of the discalced congregation.

The Trinitarians wear a white habit, with a cross of which the upright is red and the cross-bar blue.

PRAT, *Vie de s. Jean de Matha* (Paris, 1846); GMELIN, *Die Literatur z. Gesch. des Orden S. Trinitatis* (Leipzig, 1870), vol. XXX of the *Serapeum*, very complete repertory up to date; CALIXTE DE PROVIDENCE, *Corsaires et rédempteurs* (Bruges, 1884); DESLANDRES, *L'ordre des trinitaires* (Paris, 1903); HEIMBUCHER, *Die Ord. u. Congreg. der kath. Kirche* (Paderborn, 1896).

CH. MOELLER.

Trinity, THE BLESSED.—This article is divided as follows: I. Dogma of the Trinity; II. Proof of the Doctrine from Scripture; III. Proof of the Doctrine from Tradition; IV. The Trinity as a Mystery; V. The Doctrine as Interpreted in Greek Theology; VI. The Doctrine as Interpreted in Latin Theology.

I. THE DOGMA OF THE TRINITY.—The Trinity is the term employed to signify the central doctrine of the Christian religion—the truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another. Thus, in the words of the Athanasian Creed: "the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God." In this Trinity of Persons the Son is begotten of the Father by an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son. Yet, notwithstanding this difference as to origin, the Persons are co-eternal and co-equal: all alike are uncreated and omnipotent. This, the Church teaches, is the revelation regarding God's nature which Jesus Christ, the Son of God, came upon earth to deliver to the world: and which she proposes to man as the foundation of her whole dogmatic system.

In Scripture there is as yet no single term by which the Three Divine Persons are denoted together. The word *τρίας* (of which the Latin *trinitas* is a translation) is first found in Theophilus of Antioch about A. D. 180. He speaks of "the Trinity of God [the Father], His Word and His Wisdom" ("Ad. Autol.", II, 15, P. G., VI, 1078). The term may, of course, have been in use before his time. Shortly afterwards it appears in its Latin form of *trinitas* in Tertullian ("De pud.", c. xxi, P. G., II, 1026). In the next century the word is in general use. It is found in many passages of Origen ("In Ps. xvii", 15, P. G., XII, 1229 etc., etc.). The first creed in which it appears is that of Origen's pupil, Gregory Thaumaturgus. In his *Ἔκθεσις τῆς πίστεως*, composed between 260 and 270, he writes: "There is therefore nothing created, nothing subject to another in the Trinity: nor is there aught that has been added as though it once had not existed, but had entered afterwards: therefore the Father has never been without the Son, nor the Son without the Spirit: and this same Trinity is immutable and unalterable forever" (P. G., X, 986).

It is manifest that a dogma so mysterious presupposes a Divine revelation. When the fact of revelation, understood in its full sense as the speech of God to man, is no longer admitted, the rejection of the doctrine follows as a necessary consequence. For this reason it has no place in the Liberal Protestantism of to-day. The writers of this school contend that the doctrine of the Trinity, as professed by the Church, is not contained in the New Testament, but that it was first formulated in the second century and received final approbation in the fourth, as the result of the Arian and Macedonian controversies (cf. e. g., Harnack, "Hist. of Dogma", tr., IV, i. appendix; Idem, "Constitution and Law of the Church", tr. 1910, appendix; J. Reville, "Divinity of Christ", c. vi; Ménégoz, "Etude sur le dogme de la Trinité", Paris, 1898). In view of this assertion it is necessary to consider in some detail the evidence afforded by Holy Scripture. Attempts have been made recently to apply the more extreme theories of comparative religion to the doctrine of the Trinity, and to account for it by an imaginary law of nature compelling men to group the objects of their worship in threes (cf. Söderblom, "Vater, Sohn und Geist", Tübingen, 1909). It seems needless to give more than a reference to these extravagant views, which serious thinkers of every school reject as destitute of foundation.

II. PROOF OF DOCTRINE FROM SCRIPTURE.—A. *New Testament.*—The evidence from the Gospels culminates in the baptismal commission of Matt., xxviii, 20. It is manifest from the narratives of the Evangelists that Christ only made the great truth known to the Twelve step by step. First He taught them to recognize in Himself the Eternal Son of God. When His ministry was drawing to a close, He promised that the Father would send another Divine Person, the Holy Spirit, in His place. Finally, after His resurrection, He revealed the doctrine in explicit terms, bidding them go and teach all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt., xxviii, 19). The force of this passage is decisive. That "the Father" and "the Son" are distinct Persons follows from the terms themselves, which are mutually exclusive. The mention of the Holy Spirit in the same series, the names being connected one with the other by the conjunctions "and . . . and", is evidence that we have here a Third Person co-ordinate with the Father and the Son, and excludes altogether the supposition that the Apostles understood the Holy Spirit not as a distinct Person, but as God viewed in His action on creatures. The phrase "in the name" (*εἰς τὸ ὄνομα*) affirms alike the Godhead of the Persons and their unity of nature. Among the Jews and in the Apostolic Church the Divine name was representative of God. He who had a right to use it was invested with vast authority: for he wielded the supernatural powers of Him whose name he employed. It is incredible that the phrase "in the name" should be here employed, were not all the Persons mentioned equally Divine. Moreover, the use of the singular, "name", and not the plural, shows that these Three Persons are that One Omnipotent God in whom the Apostles believed. Indeed the unity of God is so fundamental a tenet alike of the Hebrew and of the Christian religion, and is affirmed in such countless passages of the Old and New Testaments, that any explanation inconsistent with this doctrine would be altogether inadmissible. The supernatural appearance at the baptism of Christ is often cited as an explicit revelation of Trinitarian doctrine, given at the very commencement of the Ministry. This, it seems to us, is a mistake. The Evangelists, it is true, see in it a manifestation of the Three Divine Persons. Yet, apart from Christ's subsequent teaching, the dogmatic meaning of the scene would hardly have been understood. Moreover, the Gospel narratives appear to signify that none but Christ and the Baptist were privileged to see the Mystic Dove, and hear the words attesting the Divine sonship of the Messias.

Besides these passages there are many others in the Gospels which refer to one or other of the Three Persons in particular, and clearly express the separate personality and Divinity of each. In regard to the First Person it will not be necessary to give special citations: those which declare that Jesus Christ is God the Son, affirm thereby also the separate personality of the Father. The Divinity of Christ is amply attested not merely by St. John, but by the Synoptists. As this point is treated elsewhere (see JESUS CHRIST), it will be sufficient here to enumerate a few of the more important passages from the Synoptists, in which Christ bears witness to His Divine Nature. (1) He declares that He will come to be the judge of all men (Matt., xxv, 31). In Jewish theology the judgment of the world was a distinctively Divine, and not a Messianic, prerogative. (2) In the parable of the wicked husbandmen, He describes Himself as the son of the householder, while the Prophets, one

and all, are represented as the servants (Matt., xxi, 33 sqq.). (3) He is the Lord of Angels, who execute His commands (Matt., xxiv, 31). (4) He approves the confession of Peter when he recognizes Him, not as Messias—a step long since taken by all the Apostles—but explicitly as the Son of God: and He declares the knowledge due to a special revelation from the Father (Matt., xvi, 16, 17). (5) Finally, before Caiphas He not merely declares Himself to be the Messias, but in reply to a second and distinct question affirms His claim to be the Son of God. He is instantly declared by the high priest to be guilty of blasphemy, an offence which could not have been attached to the claim to be simply the Messias (Luke, xxii, 66–71).

St. John's testimony is yet more explicit than that of the Synoptists. He expressly asserts that the very purpose of his Gospel is to establish the Divinity of Jesus Christ (John, xx, 31). In the prologue he identifies Him with the Word, the only-begotten of the Father, Who from all eternity exists with God, Who is God (John, i, 1–18). The immanence of the Son in the Father and of the Father in the Son is declared in Christ's words to St. Philip: "Do you not believe, that I am in the Father, and the Father in Me?" (xiv, 10), and in other passages no less explicit (xiv, 7; xvi, 15; xvii, 21). The oneness of Their power and Their action is affirmed: "What things soever he [the Father] doth, these the Son also doth in like manner" (v, 19. Cf. x, 38); and to the Son no less than to the Father belongs the Divine attribute of conferring life on whom He will (v, 21). In x, 29, Christ expressly teaches His unity of essence with the Father: "That which my Father hath given me, is greater than all . . . I and the Father are one." The words, "That which my Father hath given me", can, having regard to the context, have no other meaning than the Divine Nature, possessed in its fullness by the Son as by the Father.

Rationalist critics lay great stress upon the text: "The Father is greater than I" (xiv, 28). They argue that this suffices to establish that the author of the Gospel held subordinationist views, and they expound in this sense certain texts in which the Son declares His dependence on the Father (v, 19; viii, 28). In point of fact the doctrine of the Incarnation involves that, in regard of His Human Nature, the Son should be less than the Father. No argument against Catholic doctrine can, therefore, be drawn from this text. So, too, the passages referring to the dependence of the Son upon the Father do but express what is essential to Trinitarian dogma, viz., that the Father is the supreme source from Whom the Divine Nature and perfections flow to the Son. (On the essential difference between St. John's doctrine as to the Person of Christ and the Logos doctrine of the Alexandrine Philo, to which many Rationalists have attempted to trace it, see Logos.)

In regard to the Third Person of the Blessed Trinity, the passages which can be cited from the Synoptists as attesting His distinct personality are few. The words of Gabriel (Luke, i, 35), having regard to the use of the term, "the Spirit", in the Old Testament, to signify God as operative in His creatures, can hardly be said to contain a definite revelation of the doctrine. For the same reason it is dubious whether Christ's warning to the Pharisees as regards blasphemy against the Holy Spirit (Matt., xii, 31) can be brought forward as proof. But in Luke, xii, 12, "The Holy Ghost shall teach you in the same hour what you must say" (Matt., x, 20, and Luke, xxiv, 49), His personality is clearly implied. These passages, taken in connexion with Matt., xxviii, 19, postulate the existence of such teaching as we find in the discourses in the Cenacle reported by St. John (xiv–xvi). We have in these chapters the necessary preparation for the baptismal commission. In them the Apostles are instructed not only as to the personality of the Spirit, but as to His office towards the Church. His work is to teach them whatsoever He shall hear (xvi, 13), to bring back to their minds the teaching of Christ (xiv, 26), to convince the world of sin (xvi, 8). It is evident that, were the Spirit not a Person, Christ could not have spoken of His presence with the Apostles as comparable to His own presence with them (xiv, 16, 17). Again, were He not a Divine Person it could not have been expedient for the Apostles that Christ should leave them, and the Paraclete take His place (xvi, 7). Moreover, notwithstanding the neuter form of the word (πνεῦμα), the pronoun used in His regard is the masculine ἐκεῖνος. The distinction of the Holy Spirit from the Father and from the Son is involved in the express statements that He proceeds from the Father and is sent by the Son (xv, 26; cf. xiv. 16, 26). Nevertheless, He is One with Them: His presence with the Disciples is at the same time the presence of the Son (xiv, 17, 18), while the presence of the Son is the presence of the Father (xiv, 23).

In the remaining New-Testament writings numerous passages attest how clear and definite was the belief of the Apostolic Church in the three Divine Persons. In certain texts the co-ordination of Father, Son, and Spirit leaves no possible doubt as to the meaning of the writer. Thus in II Cor., xiii, 13, St. Paul writes: "The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all." Here the construction shows that the Apostle is speaking of three distinct Persons. Moreover, since the names *God* and *Holy Ghost* are alike Divine names, it follows that Jesus Christ is also regarded as a Divine Person. So also, in I Cor., xii, 4–11: "There are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord: and there are diversities of operations, but the same God, who worketh all [of them] in all [persons]". (Cf. also Eph., iv, 4–6; I Pet., i, 2, 3.)

But apart from passages such as these, where there is express mention of the Three Persons, the teaching of the New Testament regarding Christ and the Holy Spirit is free from all ambiguity. In regard to Christ, the Apostles employ modes of speech which, to men brought up in the Hebrew faith, necessarily signified belief in His Divinity. Such, for instance, is the use of the Doxology in reference to Him. The Doxology, "To Him be glory for ever and ever" (cf. I Par., xvi, 36; xxix, II; Ps. ciii, 31; xxviii, 2), is an expression of praise offered to God alone. In the New Testament we find it addressed not alone to God the Father, but to Jesus Christ (II Tim., iv, 18; II Pet., iii, 18; Apoc., i, 6; Heb., xiii, 20, 21), and to God the Father and Christ in conjunction (Apoc., v, 13; vii, 10). Not less convincing is the use of the title *Lord* (Κύριος). This term represents the Hebrew *Adonai*, just as *God* (Θεός) represents *Elohim*. The two are equally Divine names (cf. I Cor., viii, 4). In the Apostolic writings Θεός may almost be said to be treated as a proper name of God the Father, and Κύριος of the Son (cf. e. g. I Cor., xii, 5, 6); in only a few passages do we find Κύριος used of the Father (I Cor., iii, 5; vii, 17) or Θεός of Christ. The Apostles from time to time apply to Christ passages of the Old Testament in which Κύριος is used, e. g., I Cor., x, 9 (Num., xxi, 7), Heb., i, 10–12 (Ps. ci, 26–28); and they use such expressions as "the fear of the Lord" (Acts, ix, 31; II Cor., v, 11; Eph., v, 21), "call upon the name of the Lord," indifferently of God the Father and of Christ (Acts, ii, 21; ix, 14; Rom., x, 13). The profession that "Jesus is the Lord" (Κύριον Ἰησοῦν, Rom., x, 9; Κύριος Ἰησοῦς, I Cor., xii, 3) is the acknowledgment of Jesus as Jahweh (Lebreton, "Origines", 272 sq.). The

texts in which St. Paul affirms that in Christ dwells the plenitude of the Godhead (Col., ii, 9), that before His Incarnation He possessed the essential nature of God (Phil., ii, 6), that He "is over all things, God blessed for ever" (Rom., ix, 5), tell us nothing that is not implied in many other passages of his Epistles.

The doctrine as to the Holy Spirit is equally clear. That His distinct personality was fully recognized is shown by many passages. Thus He reveals His commands to the Church's ministers: "As they were ministering to the Lord and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas . . ." (Acts, xiii, 2). He directs the missionary journey of the Apostles: "They attempted to go into Bithynia, and the Spirit of Jesus suffered them not" (Acts, xvi, 7; cf. Acts, v, 3; xv, 28; Rom., xv, 30). Divine attributes are affirmed of Him. He possesses omniscience and reveals to the Church mysteries known only to God (I Cor., ii, 10); it is He who distributes charismata (I Cor., xii, 11); He is the giver of supernatural life (II Cor., iii, 6); He dwells in the Church and in the souls of individual men as in His temple (Rom., viii, 9–11; I Cor., iii, 16, vi, 19). The work of justification and sanctification is attributed to Him (I Cor., vi, 11; Rom., xv, 16), just as in other passages the same operations are attributed to Christ (I Cor., i, 2; Gal., ii, 17).

To sum up: the various elements of the Trinitarian doctrine are all expressly taught in the New Testament. The Divinity of the Three Persons is asserted or implied in passages too numerous to count. The unity of essence is not merely postulated by the strict monotheism of men nurtured in the religion of Israel, to whom "subordinate deities" would have been unthinkable; but it is, as we have seen, involved in the baptismal commission of Matt., xxviii, 19, and, in regard to the Father and the Son, expressly asserted in John, x, 38. That the Persons are co-eternal and coequal is a mere corollary from this. In regard to the Divine processions, the doctrine of the first procession is contained in the very terms *Father* and *Son:* the procession of the Holy Spirit from the Father and Son is taught in the discourse of the Lord reported by St. John (xiv–xvii) (see HOLY GHOST).

B. *Old Testament.*—The early Fathers were persuaded that indications of the doctrine of the Trinity must exist in the Old Testament and they found such indications in not a few passages. Many of them not merely believed that the Prophets had testified of it, they held that it had been made known even to the Patriarchs. They regarded it as certain that the Divine messenger of Gen., xvi, 7, xviii, xxi, 17, xxxi, 11; Ex., iii, 2, was God the Son; for reasons to be mentioned below (III. B.) they considered it evident that God the Father could not have thus manifested Himself (cf. Justin, "Dial.", 60; Irenæus, "Adv. hær.", IV, xx, 7–11; Tertullian, "Adv. Prax.", 15–16; Theoph., "Ad Autol.", ii, 22; Novat., "De Trin.", 18, 25, etc.). They held that, when the inspired writers speak of "the Spirit of the Lord", the reference was to the Third Person of the Trinity: and one or two (Irenæus, "Adv. hær.", II, xxx, 9; Theophilus, "Ad. Aut.", II, 15; Hippolytus, "Con. Noet.", 10) interpret the hypostatic Wisdom of the Sapiential books, not, with St. Paul, of the Son (Hebr., i, 3; cf. Wisdom, vii, 25, 26), but of the Holy Spirit. But in others of the Fathers is found what would appear to be the sounder view, viz., that no distinct intimation of the doctrine was given under the Old Covenant. (Cf. Greg. Naz., "Or. theol.", v, 26; Epiphanius, "Ancor.", 73, "Hær.", 74; Basil, "Adv. Eunom.", II, 22; Cyril Alex., "In Joan.", xii, 20.)

Some of these, however, admitted that a knowledge of the mystery was granted to the Prophets and saints of the Old Dispensation (Epiph., "Hær.", viii, 5; Cyril Alex., "Con. Julian.", I, P. G., LXXVI, 532–40). It may be readily conceded that the way is prepared for the revelation in some of the prophecies. The names *Emmanuel* (Isa., vii, 14) and *God the Mighty* (Isa., ix, 6) affirmed of the Messias make mention of the Divine Nature of the promised deliverer. Yet it seems that the Gospel revelation was needed to render the full meaning of the passages clear. Even these exalted titles did not lead the Jews to recognize that the Saviour to come was to be none other than God Himself. The Septuagint translators do not even venture to render the words *God the Mighty* literally, but give us, in their place, "the angel of great counsel". A still higher stage of preparation is found in the doctrine of the Sapiential books regarding the Divine Wisdom. In Prov., viii, Wisdom appears personified, and in a manner which suggests that the sacred author was not employing a mere metaphor, but had before his mind a real person (cf. verses 22, 23). Similar teaching occurs in Ecclus., xxiv, in a discourse which Wisdom is declared to utter in "the assembly of the Most High", i. e. in the presence of the angels. This phrase certainly supposes Wisdom to be conceived as a person. The nature of the personality is left obscure; but we are told that the whole earth is Wisdom's kingdom, that she finds her delight in all the works of God, but that Israel is in a special manner her portion and her inheritance (Ecclus., xxiv, 8–13).

In the Book of the Wisdom of Solomon we find a still further advance. Here Wisdom is clearly distinguished from Jehovah: "She is . . . a certain pure emanation of the glory of the almighty God . . . the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness" (Wis., vii, 25, 26. Cf. Hebrews, i, 3). She is, moreover, described as "the worker of all things" (*πάντων τεχνίτις*, vii, 21), an expression indicating that the creation is in some manner attributable to her. Yet in later Judaism this exalted doctrine suffered eclipse, and seems to have passed into oblivion. Nor indeed can it be said that the passage, even though it manifests some knowledge of a second personality in the Godhead, constitutes a revelation of the Trinity. For nowhere in the Old Testament do we find any clear indication of a Third Person. Mention is often made of the Spirit of the Lord, but there is nothing to show that the Spirit was viewed as distinct from Jahweh Himself. The term is always employed to signify God considered in His working, whether in the universe or in the soul of man. The matter seems to be correctly summed up by Epiphanius, when he says: "The One Godhead is above all declared by Moses, and the twofold personality (of Father and Son) is strenuously asserted by the Prophets. The Trinity is made known by the Gospel" ("Hær.", lxxiv., P. G., XLII, 493).

III. PROOF OF THE DOCTRINE FROM TRADITION.—A. In this section we shall show that the doctrine of the Blessed Trinity has from the earliest times been taught by the Catholic Church and professed by her members. As none deny this for any period subsequent to the Arian and Macedonian controversies, it will be sufficient if we here consider the faith of the first four centuries only. An argument of very great weight is provided in the liturgical forms of the Church. The highest probative force must necessarily attach to these, since they express not the private opinion of a single individual, but the public belief of the whole body of the faithful. Nor can it be objected that the notions of Christians on the subject were vague and confused, and that their liturgical forms reflect this frame of mind. On such a point vagueness was impossible. . . . Any Christian might be called on to seal with his blood his belief that there is but One God. The

answer of Saint Maximus (c. A. D. 250) to the command of the proconsul that he should sacrifice to the gods, "I offer no sacrifice save to the One true God" (Ruinart, ed. 1713, p. 157), is typical of many such replies in the Acts of the martyrs. It is out of the question to suppose that men who were prepared to give their lives on behalf of this fundamental truth were in point of fact in so great confusion in regard to it that they were unaware whether their creed was monotheistic, ditheistic, or tritheistic. Moreover, we know that their instruction regarding the doctrines of their religion was solid. The writers of that age bear witness that even the unlettered were thoroughly familiar with the truths of faith (cf. Justin, "Apol.", I, 60, P. G., VI, 419; Irenæus, "Adv. hær.", III, iv, n. 2, P. G., VII, 856).

(1) We may notice first the baptismal formula, which all acknowledge to be primitive. It has already been shown that the words as prescribed by Christ (Matt., xxviii, 19) clearly express the Godhead of the Three Persons as well as their distinction, but another consideration may here be added. Baptism, with its formal renunciation of Satan and his works, was understood to be the rejection of the idolatry of paganism and the solemn consecration of the baptized to the one true God (Tert., "De spect.", iv, P. L., I, 635; Justin, "Apol.", I, iv, P. G., VI, 432). The act of consecration was the invocation over them of the Father, Son, and Holy Spirit. The supposition that they regarded the Second and Third Persons as created beings, and were in fact consecrating themselves to the service of creatures, is manifestly absurd. St. Hippolytus has expressed the faith of the Church in the clearest terms: "He who descends into this laver of regeneration with faith forsakes the Evil One and engages himself to Christ, renounces the enemy, and confesses that Christ is God . . . he returns from the font a son of God and a coheir of Christ. To Whom with the all holy, the good and lifegiving Spirit be glory and power, now and always, forever and ever. Amen" ("Serm. in Theoph.", n. 10, P. G., VI, 861).

(2) The witness of the doxologies is no less striking. The form now universal, "Glory be to the Father, and to the Son, and to the Holy Ghost", so clearly expresses the Trinitarian dogma that the Arians found it necessary to deny that it had been in use previous to the time of Flavian of Antioch (Philostorgius, "Hist. eccl.", III, xiii, P. G., LXV, 502). It is true that up to the period of the Arian controversy another form, viz., "Glory to the Father, through the Son, in the Holy Spirit", had been more common (cf. I Clement, 58, 59; Justin, "Apol.", I, 67). This latter form is indeed perfectly consistent with Trinitarian belief: it, however, expresses not the coequality of the Three Persons, but their operation in regard to man. We live in the Spirit, and through Him we are made partakers in Christ (Gal., v, 25; Rom., viii, 9); and it is through Christ, as His members, that we are worthy to offer praise to God (Heb., xiii, 15). But there are many passages in the ante-Nicene Fathers which show that the form, "Glory be to the Father and to the Son, and to [with] the Holy Spirit", was also in use. In the narrative of St. Polycarp's martyrdom we read: "With Whom to Thee and the Holy Spirit be glory now and for the ages to come" (Mart. S. Polyc., n. 14; cf. n. 22). Clement of Alexandria bids men "give thanks and praise to the only Father and Son, to the Son and Father with the Holy Spirit" (Pæd., III, xii, P. G., VIII, 680). St. Hippolytus closes his work against Noetus with the words: "To Him be glory and power with the Father and the Holy Spirit in Holy Church now and always for ever and ever. Amen" (Contra Noet., n. 18, P. G., X, 830). Denis of Alexandria uses almost the same words: "To God the Father and to His Son Jesus Christ with the Holy Spirit be honour and glory forever and ever, Amen" (in St. Basil, "De Spiritu Sancto", xxix, n. 72, P. G., XXXII, 202). St. Basil further tells us that it was an immemorial custom among Christians when they lit the evening lamp to give thanks to God with prayer: *Αἰνοῦμεν Πατέρα καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα Θεοῦ* ("We praise the Father, and the Son, and the Holy Spirit of God", ibid., c. 205).

(3) The doctrine of the Trinity is formally taught in every class of ecclesiastical writing. From among the apologists we may note Justin, "Apol.", I, vi; Athenagoras, "Legat: pro Christ.", n. 12. The latter tells us that Christians "are conducted to the future life by this one thing alone, that they know God and His Logos, what is the oneness of the Son with the Father, what the communion of the Father with the Son, what is the Spirit, what is the unity of these three, the Spirit, the Son, and the Father, and their distinction in unity". It would be impossible to be more explicit. And we may be sure that an apologist, writing for pagans, would weigh well the words in which he dealt with this doctrine. Amongst polemical writers we may refer to Irenæus, "Adv. hær.", I, xxii, IV, xx, 1–6. In these passages he rejects the Gnostic figment that the world was created by æons who had emanated from God, but were not consubstantial with Him, and teaches the consubstantiality of the Word and the Spirit by Whom God created all things. Clement of Alexandria professes the doctrine in "Pædag.", I, vi (P. G., VIII, 300), and somewhat later Gregory Thaumaturgus, as we have already seen, lays it down in the most express terms in his creed (P. G., X, 986).

(4) Yet further evidence regarding the Church's doctrine is furnished by a comparison of her teaching with that of heretical sects. The controversy with the Sabellians in the third century proves conclusively that she would tolerate no deviation from Trinitarian doctrine. Noetus of Smyrna, the originator of the error, was condemned by a local synod, c. A. D. 200. Sabellius, who propagated the same heresy at Rome c. A. D. 220, was excommunicated by St. Callistus. It is notorious that the sect made no appeal to tradition: it found Trinitarianism in possession wherever it appeared—at Smyrna, at Rome, in Africa, in Egypt. On the other hand, St. Hippolytus, who combats it in the "Contra Noetum", claims Apostolic tradition for the doctrine of the Catholic Church: "Let us believe, beloved brethren, in accordance with the tradition of the Apostles, that God the Word came down from heaven to the holy Virgin Mary . . . to save man." Somewhat later (c. A. D. 260) Denis of Alexandria found that the error was widespread in the Libyan Pentapolis, and he addressed a dogmatic letter against it to two bishops, Euphranor and Ammonius. In this, in order to emphasize the distinction between the Persons, he termed the Son *ποίημα τοῦ Θεοῦ* and used other expressions capable of suggesting that the Son is to be reckoned among creatures. He was accused of heterodoxy to St. Dionysius of Rome, who held a council and addressed to him a letter dealing with the true Catholic doctrine on the point in question. The Bishop of Alexandria replied with a defence of his orthodoxy entitled *Ἔλεγχος καὶ ἀπολογία*, in which he corrected whatever had been erroneous in his expressions. He expressly professes his belief in the consubstantiality of the Son, using the very term, *ὁμοούσιος*, which afterwards became the touchstone of orthodoxy at Nicæa (P. G., XXV, 505). The story of the controversy is conclusive as to the doctrinal standard of the Church. It shows us that she was firm in rejecting on the one hand any confusion of the Persons and on the other hand any denial of their consubstantiality.

The information we possess regarding another heresy—that of Montanus—supplies us with further

proof that the doctrine of the Trinity was the Church's teaching in A. D. 150. Tertullian affirms in the clearest terms that what he held as to the Trinity when a Catholic he still holds as a Montanist ("Adv. Prax.", ii, P. L., II, 156); and in the same work he explicitly teaches the Divinity of the Three Persons, their distinction, the eternity of God the Son (op. cit., xxvii, P. L., II, 156, 157, 191). Epiphanius in the same way asserts the orthodoxy of the Montanists on this subject (Hær., lxviii). Now it is not to be supposed that the Montanists had accepted any novel teaching from the Catholic Church since their secession in the middle of the second century. Hence, inasmuch as there was full agreement between the two bodies in regard to the Trinity, we have here again a clear proof that Trinitarianism was an article of faith at a time when the Apostolic tradition was far too recent for any error to have arisen on a point so vital.

B. Notwithstanding the force of the arguments we have just summarized, a vigorous controversy has been carried on from the end of the seventeenth century to the present day regarding the Trinitarian doctrine of the ante-Nicene Fathers. The Socinian writers of the seventeenth century (e. g. Sand, "Nucleus historiæ ecclesiasticæ", Amsterdam, 1668) asserted that the language of the early Fathers in many passages of their works shows that they agreed not with Athanasius, but with Arius. Petavius, who was at that period engaged on his great theological work, was convinced by their arguments, and allowed that some at least of these Fathers had fallen into grave errors. On the other hand, their orthodoxy was vigorously defended by the Anglican divine Dr. George Bull ("Defensio Fidei Nicænæ", Oxford, 1685) and subsequently by Bossuet, Thomassinus, and other Catholic theologians. Those who take the less favourable view assert that they teach the following points inconsistent with the post-Nicene belief of the Church: (1) That the Son even as regards His Divine Nature is inferior and not equal to the Father; (2) that the Son alone appeared in the theophanies of the Old Testament, inasmuch as the Father is essentially invisible, the Son, however, not so; (3) that the Son is a created being; (4) that the generation of the Son is not eternal, but took place in time.

We shall examine these four points in order. (1) In proof of the assertion that many of the Fathers deny the equality of the Son with the Father, passages are cited from Justin (Apol., I, xiii, xxxii), Irenæus (Adv. hær., III, viii, n. 3), Clem. Alex. ("Strom.", VII, ii, P. G., IX, 410), Hippolytus (Con. Noet., n. 14), Origen (Con. Cels., VIII, xv). Thus Irenæus (loc. cit.) says: "He commanded, and they were created . . . Whom did He command? His Word, by whom, says the Scripture, the heavens were established." And Origen, loc. cit., says: "We declare that the Son is not mightier than the Father, but inferior to Him. And this belief we ground on the saying of Jesus Himself: 'The Father who sent me is greater than I.'" Now in regard to these passages it must be borne in mind that there are two ways of considering the Trinity. We may view the Three Persons in so far as they are equally possessed of the Divine Nature; or we may consider the Son and the Spirit as deriving from the Father, Who is the sole source of Godhead, and from Whom They receive all They have and are. The former mode of considering them has been the more common since the Arian heresy. The latter, however, was more frequent previously to that period. Under this aspect, the Father, as being the sole source of all, may be termed greater than the Son. Thus Athanasius, Basil, Gregory Nazianzus, Gregory of Nyssa, and the Fathers of the Council of Sardica, in their synodical letter, all treat our Lord's words, "The Father is greater than I", as having reference to His Godhead (cf. Petavius, "De Trin.", II, ii, 7, vi, 11). From this point of view it may be said that in the creation of the world the Father commanded, the Son obeyed. The expression is not one which would have been employed by Latin writers who insist that creation and all God's works proceed from Him as One and not from the Persons as distinct from each other. But this truth was unfamiliar to the early Fathers.

(2) Justin (Dial., n. 60), Irenæus (Adv. hær., IV, xx, nn. 7, 11), Tertullian ("C. Marc.", II, 27; "Adv Prax.", 15, 16), Novatian (De Trin., xviii, xxv), Theophilus (Ad Autol., II, xxii) are accused of teaching that the theophanies were incompatible with the essential nature of the Father, yet not incompatible with that of the Son. In this case also the difficulty is largely removed if it be remembered that these writers regarded all the Divine operations as proceeding from the Three Persons as such, and not from the Godhead viewed as one. Now Revelation teaches us that in the work of the creation and redemption of the world the Father effects His purpose through the Son. Through Him He made the world; through Him He redeemed it; through Him He will judge it. Hence it was believed by these writers that, having regard to the present disposition of Providence, the theophanies could only have been the work of the Son. Moreover, in Col., i, 15, the Son is expressly termed "the image of the invisible God" (*εἰκων τοῦ Θεοῦ τοῦ ἀοράτου*). This expression they seem to have taken with strict literalness. The function of an *εἰκων* is to manifest what is itself hidden (cf. St. John Damascene, "De imagin.", III, n. 17). Hence they held that the work of revealing the Father belongs by nature to the Second Person of the Trinity, and concluded that the theophanies were His work.

(3) Expressions which appear to contain the statement that the Son was created are found in Clement of Alexandria (Strom., V, xiv, P. G., IX, 131; VI, vii, P. G., IX, 280), Tatian (Orat., v), Tertullian ("Adv. Prax.", vi; "Adv. Hermog.", xviii, xx), Origen (In Joan., I, n. 22). Clement speaks of Wisdom as "created before all things" (*πρωτόκτιστος*), and Tatian terms the Word the "first-begotten work" (*ἔργον πρωτότοκον*) of the Father. Yet the meaning of these authors is clear. In Col., i, 16, St. Paul says that all things were created in the Son. This was understood to signify that creation took place according to exemplar ideas predetermined by God and existing in the Word. In view of this, it might be said that the Father created the Word, this term being used in place of the more accurate *generated*, inasmuch as the exemplar ideas of creation were communicated by the Father to the Son. Or, again, the actual Creation of the world might be termed the creation of the Word, since it takes place according to the ideas which exist in the Word. The context invariably shows that the passage is to be understood in one or another of these senses. The expression is undoubtedly very harsh, and it certainly would never have been employed but for the verse, Prov., viii, 22, which is rendered in the Septuagint and the old Latin versions, "The Lord created [*ἔκτισε*] me, who am the beginning of His ways." As the passage was understood as having reference to the Son, it gave rise to the question how it could be said that Wisdom was created (Origen, "Princ.", I, ii, n. 3, P. G. XI, 131). It is further to be remembered that accurate terminology in regard to the relations between the Three Persons was the fruit of the controversies which sprang up in the fourth century. The writers of an earlier period were not concerned with Arianism, and employed expressions which in the light of subsequent errors are seen to be not merely inaccurate, but dangerous.

(4) Greater difficulty is perhaps presented by a series of passages which appear to assert that prior to the Creation of the world the Word was not a distinct hypostasis from the Father. These are found in Justin (C. Tryphon., lxi), Tatian (Con. Græcos, v), Athenagoras (Legat., x), Theophilus (Ad Autol., II, x, 22); Hippolytus (Con. Noet., x); Tertullian ("Adv. Prax.", v–vii; "Adv. Hermogenem", xviii). Thus Theophilus writes (op. cit., n. 22): "What else is this voice [heard in Paradise] but the Word of God Who is also His Son? . . . For before anything came into being, He had Him as a counsellor, being His own mind and thought [i. e. as the λόγος ἐνδιάθετος, c. x]). But when God wished to make all that He had determined on, then did He beget Him as the uttered Word [λόγος προφορικός], the firstborn of all creation, not, however, Himself being left without Reason (λόγος), but having begotten Reason, and ever holding converse with Reason." Expressions such as these are undoubtedly due to the influence of the Stoic philosophy: the λόγος ἐνδιάθετος and λόγος προφορικός were current conceptions of that school. It is evident that these apologists were seeking to explain the Christian Faith to their pagan readers in terms with which the latter were familiar. Some Catholic writers have indeed thought that the influence of their previous training did lead some of them into Subordinationism, although the Church herself was never involved in the error (see Logos). Yet it does not seem necessary to adopt this conclusion. If the point of view of the writers be borne in mind, the expressions, strange as they are, will be seen not to be incompatible with orthodox belief. The early Fathers, as we have said, regarded Prov., viii, 22, and Col., i, 15, as distinctly teaching that there is a sense in which the Word, begotten before all worlds, may rightly be said to have been begotten also in time. This temporal generation they conceived to be none other than the act of creation. They viewed this as the complement of the eternal generation, inasmuch as it is the external manifestation of those creative ideas which from all eternity the Father has communicated to the Eternal Word. Since, in the very same works which contain these perplexing expressions, other passages are found teaching explicitly the eternity of the Son, it appears most natural to interpret them in this sense. It should further be remembered that throughout this period theologians, when treating of the relation of the Divine Persons to each other, invariably regard them in connexion with the cosmogony. Only later, in the Nicene epoch, did they learn to prescind from the question of creation and deal with the threefold Personality exclusively from the point of view of the Divine life of the Godhead. When that stage was reached expressions such as these became impossible (cf. d'Alès, "Tertullien", 82–96).

IV. The Trinity as a Mystery.—The Vatican Council has explained the meaning to be attributed to the term *mystery* in theology. It lays down that a mystery is a truth which we are not merely incapable of discovering apart from Divine Revelation, but which, even when revealed, remains "hidden by the veil of faith and enveloped, so to speak, by a kind of darkness" (Const., "De fide. cath.", iv). In other words, our understanding of it remains only partial, even after we have accepted it as part of the Divine message. Through analogies and types we can form a representative concept expressive of what is revealed, but we cannot attain that fuller knowledge which supposes that the various elements of the concept are clearly grasped and their reciprocal compatibility manifest. As regards the vindication of a mystery, the office of the natural reason is solely to show that it contains no intrinsic impossibility, that any objection urged against it on the score that it violates the laws of thought is invalid. More than this it cannot do.

The Vatican Council further defined that the Christian Faith contains mysteries strictly so called (can. 4). All theologians admit that the doctrine of the Trinity is of the number of these. Indeed, of all revealed truths this is the most impenetrable to reason. Hence, to declare this to be no mystery would be a virtual denial of the canon in question. Moreover, our Lord's words, Matt., xi, 27, "No one knoweth the Son, but the Father", seem to declare expressly that the plurality of Persons in the Godhead is a truth entirely beyond the scope of any created intellect. The Fathers supply many passages in which the incomprehensibility of the Divine Nature is affirmed. St. Jerome says, in a well-known phrase: "The true profession of the mystery of the Trinity is to own that we do not comprehend it" (De mysterio Trinitatus recta confessio est ignoratio scientiæ.—"Proem ad l. xviii in Isai.", P. L., XXIV, **627**). The controversy with the Eunomians, who declared that the Divine Essence was fully expressed in the absolutely simple notion of "the Innascible" (ἀγέννητος), and that this was fully comprehensible by the human mind, led many of the Greek Fathers to insist on the incomprehensibility of the Divine Nature, more especially in regard to the internal processions (cf., e. g., St. Basil, "In Eunom.", I, n. 14, P. G., XXIX, 544; St. Cyril of Jerusalem, "Cat.", VI, P. G., XXXIII, 545; St. John Damascene, "Fid. orth.", I, ii, P. G., XCIV, 794, etc., etc.).

At a later date, however, some famous names are to be found defending a contrary opinion. Anselm ("Monol.", 64, P. L., CLVIII, 210), Abelard ("In Ep. ad Rom.", P. L., CLXXXIII, 802, 803), Hugo of St. Victor ("De sacram.", III, xi, P. L., CLXXVI, 220, A), and Richard of St. Victor ("De Trin.", III, v, P. L., CXCVI, 918) all declare that it is possible to assign peremptory reasons why God should be both One and Three. In explanation of this it should be noted that at that period the relation of philosophy to revealed doctrine was but obscurely understood. Only after the Aristotelean system had obtained recognition from theologians was this question thoroughly treated. In the intellectual ferment of the time Abelard initiated a Rationalistic tendency; not merely did he claim a knowledge of the Trinity for the pagan philosophers, but his own Trinitarian doctrine was practically Sabellian. Anselm's error was due not to Rationalism, but to too wide an application of the Augustinian principle "Crede ut intelligas". Hugh and Richard of St. Victor were, however, certainly influenced by Abelard's teaching. Raymond Lully's (1235–1315) errors in this regard were even more extreme. They were expressly condemned by Gregory XI in 1376. In the nineteenth century the influence of the prevailing Rationalism manifested itself in several Catholic writers. Frohschammer and Günther both asserted that the dogma of the Trinity was capable of proof. Pius IX reprobated their opinions on more than one occasion (Denzinger, 1655 sq., 1666 sq., 1709 sq.), and it was to guard against this tendency that the Vatican Council issued the decrees to which reference has been made. A somewhat similar, though less aggravated, error on the part of Rosmini was condemned, 14 Dec., 1887 (Denz., 1915).

V. The Doctrine as Interpreted in Greek Theology.—A. *Nature and Personality.*—The Greek Fathers approached the problem of Trinitarian doctrine in a way which differs in an important particular from that which, since the days of St. Augustine, has become traditional in Latin theology. In Latin theology thought fixed first on the Nature and only subsequently on the Persons. Personality is viewed as being, so to speak, the final complement of the Nature: the Nature is regarded as logically prior to

the Personality. Hence, because God's Nature is one, He is known to us as One God before He can be known as Three Persons. And when theologians speak of God without special mention of a Person, they conceive Him under this aspect. This is entirely different from the Greek point of view. Greek thought fixed primarily on the Three distinct Persons: the Father, to Whom, as the source and origin of all, the name of God (Θεός) more especially belongs; the Son, proceeding from the Father by an eternal generation, and therefore rightly termed God also; and the Divine Spirit, proceeding from the Father through the Son. The Personality is treated as logically prior to the Nature. Just as human nature is something which the individual man possesses, and which can only be conceived as belonging to and dependent on the individual, so the Divine Nature is something which belongs to the Persons and cannot be conceived independently of Them.

The contrast appears strikingly in regard to the question of creation. All Western theologians teach that creation, like all God's external works, proceeds from Him as One: the separate Personalities do not enter into consideration. The Greeks invariably speak as though, in all the Divine works, each Person exercises a separate office. Irenæus replies to the Gnostics, who held that the world was created by a demiurge other than the supreme God, by affirming that God is the one Creator, and that He made all things by His Word and His Wisdom, the Son and the Spirit (Adv. hær., I, xxii; II, iv, 4, 5, xxx, 9; IV, xx, 1). A formula often found among the Greek Fathers is that all things are from the Father and are effected by the Son in the Spirit (Athanasius, "Ad Serap.", I, xxxi; Basil, "De Spiritu Sancto", n. 38; Cyril of Alexandria, "De Trin. dial.", VI, P. G., LXXV, 1053). Thus, too, Hippolytus (Con. Noet., x) says that God has fashioned all things by His Word and His Wisdom, creating them by His Word, adorning them by His Wisdom (*πάντα γὰρ τὰ γενόμενα διὰ Λόγου καὶ Σοφίας τεχνάζεται, Λόγῳ μὲν κτίζων Σοφίᾳ δὲ κοσμῶν*). The Nicene Creed still preserves for us this point of view. In it we still profess our belief "in one God the Father Almighty, Creator of heaven and earth . . . and in one Lord Jesus Christ . . . by Whom all things were made . . . and in the Holy Ghost".

B. *The Divine Unity.*—The Greek Fathers did not neglect to safeguard the doctrine of the Divine Unity, though manifestly their standpoint requires a different treatment from that employed in the West. The consubstantiality of the Persons is asserted by St. Irenæus when he tells us that God created the world by His Son and His Spirit, "His two hands" (Adv. hær., IV, xx, 1). The purport of the phrase is evidently to indicate that the Second and Third Persons are not substantially distinct from the First. A more philosophical description is the doctrine of the Recapitulation (*συγκεφαλαίωσις*). This seems to be first found in the correspondence between St. Denis of Alexandria and St. Dionysius of Rome. The former writes: "We thus [i.e., by the twofold procession] extend the Monad [the First Person] to the Trinity, without causing any division, and we recapitulate the Trinity in the Monad without causing diminution" (*οὕτω μὲν ἡμεῖς εἰς τε τὴν Τριάδα τὴν Μόναδα, πλατύνομεν ἀδιαίρετον, καὶ τὴν Τριάδα πάλιν ἀμείωτον εἰς τὴν Μόναδα συγκεφαλαιούμεθα.*—P. G., XXV, 504). Here the consubstantiality is affirmed on the ground that the Son and Spirit, proceeding from the Father, are nevertheless not separated from Him; while they again, with all their perfections, can be regarded as contained within Him.

This doctrine supposes a point of view very different from that with which we are now familiar. The Greek Fathers regarded the Son as the Wisdom and Power of the Father (I Cor., i, 24) in a formal sense, and in like manner, the Spirit as His Sanctity. Apart from the Son the Father would be without His Wisdom; apart from the Spirit He would be without His Sanctity. Thus the Son and the Spirit are termed "Powers" (*Δυνάμεις*) of the Father. But while in creatures the powers and faculties are mere accidental perfections, in the Godhead they are subsistent hypostases. Denis of Alexandria regarding the Second and Third Persons as the Father's "Powers", speaks of the First Person as being "extended" to them, and not divided from them. And, since whatever they have and are flows from Him, this writer asserts that if we fix our thoughts on the sole source of Deity alone, we find in Him undiminished all that is contained in them.

The Arian controversy led to insistence on the Homoüsia. But with the Greeks this is not a starting-point, but a conclusion, the result of reflective analysis. The sonship of the Second Person implies that He has received the Divine Nature in its fullness; for all generation implies the origination of one who is like in nature to the originating principle. But here mere specific unity is out of the question. The Divine Essence is not capable of numerical multiplication; it is therefore, they reasoned, identically the same nature which both possess. A similar line of argument establishes that the Divine Nature as communicated to the Holy Spirit is not specifically, but numerically, one with that of the Father and the Son. Unity of nature was understood by the Greek Fathers as involving unity of will and unity of action (*ἐνέργεια*). This they declared the Three Persons to possess (Athanasius, "Adv. Sabell.", xii, 13, P. G., XXVIII, 117; Basil, "Ep. clxxxix," n. 7, P. G., XXXII, 693; Gregory of Nyssa, "De orat. dom.", P. G., XLIV, 1160; John Damascene, "De fide orth.", III, xiv, P. G., XCIV, 1040). Here we see an important advance in the theology of the Godhead. For, as we have noted, the earlier Fathers invariably conceive the Three Persons as each exercising a distinct and separate function.

Finally, we have the doctrine of Circuminsession (*περιχώρησις*). By this is signified the reciprocal inexistence and compenetration of the Three Persons. The term *περιχώρησις* is first used by St. John Damascene. Yet the doctrine is found much earlier. Thus St. Cyril of Alexandria says that the Son is called the Word and Wisdom of the Father "because of the reciprocal inherence of these and the mind" (*διὰ τὴν εἰς ἄλληλα . . ., ὡς ἂν εἴποι τις, ἀντεμβολήν*—P. G., LXXIII, 81). St. John Damascene assigns a twofold basis for this inexistence of the Persons. In some passages he explains it by the doctrine already mentioned, that the Son and the Spirit are *δυνάμεις* of the Father (cf. "De recta sententia", P. G., XCIV, 1424). Thus understood, the Circuminsession is a corollary of the doctrine of Recapitulation. He also understands it as signifying the identity of essence, will, and action in the Persons. Wherever these are peculiar to the individual, as is the case in all creatures, there, he tells us, we have separate existence (*κεχωρισμένως εἶναι*). In the Godhead the essence, will, and action are but one. Hence we have not separate existence, but Circuminsession (*περιχώρησις*) (Fid. orth., I, viii, P. G., XCIV, 828). Here, then, the Circuminsession has its basis in the Homoüsia.

It is easy to see that the Greek system was less well adapted to meet the cavils of the Arian and Macedonian heretics than was that subsequently developed by St. Augustine. Indeed the controversies of the fourth century brought some of the Greek Fathers notably nearer to the positions of Latin theology. We have seen that they were led to affirm the action of the Three Persons to be but one. Didymus even employs expressions which seem to shew that he,

like the Latins, conceived the Nature as logically antecedent to the Persons. He understands the term *God* as signifying the whole Trinity, and not, as do the other Greeks, the Father alone: "When we pray, whether we say, 'Kyrie eleison', or 'O God aid us', we do not miss our mark: for we include the whole of the Blessed Trinity in one Godhead" (De Trin., II, xix, P. G., XXXIX, 736).

C. *Mediate and Immediate Procession.*—The doctrine that the Spirit is the image of the Son, as the Son is the image of the Father, is characteristic of Greek theology. It is asserted by St. Gregory Thaumaturgus in his Creed (P. G., X, 986). It is assumed by St. Athanasius as an indisputable premise in his controversy with the Macedonians (Ad Serap., I, xx, xxi, xxiv; II, i, iv). It is implied in the comparisons employed both by him (Ad Serap., I, xix) and by St. Gregory Nazianzen (Orat. xxxi, 31, 32), of the Three Divine Persons to the sun, the ray, the light; and to the source, the spring, and the stream. We find it also in St. Cyril of Alexandria ("Thesaurus assert.", 33, P. G., LXXV, 572), St. John Damascene ("Fid. orth.", I, 13, P. G., XCIV, 856), etc. This supposes that the procession of the Son from the Father is immediate; that of the Spirit from the Father is mediate. He proceeds from the Father through the Son. Bessarion rightly observes that the Fathers who used these expressions conceived the Divine Procession as taking place, so to speak, along a straight line (P. G., CLXI, 224). On the other hand, in Western theology the symbolic diagram of the Trinity has ever been the triangle, the relations of the Three Persons one to another being precisely similar. The point is worth noting, for this diversity of symbolic representation leads inevitably to very different expressions of the same dogmatic truth. It is plain that these Fathers would have rejected no less firmly than the Latins the later Photian heresy that the Holy Spirit proceeds from the Father alone. (For this question the reader is referred to Holy Ghost.)

D. *The Son.*—The Greek theology of the Divine Generation differs in certain particulars from the Latin. Most Western theologians base their theory on the name, *Logos*, given by St. John to the Second Person. This they understand in the sense of "concept" (*verbum mentale*), and hold that the Divine Generation is analogous to the act by which the created intellect produces its concept. Among Greek writers this explanation is unknown. They declare the manner of the Divine Generation to be altogether beyond our comprehension. We know by revelation that God has a Son; and various other terms besides *Son* employed regarding Him in Scripture, such as *Word, Brightness of His glory*, etc., show us that His sonship must be conceived as free from any relation to material generation. More we know not (cf. Gregory Nazianzen, "Orat. xxix", § 8, P. G., XXXVI, 84; Cyril of Jerusalem, "Cat.", xi, 19; John Damascene, "Fid. orth.", I, viii, P. G., XCIV, 820). One explanation only can be given, namely, that the perfection we call fecundity must needs be found in God the Absolutely Perfect (St. John Dam., "Fid. orth.", I, viii, P. G., XCIV, 812). Indeed it would seem that the great majority of the Greek Fathers understood λόγος not of the mental thought, but of the uttered word ("Dion. Alex.", P. G., XXV, 513; Athanasius, ibid.; Cyril of Alexandria, "De Trin.", II, P. G., LXXV, 768). They did not see in the term a revelation that the Son is begotten by way of intellectual procession, but viewed it as a metaphor intended to exclude the material associations of human sonship (Gregory of Nyssa, "C. Eunom.", IV, P. G., XLV, 624; Greg. Nazianzen, "Orat. xxx", § 20, P. G., XXXVI, 129; Basil, "Hom. xvi", P. G., XXXI, 477; Cyril of Alexandria, "Thesaurus assert.", vi, P. G., LXXXV, 76).

We have already adverted to the view that the Son is the Wisdom and Power of the Father in the full and formal sense. This teaching constantly recurs from the time of Origen to that of St. John Damascene (Origen *apud* Athan., "De decr. Nic.", § 27, P. G., XXV, 466; Athanasius, "Con. Arianos", I, § 19, P. G., XXVI, 52; Cyril of Alexandria, "Thesaurus", P. G., LXXV, 44; John Damascene, "Fid. orth.", I, xii, P. G., XCIV, 849). It is based on the Platonic philosophy accepted by the Alexandrine School. This differs in a fundamental point from the Aristoteleanism of the Scholastic theologians. In Aristotelean philosophy perfection is always conceived statically. No action, transient or immanent, can proceed from any agent unless that agent, as statically conceived, possesses whatever perfection is contained in the action. The Alexandrine standpoint was other than this. To them perfection must be sought in dynamic activity. God, as the supreme perfection, is from all eternity self-moving, ever adorning Himself with His own attributes: they issue from Him and, being Divine, are not accidents, but subsistent realities. To these thinkers, therefore, there was no impossibility in the supposition that God is wise with the Wisdom which is the result of His own immanent action, powerful with the Power which proceeds from Him. The arguments of the Greek Fathers frequently presuppose this philosophy as their basis; and unless it be clearly grasped, reasoning which on their premises is conclusive will appear to us invalid and fallacious. Thus it is sometimes urged as a reason for rejecting Arianism that, if there were a time when the Son was not, it follows that God must then have been devoid of Wisdom and of Power—a conclusion from which even Arians would shrink.

E. *The Holy Spirit.*—A point which in Western theology gives occasion for some discussion is the question as to why the Third Person of the Blessed Trinity is termed the Holy Spirit. St. Augustine suggests that it is because He proceeds from both the Father and the Son, and hence He rightly receives a name applicable to both (De Trin., xv, n. 37). To the Greek Fathers, who developed the theology of the Spirit in the light of the philosophical principles which we have just noticed, the question presented no difficulty. His name, they held, reveals to us His distinctive character as the Third Person, just as the names *Father* and *Son* manifest the distinctive characters of the First and Second Persons (cf. Gregory Thaum., "Eeth. fid.", P. G., X, 985; Basil, "Ep. ccxiv", 4, P. G., XXXII, 789; Gregory Naz., "Or. xxv", 16, P. G., XXXV, 1221). He is αὐτοαγιότης, the hypostatic holiness of God, the holiness by which God is holy. Just as the Son is the Wisdom and Power by which God is wise and powerful, so the Spirit is the Holiness by which He is holy. Had there ever been a time, as the Macedonians dared to say, when the Holy Spirit was not, then at that time God would have not been holy (Gregory Naz., "Orat. xxxi", 4, P. G., XXXVI, 138).

On the other hand, πνεῦμα was often understood in the light of John, xx, 22, where Christ, appearing to the Apostles, breathed on them and conferred on them the Holy Spirit. He is the breath of Christ (John Damascene, "Fid. orth.", I, viii), breathed by Him into us, and dwelling in us as the breath of life by which we enjoy the supernatural life of God's children (Cyril of Alexandria, "Thesaurus", P. G., LXXV, 534, etc., cf. Petav., "De Trin", V, viii). The office of the Holy Spirit in thus elevating us to the supernatural order is, however, conceived in a manner somewhat different from that of Western theologians. According to Western doctrine, God bestows on man sanctifying grace, and consequent on that gift the Three Persons come to his soul. In Greek theology the order is reversed: the Holy Spirit does not come to us because we have received

sanctifying grace; but it is through His presence we receive the gift. He is the seal, Himself impressing on us the Divine image. That Divine image is indeed realized in us, but the seal must be present to secure the continued existence of the impression. Apart from Him it is not found (Origen, "In Joan. ii", vi, P. G., XIV, 129; Didymus, "De Spiritu Sancto," x, 11, P. G., XXXIX, 1040–43; Athanasius "Ep. ad. Serap.", III, iii, P. G., XXVI, 629). This union with the Holy Spirit constitutes our deification (*θεοποίησις*). Inasmuch as He is the image of Christ, He imprints the likeness of Christ upon us; since Christ is the image of the Father, we too receive the true character of God's children (Athanasius, loc. cit.; Gregory Naz., "Orat. xxxi", 4, P. G., XXXVI, 138). It is in reference to this work in our regard that in the Nicæno-Constantinopolitan Creed the Holy Spirit is termed the Giver of life (*ζωοποιόν*). In the West we more naturally speak of grace as the life of the soul. But to the Greeks it was the Spirit through whose personal presence we live. Just as God gave natural life to Adam by breathing into his inanimate frame the breath of life, so did Christ give spiritual life to us when He bestowed on us the gift of the Holy Ghost.

VI. The Doctrine as Interpreted in Latin Theology.—The transition to the Latin theology of the Trinity was the work of St. Augustine. Western theologians have never departed from the main lines which he laid down, although in the Golden Age of Scholasticism his system was developed, its details completed, and its terminology perfected. It received its final and classical form from St. Thomas Aquinas. But it is necessary first to indicate in what consisted the transition effected by St. Augustine. This may be summed up in three points:—

(1) He views the Divine Nature as prior to the Personalities. *Deus* is for him not God the Father, but the Trinity. This was a step of the first importance, safeguarding as it did alike the unity of God and the equality of the Persons in a manner which the Greek system could never do. As we have seen, one at least of the Greeks, Didymus, had adopted this standpoint; and it is possible that Augustine may have derived this method of viewing the mystery from him. But to make it the basis for the whole treatment of the doctrine was the work of Augustine's genius.

(2) He insists that every external operation of God is due to the whole Trinity, and cannot be attributed to one Person alone, save by appropriation (see Holy Ghost). The Greek Fathers had, as we have seen, been led to affirm that the action (*ἐνέργεια*) of the Three Persons was one, and one alone. But the doctrine of appropriation was unknown to them, and thus the value of this conclusion was obscured by a traditional theology implying the distinct activities of Father, Son, and Holy Spirit.

(3) By indicating the analogy between the two processions within the Godhead and the internal acts of thought and will in the human mind (De Trin., IX, iii, 3; X, xi, 17), he became the founder of the psychological theory of the Trinity, which, with a very few exceptions, was accepted by every subsequent Latin writer.

In the following exposition of the Latin doctrines, we shall follow St. Thomas Aquinas, whose treatment of the doctrine is now universally accepted by Catholic theologians. It should be observed, however, that this is not the only form in which the psychological theory has been proposed. Thus Richard of St. Victor, Alexander of Hales, and St. Bonaventure, while adhering in the main to Western tradition, were more influenced by Greek thought, and give us a system differing somewhat from that of St. Thomas.

A. *The Son.*—Among the terms employed in Scripture to designate the Second Person of the Blessed Trinity is *the Word* (John, i, 1). This is understood by St. Thomas of the *Verbum mentale*, or intellectual concept. As applied to the Son, the name, he holds, signifies that He proceeds from the Father as the term of an intellectual procession, in a manner analogous to that in which a concept is generated by the human mind in all acts of natural knowledge. It is, indeed, of faith that the Son proceeds from the Father by a veritable generation. He is, says the Nicæno-Constantinopolitan Creed, "begotten before all worlds". But the Procession of a Divine Person as the term of the act by which God knows His own nature is rightly styled generation. This may be readily shown. As an act of intellectual conception, it necessarily produces the likeness of the object known. And further, being Divine action, it is not an accidental act resulting in a term, itself a mere accident, but the act is the very substance of the Divinity, and the term is likewise substantial. A process tending necessarily to the production of a substantial term like in nature to the Person from Whom it proceeds is a process of generation. In regard to this view as to the procession of the Son, a difficulty was felt by St. Anselm (Monol., lxiv) on the score that it would seem to involve that each of the Three Persons must needs generate a subsistent Word. Since all the Powers possess the same mind, does it not follow, he asked, that in each case thought produces a similar term? This difficulty St. Thomas succeeds in removing. According to his psychology the formation of a concept is not essential to thought as such, though absolutely requisite to all natural human knowledge. There is, therefore, no ground in reason, apart from revelation, for holding that the Divine intellect produces a *Verbum mentale*. It is the testimony of Scripture alone which tells us that the Father has from all eternity begotten His co-substantial Word. But neither reason nor revelation suggests it in the case of the Second and Third Persons (I, Q. xxxiv, a. 1, ad 3am.).

Not a few writers of great weight hold that there is sufficient consensus among the Fathers and Scholastic theologians as to the meaning of the names *Word* and *Wisdom* (Prov., viii), applied to the Son, for us to regard the intellectual procession of the Second Person as at least theologically certain, if not a revealed truth (cf. Suarez, "De Trin.", I, v, § 4; Petav., VI, i, 7; Franzelin, "De Trin.", Thesis xxvi). This, however, seems to be an exaggeration. The immense majority of the Greek Fathers, as we have already noticed, interpret *λόγος* of the spoken word, and consider the significance of the name to lie not in any teaching as to intellectual procession, but in the fact that it implies a mode of generation devoid of all passion. Nor is the tradition as to the interpretation of Prov., viii, in any sense unanimous. In view of these facts the opinion of those theologians seems the sounder who regard this explanation of the procession simply as a theological opinion of great probability and harmonizing well with revealed truth.

B. *The Holy Spirit.*—Just as the Son proceeds as the term of the immanent act of the intellect, so does the Holy Spirit proceed as the term of the act of the Divine will. In human love, as St. Thomas teaches (I, Q. xxvii, a. 3), even though the object be external to us, yet the immanent act of love arouses in the soul a state of ardour which is, as it were, an impression of the thing loved. In virtue of this the object of love is present to our affections, much as, by means of the concept, the object of thought is present to our intellect. This experience is the term of the internal act. The Holy Spirit, it is contended, proceeds from the Father and the Son as the term of the love by which God loves Himself. He is not the love of God in the sense of being Himself formally the love

by which God loves; but in loving Himself God breathes forth this subsistent term. He is Hypostatic Love. Here, however, it is necessary to safeguard a point of revealed doctrine. It is of faith that the procession of the Holy Spirit is not generation. The Son is "the only begotten of the Father" (John, i, 14). And the Athanasian Creed expressly lays it down that the Holy Ghost is "from the Father and the Son, neither made, nor created, nor begotten, but proceeding". If the immanent act of the intellect is rightly termed generation, on what grounds can that name be denied to the act of the will? The answers given in reply to this difficulty by St. Thomas, Richard of St. Victor, and Alexander of Hales are very different. It will be sufficient here to note St. Thomas's solution. Intellectual procession, he says, is of its very nature the production of a term in the likeness of the thing conceived. This is not so in regard to the act of the will. Here the primary result is simply to attract the subject to the object of his love. This difference in the acts explains why the name *generation* is applicable only to the act of the intellect. Generation is essentially the production of like by like. And no process which is not essentially of that character can claim the name.

The doctrine of the procession of the Holy Spirit by means of the act of the Divine will is due entirely to Augustine. It is nowhere found among the Greeks, who simply declare the procession of the Spirit to be beyond our comprehension; nor is it found in the Latins before his time. He mentions the opinion with favour in the "De fide et symbolo" (A.D. 393) (P. G., XL, 191); and in the "De Trinitate" (A.D. 415) develops it at length. His teaching was accepted by the West. The Scholastics seek for Scriptural support for it in the name *Holy Spirit*. This must, they argue, be, like the names *Father* and *Son*, a name expressive of a relation within the Godhead proper to the Person who bears it. Now the attribute *holy*, as applied to a person or thing, signifies that the being of which it is affirmed is devoted to God. It follows therefore that, when applied to a Divine Person as designating the relation uniting Him to the other Persons, it must signify that the procession determining His origin is one which of its nature involves devotion to God. But that by which any person is devoted to God is love. The argument is ingenious, but hardly convincing; and the same may be said of a somewhat similar piece of reasoning regarding the name *Spirit* (I, Q. xxxvi, a. 1). The Latin theory is a noble effort of the human reason to penetrate the verities which revelation has left veiled in mystery. It harmonizes, as we have said, with all the truths of faith. It is admirably adapted to assist us to a fuller comprehension of the fundamental doctrine of the Christian religion. But more than this must not be claimed for it. It does not possess the sanction of revelation.

C. *The Divine Relations.*—The existence of relations in the Godhead may be immediately inferred from the doctrine of processions, and as such is a truth of Revelation. Where there is a real procession the principle and the term are really related. Hence, both the generation of the Son and the procession of the Holy Spirit must involve the existence of real and objective relations. This part of Trinitarian doctrine was familiar to the Greek Fathers. In answer to the Eunomian objection, that consubstantiality rendered any distinction between the Persons impossible, Gregory of Nyssa replies: "Though we hold that the nature [in the Three Persons] is not different, we do not deny the difference arising in regard of the source and that which proceeds from the source [*τὴν κατὰ τὸ αἴτιον καὶ τὸ αἰτιατὸν διαφοράν*]; but in this alone do we admit that one Person differs from another" ("Quod non sunt tres dii", P. G., XLV, 134. Cf. Greg. Naz., "Or. theol.", V, ix, P. G., XXXVI, 141; John Damascene, "F.O.", I, viii, P. G., XCIV, 828). Augustine also insists that of the ten Aristotelean categories two, substance and relation, are found in God ("De Trin.", V, v, P. L., XLII, 913). But it was at the hands of the Scholastic theologians that the question received its full development. The results to which they were led, though not to be reckoned as part of the dogma, were found to throw great light upon the mystery, and to be of vast service in the solution of some of the objections urged against it.

From the fact that there are two processions in the Godhead, each involving both a principle and a term, it follows that there must be four relations, two of origination (*paternitas* and *spiratio*) and two of procession (*filiatio* and *processio*). These relations are what constitute the distinction between the Divine Persons. They cannot be distinguished by any absolute attribute, for every absolute attribute must belong to the infinite Divine Nature and this is common to the Three Persons. Whatever distinction there is must be in the relations alone. This conclusion is held as absolutely certain by all theologians. Equivalently contained in the words of St. Gregory of Nyssa, it was clearly enunciated by St. Anselm ("De process. Sp. S.", ii, P. L., CLVIII, 288) and received ecclesiastical sanction in the "Decretum pro Jacobitis" in the form: "[In divinis] omnia sunt unum ubi non obviat relationis oppositio." Since this is so, it is manifest that the four relations suppose but Three Persons. For there is no relative opposition between spiration on the one hand and either paternity or filiation on the other. Hence the attribute of spiration is found in conjunction with each of these, and in virtue of it they are each distinguished from procession. As they share one and the same Divine Nature, so they possess the same *virtus spirationis*, and thus constitute a single originating principle of the Holy Spirit.

Inasmuch as the relations, and they alone, are distinct realities in the Godhead, it follows that the Divine Persons are none other than these relations. The Father is the Divine Paternity, the Son the Divine Filiation, the Holy Spirit the Divine Procession. Here it must be borne in mind that the relations are not mere accidental determinations as these abstract terms might suggest. Whatever is in God must needs be subsistent. He is the Supreme Substance, transcending the divisions of the Aristotelean categories. Hence, at one and the same time He is both substance and relation. (How it is that there should be in God real relations, though it is altogether impossible that quantity or quality should be found in Him, is a question involving a discussion regarding the metaphysics of relations, which would be out of place in an article such as the present. A lucid treatment may be found in Billot, "De Deo uno et trino", 3rd ed., 380 sqq.)

It will be seen that the doctrine of the Divine relations provides an answer to the objection that the dogma of the Trinity involves the falsity of the axiom that things which are identical with the same thing are identical one with another. We reply that the axiom is perfectly true in regard to absolute entities, to which alone it refers. But in the dogma of the Trinity when we affirm that the Father and Son are alike identical with the Divine Essence, we are affirming that the Supreme Infinite Substance is identical not with two absolute entities, but with each of two relations. These relations, in virtue of their nature as correlatives, are necessarily opposed the one to the other, and therefore different. Again it is said that if there are Three Persons in the Godhead none can be infinite, for each must lack something which the others possess. We reply that a relation, viewed precisely as such, is not, like quantity or quality, an intrinsic perfection. When we affirm a

relation of anything, we affirm that it regards something other than itself. The whole perfection of the Godhead is contained in the one infinite Divine Essence. The Father is that Essence as it eternally regards the Son and the Spirit; the Son is that Essence as it eternally regards the Father and the Spirit; the Holy Spirit is that Essence as it eternally regards the Father and the Son. But the eternal regard by which each of the Three Persons is constituted is not an addition to the infinite perfection of the Godhead.

The theory of relations also indicates the solution to the difficulty now most frequently proposed by anti-Trinitarians. It is urged that since there are Three Persons there must be three self-consciousnesses: but the Divine mind *ex hypothesi* is one, and therefore can possess but one self-consciousness; in other words, the dogma contains an irreconcilable contradiction (cf. Ménégoz, "Etude sur la Trinité", 5). This whole objection rests on a *petitio principii:* for it takes for granted the identification of person and of mind with self-consciousness. This identification is rejected by Catholic philosophers as altogether misleading. Neither person nor mind is self-consciousness; though a person must needs possess self-consciousness, and consciousness attests the existence of mind (see PERSONALITY). Granted that in the infinite mind, in which the categories are transcended, there are three relations which are subsistent realities, distinguished one from another in virtue of their relative opposition, then it will follow that the same mind will have a three-fold consciousness, knowing itself in three ways in accordance with its three modes of existence. It is impossible to establish that, in regard of the infinite mind, such a supposition involves a contradiction.

The question was raised by the Scholastics: In what sense are we to understand the Divine act of generation? As we conceive things, the relations of paternity and filiation are due to an act by which the Father generates the Son; the relations of spiration and procession, to an act by which Father and Son breathe forth the Holy Spirit. St. Thomas replies that the acts are identical with the relations of generation and spiration; only the mode of expression on our part is different (I, Q. xli, a. 1, ad 2am). This is due to the fact that the forms alike of our thought and our language are moulded upon the material world in which we live. In this world origination is in every case due to the effecting of a change by an agent. We call the effecting of the change action, and its reception passion. Thus, action and passion are different from the permanent relations consequent on them. But in the Godhead origination is eternal: it is not the result of change. Hence the term signifying action denotes not the production of the relation, but purely the relation of the Originator to the Originated. The terminology is unavoidable because the limitations of our experience force us to represent this relation as due to an act. Indeed throughout this whole subject we are hampered by the imperfection of human language as an instrument wherewith to express verities higher than the facts of the world. When, for instance, we say that the Son possesses filiation and spiration, the terms seem to suggest that these are forms inherent in Him as in a subject. We know, indeed, that in the Divine Persons there can be no composition: they are absolutely simple. Yet we are forced to speak thus; for the one Personality, notwithstanding its simplicity, is related to both the others, and by different relations. We cannot express this save by attributing to Him filiation and spiration (I, Q. xxxii, a. 2).

D. *Divine Mission.*—It has been seen that every action of God in regard of the created world proceeds from the Three Persons indifferently. In what sense, then, are we to understand such texts as "God sent . . . his Son into the world" (John, iii, 17), and "the Paraclete cometh, whom I will send you from the Father" (John, xv, 26)? What is meant by the mission of the Son and of the Holy Spirit? To this it is answered that mission supposes two conditions: (1) That the person sent should in some way proceed from the sender and (2) that the person sent should come to be at the place indicated. The procession, however, may take place in various ways—by command, or counsel, or even origination. Thus we say that a king sends a messenger, and that a tree sends forth buds. The second condition, too, is satisfied either if the person sent comes to be somewhere where previously he was not, or if, although he was already there, he comes to be there in a new manner. Though God the Son was already present in the world by reason of His Godhead, His Incarnation made Him present there in a new way. In virtue of this new presence and of His procession from the Father, He is rightly said to have been sent into the world. So, too, in regard to the mission of the Holy Spirit. The gift of grace renders the Blessed Trinity present to the soul in a new manner, viz., as the object of direct, though inchoative, knowledge and as the object of experimental love. By reason of this new mode of presence common to the whole Trinity, the Second and the Third Persons, inasmuch as each receives the Divine Nature by means of a procession, may be said to be sent into the soul.

(See also: HOLY GHOST; LOGOS; ARIANISM; MONARCHIANS; TRITHEISTS; UNITARIANS.)

Among the very numerous patristic works on this subject, the following call for special mention: ST. ATHANASIUS, *Orationes quatuor contra Arianos;* IDEM, *Libri de Trinitate et Spiritu Sancto;* ST. GREGORY NAZIANZEN, *Orationes V de theologia;* DIDYMUS ALEX., *Libri III de Trinitate;* IDEM, *Liber de Spir. Sancto;* ST. HILARY OF POITIERS, *Libri XII de Trinitate;* ST. AUGUSTINE, *Libri XV de Trinitate;* ST. JOHN DAMASCENE, *Liber de Trinitate;* IDEM, *De fide orthodoxa,* I.

Among the medieval theologians: ST. ANSELM, *Lib. I. de fide Trinitatis;* RICHARD OF ST. VICTOR, *Libri VI de Trinitate;* ST. THOMAS, *Summa,* I, QQ. xxvii–xliii; BESSARION, *Liber de Spiritu Sancto contra Marcum Ephesinum.*

Among more recent writers: PETAVIUS, *De Trinitate* (Venice, 1721); THOMASSINUS, *Dogmata theologica: Tract. de. Trin.* (Paris, 1865); FRANZELIN, *De Deo Trino* (Rome, 1869); GINOULHIAC, *Histoire de la dogme catholique,* II, III (Paris, 1866); DE REGNON, *Etudes sur la Trinité* (Paris, 1892); LEBRETON, *Les origines du dogme de la Trinité,* I (Paris, 1910); BILZ, *Die Trinitätslehre des hl. Johannes von Damaskus* (Paderborn, 1909); NEWMAN, *Causes of the Rise and Success of Arianism* in *Theol. Tracts,* (London, 1874).

Among Protestant writers should be mentioned: BULL, *Defensio Fidei Nicænæ* (Oxford, 1685); DORNER, *Doctrine of the Person of Christ* (translation), I (Edinburgh, 1891).

G. H. JOYCE.

Trinity College, an institution for the higher education of Catholic women, located at Washington, D. C., and empowered under the terms of its charter (1897) to confer degrees. The college originated in the desire of the Sisters of Notre Dame de Namur, who had been thirty-five years established in the city of Washington, to open a select day-school in the suburb of Brookland. Before requesting the necessary ecclesiastical sanction, it was proposed to them by the authorities of the Catholic University to make the new school a college equal in efficiency to the women's colleges already established in the United States. Cardinal Gibbons, chancellor of the university, heartily endorsed this project, "persuaded", he wrote, "that such an institution, working in union with, though entirely independent of, the Catholic University, will do incalculable good in the cause of higher education" (5 April, 1897). Sister Julia, then provincial superior of the Sisters of Notre Dame, secured a tract of thirty-three acres lying between Michigan and Lincoln Avenues, Brookland. The corner-stone was laid on 8 December, 1899; the South Hall of the building was dedicated by Cardinal Gibbons, on 22 November, 1900, and the structure was completed in 1910. It contains residence halls for two hundred students, lecture rooms, laboratories,

a museum, a library of 12,000 volumes, and a temporary chapel. The O'Connor Art Gallery and Auditorium, a hall provided by the generosity of Judge and Mrs. M. P. O'Connor of San José, California, houses a large and valuable collection of paintings, water colours, mosaics, photographs, and statuary, which was opened to visitors on 31 May, 1904, in the presence of the donors. The Holahan Social Hall contains some rare old paintings, a bequest to the college in 1907 by Miss Amanda Holahan of Philadelphia. The administration of the college is in the hands of an advisory board, of which Cardinal Gibbons is president, and the members comprise the rector, and vice-rector of the Catholic University, the provincial superior of the Sisters of Notre Dame, the president of the college, who is also the superior of the community, and the president of the auxiliary board of regents. The auxiliary board of regents and its associate boards draw their members from all parts of the United States, being composed of Catholic ladies who can help the cause of higher education by their influence and example. The college has no endowment. By the liberality of friends, seventeen scholarships have been established. The faculty of Trinity College is composed of six professors from the Catholic University in the departments of philosophy, education, apologetics, economics, and sociology, and seventeen Sisters of Notre Dame in the departments of religion, Sacred Scripture, ancient and modern languages, English, history, logic, mathematics, the physical sciences, music, and art. The college opened its courses on 7 November, 1900, with twenty-two students in the Freshman class and has grown only by promotion and admission. For 1911–12, 160 were registered. Admission is by examination according to the requirements of the College Entrance Examination Board; no specialists are received; and there is no preparatory department. The number of degrees conferred (1904–1912) is 160, viz.: master of arts, 8; bachelor of arts, 130; bachelor of letters, 20; bachelor of science, 2.

TRINITY COLLEGE, WASHINGTON, D. C.

Annals of Trinity College (Washington, D. C.); SISTER OF NOTRE DAME, *The Life of Sister Julia, Provincial Superior of the Sisters of Notre Dame* (Washington, D. C., 1911); MCDEVITT, *Trinity College and the Higher Education* in *The Catholic World* (June, 1904); HOWE, *Trinity College* in *Donahoe's Magazine* (October, 1900).

SISTER OF NOTRE DAME.

Trinity Sunday is the first Sunday after Pentecost, instituted to honour the Most Holy Trinity. In the early Church no special Office or day was assigned for the Holy Trinity. When the Arian heresy was spreading the Fathers prepared an Office with canticles, responses, a Preface, and hymns, to be recited on Sundays. In the Sacramentary of St. Gregory the Great (P. L., LXXVIII, 116) there are prayers and the Preface of the Trinity. The Micrologics (P. L., CLI, 1020), written during the pontificate of Gregory VII (Nilles, II, 460), call the Sunday after Pentecost a *Dominica vacans*, with no special Office, but add that in some places they recited the Office of the Holy Trinity composed by Bishop Stephen of Liège (903–20). By others the Office was said on the Sunday before Advent. Alexander II (1061–1073), not III (Nilles, l. c.), refused a petition for a special feast on the plea that such a feast was not customary in the Roman Church which daily honoured the Holy Trinity by the Gloria Patri, etc., but he did not forbid the celebration where it already existed. John XXII (1316–1334) ordered the feast for the entire Church on the first Sunday after Pentecost. A new Office had been made by the Franciscan John Peckham, Canon of Lyons, later Archbishop of Canterbury (d. 1292). The feast ranked as a double of the second class but was raised to the dignity of a primary of the first class, 24 July, 1911, by Pius X (Acta Ap. Sedis, III, 351). The Greeks have no special feast. Since it was after the first great Pentecost that the doctrine of the Trinity was proclaimed to the world, the feast becomingly follows that of Pentecost.

NILLES, *Kal. man.* (Innsbruck, 1897); BINTERIM, *Denkwürdigkeiten*, I, 264; KELLNER, *Heortology* (London, 1908), 116; BÄUMER, *Geschichte des Breviers* (Freiburg, 1895), 298.

FRANCIS MERSHMAN.

Triple-Candlestick, a name given along with several others (e. g. reed, *tricereo, arundo, triangulum, lumen Christi*) to a church ornament used only in the office of Holy Saturday. The three candles of which it is composed are successively lighted, as the sacred ministers proceed up the church, from the fire consecrated in the porch, and at each lighting the deacon sings the acclamation "Lumen Christi", the assistants genuflecting and answering "Deo gratias". As this ceremony is fully discussed under the heading LUMEN CHRISTI (and cf. FIRE, LITURGICAL USE OF) it will be sufficient to say a word here about the material instrument used for the purpose. Both the rubrics of the Missal and the "Cæremoniale Episcoporum" seem to assume that the so-called triple-candlestick is not a permanent piece of furniture, but merely an arrangement of three candles temporarily attached to a reed or wand, such a reed for example as is used by the acolytes to light the candles with. "Præparetur arundo cum tribus candelis in summitate positis" (Cær. Epis., II, xxvii, 1). In practice, however, we often find a brass candlestick constructed for the purpose with a long handle. Barbier de Montault (Traité pratique, etc., II, 311) infers from the wording of the Missal rubric (arundo cum tribus candelis in summitate illius triangulo distinctis) that one of the three candles should stand higher than the other, so that the three flames may form a triangle in the vertical plane. A triple and double candlestick are used by bishops of the Greek Church to bless the people with, and an elaborate symbolism is attached to this rite.

THURSTON, *Lent and Holy Week* (London, 1904).

HERBERT THURSTON.

Tripoli, PREFECTURE APOSTOLIC OF.—Tripolitana, one of the ancient Barbary States, lies in North Africa along the Mediterranean, from 6° to 22° E. long., and from 27° to 33° N. lat., between Egypt on the east, Tunisia on the west, the desert on the south, and the sea on the north. Its area cannot be precisely determined, but equals at least 395,641 sq. miles. The boundaries of some portions are ill-defined. Shortly after the outbreak of hostilities between the Italians

and Turks, the Anglo-Egyptian Government, at the request of the Sultan of Turkey, occupied the Bay of Sollum with the adjacent territory, and thus annexed to Egypt 219 miles of coast-line, with a depth as yet unknown. About the same period France took possession of various contested points in southern Tripoli, notably the oases of Janet and Bilma. These frontier modifications have considerably reduced the territory of Tripoli and its hinterland. The frontier on the Tunisian side has since 1886 been at Lower Adjir; that on the Egyptian side, between Tobruk and the Bay of Sollum.

Tripoli comprises two very distinct parts separated by the Greater Syrtis desert; the vilayet of Western Tripoli (Tarabulus el-Gharb) and the autonomous sanjak of Benghazi. To the vilayet of Tripoli is attached the sanjak of Murzuk, capital of Fezzan, which communicates with the desert regions of the Sahara and the Egyptian and French Sudan. The vilayet of Tripoli comprises (1) the region of the oases situated near the coast and separated from each other by sand deserts; (2) the region of the Jebel-Gharian (Mount of the Grottos) or plateau, which is reached only through wild gorges partly cultivated and populated; (3) lastly, the desert, with a few oases, the most important of which is Ghadames, the ancient Cydamus. The population of the coast is exclusively Arab and sedentary, save for small Jewish colonies; the Jebel-Gharian is inhabited by the Berbers, the ancient Libyans; beyond are the nomadic Arabs, very different in customs and character from the sedentary Arabs. The total population of the vilayet, including Fezzan, which is chiefly inhabited by negroes, cannot exceed 800,000. On the sea-shore there are a few villages, such as Tripoli, Khoms, and Missurata, the chief towns of the large oases, and others such as Zanzur, Zuara, Tagiura, etc., which are surrounded by small oases. The climate of Tripoli is dry and very hot. Save in the oases and some valleys of the Jebel-Gharian the soil is very poor, and often even barren. In the oases of the coast and the interior, as also in the villages of the Jebel-Charian, date palms, olive, fig, banana, orange and citron trees are grown, as well as wheat and barley.

The present vilayet of Tripoli consists of only a portion of the ancient Tripolitana, namely, the eastern part. The Roman province of this name extended further along the western side to Lake Triton and Lesser Syrtis, that is, beyond Gabes in Tunisia. The origin of this province was the confederation of the three Punic cities, Oea, or Tripoli, Sabratha (ruins of the same name), and Leptis Magna, or Khoms, which confederation is mentioned by Ammianus Marcellinus (XXVIII, 6, 7) in the fourth century of our era, and which seems to have existed since the very foundation of the three cities (Movers, "Die Phönicier", II, 2, 482). Since 25 B. C., when Augustus reorganized and merged into a single province Africa Vetus and Africa Nova, Tripolitana formed a part thereof. The organization lasted until Diocletian, who divided Africa into six or seven distinct provinces, all comprised in the Diœcesis Africæ; thenceforth Tripolitana formed a separate province. It belonged to the Romans until 455, when, after his successful expedition against the city of Rome, Genseric took possession of it. In 533, as soon as it learned that Belisarius was preparing for an expedition, Tripolitana revolted against the Vandal dominion and went over to the Emperor Justinian. Towards the end of the sixth century, under the Emperor Mauritius, Tripolitana was separated from Africa and attached to Egypt (Gelzer, "Georgii Cyprii descriptio orbis romani", LI, LXIV).

In 643 the Arabs had subdued the eastern part of Tripolitana, taken Tripoli by storm, and pillaged Sabratha. They returned definitively about 670. Thenceforth Tripolitana belonged successively to the Aglabites (801–909), the Fatimites (909–1050), then to the Zeirites and Hafsids of Tunis, from the fourteenth century. Ferdinand the Catholic captured Tripoli in 1510, and transferred the city and country to Charles V, who abandoned them to the Knights of Malta (1530–51); but in 1551 the renegade Sinan Pasha and Dragut took possession of them, and annexed the whole province to the Ottoman Empire. In 1714 Ahmed Bey, called the Great, achieved independence and founded the dynasty of Karamanlis, a descendant of whom, Hassun Pasha, has just been made Mayor of Tripoli by the Italians. In 1835, at the request of the Tripolitans themselves, who were being molested by the tribe Ouled-Slimans, the Porte reasserted its ancient rights, landed troops, and made the country a vilayet immediately subject to Constantinople. In 1840 the Turks added to it Fezzan, the Phazania of the Romans, and the present sanjak of Murzuk, which had been independent under the Beni-Khattab, next subordinated to the Sultans of Kanem (twelfth to fourteenth century), then to those of Morocco (sixteenth century), finally paying tribute to the beys of Tripoli. In recent years they have likewise extended their dominion to the oases of Ghadames, Rhat, etc., and sought to link their territory directly with Wadai and the other Mussulman States of Central Africa. The Anglo-French Convention of 21 March, 1899, determined the zones of influence in the country of these two nations, consequently terminating the victorious progress of the Vali of Tripoli.

Besides the vilayet of Tripoli, Tripolitana is represented by the autonomous sanjak of Benghazi, directly subject to Constantinople. This sanjak consists of the ancient Cyrenaica, lying between Egypt and the Gulf of the Greater Syrtis. Cyrenaica, later the plateau of Barca, consisted chiefly of five Greek cities forming the Pentapolis Libyca, the alternative name of the region. These were Cyrene, now Grenneh, four leagues inland; Barca, which gave its name to the whole plateau, and situated five leagues from the sea; Teuchira, later Arsinoe and now Tocra; Hesperides, later Berenice, or Benghazi; Apollonia, now Marsa Susa, which served as a port for Cyrene. In the direction of Egypt there were other cities on the coast, Ptolemais (Tolmeita), Naustathmus (Marsa-al-Halal), Darnis (Derna), Axylis, etc. On the Egyptian side the frontier was marked by Greater Chersonesus (Ras et-Tin), on the west by the altars of the Philenes at the eastern corner of the Greater Syrtis. In the south Cyrenaica included, at least theoretically, Phazania, or modern Fezzan, and the oasis of Augila. The sanjak of Benghazi, formed in 1879, is very little known, apart from some points on the coast where European travellers have been able to penetrate. It measures possibly 63,302 square miles, exclusive of the desert region, and has about 300,000 inhabitants. The country is divided into two districts, that on the coast, which is incredibly fertile, though poorly cultivated, and that of the plateaux, a very poor region, at an average height of 1640 feet, and inhabited chiefly by nomad Bedouins. Beyond stretches the desert occupied by the Sheikh of the Senoussi, a Mussulman sect very hostile to Christianity, and whose religious influence is felt throughout Africa and a portion of Arabia.

Consequent upon an ultimatum based upon trivial reasons, Italy declared war against Turkey 27 Sept., 1911, and declared its intention of taking possession of Tripoli and Cyrenaica. By a decree of 5 Nov. following, King Victor Emmanuel III proclaimed the annexation of these two provinces and their dependencies to the Kingdom of Italy. It only remained to take possession of the country. At present after more than seven months of war, and although they have put in the field an army of 100,000 men, the Italians now occupy only five points on a coast 1242 miles in

extent: Tripoli and Khoms in Tripolitana; Benghazi, Derna, and Tobruk in Cyrenaica. They have advanced inland only about six miles to Ain-Zara, near Tripoli.

Tripolitana and Cyrenaica were under separate religious administrations, as well as being divided civilly. The former had seven bishopries: Gigthi, now represented by the ruins of Henchir Jorf Bou-Grara, opposite the island of Girba; Girba, an island in Tunisia which has preserved its name; Leptis Magna, or Khoms; Oea, or Tripolis; Sabratha, at the ruins of this name, west of Tripoli; Sinnipsa, between Tripoli and Leptis Magna; Tacapæ or Gabes in Tunisia. These seven sees were attached to the episcopate of Africa, of which the Bishop of Carthage was the recognized head. It is well known that these various ecclesiastical provinces of Africa had no metropolitan: in each of them the oldest bishop performed the offices of primate. Nevertheless, although it sent a special delegate to the national councils of Carthage, Tripolitana had no primate; its bishops were under the jurisdiction of the Primate of the Byzacene. Cyrenaica on the other hand was included in the Patriarchate of Alexandria, and formed two ecclesiastical provinces: (1) Libya Pentapolis, with Apollonia Sozusa as metropolitan see and eight suffragan bishopries: Ptolemais, Cyrene, Teucheira or Arsinoe, Berenice, Barca, Erythron, Olbia, and Dysthis; (2) Libya Secunda or Marmarica, with Darnis as metropolitan and seven suffragan sees, Paræetonium, Antipyrgos, Antiphræ, Zygris, Zagylis, Augila, and Marmarica (Le Quien, "Oriens christ.", II, 617–37).

The jurisdiction of the present Prefecture Apostolic of Tripoli extends over both the vilayet of Tripoli and the sanjak of Benghazi, that is, over Tripolitana and Cyrenaica. It is known that almost immediately on their foundation the Franciscans went to Tripoli, but we have no information concerning this early mission. In 1630 Propaganda sent thither two Friars Minor from Venetia. Seven years later Urban VIII appointed Father Francesco di Venezia missionary Apostolic, and in 1643 the mission was made a prefecture. Father Luigi da Ponte, prefect Apostolic, was slain by the natives in 1654; in 1691 all the missionaries died of the plague, but others replaced them. Conflicts of jurisdiction soon arose between the Franciscans dependent on Propaganda and the Fathers of Mercy or other religious long established in Tripoli for the ransom of captives. To end this, Propaganda in 1682 removed all jurisdiction from priests not dependent on it. In 1704, through the generosity of Louis XIV and Clement XI, a church and hospital were built. In 1843 there remained only two religious with 1300 Catholics in all the regency, but their number was soon increased by Italian and Maltese immigration. According to the "Missiones catholicæ" (1907), 390, there were in the prefecture Apostolic prior to the Italo-Turkish war, 10 Franciscans, 5 parishes, and 5 churches without a resident priest. The Catholic stations are: Tripoli, with 4400 faithful, Khoms with 145, Benghazi with 310, Barca with 16, Derna with 44, Meschia with 600; in all nearly 6000 Catholics. The religious orders are: Franciscans with 5 convents and 21 religious; Marianites, 1 convent and 7 religious; Josephites, 1 convent and 5 religious; Franciscan Sisters, 3 convents and 16 nuns; French Sisters of St. Joseph, 2 convents and 17 religious; the last-named have a school and hospital at Tripoli.

Very little is known regarding the history of the city of Tripoli, the ancient Oea, which has given its name to the whole country. Of Punic origin, it subsequently passed into the hands of the Romans, when it had a renowned school and illustrious teachers. Apuleius, the celebrated author of the "Golden Ass", taught there for some time. Two Roman roads connected the city with Sabratha and Leptis Magna; one ran along the coast, the other took a more southerly direction inland. Christianity was implanted there at an early date, for its bishop, Natalis, assisted at the Council of Carthage, Sept., 256; the Donatist Marinianus was at the conference of Carthage in 411; Crescontius, banished in 455 by Genseric, returned to his diocese, assisted at the conference of Carthage in 484, and was again exiled. Thenceforth the city shared the lot of the province as related above. It was twice possessed by the Christians, from 1146 to 1160 by the Normans of Sicily, from 1510 to 1551 by the Spaniards and the Knights of Malta. It was also bombarded several times, notably by the French in 1685, 1693, and 1728. Before the Italian expedition Tripoli had about 60,000 inhabitants, including those of the neighbouring oasis. Of these, 4400 were Maltese and Italians, 8000 Jews, and 45,000 Mussulmans. The sole artistic curiosity is the triumphal arch dating from the second century of our era.

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S. VAILHÉ.

Tripolis (TRIPOLITANA), a Maronite and Melchite diocese, in Syria. The primitive name of the town is not known; Dhorme (Revue biblique, 1908, 508 sqq.) suggests that it is identical with Shi-ga-ta mentioned in the El-Amarna letters between 1385 and 1368 B. C. The name Tripolis is derived from the fact that the city formed three districts separated from each other by walls, inhabited by colonists from Aradus, Tyre, and Sidon, and governed by a common senate. Almost nothing is known of its ancient history. Christianity was introduced there at an early date; mention may be made of a much frequented sanctuary there which was dedicated to the martyr St. Léontius, whose feast is observed on 18 June (Analecta bollandiana, XIX, 9–12). The see, which was in the Province of Tyre and the Patriarchate of Antioch, had a bishop, Helladicus, in 325; other bishops were: the Arian Theodosius; Commodus, who was present at the Council of Ephesus in 431; and Theodorus, at that of Chalcedon in 451 (Le Quien, "Oriens christ.", II, 821–24). After an earthquake Tripolis was restored by Emperor Marcianus about the middle of the fifth century, to be captured by the Arabs in 638, when it became a powerful centre of the Shiite religion, resisting all attacks by the Byzantines. It then had a university and a library of more than 100,000 volumes; the latter was burned on the arrival of the Crusaders. As early as 1103 Raymond, Count of Saint-Gilles, being unable to capture the city, built on a neighbouring hill the stronghold which still exists and compelled the inhabitants to pay him tribute. In 1109 the city was captured, made a countship, and given to Bertrand, Raymond's son, and to his descendants. The latter owned it until 1289, when it was taken from them by Sultan Qalaoun, who massacred the entire Christian population. Du Cange (Les familles d'outre-mer, 811–13) and Eubel (Hierarchia catholica medii ævi, I, 526; II, 281; III, 339) give the list of its Latin residential and titular bishops. In 1517 the Turks finally captured Tripoli and still retain possession of it. In 1697 the Maronite prince Youssès was martyred there for the Faith, and in 1711 the Sheikh Canaan-Daher-Shhedid.

Tripolis is now a sanjak of the vilayet of Beirut, and contains two towns linked by a tramway: El-Mina, or maritime Tripolis, on the site of the ancient city, and Taraboulos, built since 1289, at the foot of Raymond's fortress. The two cities together contain 37,000 inhabitants, of whom 110 are Latins, 2200 Oriental Catholics of various rites, and 4000 schismatic Melchites; the remainder are Mussulmans. The Maronite bishop, Mgr. Antoine Arida, consecrated on 18 June, 1908, resides at Karrusadde. The Melchite bishop, Mgr. Joseph Doumani, was consecrated on 21 March, 1897. The Franciscans have the Latin parish and two establishments. In this parish are also established the Lazarists, the Carmelites, the Brothers of the Christian Schools, and the Sisters of Charity. The sanctuary of the Blessed Virgin is called *Saidyat el-Harah*, Our Lady of the Quarter. The Maronite diocese has 48,000 faithful, 350 priests, and 70 churches. The Melchite diocese, created in 1897, has 1225 faithful, 14 priests, 10 churches or chapels, and 6 schools. The schismatic Melchite diocese has 50,000 members.

DU CANGE, *Les familles d'outre-mer* (Paris, 1869), 477–95; RENAN, *Mission de Phénicie* (Paris, 1864), 120–30; GUÉRIN, *Description de la Palestine: Galilée*, II, 23–30; GOUDARD, *La Sainte Vierge au Liban*, 269–77; *Missiones cath. dicer.* (Rome, 1907), 783, 819; CHARON in *Annuaire pont. cath.* (Paris, 1911), 430.

S. VAILHÉ.

Trisagion. See AGIOS O THEOS.

Trissino, GIANGIORGIO, Italian poet and scholar, b. of a patrician family at Vicenza in 1478; d. at Rome, 8 December, 1550. He had the advantages of a good humanistic training, studying Greek under the noted Demetrius Chalcondylas at Milan and philosophy under Niccolò Leoniceno at Ferrara. His culture recommended him to the humanist Leo X, who in 1515 sent him to Germany as his nuncio; later on Clement VII showed him especial favour, and employed him as ambassador. In 1532 the Emperor Charles V made him a count palatine. In spite of the banishment from Vicenza pronounced upon him in 1509 because his family had favoured the plans of Maximilian, he was held in honour throughout Italy. Wherever he abode his home was a centre for gatherings of scholars, *littérateurs*, and the most cultured men of the time. His family life was far from happy, apparently through little fault of his own. In the history of modern European literature Trissino occupies a prominent place because of his tragedy "Sofonisba" (1515; recent ed., Bologna, 1884), the first tragedy in Italian to show deference to the classic rules. Constantly a partisan of Aristotelean regularity, he disapproved of the genial freedom of the chivalrous epic as written by Ariosto. In his own composition the "Italia liberata dai Goti" (1547–8), dealing with the campaigns of Belisarius in Italy, he sought to show that it was possible to write in the vernacular an epic in accordance with the classic precepts. The result is a cold and colourless composition.

GIANGIORGIO TRISSINO
From a painting by Giorgione

He was one of the many who have engaged in the discussion as to what is true literary Italian. Following the lead of Dante, he espoused in his "Castellano" (1529) the indefensible theory that the language is a courtly one made up of contributions from the refined centres in Italy, instead of being, as it is, fundamentally of Tuscan origin. For clearness he proposed that in writing Italian certain new characters (derived from the Greek alphabet) be adopted to show the difference between open and close *e* and *o* and voiced and voiceless *s* and *z*. This wise proposition was ignored. "I Simillimi" (1548) which is a version of the "Menæchmi" of Plautus, "I Ritratti" (1524) which is a composite portrait of feminine beauty, and the "Poetica", which contains his summing up of the Aristotelean principles of literary composition, made up the rest of his important writings. An edition of his collected works was published by Maffei at Verona in 1729.

MORSOLIN, *Giangiorgio Trissino* (Florence, 1894); FLAMINI, *Il Cinquecento* 132 sqq.; CIAMPOLINI, *La prima tragedia regolare della lett. ital.* (Florence, 1896); ERMINI, *L'Italia lib. di G. T.* (Rome, 1893).

J. D. M. FORD.

Tritheists (TRITHEITES), heretics who divide the Substance of the Blessed Trinity.

(1) Those who are usually meant by the name were a section of the Monophysites, who had great influence in the second half of the sixth century, but have left no traces save a few scanty notices in John of Ephesus, Photius, Leontius, etc. Their founder is said to have been a certain John Ascunages, head of a Sophist school at Antioch. But the principal writer was John Philoponus, the great Aristotelean commentator. The leaders were two bishops, Conon of Tarsus and Eugenius of Seleucia in Isauria, who were deposed by their comprovincials and took refuge at Constantinople. There they found a powerful convert and protector in Athanasius the Monk, a grandson of the Empress Theodora. Philoponus dedicated to him a book on the Trinity. The old philosopher pleaded his infirmities when he was summoned by Justinian to the Court to give an account of his teaching. But Conon and Eugenius had to dispute in the reign of Justin II (565–78) in the presence of the Catholic patriarch, John Scholasticus (565–77), with two champions of the moderate Monophysite party, Stephen and Paul, the latter afterwards Patriarch of Antioch. The Tritheist bishops refused to anathematize Philoponus, and brought proofs that he agreed with Severus and Theodosius. They were banished to Palestine, and Philoponus wrote a book against John Scholasticus, who had given his verdict in favour of his adversaries. But he developed a theory of his own as to the Resurrection (see EUTYCHIANISM) on account of which Conon and Eugenius wrote a treatise against him in collaboration with Themistius, the founder of the Agnoetæ, in which they declared his views to be altogether unchristian. The two bishops together with a deprived bishop named Theonas proceeded to consecrate bishops for their sect, which they established in Corinth and Athens, in Rome and Africa, and in the Western Patriarchate, while their agents travelled through Syria and Cilicia, Isauria and Cappadocia, converting whole districts, and ordaining priests and deacons in cities, villages, and monasteries. Eugenius died in Pamphylia; Conon returned to Constantinople. We are assured by Leontius that it was the Aristoteleanism of Philoponus which made him teach that there are in the Holy Trinity three partial substances (*μερικαὶ οὐσίαι, ἰδικαὶ θεότητες, ἰδικαὶ φύσεις*) and one common. The genesis of the heresy has been explained (for the first time) under MONOPHYSITES, where an account of Philoponus's writings and those of Stephen Gobarus, another member of the sect, will be found.

(2) In the Middle Ages Roscellin of Compiègne,

the founder of Nominalism, argued, just like Philoponus, that unless the Three Persons are *tres res*, then the whole Trinity must have been incarnate. He was refuted by St. Anselm.

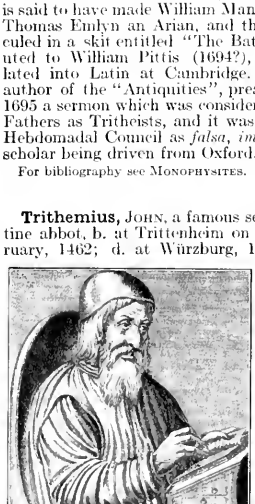
(3) Among Catholic writers, Pierre Faydit, who was expelled from the Oratory at Paris in 1671 for disobedience and died in 1709, fell into the error of Tritheism in his "Eclaircissements sur la doctrine et l'histoire ecclésiastiques des deux premiers siècles" (Paris, 1696), in which he tried to make out that the earliest Fathers were Tritheists. He was replied to by the Premonstratensian Abbot Louis-Charles Hugo ("Apologie du système des Saints Pères sur la Trinité," Luxemburg, 1699). A canon of Trèves named Oembs, who was infected with the doctrines of the "Enlightenment", similarly attributed to the Fathers his own view of three similar natures in the Trinity, calling the numerical unity of God an invention of the Scholastics. His book, "Opuscula de Deo Uno et Trino" (Mainz, 1789), was condemned by Pius VII in a Brief of 14 July, 1804. Günther is also accused of Tritheism.

(4) Among Protestants, Heinrich Nicolai (d. 1660), a professor at Dantzig and at Elbing (not to be confounded with the founder of the Familisten), is cited. The best known is William Sherlock, Dean of St. Paul's, whose "Vindication of the Doctrine of the Trinity" (London, 1690) against the Socinians was attacked by Robert South in "Animadversions on Dr. Sherlock's Vindication" (1693). Sherlock's work is said to have made William Manning a Socinian and Thomas Emlyn an Arian, and the dispute was ridiculed in a skit entitled "The Battle Royal", attributed to William Pittis (1694?), which was translated into Latin at Cambridge. Joseph Bingham, author of the "Antiquities", preached at Oxford in 1695 a sermon which was considered to represent the Fathers as Tritheists, and it was condemned by the Hebdomadal Council as *falsa, impia et hæretica*, the scholar being driven from Oxford.

For bibliography see MONOPHYSITES.

JOHN CHAPMAN.

Trithemius, JOHN, a famous scholar and Benedictine abbot, b. at Trittenheim on the Moselle, 1 February, 1462; d. at Würzburg, 13 December, 1516.



JOHN TRITHEMIUS
From Thevet's Livre des Vrais Pourtraits, Paris, 1584

The abbot himself, in his "Nepiachus", gives an account of his youth, which was a time of hard suffering owing to the harsh treatment of his selfish stepfather, who allowed the talented boy to grow up in complete ignorance till the age of fifteen, when he learned reading and writing as well as the rudiments of Latin in a remarkably short time. But as his persecution at home did not cease, he ran away, and after a painful journey succeeded in reaching Würzburg, where the well-known humanist, Jacob Wimpheling, was teaching; here the ambitious youth pursued his classical studies till 1482. In order to revisit his home he determined to make an excursion to the neighbourhood of Trèves accompanied by a comrade; it was January and the young men travelled afoot. A short visit to the monastery of Sponheim was to prove of decisive importance for the young Trithemius; hardly had the travellers taken leave of the monks when a snowstorm obliged them to return to the monastery. At the invitation of the prior, Henry of Holzhausen, who had quickly discerned the talents of his young guest, Trithemius remained in Sponheim; eight days later he received the habit of the order and made his vows in the same year, 8 December. His life in the monastery was exemplary; he commanded the respect of his brethren, and the love of his superiors. The proof of the respect in which he was held by all was the fact that although he was the youngest member of the community, and had not yet been ordained, he was elected abbot at the age of twenty-two, during the second year of his life in the order. His election was a great blessing for Sponheim. With youthful vigour and a firm hand he undertook the direction of the much-neglected monastery. He first turned his attention to the material needs of his community, then set himself to the much more difficult task of restoring its discipline. Above all, his own example, not only in the conscientious observance of the rules of the order, but also in the tireless pursuit of scientific studies, brought about the happiest results.

In order to promote effectively scientific research, he procured a rich collection of books which comprised the most important works in all branches of human knowledge; in this way he built up the world-renowned library of Sponheim for the enriching of which he laboured unceasingly for twenty-three years till the collection numbered about 2000 volumes. This library, unique in those days, made Sponheim known throughout the entire world of learning. The attractive personality of the abbot also helped to spread the fame of the monastery. Among his friends he numbered, not only the most learned men of his time, such as Celtes, Reuchlin, and John of Dalberg, but also many princes—including the Emperor Maximilian, who held him in great esteem. But the farther his reputation extended in the world the greater became the number of malcontents in the monastery who opposed the abbot's discipline. Finally he resigned as head of his beloved abbey, which he had ruled for twenty-three years, and which he had brought to a most flourishing condition; after his departure the monastery sank into its former insignificance. The Emperor Maximilian desired to bring the famous scholar to his Court, and to make him the historiographer of the Imperial House with a life-long pension; he was also promised rich abbeys. But Trithemius sought the quiet and peace of a more retired life, and this he found as abbot of the Scottish monastery of St. Jacob, at Würzburg (1506). Here he found only three monks, so he had ample opportunity to display the same activity he had shown at Sponheim. He spent the last ten years of his life in the production of many important writings. Only once did he leave his monastery (1508) for a short stay at the imperial Court. He died at fifty-five years of age and was buried in the Scottish church at Würzburg.

The Order of St. Benedict was indebted to this energetic abbot for his zealous promotion of the Bursfeld Congregation, for his encouragement of learning in the order, and for his earnest furtherance of monastic discipline. "The great abbot", says one of his biographers, "was equally worthy of respect as a man, as a religious, and as a writer." Of his more than eighty works only part have appeared in print. The greater number of these are ascetical writings which treat of the religious life and were published by John Busæus, S.J., under the title "Joannis Trithemii opera pia et spiritualia" (Mainz, 1604); they are among the best works of devotional literature produced at the time. Marquard Freher published a part of his historical works as "Joannis

Trithemii opera historica" (Frankfort, 1601). This collection, however, did not include the two famous folio volumes, published in 1690 under the title of "Annales Hirsaugiensis". Trithemius also wrote interesting contributions on points of natural science, then much debated, and on classical literature. The question whether he, by citing two otherwise unknown authorities (Megiahard and Kunibald), was guilty of intentional forgery, is still under debate by some critics. Surely the inscription on his tomb testifies to the truth:

> Hanc meruit statuam
> Germanæ gloria gentis
> Abbas Trithemius, quem tegit ista domus

The Abbot Trithemius, the glory of the German race, whom this house covers, merited this statue).

SILBERNAGEL, *Joh. Trithemius* (Landshut, 1868); RULAND in *Thilianum*, new ser., I, 45–68 (BONN, 1869); SCHNEEGANS, *Abt. Joh. Trithemius u. Kloster Sponheim* (KREUZNACH, 1882); JANSSEN-PASTOR, *Geschichte des Deutschen Volkes*, I (Freiburg, 1897).

NICHOLAS SCHEID.

Trivento, DIOCESE OF (TRIVENTENSIS), in southern Italy. The earliest bishop was St. Castus of an uncertain epoch, the local legend assigning him to the fourth century. Other bishops were: the monk Leo, intruded and deposed by Agapetus I (946); Alferius (1109); the Franciscan Luca (1226), exiled by King Manfred; Pietro dell' Aquila (1348), noted for his learning; Giulio Cesare Moriconda (1582), who restored the cathedral, rearranged the archives, and erected a seminary; Alfonso Moriconda (1717), O.S.B., a learned prelate who restored the cathedral and the episcopal residence. The diocese is suffragan of Beneventum; it has 58 parishes with 130,000 souls, 160 secular priests, and three religious houses.

CAPPELLETTI, *Le chiese d'Italia*, XXI (Venice, 1844), 469.

U. BENIGNI.

Trivet, NICHOLAS, or TREVET as he himself wrote it, b. about 1258; d. 1328. He was the son of Thomas Trevet, a judge who came of a Norfolk or Somerset family. He became a Dominican in London, and studied first at Oxford, then at Paris, where he first took an interest in English and French chronicles. Little is known of his life except that at one time he was prior of his order in London, and at another he was teaching at Oxford. He was the author of a large number of theological and historical works and commentaries on the classics, more especially the works of Seneca. A large number of these exist in MS. in various libraries, but only two appear to have been printed, one being the work by which he is chiefly remembered, the chronicle of the Angevin kings of England, the other was the last twelve books of his commentary on St. Augustine's treatise "De civitate dei". The full title of the former work is "Annales sex regum Angliæ qui a comitibus Andegavensibus originem traxerunt", an important historical source for the period 1136–1307, containing a specially valuable account of the reign of Edward I. Trivet also wrote a chronicle in French, parts of which were printed by Spelman, and from which Chaucer is believed to have derived the "Man of Law's Tale". His theological works include commentaries on parts of the Scripture, a treatise on the Mass and some writings on Scholastic theology.

Hoo, preface to *Trivet's Chronicle*, Eng. Hist. Soc. (London 1815); TRIVET, *Annales sex Regum Angliæ* (Oxford, 1719); HARDY, *Descriptive Catalogue* (London, 1871); KINGSFORD in *Dict. Nat. Biog.*, with exhaustive list of MSS.; CHEVALIER, *Répertoire des sources historiques du moyen âge* (Paris, 1905), gives a list of earlier references.

EDWIN BURTON.

Trivium. See ARTS, THE SEVEN LIBERAL.

Troas, a suffragan of Cyzicus in the Hellespont. The city was first called Sigia; it was enlarged and embellished by Antigonus, who peopled it with inhabitants drawn from other cities, and surnamed it Antigonia Troas (Strabo, 604, 607); it was finally enlarged by Lysimachus, who called it Alexandria Troas (Strabo, 593; Pliny, V, 124). The name Troas is the one most used. For having remained faithful to the Romans during their war against Antiochus, Troas was favoured by them (Titus Livius, XXXV, 42; XXXVII, 35); it became afterwards Colonia Alexandria Augusta Troas. Augustus, Hadrian and the rich grammarian Herodes Atticus contributed greatly to its embellishment; the aqueduct still preserved is due to the latter. Julius Cæsar and Constantine the Great thought of making Troas the capital of the Roman Empire. St. Luke came to Troas to join St. Paul and accompany him to Europe (Acts, xvi, 8–11); there also many of St. Paul's friends joined him at another time and remained a week with him (Acts, xx, 4–12). A Christian community existed there and it was at that place that Eutychus was resuscitated by the Apostle. He mentions his sojourn there (II Cor., ii, 12), and he asks Timotheus to bring him his cloak and his books which he had left with Carpus (II Tim., iv, 13). St. Ignatius of Antioch stopped at Troas before going to Rome (Ad Philad., XI, 2; Ad Smyrn., XII, 1). Several of its bishops are known: Marinus in 325, Niconius in 344, Sylvanus at the beginning of the fifth century; Pionius in 451, Leo in 787, Peter friend of the patriarch Ignatius, and Michael, his adversary, in the ninth century. In the tenth century Troas is given as a suffragan of Cyzicus and distinct from the famous Ilium (Gelzer, "Ungedruckte. . . . Texte der Notitiæ episcopatuum", 552; Idem, "Georgii Cyprii descriptio orbis romani", 64); it is not known when the city was destroyed and the diocese disappeared. To-day Troas is Eski-Stamhul in the sanjak of Bigha.

LE QUIEN, *Oriens christianus*, I, 777; TEXIER, *Asie mineure* (Paris, 1862), 194–97; LEBAS-WADDINGTON, *Asie mineure*, 1035–37, 1730–40; PAULY-WISSOWA, *Real-Encyclopädie für clas. Altertumswissenschaft*, s. v. *Alexandria Troas*.

S. VAILHÉ.

Trobec, JAMES. See SAINT CLOUD, DIOCESE OF.

Trocmades (TROCMADA), titular see of Galatia Secunda, suffragan of Pessinus. No geographer or historian mentions a city of this name; Hierocles (Synecemus, 698, 1) gives "regio Trocnades", instead of Τρογνοκνάδα, referring, doubtless, to the Galatian name of some tribe on the left bank of the Sangarius; its principal centre was probably in the present village of Kaimez, about twenty-four miles east of Eski Shehir, a vilayet of Broussa. All the "Notitiæ episcopatuum" up to the thirteenth century mention the see Τροκμάδων among the suffragans of Pessinus; the two most recent (thirteenth century) call it Λωτίνου; perhaps it should be Ηλωτίνου, from St. Plotinus, venerated there. The official lists of the Roman Curia give Trocmadæ. Le Quien (Oriens christianus, I, 493), gives Trocmada. From these erroneous forms arises a confusion of the name with the Galatian tribe of Trocmi. The last named author gives a list of the known bishops: Cyriacus, who represented his metropolitan at the Robber Synod of Ephesus (449), and was represented by a priest at the Council of Chalcedon (451); Theodore, present at the Council of Constantinople (681); Leo, at Nicæa (787); Constantine at the Photian Council of Constantinople (879). Cyriacus, said to have assisted at the Council of Nicæa (325), is not mentioned in the authentic lists of bishops present at that council.

S. PÉTRIDÈS.

Troia. See LUCERA, DIOCESE OF.

Trokelowe, THROWLOW, or THORLOW, JOHN DE, a monastic chronicler still living in 1330, but the dates of whose birth and death are unknown. He was a Benedictine monk of St. Albans who in 1294 was living in the dependent priory of Tynemouth, North-

umberland. The prior and monks endeavoured to sever connexion with St. Albans and to obtain independence by presenting the advowson to the king; but Abbot John of Berkhamsted resisted this arrangement, visited Tynemouth, and sent Trokelow with other monks as prisoners back to St. Alban's. There Trokelowe wrote his "Annales" including the period 1259 to 1296 and a useful account of the reign of Edward II, from 1307 to 1323, after which date his chronicle was continued by Henry de Blaneford. A reference made by Trokelowe to the execution of Mortimer shows that he was writing after 1330.

RILEY, *Johannis de Trokelowe et Henrici de Blaneforde chronica et annales* in *Rolls Series* (London, 1866). See also RILEY, *Introduction to* RISHANGER, *Chronicle* in the *Chronica monastica S. Albani* of the same series. HARDY, *Descriptive Catalogue* (London, 1871); HUNT in *Dict. Nat. Biog.*

EDWIN BURTON.

Trondhjem (NIDAROS), ANCIENT SEE OF.—In Norway it was the kings who introduced Christianity, which first became known to the people during their martial expeditions (Hergenrother, "Kirchengeschichte", 1879, II, 721). The work of Christianization begun by Haakon the Good (d. 981) (Maurer, "Die Bekehrung des norwegischen Stammes", Munich, 1855, I, ii, 168) was carried on by Olaf Trygvesson (d. 1002) and Olaf Haraldsson (St. Olaf, d. 1030). Both were converted vikings, the former having been baptized at Andover, England, by Bishop Aelfeah of Winchester, and the latter at Rouen by Archbishop Robert (Bang, "Den norske Kirkes Historie under Katholicismen", Christiania, 1887, 44, 50). In 997 Olaf Trygvesson founded at the mouth of the River Nid the city of Nidaros, afterwards called Trondhjem, where he built a royal palace and a church; he laboured to spread the truths of Christianity in Norway, the Orkney and Shetland Islands, the Faroe Islands, Iceland, and Greenland (Maurer, op. cit., I, iii, 462). King Olaf Haraldsson created an episcopal see at Nidaros, installing the monk Grimkill as bishop. Moreover, many English and German bishops and priests laboured in Norway, and by degrees Christianity softened the rough instincts of the people. The Norwegian bishops were at first dependent on the Archbishop of Hamburg-Bremen, and afterwards on the Archbishop of Lund, Primate of Scandinavia. As the Norwegians nevertheless wanted an archbishop of their own, Eugene III, resolving to create a metropolitan see at Trondhjem, sent thither as legate (1151) Cardinal Nicholas of Albano (Nicholas Breakspeare), afterwards Adrian IV. The legate installed Jon Birgerson, previously Bishop of Stavanger, as Archbishop of Trondhjem. The bishops of Oslo (bishop 1073), Bergen (about 1060), Stavanger (1130), Hamar (1151), the Orkneys (1070), Iceland (Skalholt, 1056; Holar, 1105), and Greenland became suffragans.

THE NEW CATHEDRAL, TRONDHJEM

Archbishop Birgerson was succeeded by Eystein (Beatus Augustinus, 1158–88), previously royal secretary and treasurer, a man of brilliant intellect, strong will, and deep piety (Daae, "Norges Helgener", Christiania, 1879, 170–6). Such a man was then needed to defend the liberty of the Church against the encroachments of King Sverre, who wished to make the Church a mere tool of the temporal power. The archbishop was compelled to flee from Norway to England. It is true that he was able to return and that a sort of reconciliation took place later between him and the king, but on Eystein's death Sverre renewed his attacks, and Archbishop Eric had to leave the country and take refuge with Archbishop Absalon of Lund. At last, when Sverre attacked the papal legate, Innocent III laid the king and his partisans under interdict (Baluze, "Epp. Innocentii III", Paris, 1682, I, i, 226, 227). King Haakon (1202), son and successor of Sverre, hastened to make peace with the Church, whose liberty had been preserved by the unflinching attitude of the pope and his archbishops. What would have happened, asks the Protestant ecclesiastical historian of Norway, Dr. A. Chr. Bang, "if the Church, deprived of all liberty, had become the submissive slave of absolute royalty? What influence would it have exercised at a time when its chief mission was to act as the educator of the people and as the necessary counterpoise to defend the liberty of the people against the brutal whims of the secular lords? And what would have happened when a century later royalty left the country? After that time the Church was in reality the sole centre about which was grouped the whole national life of our country" (op. cit., 109). To regulate ecclesiastical affairs, which had suffered during the struggles with Sverre, Innocent IV in 1247 sent Cardinal William of Sabina as legate to Norway. He intervened against certain encroachments on the part of the bishops, reformed various abuses, and abolished the ordeal by hot iron. Owing in great measure to the papal legates, Norway became more closely linked with the supreme head of Christendom at Rome. Secular priests, Benedictines, Cistercians, Augustinians, Dominicans, and Franciscans worked together for the prosperity of the Church. Archbishops Eilif Kortin (d. 1332), Paul Baardson (d. 1346), and Arne Vade (d. 1349) showed specially remarkable zeal. Provincial councils were held, at which serious efforts were made to eliminate abuses and to encourage Christian education and morality (Bang, op. cit., 297).

Nidaros (Trondhjem), the metropolis of the ecclesiastical province, was also the capital of Norway. The residence of the kings until 1217, it remained until the troubles of the Reformation the heart and centre of the spiritual life of the country. There was situated the tomb of St. Olaf, and around the patron of Norway, "Rex perpetuus Norvegiæ", the national and ecclesiastical life of the country was centred. Pilgrims flocked from all quarters to the tomb. The feast of St. Olaf on 29 July was a day of reunion for "all the nations of the Northern seas, Norwegians, Swedes, Goths, Cimbrians, Danes, and Slavs", to quote an old chronicler ("Adami gesta pontificum Hammaburgensium", Hanover, 1876, II, 82), in the cathedral of Nidaros, where the reliquary of St. Olaf rested near the altar. Built in Roman style by King Olaf Kyrre (d. 1093), the dome had been enlarged by Archbishop Eystein in Ogival style. It was finished only in 1248 by Archbishop Sigurd Sim. Although several times destroyed by fire, the ancient dome was restored each time until the storms of the Reformation. Then Archbishop Eric Walkendorf was exiled (1521), and his successor, Olaf Engelbertsen, who had been the instrument of the royal will in the introduction of Lutheranism, had also, as a partisan of Christian II, to fly from Christian III (1537). The valuable reliquaries of St. Olaf and St. Augustine (Eystein) were taken away, sent to Copenhagen, and melted. The bones of St. Olaf were

buried in the cathedral, and the place forgotten. But when Norway regained its liberty and resumed its place among independent nations (1814), the memory of the glory of its ancestors awoke. It was resolved to rebuild the ancient dome, and the cathedral stands once more renewed, although not in possession of the religion which created it. But new churches have arisen in the city of St. Olaf, bearing witness that the Catholic Faith still lives in Scandinavia in spite of all its trials.

Besides the works cited above see: MUNCH, *Throndhjems Domkirke* (Christiania, 1859); KREFTING, *Om Throndhjems Domkirke* (Trondhjem, 1885); SCHIRMER, *Kristkirken; Nidaros* (Christiania, 1885); MATHIESEN, *Det gamle Throndhjem* (Christiania, 1897).

GUSTAF ARMFELT.

Trope.—*Definition and Description.*—Trope in the liturgico-hymnological sense is a collective name which, since about the close of the Middle Ages or a little later, has been applied to texts of great variety (in both poetry and prose) written for the purpose of amplifying and embellishing an independently complete liturgical text (e. g. the Introit, the Kyrie, Gloria, Gradual, or other parts of the Mass or of the Office sung by the choir). These additions are closely attached to the official liturgical text, but in no way do they change the essential character of it; they are entwined in it, augmenting, and elucidating it; they are, as it were, a more or less poetical commentary that is woven into the liturgical text, forming with it a complete unit. Thus in France and England, instead of the liturgical text "Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth" the lines sung were:

1. *Sanctus* ex quo sunt omnia;
2. *Sanctus*, per quem sunt omnia;
3. *Sanctus*, in quo sunt omnia;
   Dominus Deus Sabaoth,
   tibi gloria sit in sæcula.

The most accurate definition, applicable to all the different kinds of Tropes, might be the following: A Trope is an interpolation in a liturgical text, or the embellishment brought about by interpolation (i. e. by introductions, insertions, or additions). Herein lies the difference between the Trope and the closely-related Sequence or Prose. The Sequence also is an embellishment of the liturgy, an insertion between liturgical chants (the Gradual and the Gospel), originating about the eighth century; the Sequence is thus an interpolation in the liturgy, but it is not an interpolation in a liturgical text. The Sequence is an independent unit, complete in itself; the Trope, however, forms a unit only in connexion with a liturgical text, and when separated from the latter is often devoid of any meaning. Accordingly the several Tropes are named after that liturgical text to which they belong, viz. Trope of the Kyrie, Trope of the Gloria, Trope of the Agnus Dei, etc.

Originally there existed no uniform name for that which is now combined under the idea and name of *Tropus*. Only the interpolations of the Introit, the Offertory, and the Communion were called *Tropi* (*trophi, tropos, trophos*), and even that not exclusively but only predominantly; for the Introit Trope was frequently called "Versus in psalmis", the Offertory Trope also "Prosa [or prosula] ad [or ante] Offerenda". To all the other interpolations a great variety of names was applied, as "Prosæ de Kyrieleison", or "Versus ad Kyrieleison", = Kyrie Tropes; "Laudes" (*Lauda, laus*), "Gloria cum laudes", "Laudes cum tropis", or simply "Ad Gloria", = Gloria Tropes; "Laudes ad Sanctus", "Versus super Sanctus", = Sanctus Tropes; "Laudes de Agnus Dei", "Prosa ad Agnus Dei", = Agnus Tropes; "Epistola cum Versibus", "Versus super epistolam", = Epistle Trope (*Epître farcie*); "Verba", or "Verbeta", or "Prosella", = Breviary Trope. How and when the general name of *Tropus* sprang up, has not yet been exactly ascertained. And just as little has the priority been established of the different kinds of interpolations, whether that in the Introit is the oldest, or that in the Gloria, or the Kyrie, or in any other part of the Mass; for that very reason it is not known yet which of the various designations (Versus, Prosæ, Tropi, or Laudes) is the oldest and most original.

One thing is certain: the Latin Tropus is a word borrowed from the Greek *τρόπος*. The latter was a musical term, and denoted a melody (*τρόπος λύδιος, φρύγιος* = Lydian, Phrygian, Dorie melody), or in general a musical change, like the Latin *modus* or *modulus*, similar to the international "modulation". It is quite conceivable that the name of the melody was transferred to the text which had been composed to it, as is the case with the word *Sequentia*. In reasoning thus, one would have to presuppose that over one syllable of a liturgical text, e. g. over the *e* of the Kyrie, a longer melisma was sung, which bore the name of *tropus;* furthermore, that to such a melisma a text was composed later on, and that this text was also called "Tropus". And it is an actual fact that from early times such melismata existed over a vowel of the Kyrie, the Gloria, the Sanctus, etc.; likewise there were many texts which were produced for these melismata, consequently they were interpolations. But the date when these melismata of the Kyrie, Gloria, Sanctus, etc., were first called "Tropi" is still a matter of research; what we know is that the texts under that kind of melisma which has just been described were not called "Tropi" from the earliest times. On the contrary, by the name of "Tropi" were originally designated the interpolations of precisely those parts of the Mass which do not exhibit any long melismata, as the Introit and Offertory. To give an example, an interpolation of the Christmas Introit written in prose, reads:

Ecce, adest de quo prophetæ cecinerunt dicentes;
Puer natus est nobis,
Quem virgo Maria genuit,
Et filius datus est nobis, etc.

The first introductory phrase of this and similar interpolations, particularly when it comprises an entire stanza, as, e. g.,

Landemus omnes Dominum,
Qui virginis per uterum
Parvus in mundum venerat
Mundum regens, quem fecerat,
Puer natus est nobis, etc.

cannot possibly be considered as text to an already existing melisma which was called "Tropus", and which then gave its name to the text that was put to it. And yet, just such interpolations of the Introit and the Offertory were called "Tropi". In this article it must suffice to allude to these difficulties, on the solution of which will depend the theory of the origin and the early development of the "Tropi". As yet no definite theory can be advanced, although several writers on liturgy, music, and hymnology have been so confident as to make assertions for which there is absolutely no ground.

Division.—On the basis of the two choir books for the Mass and the Breviary, namely the Gradual and the Antiphonal, Tropes are divided into two large classes: "Tropi Graduales" and "Tropi Antiphonales," i.e. Tropes of such parts of the Mass and of the Breviary as are chanted. The latter are of slightly later date, are chiefly limited to interpolations of the Responsory after the Lessons, and are almost exclusively insertions into one of the concluding words of such Responsory. Their entire structure resembles so much the structure of the Sequences of the first epoch, upon which they were undoubtedly modelled, that later on they were often used as independent Sequences. Such is the case with the oldest Breviary

Trope of the Blessed Virgin, which is built upon the penultimate word, *inviolata*, of the Responsory of the Assumption: "Gaude, Maria virgo . . . et post partum *inviolata* permansisti." The syllable *la* of *inviolata* was the bearer of a long melisma; to this melisma towards the close of the tenth century in France the following text was composed:

1a. Invio-lata integra et casta es, Maria,
1b. Quæ es effecta fulgida regis porta.
2a. O mater alma Christi carissima,
2b. Suscipe pia laudum precamina
3a. Nostra ut pura pectora sint et corpora.
3b. Quæ nunc flagitant devota corda et ora,
4a. Tu da per precata dulcisona,
4b. Nobis perpetua frui vita,
5. O benigna, quæ sola *inviolata permansisti*.

Of a similar structure are all the Breviary Tropes or "Verbeta", and they are dovetailed, as shown above, more or less ingeniously, between the penultimate and last word of their Responsory.

The "Tropi Graduales" in their turn are divided into two classes, namely into "Tropi ad Ordinarium Missæ" or to the unchangeable text of the Mass, i.e. to the Kyrie, Gloria, Credo, Sanctus, Agnus Dei, and Ite missa est, and into "Tropi ad Proprium Missarum" or to those parts of the text which change according to the respective feast, i.e. to the Introit, Lesson, Gradual, Offertory, and Communion. This latter class frequently differs from the former also in the external structure of its Tropes; and at first it was the most widespread; it might perhaps even claim to be the oldest and most original; but it disappeared at a relatively early date, whereas the "Tropi ad Ordinarium Missæ" still kept their place in liturgy for a considerable time.

History and Significance.—The origin of the Tropes, that is to say of the Gradual Tropes (since the Antiphonal Tropes are evidently of a later date), must almost coincide with that of the Proses or Sequences which are most closely related to them; this would mean that their history begins somewhere in the eighth century. Whether the Trope or the Sequence was the older form is all the more difficult to decide, since the Sequence itself is to a certain degree a kind of Trope. The St. Martial Troper, the oldest one known, of the middle of the tenth century (Cod. Parisin., 1240), abounds in Tropes to the Introit, Gradual, Offertory, and Communion; in other words it has a great many "Tropi ad Proprium Missarum". In addition it contains thirteen Gloria Tropes, but only two of the Sanctus, and not one of the Kyrie. Comparatively poor in Tropes are the St. Gall Tropers, and this fact alone makes it extremely doubtful whether Tutilo of St. Gall was the inventor of the Tropes. It appears that the Trope, like the Sequence, originated in France, where from the tenth century onward it enjoyed great popularity and was most eagerly cultivated. From there it soon made its way to England and to Northern Italy, later to Central and Southern Italy, and became widespread in all these countries, less so, however, in Germany. It was known there as early as in the ninth century, since Tutilo of St. Gall can rightly be considered a composer of Tropes. It remains a curious fact that in spite of the great number of Tropes no poet can be named who gained distinction as a composer of Tropes. In the thirteenth century this once important branch of literature began to decline and survived almost exclusively in Kyrie Tropes, particularly in France until the fifteenth and sixteenth centuries.

Regarding the poetical contents, the Tropes, with few exceptions, are of no great value. But this peculiar poetical production is all the more interesting for the student of liturgy, and especially great is its significance in the development of music and poetry. It is worthy of note that, instead of short insertions into the liturgical text, as time went on several verses, entire stanzas, even a number of stanzas, were fitted in. The non-essential part developed into the main work; the liturgical text withdrew entirely into the background, and was scarcely even considered as the starting-point. In this manner the Tropes grew to be independent cantions, motets, or religious folk-songs. Also the dramatic character, which was quite peculiar to many Introit Tropes at Christmas and Easter, developed more and more luxuriantly until it reached its highest perfection in larger dramatic scenes, mystery plays, and plays of a purely religious character. Tropes finally left the liturgical and the religious ground altogether, and wandered away from the spiritual to the profane field of songs of love, gambling, and drinking. And for that reason many specimens of religious as well as secular poetry of later date can be fully understood only when they are traced back to their source, the Tropes. The importance from a musical standpoint of both the Tropes and the Sequences has been most suitably characterized by Rev. Walter Howard Frere in his introduction to "The Winchester Troper" where he says: "For the musician the whole story is full of interest, for the Tropers practically represent the sum total of musical advance between the ninth and the twelfth century. . . . All new developments in musical composition, failing to gain admission into the privileged circle of the recognised Gregorian service-books, were thrown together so as to form an independent musical collection supplementary to the official books; and that is exactly what a Troper is" (op. cit., p. vi).

FRERE, *The Winchester Troper* (London, 1894); WOLF, *Ueber die Lais* (Heidelberg, 1841); GAUTIER, *Les Tropes* (Paris, 1886); REINERS, *Tropen-Gesänge u. ihre Melodien* (Luxemburg, 1887); BLUME AND BANNISTER, *Tropi Graduales ad ordinarium Missæ* in *Analecta hymnica*, XLVII (Leipzig, 1905); BLUME, *Tropi Graduales ad Proprium Missarum* in *Anal. hymn.*, XLIX (Leipzig, 1906).

CLEMENS BLUME.

Tropology, SCRIPTURAL, the theory and practice of interpreting the figurative meaning of Holy Writ. The literal meaning, or God-intended meaning of the words of the Bible, may be either figurative or non-figurative; for instance, in Canticles, the inspired meaning is always figurative. The typical meaning is the inspired meaning of words referring to persons, things, and actions of the Old Testament which are inspired types of persons, things, and actions of the New (cf. EXEGESIS).

WALTER DRUM.

Troy, JOHN THOMAS, Archbishop of Dublin, b. in the parish of Blanchardstown, near Dublin, 10 May, 1739; d. at Dublin, 11 May, 1823. He belonged to an Anglo-Norman stock, and received his early education at Liffey Street, Dublin, after which, in 1777, he joined the Dominican Order and proceeded to their house of St. Clement, at Rome. Amenable to discipline, diligent in his studies, and gifted with much ability, he made rapid progress, and while yet a student was selected to give lectures in philosophy. Subsequently he professed theology and canon law, and finally became prior of the convent in 1772. When the Bishop of Ossory died, in 1776, the priests of the diocese recommended one of their number, Father Molloy, to Rome for the vacant see, and the recommendation was endorsed by many of the Irish bishops. But Dr. Troy, who was held in high esteem at Rome, had already been appointed Bishop of Ossory. He arrived at Kilkenny in August, and for the next nine years he laboured hard for the spiritual interests of his diocese. They were troubled times. Maddened by excessive

rents and tithes, and harried by grinding tithe-proctors, the farmers had banded themselves together in a secret society called the "Whiteboys". Going forth at night, they attacked landlords, bailiffs, agents, and tithe-proctors, and often committed fearful outrages. Bishop Troy grappled with them and frequently and sternly denounced them. It was not that he had any sympathy with oppression, but he had lived so long in Rome and had left Ireland at such an early age, that he did not quite understand the condition of things at home, and did not fully appreciate the extent of misery and oppression in which the poor Catholic masses lived.

JOHN THOMAS TROY
Archbishop of Dublin

The bent of his mind was to support authority, and he was therefore ready to condemn all violent efforts for reform, and had no hesitation in denouncing not only all secret societies in Ireland, but also "our American fellow-subjects, seduced by specious notions of liberty". This made him unpopular with the masses, but there could be no doubt that he was zealous in correcting abuses in his diocese and in promoting education. So well was this recognized at Rome that in 1781, in consequence of some serious troubles which had arisen between the primate and his clergy, Dr. Troy was appointed Administrator of Armagh. This office he held till 1782. In 1786 he was appointed Archbishop of Dublin. At Dublin, as at Ossory, he showed his zeal for religion, his sympathy with authority, and his distrust of popular movements, especially when violent means were employed; in 1798 he issued a sentence of excommunication against all those of his flock who would join the rebellion. He was also one of the most determined supporters of the Union. In 1799 he agreed to accept the veto of government on the appointment of Irish bishops; and even when the other bishops, finding that they had been tricked by Pitt and Castlereagh, repudiated the veto, Dr. Troy continued to favour it. The last years of his life were uneventful.

BRADY, *Episcopal Succession* (Rome, 1876); CARRIGAN, *History of the Diocese of Ossory* (Dublin, 1905); D'ALTON, *History of the Archbishops of Dublin* (Dublin, 1838); WYSE, *History of the Catholic Association* (London, 1829); MORAN, *Spicilegium Ossoriense* (Dublin, 1874–84).

E. A. D'ALTON.

Troyes, DIOCESE OF (TRECENSIS), comprises the Department of Aube. Re-established in 1802 as suffragan of Paris, it then comprised the Departments of Aube and Yonne, and its bishop had the titles of Troyes, Auxerre, and Châlons-sur-Marne. In 1822 the See of Châlons was created and the Bishop of Troyes lost that title. When Sens was made an archdiocese the title of Auxerre went to it and Troyes lost also the Department of Yonne, which became the Archdiocese of Sens. The Diocese of Troyes at present covers, besides the ancient diocesan limits, 116 parishes of the ancient Diocese of Langres, and 20 belonging to the ancient Diocese of Sens. Since 1822 Troyes is a suffragan of Sens.

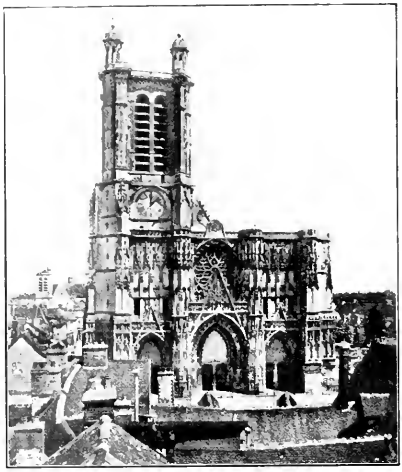
The catalogue of bishops of Troyes, known since the ninth century, is, in the opinion of Duchesne, worthy of confidence. The first bishop, St. Amator, seems to have preceded by a few years Bishop Optatianus who probably ruled the diocese about 344. Among his successors are: St. Melanius (Melain) (390–400); St. Ursus (Ours) (536–46); St. Lupus (Loup) (426–478), b. in 383, who accompanied St. Germanus of Auxerre to England, forced the Huns to spare Troyes, was led away as a hostage by Attila and only returned to his diocese after many years of exile; St. Camelianus (479–536); St. Vincent (536–46); St. Leuconius (Leucon) (651–56); St. Bobinus (Bobin) (750–66), previously Abbot of Monstier la Celle; St. Prudentius (845–61), who wrote against Gottschalk and Johannes Scotus; Blessed Manasses (985–93); Jacques Bénigne Bossuet (1716–42), nephew of the great Bossuet; Etienne-Antoine de Boulogne (1809–25); Pierre-Louis Cœur, the preacher (1849–60).

Louis the Stammerer in 878 received at Troyes the imperial crown from the hands of Pope John VIII. At the end of the ninth century the counts of Champagne chose Troyes as their capital. In 1285, when Philip the Fair united Champagne to the royal domain, the town kept a number of privileges. John the Fearless, Duke of Burgundy and ally of the English, aimed in 1417 at making Troyes the capital of France, and he came to an understanding with Isabeau of Bavaria, wife of Charles VI of France, that a court, council, and parliament with comptroller's offices should be established at Troyes. It was at Troyes, then in the hands of the Burgundians, that on 21 May, 1420, the treaty was signed by which Henry VI of England was betrothed to Catherine, daughter of Charles VI, and was to succeed him to the detriment of the dauphin. The dauphin, afterwards Charles VII, and Blessed Joan of Arc recovered the town of Troyes in 1429.

The cathedral of Troyes is a fine Gothic structure begun in the twelfth, and completed in the fifteenth, century; the ancient collegiate Church of St. Urban is a Gothic building whose lightness of treatment reminds one of La Sainte Chapelle at Paris. It was built by Urban IV at the close of the thirteenth century. He was a native of Troyes and on one of the stained-glass windows he caused his father to be depicted, working at his trade of tailor. The Abbey of Nesle la Riposte was founded before 545 near Villenauxe, perhaps by Queen Clotilde. In the sixteenth century the monks caused to be rebuilt at Villenauxe, with the actual stones which they brought from Nesle, the original doorway of Nesle Abbey, an interesting monument of French history. The Benedictine Mabillon undertook to interpret its carvings, among which might be seen the statue of a *reine pédauque* (i. e. a web-footed queen) supposed to be St. Clotilde. The Abbey of Notre Dame aux Nonnains, founded by St. Leucon, was an important abbey for women. Alcuin and St. Bernard corresponded with its abbesses. At his installation the bishop went to the abbey on the previous evening; the bed he slept on became his property, but the mule on which he rode became the property of the abbess. The abbess led the bishop by the hand into the chapter hall; she put on his mitre, offered him his crozier, and in return the bishop promised to respect the rights of the abbey. The Jansenists in the eighteenth century made a great noise over the pretended cure by the deacon Paris of Marie Madeleine de Mégrigny, a nun of Notre Dame aux Nonnains. The part of the Diocese of Troyes which formerly belonged to the Diocese of Langres contained the famous Abbey of Clairvaux (q. v.). Concerning the Abbey of the Paraclete, founded by Abelard and in which the Abbess Heloise died in 1163, and where her body and that of Abelard were buried until 1792, see ABELARD. On 20 June, 1353, Geoffroy de Charny, Lord of Savoisy and Lirey, founded at Lirey in honour of the Annunciation a collegiate church with six canonries, and in this church he exposed for veneration the Holy Winding Sheet. Opposition arose on the part of the Bishop of Troyes, who declared after due inquiry that the relic was noth-

ing but a painting, and opposed its exposition. Clement VI by four Bulls, 6 Jan., 1390, approved the exposition as lawful. In 1418 during the civil wars, the canons entrusted the Winding Sheet to Humbert, Count de La Roche, Lord of Lirey. Margaret, widow of Humbert, never returned it but gave it in 1452 to the Duke of Savoy. The requests of the canons of Lirey were unavailing, and the Lirey Winding Sheet is the same that is now exposed and honoured at Turin (see TURIN).

Among the many saints specially honoured or connected with the diocese are: St. Mathia, virgin,



THE CATHEDRAL, TROYES

period uncertain; her relics were found in Troyes in 980; St. Helena, virgin, whose life and century are unknown, and whose body was transferred to Troyes in 1209; these two are patronesses of the town and diocese; St. Oulph, martyr (second or third century); St. Savinianus, Apostle of Troyes; St. Patroclus (Parre), St. Julius, St. Claudius, and St. Venerandus, martyrs under Aurelian; St. Savina, martyred under Diocletian; St. Syra, the wonder-worker (end of third century); St. Ursion, pastor of Isle Aumont (c. 375); St. Exuperantia, a religious of Isle Aumont (c. 380); St. Balsemius (Baussange), deacon, apostle of Arcis-sur-Aube, martyred by the Vandals in 407; St. Mesmin and his companions and Saints Germana and Honoria, martyred (451) under Attila; St. Aper (Evre), Bishop of Toul, and his sister Evronia, natives of the diocese (towards the close of the fifth century); St. Aventinus, disciple of St. Loup (d. c. 537); St. Romanus, Archbishop of Reims, founder of the Monastery of SS. Gervasius and Protasius at Chantenay in the Diocese of Troyes (d. c. 537); St. Maurelius, priest at Isle Aumont (d. c. 545); St. Lyæus (Lyé), second Abbot of Mantenay (d. c. 545); St. Phal, Abbot at Isle Aumont (d. c. 549); St. Bouin, priest and solitary (d. c. 570); St. Potamius (Pouange), solitary (close of sixth century); St. Vinebaud, Abbot of St. Loup of Troyes (d. 623); St. Flavitus, solitary (563–630); St. Tancha, virgin and martyr (d. 637); St. Victor, solitary (d. 640); St. Frobert, founder and first Abbot of Montier le Celle (d. 688); St. Maura, virgin (827–850); St. Adalricus (slain by the Normans about 925); St. Aderaldus, canon and archdeacon of Troyes, who died in 1001 on returning from the Crusade, and who founded the Benedictine monastery of the Holy Sepulchre in the diocese; St. Simon, Count de Bar-sur-Aube, solitary, acted as mediator between Gregory VII and Robert Guiscard, and died in 1082; St. Robert, founder of Molesme and Citeaux, a native of the diocese (1024–1108); St. Elizabeth of Chelles, foundress of the monastery of Rosoy (d. c. 1130); St. Hombelina, first Abbess of Jully-sur-Sarce, and sister of St. Bernard (1092–1135); Blessed Peter, an Englishman, prior of Jully-sur-Sarce (d. 1139); St. Malachy (q. v.), archbishop, Primate of Ireland, died at Clairvaux (1098–1148); St. Bernard (q. v.), first Abbot of Clairvaux (1091–1153); St. Belina, virgin, slain about 1153 in defence of her chastity; Blessed Menard and Blessed Herbert, abbots of the monastery at Mores founded by St. Bernard (end of the twelfth century); Blessed Jeanne, the recluse (d. 1246); Blessed Urban IV (1185–1264); Blessed John of Ghent, hermit and prophet, who died at Troyes in 1439; Ven. Margaret Bourgeois (1620–1700), foundress of the Congregation of Notre Dame at Montreal, a native of the diocese; Ven. Marie de Sales Chappuis, superioress of the Visitation Convent at Troyes (d. 1875). Cardinal Pierre de Bérulle (1575–1629) was brought up on the Bérulle estate in the diocese. He preached at Troyes before founding the Oratorians. An Oratory was opened at Troyes in 1617. Charles-Louis de Lantage, b. at Troyes in 1616, d. in 1694, was one of the chief helpers of M. Olier, founder of the Sulpicians. Among natives of the diocese may be mentioned: the Calvinist jurisconsult Pierre Pithou (1539–1596), one of the editors of the "Satire Ménippée", a native of Troyes; the painter Mignard (1610–95), born at Troyes; the revolutionary leader, Danton (1759–1794), b. at Arcis-sur-Aube.

The chief pilgrimages of the diocese are: Notre Dame du Chêne, near Bar-sur-Seine, dates from 1667; Notre Dame de la Sainte Espérance, at Mesnil-Saint-Loup; Notre Dame de Valsuzenay. Before the application of the Associations Law (1901) there were, in the Diocese of Troyes, Benedictines, Jesuits, Lazarists, Oblates of St. Francis of Sales, and Brothers of the Christian Schools. Many female congregations arose in the diocese, among others the Ursulines of Christian Teaching, founded at Moissy l'Evêque in the eighteenth century by Montmorin, Bishop of Langres; the Sisters of Christian Instruction, founded in 1819, with mother-house at Troyes; the Oblate Sisters of St. Francis of Sales, a teaching order, founded in 1870, with mother-house at Troyes; Sisters of Notre Dame de Bon Secours, a nursing community with mother-house at Troyes. In the diocese the religious congregations at the close of the nineteenth century had charge of one foundling hospital, 20 nurseries, 2 orphanages for boys, 17 orphanages for girls, 2 houses of mercy, 11 hospitals or hospices, 9 houses of district nursing sisters, 1 epileptic home. In 1905 (at the breach of the Concordat) the diocese numbered 246,163 inhabitants, 40 parish priests, 383 chapels of ease, and 7 curacies supported by the State. In 1910 there were 239,299 inhabitants, and 344 priests.

Gallia Christ., nova, XII (1770), 483–532, *instrum.*, 247–296; DUCHESNE, *Fastes épiscopaux*, II; DEFER, *Vie des saints du diocèse de Troyes, et hist. de leur culte* (Troyes, 1865); LALORE, *Documents sur l'abbaye de Notre Dame aux Nonnains* (Troyes, 1874); PREVOST, *Hist. du diocèse de Troyes pendant la Révolution* (3 vols., Troyes, 1908–9); CHEVALIER, *Topobibl.*, 3177–83.

GEORGES GOYAU.

Truce of God.—The Truce of God is a temporary suspension of hostilities, as distinct from the Peace of God which is perpetual. The jurisdiction of the Peace of God is narrower than that of the Truce. Under the Peace of God are included only: (1) consecrated persons—clerics, monks, virgins, and cloistered widows; (2) consecrated places—churches, monasteries, and cemeteries, with their dependencies; (3) consecrated times—Sundays, and ferial days, all under the special protection of the Church, which punishes transgressors with excommunication. At

an early date the councils extended the peace of God to the Church's protégés, the poor, pilgrims, crusaders, and even merchants on a journey. The peace of the sanctuary gave rise to the right of asylum. Finally it was the sanctification of Sunday which gave rise to the Truce of God, for it had always been agreed not to do battle on that day and to suspend disputes even in the law-courts.

The Truce of God dates only from the eleventh century. It arose amid the anarchy of feudalism as a remedy for the powerlessness of lay authorities to enforce respect for the public peace. There was then an epidemic of private wars, which made Europe a battlefield bristling with fortified castles and overrun by armed bands who respected nothing, not even sanctuaries, clergy, or consecrated days. A Council of Elne in 1207, in a canon concerning the sanctification of Sunday, forbade hostilities from Saturday night until Monday morning. Here may be seen the germ of the Truce of God. This prohibition was subsequently extended to the days of the week consecrated by the great mysteries of Christianity, viz., Thursday, in memory of the Ascension, Friday, the day of the Passion, and Saturday, the day of the Resurrection (council of 1041). Still another step included Advent and Lent in the Truce. Efforts were made in this way to limit the scourge of private war without suppressing it outright. The penalty was excommunication. The Truce soon spread from France to Italy and Germany; the œcumenical council of 1179 extended the institution to the whole Church by Canon xxi, "De treugis servandis", which was inserted in the collections of canon law (Decretal of Gregory IX, I, tit., "De treuga et pace"). The problem of the public peace which was the great desideratum of the Middle Ages was not solved at one stroke, but at least the impetus was given. Gradually the public authorities, royalty, the leagues between nobles (Landfrieden), and the communes followed the impulse and finally restricted war to international conflicts.

Semichon, *La paix et la trève de Dieu* (Paris, 1869); Huberti, *Gottes und Landfrieden* (Ansbach, 1892).

Ch. Moeller.

Truchsess von Waldburg, Otto, Cardinal-Bishop of Augsburg (1543–73), b. at Castle Scheer in Swabia, 26 Feb., 1514; d. at Rome, 2 April, 1573. He studied at the Universities of Tübingen, Padua, Pavia, and Bologna, and received his degree of Doctor of Theology at Bologna. At an early age he received canonries at Trent, Spires, and Augsburg. In 1541 he became an imperial councillor and when on an embassy to Rome was made a papal chamberlain. On 10 May, 1543, he was elected Bishop of Augsburg; in 1544 he was appointed cardinal-priest of the Title of St. Balbina by Paul III for settling a long-continued dispute between the emperor and the pope. The condition of his diocese was mournful: the clergy were ignorant and depraved, and Protestantism was widespread. He sought to mend matters by visitations, edicts, synods, and the improvement of instruction. He founded the University of Dillingen, now a lyceum, and the ecclesiastical seminary at Dillingen (1549–55). In 1564 he transferred the management of these institutions to the Jesuits. In 1549–50 and again in 1555 he took part in the papal elections at Rome. In 1552 his diocese was devastated by the troops of Maurice of Saxony. He went once more to Rome in 1559 and was there made the head of the Inquisition and, in 1562, Cardinal-Bishop of Albano. In 1567 he held a diocesan synod at Dillingen. From 1568 he lived altogether at Rome. He was a moral, religious man, of much force of character, to whom half measures and shiftiness were foreign. He incurred the hatred of the Protestants for his protest against the Religious Peace of Augsburg (1555).

Braun, *Gesch. der Bischöfe von Augsburg*, III (Augsburg, 1814); Truchsess, *Literæ ad Hosium*, ed. Weber (Ratisbon, 1892); Janssen, *Hist. of the German People*, tr. Christie, VI–IX. (London, 1905–8), passim; Weber, *Card. Otto Truchsess* in *Hist.-pol. Blätter*, CX (Munich, 1892), 781–96; Duhr, *Quellen zu einer Biogr. des Kard. Otto Truchsess von Waldburg* in *Hist. Jahrbuch*, VII (Munich, 1886), 177–209, and XX (Munich, 1899), 71–4.

Klemens Löffler.

Trudo (Tron, Trond, Trudon, Trutjen, Truyen), Saint, Apostle of Hasbein in Brabant; d. 698 (693). Feast 23 Nov. He was the son of Blessed Adela of the family of the dukes of Austrasia. Devoted from his earliest youth to the service of God, Trudo came to St. Remaclus, Bishop of Liège (Acta SS., I Sept., 678) and was sent by him to Chlodulph, Bishop of Metz. Here he received his education at the Church of St. Stephen, to which he always showed a strong affection and donated his later foundation. After his ordination he returned to his native district, preached the Gospel, and built a church at Sarchinium, on the River Cylindria. It was blessed about 656 by St. Theodard, Bishop of Liège, in honour of Sts. Quintinus and Remigius. Disciples gathered about him and in course of time the abbey arose. The convent for women, established by him at Odeghem near Bruges, later also bore his name ("Gallia Christiana", Paris, 1887, V, 281). After death he was buried in the church erected by himself. A translation of his relics, together with those of St. Eucherius, Bishop of Orleans, who had died there in exile in 743, was made in 880 by Bishop Franco of Liège. On account of the threatened inroads of the Normans the relics were later hidden in a subterranean crypt. After the great conflagration of 1085 they were lost, but again discovered in 1169, and on 11 Aug. of that year an official recognition and translation was made by Bishop Rudolph III. On account of these translations the dates 5 and 12 Aug. and 1 and 2 Sept. are noted in the martyrologies. The "Analecta Bollandiana" (V, 305) give an old office of the saint in verse. The life was written by Donatus, a deacon of Metz, at the order of his bishop, Angibram (769–91). It was rewritten by Theodoric, Abbot of St-Trond (d. 1107).

Butler, *Lives of the Saints*; Wattenbach, *Geschichtsquellen Deutschl.*, I (Berlin, 1873), 146; Hauck, *Kirchengeschichte Deutschl.*, I (Leipzig, 1904), 306; Friedrich, *Kirchengeschichte Deutschl.*, II (Bamberg, 1869), 347; Stadler, *Heiligenlexicon; Bulletin de la société d'art et d'histoire du diocèse de Liège*, XIV (1904), 251; Mabillon, *Acta SS. O.S.B.*, II, 1022.

Francis Mershman.

Trudpert, Saint, missionary in Germany in the seventh century. He is generally called a Celtic monk from Ireland, but some consider him a German. According to legend, he went first to Rome in order to receive from the pope authority for his mission. Returning from Italy he travelled along the Rhine to the country of the Alamanni in the Breisgau. A person of rank named Otbert gave him land for his mission about fifteen miles south of Freiburg in Baden. Trudpert cleared off the trees and built a cell and a little church which Bishop Martinus of Constance dedicated to Sts. Peter and Paul. Here Trudpert led an ascetic and laborious life. One day when he was asleep he was murdered by one of the serfs whom Otbert had given him, in revenge for severe tasks imposed. Otbert gave Trudpert an honourable burial. The Benedictine Abbey of St. Trudpert was built in the next century on the spot where Trudpert was buried. The story of his life is so full of legendary details that no correct judgment can be formed of Trudpert's era, the kind of work he did, or of its success. The period when he lived in the Breisgau was formerly given as 640–643; Baur gives 607 as the year of his death. The day of his death is 26 April. In 815 his bones were translated and the first biography of him was written; this biography was revised in the tenth and thirteenth centuries.

Acta SS., April, III, 424–40; *Bibliotheca hagiogr. lat.* (Brussels, 1898–1900), 1205–6; BAUR, *Der Todestag des hl. Trudpert* in *Freiburger Diözesanarchiv*, XI (Freiburg, 1877), 247–52.

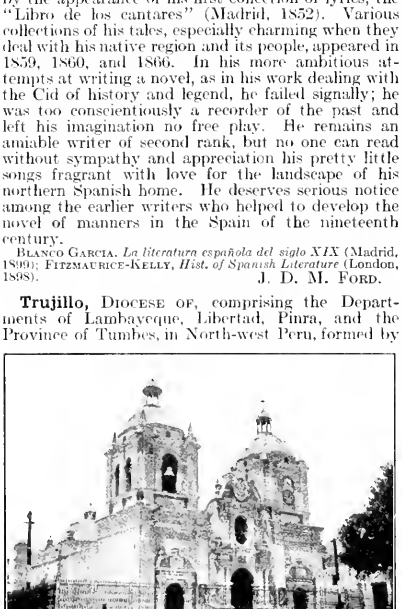
KLEMENS LÖFFLER.

Trueba, ANTONIO DE, Spanish poet and folklorist, b. at Montellana, Biscay, in 1821; d. at Bilbao, 10 March, 1889. In 1836 he went to Madrid, hoping to make a livelihood by literary pursuits. To earn his daily bread he discharged the duties of a clerk in a small commercial house, but all the while he beguiled his leisure and his moments of regret by writing little poems and tales redolent of the yearnings and sympathies of a Basque transplanted to the busy cosmopolitan centre. Won over to him by the charm of his writings, Queen Isabella II made him historiographer of the Biscayan district, and he held this post until her flight in 1868. His popularity was fixed by the appearance of his first collection of lyrics, the "Libro de los cantares" (Madrid, 1852). Various collections of his tales, especially charming when they deal with his native region and its people, appeared in 1859, 1860, and 1866. In his more ambitious attempts at writing a novel, as in his work dealing with the Cid of history and legend, he failed signally; he was too conscientiously a recorder of the past and left his imagination no free play. He remains an amiable writer of second rank, but no one can read without sympathy and appreciation his pretty little songs fragrant with love for the landscape of his northern Spanish home. He deserves serious notice among the earlier writers who helped to develop the novel of manners in the Spain of the nineteenth century.

BLANCO GARCIA, *La literatura española del siglo XIX* (Madrid, 1899); FITZMAURICE-KELLY, *Hist. of Spanish Literature* (London, 1898).

J. D. M. FORD.

Trujillo, DIOCESE OF, comprising the Departments of Lambayeque, Libertad, Pinra, and the Province of Tumbes, in North-west Peru, formed by



THE CATHEDRAL, TRUJILLO, PERU
Said to have been founded by Pizarro

Gregory XIII, 13 April, 1577, as suffragan of Lima, an arrangement confirmed by Paul V in 1611, when he appointed Alfonso de Guzman first bishop. The city of Truxillo (8000 inhabitants), formerly very flourishing, was founded in 1535 on the Río Muchi in the Valley of Chimu by Gonzalo Pizarro, who named it after his native place. It is the capital of the Department of Libertad, so named because Trujillo was the first Peruvian city to proclaim its independence from Spain. Most of the houses are but one story high, on account of frequent earthquakes, the severest of which occurred in 1619, 1759, and 1816. Its university was erected in 1831, a college having been founded there earlier in 1621. Near the city lie the ruins of the Gran Chimu, known originally as Chan-Chan—Chimu being the title of the Indian sovereign—one of the most stupendous extant monuments of a departed civilization. They extend over twelve miles north and south, and six miles east and west, and recall a highly civilized race—the Muchoen—which fell before the Incas. One may still see the ruined palace and factories, a necropolis, walls nine metres high, and a labyrinth of houses and pyramidal sepulchres (*huacas*), the most remarkable of which are the Toledo, Esperanza, and Obispo, the latter being 500 feet square and 150 high. From these ruins, over £5,500,000 in gold were recovered by the Spaniards. The Muchoen had reached a high degree of perfection in metal-work and in the art of decorating pottery, many specimens of the latter being unsurpassed since the days of early Greece. An account of the ancient religion has been preserved by Antonio de la Calancha, Augustinian prior of Trujillo in 1619; the chief deity was the moon (*Si*), her temple (*Si-an*) situated near the Río Muchi having had an area of about 42,000 square yards. A grammar of the native language—Mochica—now dead, was compiled by Padre Fernando de la Carrera (Lima, 1644). Diocesan statistics: 102 parishes; 350 churches and chapels; 160 priests; 2 boys' colleges; 3 girls' high schools; there are communities of Franciscans (2), Conceptionists, Carmelites, Poor Clares, Dominican Tertiaries, and Lazarists, the latter having charge of the seminary. The Catholic population numbers about 581,000. The bishop is Mgr. Carlos García Irigoyen, b. at Lima, 6 November, 1857, edited the "Revista católica", founded "El amigo del clero", succeeded Mgr. Manuel Jaime Medina, 21 March, 1910.

MOZANS, *Up the Andes and down the Amazon* (New York, 1911); FEIJOO, *Relación de la ciudad de Truxillo* (Madrid, 1763); MARKHAM, *The Incas of Peru* (London, 1910).

A. A. MACERLEAN.

Trullan Synod. See CONSTANTINOPLE, COUNCILS OF.

Trumpets, FEAST OF, the first day of Tishri (October), the seventh month of the Hebrew year. Two trumpets are mentioned in the Bible, the *shôphār* and *ḥăçōçerah*. The latter was a long, straight, slender, silver clarion, liturgically a priestly instrument. The *shôphār* was made of horn, as we see from its now and then being called *qérén*, "horn" (cf. Jos., vi, 5); in fact, in the foregoing passage, it is designated a "ram's horn", *qérén yôbēl*. The Mishna (Rôsh hásshānah, iii, 2) allows the horn of any clean animal save the cow, and suggests the straight horn of the ibex. The Feast of Trumpets is ordained in the words: "The seventh month, on the first day of the month, you shall keep a sabbath, a memorial, with the sound of trumpets" (Lev., xxiii, 24). The Hebrew text has: "a memorial of the blast". The Septuagint adds "of trumpets" (σαλπίγγων), a word which together with κερατίνη (made of horn) always designates in the LXX, *shôphār* and never the *ḥăçōçerah*. We find the feast also ordained in Numbers, xxix, 1: "The first day also of the seventh month . . . is the day of the sounding and of trumpets". This text gives us no more light in the original, where we read only "the day of blast let it be unto you". Here, too, the LXX ἡμέρα σημασίας, "day of signalling", affords no light. The feast is called by Philo σάλπιγγες, "Trumpets". It would seem, then, that the *shôphār* and not the *ḥăçōçerah* was in Biblical times used on the feast of the new moon of Tishri. In Rabbinical ritual the festival has come to be known as New Year's Day (*rôsh hásshānah*), Day of Memorial (*yôm házzikkārôn*), and Day of Judgment (*yôm hádîn*). The *shôphār* gives the signal call to solitude and prayer. In preparation for the great feast, the *shôphār* is sounded morning and evening excepting Sabbaths, throughout the entire preceding month of Elul. According to the Mosaic Law, the special offerings of the Feast of Trumpets were a bullock, a ram and seven lambs for a burnt offering; a buck goat for sin offering (Num., xxix, 2, 5; Lev., xxiii, 24, 25).

WALTER DRUM.

Trumwin (Trumwini, Trumuini), Saint, d. at Whitby, Yorkshire, England, after 686. He was consecrated by St. Theodore, Archbishop of Canterbury, as a missionary bishop among the Picts, and was consequently regarded later as the first Bishop of Whithorn, in Galloway. When the Picts reasserted their independence he retired with a few of his followers to the monastery of Streaneshalch, now Whitby. In 684 he was present at the synod recorded by Bede (IV, 28), known as the Synod on the Alne, possibly the same as the Synod of Twyford; and he accompanied King Ecgfrith to Lindisfarne to persuade St. Cuthbert to accept the bishopric. The one charter attributed to him is "a clear forgery" (Haddan and Stubbs, III, 166). St. Bede adds that he spent many years of useful labour at Whitby before he died and was buried in St. Peter's Church there.

Acta SS., Feb., II; Bede, *Hist. Eccl. Gent. Ang.*, IV, cc. 12, 26, and 28; Raine in *Dict. Christ. Biog.*, s. v.; Birch, *Cartularium Saxonicum*, I (London, 1885); Kemble, *Codex Diplomaticus* (London, 1839–48); Haddan and Stubbs, *Councils and Documents* (Oxford, 1869–78); Searle, *Anglo-Saxon Bishops, Kings, and Nobles* (Cambridge, 1899).

Edwin Burton.

Trustee System.—I. In the exercise of her inherent right of administering property, the Church often appoints deputies who are responsible to herself. Technically, such administrators, whether cleric or lay, are called the "fabric" of the Church. In very early times ecclesiastical goods were divided into three or four portions, and that part set aside for the upkeep of the Church began to take on the character of a juridical person. The Eleventh Council of Carthage (can. ii) in 407 requested the civil power to appoint five executors for ecclesiastical property, and in the course of time laymen were called on to take their share in this administration, with the understanding, however, that everything was to be done in the name and with the approbation of the Church. A number of early and medieval synods have dealt with the administration of curators of ecclesiastical property, e. g. can. vii, Conc. Bracar. (563); can. xxxviii, Conc. Mogunt. (813); can. x, Conc. Mogunt. (847); can. xxxv, Conc. Nation. Wirceburg. (1287). The employment of laymen in concert with clerics as trustees became common all over Christendom. In England such officials were called churchwardens. They were generally two in number, one being chosen by the parish priest, the other by the parishioners, and with them were associated others called sidesmen. The churchwardens administered the temporalities of the parish under the supervision of the bishop, to whom they were responsible. An annual report on the administration of church property was made obligatory in all countries by the Council of Trent (Sess. XXII, can. ix, "De Ref."): "The administrators, whether ecclesiastical or lay, of the fabric of any church whatsoever, even though it be a cathedral, as also of any hospital, confraternity, charitable institution called *mont de piété*, and of any pions places whatsoever, shall be bound to give in once a year an account of their administration to the Ordinary."

II.—At the present time, the Church nowhere absolutely forbids the employment of laymen in the administration of ecclesiastical property, but endeavours, generally by means of concordats, to have her own laws and principles carried out on this subject when laymen are among the trustees. According to the present discipline, the fabric of the church is distinct from the foundation of the benefice, and sometimes the fabric, in addition to the goods destined for the upkeep of divine worship, possesses also schools and eleemosynary institutions (S. C. C., 27 Apr., 1895, in eaus. Bergom.). All lay trustees must be approved by the bishop, and he retains the right of removing them and of overseeing the details of their administration. In countries in which the church organization was entirely swept away in the troubles of the Reformation period, as in the British Isles, laymen are not generally employed as trustees at the present day. For the trustee system, as far as it can be called such, in use in the Catholic Church in England and Ireland see Taunton, "The Law of the Church", pp. 15, 316. In Holland, laymen were admitted to a share in the administration of church temporalities by a decree of the Propaganda (21 July, 1856). The bishop is to nominate the members of the board, over which the parish priest is to preside. Trustees hold office for four years and may be reappointed at the expiration of that term. When a vacancy occurs the board presents two names to the bishop, from which he selects one. In necessary cases the bishop may dismiss any member and even dissolve the entire board of trustees. In this instance, as in all others where laymen are in question, the Holy See is careful to guard the prescriptions of the sacred canons as to the management and ownership of church goods [see Administrator (of Ecclesiastical Property)].

III.—In the United States the employment of lay trustees was customary in some parts of the country from a very early period. Dissensions sometimes arose with the ecclesiastical authorities, and the Holy See has intervened to restore peace (see Conwell, Henry; Philadelphia, Archdiocese of; New York, Archdiocese of). Pius VII vindicated (24 Aug., 1822) the rights of the Church as against the pretensions of the trustees, and Gregory XVI declared (12 Aug., 1841): "We wish all to know that the office of trustees is entirely dependent upon the authority of the bishop, and that consequently the trustees can undertake nothing except with the approval of the ordinary." The Third Plenary Council of Baltimore (Tit. IX, no. 287) laid down certain regulations concerning trustees: It belongs to the bishop to judge of the necessity of constituting them, their number and manner of appointment; their names are to be proposed to the bishop by the parish rector; the appointment is to be made in writing and is revocable at the will of the bishop; the trustees selected should be men who have made their Easter duty, who contribute to the support of the Church, who send their children to Catholic schools, and who are not members of prohibited societies; nothing can be done at a board meeting except by the consent of the rector who presides; in case of disagreement between the trustees and the rector, the judgment of the bishop must be accepted. A decree of the Congregation of the Council (29 July, 1911) declares that the vesting of the title to church property in a board of trustees is a preferable legal form, and that in constituting such boards in the United States, the best method is that in use in New York, by which the Ordinary, his vicar-general, the parish priest, and two laymen approved by the bishop form the corporation (see Property, Ecclesiastical, in the U. S.).

IV.—The legal standing of church trustees according to British law is treated by Taunton, "The Law of the Church", pp. 15, 315. In the United States the legal rights of trustees vary slightly in different States, but the following prescriptions (selected from Scanlan, "The Law of Church and Grave") hold almost everywhere: When the statute provides that two lay members of the corporation shall be appointed annually by the committee of the congregation, the members of the congregation have no right to elect said two members, and those appointed in the proper manner are lawful officers. When the election of new trustees is invalid, the old trustees hold over until there shall have been a valid election of their successors. The president and secretary of a church corporation have no authority to make a promissory note unless authorized by the board of trustees. When the laws of the organization give control of matters to the board of trustees, the majority of the

members of the church cannot control the action of the trustees contrary to the uses and regulations of the church. A court has no authority to control the exercise of the judgment or discretion of the officers of a church in the management of its funds so long as they do not violate its constitutions or by-laws. Excommunication does not always remove an officer of a church corporation. The legal rights of a bishop in regard to the temporalities of a church, where they are not prescribed by the civil law, must rest, if at all, upon the ecclesiastical law, which must be determined by evidence. When property is conveyed to a church having well-known doctrine, faith, and practice, a majority of the members has not the authority or power, by reason of a change of religious views, to carry the property thus designated to a new and different doctrine. The title to church property is in that part of the congregation which acts in harmony with the law of the denomination; and the ecclesiastical laws and principles which were accepted before the dispute began are the standard for determining which party is right.

TAUNTON, *The Law of the Church* (London, 1906), s.vv. *Fabric; Administration; Ecclesiastical Property;* SCANLAN, *The Law of Church and Grave* (New York, 1909); SMITH, *Notes on II Council of Baltimore* (New York, 1874), x; *Concilium Plenarium III Baltimorense* (Baltimore, 1886); WERNZ, *Jus Decretalium*, III (Rome, 1901).

WILLIAM H. W. FANNING.

Trusts and Bequests.—A trust has been defined, in its technical sense, as the right enforceable solely in equity to the beneficial enjoyment of property of which the legal title is in another (Bispham, "Equity", p. 68), and as a right of property, real or personal, held by one party for the benefit of another. (Bouvier, "Law Dict.", s.v. *Trusts.*) It implies two interests, one in equity and one in law—an individual to hold the legal title, who is known as the trustee, and another as beneficiary, known as the *cestui que trust.* The term "trust" is applied sometimes to the equitable title, the obligation of the trustee, or the right which is held in trust. For the creation of a valid trust there are three essentials: a definite subject matter within the disposal of the settlor; a lawful definite object to which the subject matter is to be devoted; clear and unequivocal words or acts devoting the subject matter to the object of the trust (28 Am. and Eng. Ency. of Law, 866, title "Trusts and Trustees"). No specific words are required in the creation of a trust, but they must be sufficient to express the present intent to place a beneficial interest in a specific property in the hands of a trustee beyond the control of the person or persons who are to enjoy the benefit thereof. Any property, real, personal, or equitable, may be the subject of a trust, except in a few cases where statutes have provided to the contrary.

The English Statute of Frauds, which has been enacted in most of the United States in some of its provisions, provides that all trusts of land should be proved and manifested by writing. But trusts of personal property are not within the statute; therefore a valid trust of such property may be created verbally, but transfers of existing trusts must be in writing. Under the Roman Law trusts were created for the purpose of empowering certain individuals to inherit property. These trusts were known as *fidei commissa* and for their benefit a separate equitable jurisdiction was established. There has been some controversy as to whether the English trust is an outcome of the Roman institution or not. The difference between the two is that the latter is a means of carrying out substitutions, while the former separates the ownership and enjoyment of the benefits of an estate, the fundamental idea at the root of both being much the same. This system seems to have appeared in England under the reign of Edward III, for the purpose of avoiding the Statutes of Mortmain, which had been passed to check the growth of landed estates in the hands of religious houses. These trusts were abolished, except as to certain gifts or grants, by the passage of the Statute of Uses, known as the 27th Henry VIII, which held that any person entitled to the use of an estate should have the title to it. This statute has either been recognized as part of the common law in most of the United States through judicial interpretation or been enacted by legislation.

Trusts are either executed or executory, express or implied. In an executed trust the instrument must be interpreted according to the rules of law, even though the intention may be defeated. A court of equity will take jurisdiction for the purpose of carrying out executory trusts and seeing that the instrument which purports to fulfil the intention of the settlor really does so, and will reform conveyances where the intentions of the settlor have not been clearly set out. An express trust is one which is created by the direct words of the settlor. Implied trusts are those which arise when the terms or circumstances do not specifically express but simply imply a trust. Where the entire intention of the trust cannot be carried out without violating some rule of law or public policy, equity will carry it out as nearly as possible. Constructive trusts arise by a construction put by a court of equity on the conduct of the parties. The Statute of Frauds 29th Charles II requires that declarations of trust of lands should be proved by writing.

WHO MAY BE A TRUSTEE.—Any person worthy of confidence and possessed of the power to hold real or personal property may be a trustee, the sovereign in England, any of the states of the United States, and perhaps the Federal Government, a public officer in his private capacity or the settlor himself; even the beneficiary or *cestui que trust* may act as trustee providing there are other beneficiaries besides himself; so too a corporation may act in this capacity if not precluded by the terms of its charter. Municipal corporations have been trustees but the general trend of authority is to the contrary. Married women may be trustees and, acting under the direction of the court, an infant, alien, or lunatic. In cases where no trustee has been named, or for some reason the office has become vacant, the court will supply the deficiency rather than allow the trust to fail, it being inherent in a court of equity to exercise this power, while in many jurisdictions it has been specifically granted by statute. As a general rule, the trustee is appointed by the settlor and provision made for his successors. The settlor may designate whomsoever he wishes and vest in that person the power to appoint succeeding trustees, though sometimes the power is placed with the *cestui que trust* and sometimes with the settlor. The number of trustees is governed by the provisions of the instrument of the trust, but as a general thing the courts look unfavourably upon single trustees, particularly in the cases of large estates or those for infants or lunatics.

There is no particular method by which a trustee accepts a trust. His actions in the matter are usually equivalent to acceptance, although sometimes he joins in the instrument if it is a conveyance. There are, however, but three ways by which he may be relieved: first, the consent of all parties in interest; second, by virtue of the provisions of the instrument of trust; and third, with the consent of the court. The old rule in England forbade a trustee retiring on his own motion, but the modern rule is different except where it is impossible to provide a substitute. The conduct sufficient for the removal of a trustee from his office must be such as to endanger the trust funds, and the courts will not look favourably upon light or frivolous whims and disagreements among the parties. The powers of trustees are general and special—those which arise by construction of law incident to the

office, and those provided by the settlor. Any person who has capacity to hold property may be a *cestui que trust*, although some jurisdictions restrict the rule to minors or other incompetents. He must be definitely ascertained either in person or as a class, but need not be actually in being at the date of the settlement. A sovereign, any of the states of the United States, or the Federal Government may be a beneficiary, or a corporation so far as personal property is concerned, and also as to real estate within the limits of its charter privilege or unless prohibited by statute. An unincorporated society, however, cannot be a *cestui que trust* except in the case of a charitable or religious society. The beneficiary has a right to alienate or encumber his estate unless the terms of the trust expressly or impliedly forbid or there is a statute which interferes; so too he may assign his interest or even alienate the income before it becomes due.

The *cestui que trust* or beneficiary has three remedies in the event of a breach of trust on the part of his trustee. He may follow the specific estate into the hands of a stranger to whom it has been wrongfully conveyed; he has the right of attaching the property into which the estate may have been converted; and the further right of action against the trustee personally for reimbursement. As between him and the trustee there is no time limit when an action may be brought. It is the rule that purchasers must see to the application of the purchase money in the cases of trust estates, such as where it is provided that the funds be for the payment of specific legacies or annuities or debts. In some jurisdictions this rule has been abrogated by statute. Technical terms are not necessary in a devise to create a trust but if used will be interpreted in their legal and technical sense. General expressions, however, will not establish a trust unless there appears a positive intention that they should do so. Bequests in trust for accumulation must be confined within the limits established against perpetuities. A settlor can only extend the trust for the life or lives in being and twenty-one years, and any attempt to extend the trust beyond this period vitiates it *in toto*. By statute, accumulations are forbidden in some jurisdictions excepting during the minority of the beneficiary or for other fixed periods (Bouvier, "Law Dict.", s. v. *Perpetuity*).

As a rule, the interest of a beneficiary is liable for the payment of his debts, but this does not prevail in a majority of the United States. Spendthrift trusts, as they are called, being for the protection of the beneficiary against his own improvidence, are sustained in these jurisdictions. Since the Statute of Wills equitable interests are devisable only in writing. How far a devisee of a trust estate can execute the trust depends on the intention of the settlor expressed in the instrument. General words will not pass a trust estate unless there is a positive intention that it should so pass. In order to create a valid trust by will, the instrument must be legally executed and admitted to probate. There is this distinction between wills and declarations of trusts. The former, being ambulatory, take effect only on the death of the testator, the latter at the time of execution. Formerly under the common law an executor had title to all personal property of the decedent, and was entitled to take the surplus after the payment of debts and legacies; now, by statute he is *prima facie* a trustee for the next of kin. Although a trustee is, in theory, allowed nothing for his trouble, his commissions are, in point of fact, generally fixed by statute and he is allowed his legitimate expenses. See CHARITABLE BEQUESTS; LEGACIES.

BOUVIER, *Law Dict.* (Boston, 1897); *Am. and Eng. Encycl. of Law* (2nd ed., London, 1904); LEWIS, *On Trusts* (12th ed., London, 1911); PERRY, *Trusts and Trustees*, (6th ed., Boston, 1911); BISPHAM, *Principles of Equity* (Philadelphia, 1882).

WALTER GEORGE SMITH.

Truth (A. S. *tréow, tryw*, truth, preservation of a compact, from a Teutonic base *Trau*, to believe) is a relation which holds (1) between the knower and the known—Logical Truth; (2) between the knower and the outward expression which he gives to his knowledge—Moral Truth; and (3) between the thing itself, as it exists, and the idea of it, as conceived by God—Ontological Truth. In each case this relation is, according to the Scholastic theory, one of correspondence, conformity, or agreement (*adæquatio*) (St. Thomas, Summa, I, Q. xxi, a. 2.)

I. ONTOLOGICAL TRUTH.—Every existing thing is true, in that it is the expression of an idea which exists in the mind of God, and is, as it were, the exemplar according to which the thing has been created or fashioned. Just as human creations—a cathedral, a painting, or an epic—conform to and embody the ideas of architect, artist, or poet, so, only in a more perfect way, God's creatures conform to and embody the ideas of Him who gives them being. (Q. D., I, De verit., a. 4; Summa, Q. xvi, a. 1.) Things that exist, moreover, are active as well as passive. They tend not only to develop, and so to realize more and more perfectly the idea which they are created to express, but they tend also to reproduce themselves. Reproduction obtains wherever there is interaction between different things, for an effect, in so far as it proceeds from a given cause, must resemble that cause. Now the cause of knowledge in man is—ultimately, at any rate—the thing that is known. By its activities it causes in man an idea that is like to the idea embodied in the thing itself. Hence, things may also be said to be ontologically true in that they are at once the object and the cause of human knowledge. (Cf. IDEALISM; and Summa, I, Q. xvi, aa. 7 and 8; in I. periherm., I. III; Q. D., I, De veritate, a. 4.)

II. LOGICAL TRUTH.—A. *The Scholastic Theory.*—To judge that things are what they are is to judge truly. Every judgment comprises certain ideas which are referred to, or denied of, reality. But it is not these ideas that are the objects of our judgment. They are merely the instruments by means of which we judge. The object about which we judge is reality itself—either concrete existing things, their attributes, and their relations, or else entities the existence of which is merely conceptual or imaginary, as in drama, poetry, or fiction, but in any case entities which are real in the sense that their being is other than our present thought about them. Reality, therefore, is one thing, and the ideas and judgments by means of which we think about reality, another; the one objective, and the other subjective. Yet, diverse as they are, reality is somehow present to, if not present in, consciousness when we think, and somehow by means of thought the nature of reality is revealed. This being the case, the only term adequate to describe the relation that exists between thought and reality, when our judgments about the latter are true judgments, would seem to be conformity or correspondence. "Veritas logica est adæquatio intellectus et rei" (Summa, I, Q. xxi, a. 2). Whenever truth is predicable of a judgment, that judgment corresponds to, or resembles, the reality, the nature or attributes of which it reveals. Every judgment is, however, as we have said, made up of ideas, and may be logically analyzed into a subject and a predicate, which are either united by the copula *is*, or disjoined by the expression *is not*. If the judgment be true, therefore, these ideas must also be true, i. e. must correspond with the realities which they signify. As, however, this objective reference or significance of ideas is not recognized or asserted except in the judgment, ideas as such are said to be only "materially" true. It is the judgment alone that is formally true, since in the judgment alone is a reference to reality formally made, and truth as such recognized or claimed.

The negative judgment seems at first sight to form an exception to the general law that truth is correspondence; but this is not really the case. In the affirmative judgment both subject and predicate and the union between them, of whatever kind it may be, are referred to reality; but in the negative judgment subject and predicate are disjoined, not conjoined. In other words, in the negative judgment we deny that the predicate has reality in the particular case to which the subject refers. On the other hand, all such predicates presumably have reality somewhere, otherwise we should not talk about them. Either they are real qualities or real things, or at any rate somebody has conceived them as real. Consequently the negative judgment, if true, may also be said to correspond with reality, since both subject and predicate will be real somewhere, either as existents or as conceptions. What we deny, in fact, in the negative judgment is not the reality of the predicate, but the reality of the conjunction by which subject and predicate are united in the assertion which we implicitly challenge and negate. Subject and predicate may both be real, but if our judgment be true, they will be disjoined, not united in reality.

But what precisely is this reality with which true judgments and true ideas are said to correspond? It is easy enough to understand how ideas can correspond with realities that are themselves conceptual or ideal, but most of the realities that we know are not of this kind. How, then, can ideas and their conjunctions or disjunctions, which are psychical in character, correspond with realities which for the most part are not psychical but material? To solve this problem we must go back to ontological truth, which, as we saw, implies the creation of the universe by One Who, in creating it, has expressed therein His own ideas very much as an architect or an author expresses his ideas in the things that he creates, except that creation in the latter case supposes already existent material. Our theory of truth supposes that the universe is built according to a definite and rational plan, and that everything within the universe expresses or embodies an essential and integral part of that plan. Whence it follows that, just as in a building or in a piece of sculpture we see the plan or design that is realized therein, so, in our experience of concrete things, by means of the same intellectual power, we apprehend the ideas which they embody or express. The correspondence, therefore, in which truth consists is not a correspondence between ideas and anything material as such, but between ideas as they exist in our minds and function in our acts of cognition, and the ideas that reality expresses and embodies—ideas which have their origin and prototype in the mind of God.

With regard to judgments of a more abstract or general type, the working of this view is quite simple. The realities to which abstract concepts refer have no material existence as such. There is no such thing, for instance, as action or reaction in general; nor are there any twos or fours. What we mean when we say that "action and reaction are equal and opposite", or that "two and two make four", is that these laws, which in their own proper nature are ideal, are realized or actualized in the material universe in which we live; or, in other words, that the material things we see about us behave in accordance with these laws, and through their activities manifest them to our minds.

Perceptual judgments, i. e. the judgments which usually accompany and give expression to acts of perception, differ from the above in that they refer to objects which are immediately present to our senses. The realities in this case, therefore, are concrete existing things. It is, however, rather with the appearance of such things that our judgment is now concerned than with their essential nature or inner constitution. Thus, when we predicate colours, sounds, odours, flavours, hardness or softness, heat or cold of this or that object, we make no statement about the nature of such qualities, still less about the nature of the thing that possesses them. What we assert is (1) that such and such a thing exists, and (2) that it has a certain objective quality, which we call *green*, or *loud*, or *sweet*, or *hard*, or *hot*, to distinguish it from other qualities—red, or soft, or bitter, or cold—with which it is not identical; while (3) our statement further implies that the same quality will similarly appear to any normally constituted man, i. e. will affect his senses in the same way that it affects our own. Accordingly, if in the real world such a condition of things obtains—if, that is to say, the thing in question does exist and has in fact some peculiar and distinctive property whereby it affects my senses in a certain peculiar and distinctive way—my judgment is true.

The truth of perceptual judgments by no means implies an exact correspondence between what is perceived and the images, or sensation-complexes, whereby we perceive; nor does the Scholastic theory necessitate any such view. It is not the image, or sensation-complex, but the idea, that in judgment is referred to reality, and that gives us knowledge of reality. Colour and other qualities of objective things are doubtless perceived by means of sensations of peculiar and distinctive quality or tone, but no one imagines that this presupposes similar sensations in the object perceived. It is by means of the idea of colour and its specific differences that colours are predicated of objects, not by means of sensations. Such an idea could not arise, indeed, were it not for the sensations which in perception accompany and condition it; but the idea itself is not a sensation, nor is it of a sensation. Ideas have their origin in sensible experience and are indefinable, so far as immediate experience goes, except by reference to such experience and by differentiation from experiences in which other and different properties of objects are presented. Granted, therefore, that differences in what is technically known as the "quality" of sensation correspond to differences in the objective properties of things, the truth of perceptual judgments is assured. No further correspondence is required; for the correspondence which truth postulates is between idea and thing, not between sensation and thing. Sensation conditions knowledge, but as such it is not knowledge. It is, as it were, a connecting link between the idea and the thing. Differences of sensation are determined by the causal activity of things; and from the sensation-complex, or image, the idea is derived by an instinctive and quasi-intuitive act of the mind which we call abstraction. Thus the idea which the thing unconsciously expresses finds conscious expression in the act of the knower, and the vast scheme of relations and laws which are *de facto* embodied in the material universe reproduce themselves in the consciousness of man.

Correspondence between thought and reality, idea and thing, or knower and known, therefore, turns out in all cases to be of the very essence of the truth-relation. Whence, say the opponents of our theory, in order to know whether our judgments are true or not, we must compare them with the realities that are known—a comparison that is obviously impossible, since reality can only be known through the instrumentality of the judgment. This objection, which is to be found in almost every non-Scholastic book dealing with the subject, rests upon a grave misapprehension of the real meaning of the Scholastic doctrine. Neither St. Thomas nor any other of the great Scholastics ever asserted that correspondence is the scholastic criterion of truth. To inquire what truth is, is one question; to ask how we know that

we have judged truly, quite another. Indeed, the possibility of answering the second is supposed by the mere fact that the first is put. To be able to define truth, we must first possess it and know that we possess it, i. e. must be able to distinguish it from error. We cannot define that which we cannot distinguish and to some extent isolate. The Scholastic theory supposes, therefore, that truth has already been distinguished from error, and proceeds to examine truth with a view to discovering in what precisely it consists. His standpoint is epistemological, not criteriological. When he says that truth is correspondence, he is stating what truth is, not by what sign or mark it can be distinguished from error. By the old Scholastics the question of the criteria of truth was scarcely touched. They discussed the criteria of valid reasoning in their treatises on logic, but for the rest they left the discussion of particular criteria to the methodology of particular sciences. And rightly so, for there is really no criterion of universal application. The distinction of truth and error is at bottom intuitional. We cannot go on making criteria *ad infinitum*. Somewhere we must come to what is ultimate, either first principles or facts.

This is precisely what the Scholastic theory of truth affirms. In deference to the modern demand for an infallible and universal criterion of truth, not a few Scholastic writers of late have suggested objective evidence. Objective evidence, however, is nothing more than the manifestation of the object itself, directly or indirectly, to the mind, and hence is not strictly a criterion of truth, but its foundation. As Père Geny puts it in his pamphlet discussing "Une nouvelle théorie de la connaissance", to state that evidence is the ultimate criterion of truth is equivalent to stating that knowledge properly so called has no need of a criterion, since it is absurd to suppose a knowledge which does not know what it knows. Once grant, as all must grant who wish to avoid absolute scepticism, that knowledge is possible, and it follows that, properly used, our faculties must be capable of giving us truth. Doubtless, coherence and harmony with facts are *pro tanto* signs of truth's presence in our minds; but what we need for the most part are not signs of truth, but signs or criteria of error—not tests whereby to discover when our faculties have gone right, but tests whereby to discover when they have gone wrong. Our judgments will be true, i. e. thought will correspond with its object, provided that object itself, and not any other cause, subjective or objective, determines the content of our thought. What we have to do, therefore, is to take care that our assent is determined by the evidence with which we are confronted, and by this alone. With regard to the senses this means that we must look to it that they are in good condition and that the circumstances under which we are exercising them are normal; with regard to the intellect that we must not allow irrelevant considerations to weigh with us, that we must avoid haste, and, as far as possible, get rid of bias, prejudice, and an over-anxious will to believe. If this be done, granted there is sufficient evidence, true judgments will naturally and necessarily result. The purpose of argument and discussion, as of all other processes that lead to knowledge, is precisely that the object under discussion may manifest itself in its various relations, either directly or indirectly, to the mind. And the object as thus manifesting itself is what the Scholastic calls evidence. It is the object, therefore, which in his view is the determining cause of truth. All kinds of processes, both mental and physical, may be necessary to prepare the way for an act of cognition, but in the last resort such an act must be determined as to its content by the causal activity of the object, which makes itself evident by producing in the mind an idea that is like to the idea of which its own existence is the realization.

B. *The Hegelian Theory.*—In the Idealism of Hegel and the Absolutism of the Oxford School (of which Mr. Bradley and Mr. Joachim are the leading representatives) both reality and truth are essentially one, essentially an organic whole. Truth, in fact, is but reality *qua* thought. It is an intelligent act in which the universe is thought as a whole of infinite parts or differences, all organically inter-related and somehow brought to unity. And because truth is thus organic, each element within it, each partial truth, is so modified by the others through and through that apart from them, and again apart from the whole, it is but a distorted fragment, a mutilated abstraction which in reality is not truth at all. Consequently, since human truth is always partial and fragmentary, there is in strictness no such thing as human truth. For us *the* truth is ideal, and from it our truths are so far removed that, to convert them into *the* truth, they would have to undergo a change of which we know neither the measure nor the extent.

The flagrantly sceptical character of this theory is sufficiently obvious, nor is there any attempt on the part of its exponents to deny it. Starting with the assumption that to conceive is "to hold many elements together in a connexion necessitated by their several contents", and that to be conceivable is to be "a significant whole", i. e. a whole, "such that all its constituent elements reciprocally determine one another's being as contributory features in a single concrete meaning", Dr. Joachim boldly identifies the true with the conceivable (Nature of Truth, 66). And since no human intellect can conceive in this full and magnificent sense, he frankly admits that no human truth can be more than approximate, and that to the margin of error which this approximation involves no limits can be assigned. Human truth draws from absolute or ideal truth "whatever being and conservability" it possesses (Green, "Prolegom.", §77); but it is not, and never can be, identical with absolute truth, nor yet with any part of it, for these parts essentially and intrinsically modify one another. For his definition of human truth, therefore, the Absolutist is forced back upon the Scholastic doctrine of correspondence. Human truth represents or corresponds with absolute truth in proportion as it presents us with this truth as affected by more or less derangement, or in proportion as it would take more or less to convert the one into the other (Bradley, "Appearance and Reality", 363). While, therefore, both theories assign correspondence as the essential characteristic of human truth, there is this fundamental difference between them: For the Scholastic this correspondence, so far as it goes, must be exact; but for the Absolutist it is necessarily imperfect, so imperfect, indeed, that "the ultimate truth" of any given proposition "may quite transform its original meaning" (Appearance and Reality, 364).

To admit that human truth is essentially representative is really to admit that conception is something more than the mere "holding together of many elements in a connexion necessitated by their several contents". But the fallacy of the "coherence-theory" does not lie so much in this, nor yet in the identification of the true and the conceivable, as in its assumption that reality, and therefore truth, is organically one. The universe is undoubtedly one, in that its parts are inter-related and inter-dependent; and from this it follows that we cannot know any part completely unless we know the whole; but it does not follow that we cannot know any part at all unless we know the whole. If each part has some sort of being of its own, then it can be known for what it is, whether we know its relations to other parts or not; and similarly some of its relations to other parts can be known without our knowing them all. Nor is the individuality of the parts of the universe destroyed by their inter-dependence; rather it is thereby sustained.

The sole ground which the Hegelian and the Absolutist have for denying these facts is that they will not square with their theory that the universe is organically one. Since, therefore, it is confessedly impossible to explain the nature of this unity or to show how in it the multitudinous differences of the universe are "reconciled", and since, further, this theory is acknowledged to be hopelessly sceptical, it is surely irrational any longer to maintain it.

C. *The Pragmatic Theory.*—Life for the Pragmatist is essentially practical. All human activity is purposive, and its purpose is the control of human experience with a view to its improvement, both in the individual and in the race. Truth is but a means to this end. Ideas, hypotheses, and theories are but instruments which man has "made" in order to better both himself and his environment; and, though specific in type, like all other forms of human activity they exist solely for this end, and are "true" in so far as they fulfil it. Truth is thus a form of value: it is something that works satisfactorily; something that "ministers to human interests, purposes and objects of desire" (Studies in Humanism, 362). There are no axioms or self-evident truths. Until an idea or a judgment has proved itself of value in the manipulation of concrete experience, it is but a postulate or claim to truth. Nor are there any absolute or irreversible truths. A proposition is true so long as it proves itself useful, and no longer. In regard to the essential features of this theory of truth W. James, John Dewey, and A. W. Moore in America, F. C. S. Schiller in England, G. Simmel in Germany, Papini in Italy, and Henri Bergson, Le Roy, and Abel Rey in France are all substantially in agreement. It is, they say, the only theory which takes account of the psychological processes by which truth is made, and the only theory which affords a satisfactory answer to the arguments of the sceptic.

In regard to the first of these claims there can be no doubt that Pragmatism is based upon a study of truth "in the making". But the question at issue is not whether interest, purpose, emotion, and volition do as a matter of fact play a part in the process of cognition. That is not disputed. The question is whether, in judging of the validity of a claim to truth, such considerations ought to have weight. If the aim of all cognitive acts is to know reality as it is, then clearly judgments are true only in so far as they satisfy this demand. But this does not help us in deciding what judgments are true and what are not, for the truth of a judgment must already be known before this demand can be satisfied. Similarly with regard to particular interests and purposes; for though such interests and purposes may prompt us to seek for knowledge, they will not be satisfied until we know truly, or at any rate think we know truly. The satisfaction of our needs, in other words, is posterior to, and already supposes, the possession of true knowledge about whatever we wish to use as a means to the satisfaction of those needs. To act efficiently, we must know what it is we are acting upon and what will be the effects of the action contemplated. The truth of our judgments is verified by their consequences only in those cases where we know that such consequences should ensue if our judgment be true, and then act in order to discover whether in reality they will ensue.

Theoretically, and upon Scholastic principles, since whatever is true is also good, true judgments ought to result in good consequences. But, apart from the fact that the truth of our judgment must in many cases be known before we can act upon them with success, the Pragmatic criterion is too vague and too variable to be of any practical use. "Good consequences", "successful operations on reality", "beneficial interaction with sensible particulars" denote experiences which it is not easy to recognize or to distinguish from other experiences less good, less successful, and less beneficial. If we take personal valuations as our test, these are proverbially unstable; while, if social valuations alone are admissible, where are they to be found, and upon what grounds accepted by the individual? Moreover, when a valuation has been made, how are we to know that it is accurate? For this, it would seem, further valuations will be required, and so on *ad infinitum*. Distinctively pragmatic criteria of truth are both impractical and unreliable, especially the criterion of felt satisfaction, which seems to be the favourite (cf. James, "Meaning of Truth", 88, 89, 101; "Pragmatism", 202, 217; Schiller, "Studies in Hum.", 82, 185), for in determining this not only the personal factor, but the mood of the moment and even physical conditions play a considerable part. Consequently upon the second head the claim of the Pragmatist can by no means be allowed. The Pragmatist theory is not a whit less sceptical than the theory of the Absolutist, which it seeks to displace. If truth is relative to purposes and interests, and if these purposes and interests are, as they are admitted to be, one and all tinged by personal idiosyncrasy, then what is true for one man will not be true for another, and what is true now will not be true when a change takes place either in the interest that has engendered it or in the circumstances by which it has been verified.

All this the Pragmatist grants, but replies that such truth is all that man needs and all that he can get ("Mind", N. S., LXIX, 167). True judgments do not correspond with reality, nor in true judgments do we know reality as it is. The function of cognition, in short, is not to know reality, but to control it. For this reason truth is identified with its consequences—theoretical, if the truth be merely virtual ("Meaning of Truth", 67, 132, 205; "Pragmatism", 208, 209), but in the end practical, particular, concrete. "Truth *means* successful operations on reality" (Studies in Hum., 118). The truth-relation "*consists* of intervening parts of the universe which can in every particular case be assigned and catalogued" (Meaning of Truth, 234). "The chain of workings which an opinion sets up *is* the opinion's truth" (Ibid., 235). Thus, in order to refute the Sceptic, the Pragmatist changes the nature of truth, redefining it as the definitely experienceable success which attends the working of certain ideas and judgments; and in so doing he grants precisely what the Sceptic seeks to prove, namely, that our cognitive faculties are incapable of knowing reality as it is. (See PRAGMATISM.)

D. *The "New" Realist's Theory.*—As it is a first principle with both Absolutist and Pragmatist that reality is changed by the very act in which we know it, so the negation of this thesis is the root principle of "New" Realism. In this the "New" Realist is at one with the Scholastic. Reality does not depend upon experience, nor is it modified by experience as such. The "New" Realist, however, has not as yet adopted the correspondence theory of truth. He regards both knowledge and truth as unique relations which hold immediately between knower and known, and which are as to their nature indefinable. "The difference between subject and object of consciousness is not a difference of quality or substance, but a difference of office or place in a configuration" (Journal of Phil. Psychol. and Scientific Meth., VII, 396). Reality is made up of terms and their relations, and truth is just one of these relations, *sui generis*, and therefore recognizable only by intuition. This account of truth is undoubtedly simple, but there is at any rate one point which it seems altogether to ignore, viz., the existence of judgments and ideas of which, and not of the mind as such, the truth-relation is predicable. We have not on the one hand objects and on the other bare mind; but on the one hand objects and on the other a mind that by means of the judgment refers its own ideas to objects—ideas which as

such, both in regard to their existence and their content, belong to the mind which judges. What then is the relation that holds between these ideas and their objects when our judgments are true, and again when they are false? Surely both logic and criteriology imply that we know something more about such judgments than merely that they are different.

Bertrand Russell, who has given in his adhesion to "The Program and First Platform of Six Realists", drawn up and signed by six American professors in July, 1910, modifies somewhat the *naïveté* of their theory of truth. "Every judgment", he says (Philos. Essays, 181), "is a relation of a mind to several objects, one of which is a relation. Thus, the judgment, 'Charles I died on the scaffold', denotes several objects or 'objectives' which are related in a certain definite way, and the relation is as real in this case as are the other objectives. The judgment 'Charles I died in his bed', on the other hand, denotes the objects, Charles I, death, and bed, and a certain relation between them, which in this case does not relate the objects as it is supposed to relate them. A judgment, therefore, is true, when the relation which is one of the objects relates the other objects, otherwise it is false" (loc. cit.). In this statement of the nature of truth, correspondence between the mind judging and the objects about which we judge is distinctly implied, and it is precisely this correspondence which is set down as the distinguishing mark of true judgments. Russell, however, unfortunately seems to be at variance with other members of the New Realist school on this point. G. E. Moore expressly rejects the correspondence theory of truth ("Mind", N. S., VIII, 179 sq.), and Prichard, another English Realist, explicitly states that in knowledge there is nothing between the object and ourselves (Kant's Theory of Knowledge, 21). Nevertheless, it is matter for rejoicing that in regard to the main points at issue—the non-alteration of reality by acts of cognition, the possibility of knowing it in some respects without its being known in all, the growth of knowledge by "accretion", the non-spiritual character of some of the objects of experience, and the necessity of ascertaining empirically, and not by a priori methods, the degree of unity which obtains between the various parts of the universe—the "New" Realist and the Scholastic Realist are substantially in agreement.

III. Moral Truth, or Veracity, is the correspondence of the outward expression given to thought with the thought itself. It must not be confused with verbal truth (*veritas locutionis*), which is the correspondence of the outward or verbal expression with the thing that it is intended to express. The latter supposes on the part of the speaker not only the intention of speaking truly, but also the power so to do, i. e. it supposes (1) true knowledge and (2) a right use of words. Moral truth, on the other hand, exists whenever the speaker expresses what is in his mind, even if *de facto* he be mistaken, provided only that he says what he thinks to be true. This latter condition, however, is necessary. Hence a better definition of moral truth would be "the correspondence of the outward expression of thought with the thing as conceived by the speaker". Moral truth, therefore, does not imply true knowledge. But, though a deviation from moral truth would be only materially a lie, and hence not blameworthy, unless the use of words or signs were intentionally incorrect, moral truth does imply a correct use of words or other signs. A lie, therefore, is an intentional deviation from moral truth, and is defined as a *locutio contra mentem;* i. e. it is the outward expression of a thought which is intentionally diverse from the thing as conceived by the speaker. It is important to observe, however, that the expression of the thought, whether by word or by sign, must in all cases be taken in its context; for both in regard to words and to signs, custom and circumstances make a considerable difference with respect to their interpretation. Veracity, or the habit of speaking the truth, is a virtue; and the obligation of practising it arises from a twofold source. First, "since man is a social animal, naturally one man owes to another that without which human society could not go on. But men could not live together if they did not believe one another to be speaking the truth. Hence the virtue of veracity comes to some extent under the head of justice [*rationem debiti*]" (St. Thomas, Summa, II–II, Q. cix, a. 5). The second source of the obligation to veracity arises from the fact that speech is clearly of its very nature intended for the communication of knowledge by one to another. It should be used, therefore, for the purpose for which it is naturally intended, and lies should be avoided. For lies are not merely a misuse, but an abuse, of the gift of speech, since, by destroying man's instinctive belief in the veracity of his neighbour, they tend to destroy the efficacy of that gift.

For Scholasticism see: scholastic treatises on major logic, s. v. *Veritas; Etudes sur la Vérité* (Paris, 1909); Geny, *Une nouvelle théorie de la connaissance* (Tournai, 1909); Mivart, *On Truth* (London, 1889); John Rickaby, *First Principles of Knowledge;* Rousselot, *L'Intellectualisme de St. Thomas* (Paris, 1909); Tonquedec, *La notion de la vérité dans la philosophie nouvelle* in *Etudes* (1907), CX, 721; CXI, 433; CXII, 68, 335; Walker, *Theories of Knowledge* (2d ed., London, 1911); Hobhouse, *The Theory of Knowledge* (London, 1906).

Absolutism: Bradley, *Appearance and Reality* (London, 1899); Idem, *Articles* in *Mind, N. S.*, LI, LXXI, LXXII (1904, 1909, 1910); Joachim, *The Nature of Truth* (Oxford, 1906); Taylor, *Elements of Metaphysics* (London, 1903); *Articles* in *Mind, N. S.*, LVII (1906), and *Philos. Rev.*, XIV, 3.

Pragmatism: Bergson, *L'Evolution Créatrice* (7th ed., Paris, 1911); Dewey, *Studies in Logical Theory* (Chicago, 1903); James, *Pragmatism* (London, 1907); Idem, *The Meaning of Truth* (London, 1909); Idem, *Some Problems of Philosophy* (London, 1911); Moore, *Pragmatism and Its Critics* (Chicago, 1910); Abel Rey, *La théorie de la physique* (Paris, 1907); Schiller, *Axioms as Postulates in Personal Idealism* (London, 1902); Idem, *Humanism* (London, 1902); Idem, *Studies in Humanism* (London, 1907); Simmel, *Die Philosophie des Geldes* (Leipzig, 1900), iii.

New Realism: *Articles* in *Journal of Philosophy, Psychology and Scientific Methods* (1910, 1911), especially VII, 15 (July, 1910); Moore, *The Nature of Judgment* in *Mind*, VIII; Prichard, *Kant's Theory of Knowledge* (Oxford, 1910); Russell, *Philosophical Essays* (London, 1910); Idem, *Articles* in *Mind, N. S.*, LX (1906), and in *Proceedings of the Aristotelian Society*, VII.

Leslie J. Walker.

Truth Societies, Catholic.—This article will treat of Catholic Truth Societies in the chronological order of their establishment in various countries.

In England.—The Catholic Truth Society has had two periods of existence. It was initiated by Dr. (afterwards Cardinal) Vaughan when he was Rector of St. Joseph's Missionary College, and, in the two or three years of its existence, issued a number of leaflets and penny books, some of which are still on sale; but when he became Bishop of Salford, in 1872, the society fell into abeyance and soon practically ceased to exist. Meanwhile, and quite independently, the need of cheap, good literature impressed itself upon some priests and laymen, who raised the sum of twelve pounds, which was expended in printing some little cards of prayers for daily use, and for confession and Communion. The scheme was brought before Dr. Vaughan, who suggested that the new body should take the name and place of the defunct Catholic Truth Society. Under that name it was formally established, 5 November, 1884, and the second period of its existence began under the presidency of Dr. Vaughan, the Rev. W. H. (now Monsignor) Cologan and Mr. James Britten being appointed honorary secretaries. At the death of Cardinal Vaughan, the present Archbishop of Westminster, Cardinal Bourne, became president. The aims of the society are: To spread among Catholics small devotional works; to assist the uneducated poor to a better knowledge of their religion; to spread among Protestants information regarding Catholic faith and practice; and to promote the circulation of good and cheap Catholic literature. These objects have been steadily kept in view

throughout the society's existence, although its scope has from time to time been enlarged as necessity has dictated. From them it will be seen that the aim of the society is not controversial, as is sometimes supposed. The position of Catholics in England is such that controversy is unavoidable, and a certain proportion of the society's publications have been devoted to the consideration of the Anglican claims and to the exposure of the fictions assiduously promoted by the less intelligent and bigoted class of Protestants. But the chief aim of the society has been the instruction of Catholics by placing in their hands, at nominal prices, educational and devotional works. The sale of some of these has been phenomenal: the "Simple Prayer-book", for example, has reached a circulation of 1,380,000; the little penny books of daily meditation have reached 114,000; and nearly 200,000 penny copies of the Gospels have been sold. An account of the literary output of the society can be ascertained from the list of publications, to be obtained from the depot, 69 Southwark Bridge Road, London, S.E. Almost every subject of importance to Catholics is taken up in one or other of the society's works; and the number is increasing every month. Already there is an extensive list of books and pamphlets directed to meet and answer rationalist objections; among them may be mentioned a series of penny lives of Catholic men of science, and thirty-nine papers dealing with "The History of Religions"; of these last an aggregate of about 200,000 copies have been issued. For younger Catholics a large number of tales, dealing with the sacraments and other religious subjects, has been provided at the lowest possible price.

The society is mainly supported by subscriptions, ten shillings per annum entitling to membership, while ten pounds is a life subscription. Without these the work could not be carried on, as, although the officers have always taken their part gratuitously, the necessary expenses of rent, printing, and storing could not be defrayed out of the often infinitesimal profits accruing from the sale of publications. From the first there has been the heartiest co-operation between clergy and laity in every branch of the society's work; and the difficulties often arising from political differences have never in any way interfered with the work of the society. The society has the cordial approval and support of the highest ecclesiastical authorities, and is indulgenced by the Holy See. The movement has spread to Ireland, Scotland, the United States, and Australia. In addition to its literary work, for seventeen years the society held an annual Catholic conference, which formed an important event in English Catholic life. These gatherings, always largely attended by representative clergy and laity, were the occasion of important pronouncements by the archbishop or by other bishops, and afforded an opportunity for the elucidation and discussion of matters affecting the work and welfare of the Church in England. Their success paved the way for a development by which, from 1910, the society's conference has been merged in the National Catholic Congress. The important work of providing reading for blind Catholics has been taken up by the society, which has established a circulating library of books of instruction, devotion, and fiction, printed in Braille type. It has also provided a number of lectures on matters connected with history and art, illustrated by suitable lantern slides. A special committee was formed in 1891 to work for the spiritual welfare of Catholic seamen of all classes, through the instrumentality of which Catholic seamen's clubs and homes were opened. The society has also been the starting-point for other organizations which now have an independent existence—e. g. the Catholic Guardians' Association, which has become a centre of usefulness throughout the country, is the ultimate development of a local branch of the society, which made the distribution of literature to the inmates of workhouses and hospitals part of its work; the Catholic Social Guild took its rise in connexion with one of the society's conferences; and the Catholic Needlework Guild was initiated by one of its secretaries. The realization of its importance is already growing, and the society is doing effective work for the Catholic Church in England.

JAMES BRITTEN.

IN IRELAND.—The Catholic Truth Society of Ireland was organized at the meeting of the Maynooth-Union in 1899, with the stated purpose of diffusing "by means of cheap publications sound Catholic literature in popular form so as to give instruction and edification in a manner most likely to interest and attract the general reader", and which would "create a taste for a pure and wholesome literature, and will also serve as an antidote against the poison of dangerous or immoral writings". The society has received the earnest and practical support of the hierarchy and laity of Ireland, and has devoted its publications to sound national, historical, and biographical, as well as religious subjects in order to offset the demoralization of the output of the sensational press. In the first ten years of its existence 424 penny publications, with a circulation of over five million copies, were issued. It has also printed a prayer-book and other works in Gaelic. The annual conferences have brought together distinguished gatherings, and the addresses made and papers read at these meetings, printed in "The Catholic Truth Annual", make a valuable compilation in the interest of the object for which the society was started. The society has its main office in Dublin and has over 800 members.

IN AUSTRALIA.—The Australian Catholic Truth Society was started in 1904, and has its headquarters in Melbourne. Its officers have been active in the dissemination of sound Catholic literature and in the spreading of publications that were an antidote to works subversive of faith and morals. On 1 Nov., 1910, the society had 423 annual and 164 life members distributed over the Commonwealth and New Zealand and had published 679,375 pamphlets. Of its prayer-book 42,016 copies were sold. In 1910 it sent the Rev. Dr. Cleary on a mission around the world to establish a chain of agents for an international news service.

IN THE UNITED STATES.—The International Catholic Truth Society was incorporated in New York on 24 April, 1900, the particular objects for which it was formed being: to answer inquiries of persons seeking information concerning the doctrines of the Catholic Church; to supply Catholic literature gratis to Catholics and non-Catholics who make request for the same; to correct erroneous and misleading statements in reference to Catholic doctrine and morals; to refute calumnies against the Catholic religion; to secure the publication of articles promoting a knowledge of Catholic affairs; to stimulate a desire for higher education among the Catholic laity, by printing and distributing lists of Catholic books, and otherwise to encourage the circulation and reading of standard Catholic literature; to generally assist in the dissemination of Catholic truth; and to perform other educational and missionary work. The territory in which its operations are principally conducted is in the United States of America and in Canada. The office of the society is in Brooklyn, the bishop of which diocese is its honorary president, and the Rev. W. N. McGinnis, S. T. D., its president.

According to the annual report for the year from March, 1910, to March, 1911, the society had 1005 members, 618 subscribers, and 118 affiliated societies. It had distributed during the year 199,188 pamphlets. A part of its work found to be of special benefit is

the remailing of Catholic papers and magazines to people in out of the way sections. During the year 11,579 such families were supplied with 475,000 copies of Catholic weekly papers and magazines. Catholic items are supplied twice a month to 31 daily papers in various parts of the United States. In affiliation with this society, and acting as distributing centres, 91 Councils of the Knights of Columbus and 24 other organizations in various localities have been of material assistance in refuting calumnies against the Catholic religion, in publishing in the daily press articles that tend to promote a knowledge of Catholic affairs; in securing the removal of objectionable text-books from the public schools, or the expurgation from the textbooks of false and unjust statements concerning the Church; and generally assisting in the dissemination of Catholic truth. The society has established connexions with agencies in fifteen foreign countries.

THOMAS F. MEEHAN.

Tryphon, Respicius, and Nympha, martyrs whose feast is observed in the Latin Church on 10 November. Tryphon is said to have been born at Kampsade in Phrygia and as a boy took care of geese. During the Decian persecution he was taken to Nicæa about the year 250 and put to death in a horrible manner after he had converted the heathen prefect Licius. Fabulous stories are interwoven with his legend. He is greatly venerated in the Greek Church which observes his feast on 1 February. In this Church he is also the patron saint of gardeners. Many churches were dedicated to him, and the Eastern Emperor, Leo VI, the Philosopher (d. 912), delivered a eulogy upon Tryphon. About the year 1005 the monk Theodorie of Fleury wrote an account of him based upon earlier written legends; in Theodorie's story Respicius appears as Tryphon's companion. The relics of both were preserved together with those of a holy virgin named Nympha, at the Hospital of the Holy Ghost in Sassia. Nympha was a virgin from Palermo who was put to death for the Faith at the beginning of the fourth century. According to other versions of the legend, when the Goths invaded Sicily she fled from Palermo to the Italian mainland and died in the sixth century at Savona. The feast of her translation is observed at Palermo on 19 August. Some believe that there were two saints of this name. The church of the Hospital of the Holy Ghost at Rome was a cardinal's title which, together with the relics of these saints, was transferred in 1566 by Pope Pius V to the Church of St. Augustine. A Greek text of the life of St. Tryphon was discovered by Father Franchi de' Cavallieri, "Hagio-graphica" (Rome, 1908), in the series "Studi e Texti", XIX. The Latin Acts are to be found in Ruinart, "Acta Martyrum".

Analecta Bollandiana, XXVII, 7–10, 15; XXVIII, 217.

GABRIEL MEIER.

Tschiderer zu Gleifheim, JOHANN NEPOMUK VON, Bishop of Trent, b. at Bozen, 15 Feb., 1777; d. at Trent, 3 Dec., 1860. He sprang from a family that had emigrated from the Grisons to the Tyrol in 1529 and to which the Emperor Ferdinand III had given a patent of nobility in 1620. Johann Nepomuk was ordained priest, 27 July, 1800, by Emmanuel Count von Thun, Bishop of Trent. After spending two years as an assistant priest, he went for further training to Rome, where he was appointed notary Apostolic. After his return he took up pastoral work again in the German part of the Diocese of Trent, and was later professor of moral and pastoral theology at the episcopal seminary at Trent. In 1810 he became parish priest at Sarnthal, and in 1819 at Meran. Wherever he went he gained a lasting reputation by his zeal and charitableness. In 1826 Prince-Bishop Luschin appointed him cathedral canon and pro-vicar at Trent; in 1832 Prince-Bishop Galura of Brixen selected him as Bishop of Heliopolis and Vicar-General for Vorarlberg. In 1834 the Emperor Francis I nominated him Prince-Bishop of Trent and on 5 May, 1835, he entered upon his office. During the twenty-five years of his administration he was distinguished for the exercise of virtue and charity, and for intense zeal in the fulfilment of the duties of his episcopal office. He was exceedingly simple and abstinent in his personal habits. On the other hand he loved splendour when it concerned the decoration of his cathedral, the procuring of ecclesiastical vestments, and the ornamentation of the churches. He devoted a considerable part of his revenues to the building of churches, and to the purchase of good books for the parsonages and chaplains' houses. His charity to the poor and sick was carried so far that he was often left without a penny, because he had given away everything he had. Twice the cholera raged in his diocese and on these occasions he set his clergy a shining example of Christian courage. He left his property to the institution for the deaf and dumb at Trent and to the seminary for students that he had founded, and that was named after him the Joanneum. Directly after his death he was honoured as a saint; the process for his beatification is now in progress.

Mitteilungen über das Leben des. . . J. N. Tschiderer (Bozen, 1876); TAIT, *Leben des ehrwürdigen Dieners Gottes Johann Nepomuk von Tschiderer. Nach den Prozessakten und beglaubigten Urkunden* (2 vols., Venice, 1904), Ger. tr. SCHLEGEL (Trent, 1908).

JOSEPH LINS.

Tschupick, JOHN NEPOMUK, a celebrated preacher, b. at Vienna, 7 or 12 April, 1729; d. there, 20 July, 1784. He entered the Jesuit novitiate on 11 October, 1744, and, shortly after, was appointed professor of grammar and rhetoric. In 1763 he became preacher at the cathedral of Vienna, a position which he filled during the remaining twenty-two years of his life with exceptional conscientiousness, prudence, and ability. His preaching was very successful and highly appreciated by Francis I (d. 1765), Maria Theresa (d. 1780), Joseph II (d. 1790), and the imperial Court. His sermons were remarkable for clearness and logical thought, strength and precision of expression, copiousness and skillful application of Patristic and Biblical texts. The first edition of his collected sermons was published in ten small volumes with an index volume (Vienna, 1785–7). This edition was supplemented by "Neue, bisher ungedruckte, Kanzelreden auf alle Sonn- und Festtage, wie auch für die heilige Fastenzeit" (Vienna, 1798–1803). A new edition of all his sermons was prepared recently by Johann Hertkens (5 vols., Paderborn, 1898–1903). An Italian translation was made by Giuseppe Teglio (4 vols., 4th ed., Milan, 1856).

SOMMERVOGEL, *Bibl. de la Compagnie de Jésus*, VIII (Brussels, 1898), 261–3.

MICHAEL OTT.

Tuam, ARCHDIOCESE OF (TUAMENSIS), in Ireland.—The Archdiocese of Tuam, the metropolitan see of Connacht, extends, roughly speaking, from the Shannon westwards to the sea, and comprises half of County Galway, and nearly half of Mayo, with a small portion of south Roscommon. It is territorially the largest diocese in Ireland, including in itself about one-fourteenth of the entire area of the country. At the census of 1901 the Catholic population was 193,768; the entire non-Catholic population was only 4,194. There are several parishes in which all the inhabitants are Catholics. The mainland portion of the archdiocese is divided by a chain of lakes extending from the city of Galway to the Pontoon, near Foxford, Mayo. The largest of these lakes—Corrib, Mask, and Carra—form a magnificent and continuous watercourse, but are not connected by navigable rivers

or canals. The country east of these lakes is a great undulating plain, mostly of arable land, interspersed here and there with bogs and smaller lakes. The country west of the great lakes is of entirely different character. It is nearly all rugged and heathery, with ranges of hills rising steeply from the lakes, especially from the shores of Lough Mask on one side, and from the shores of the Atlantic Ocean on the other, forming many lofty peaks with long-drawn valleys where the streams rushing down widen into deep and fishful lakes, which, especially in Connemara, attract fishermen from all parts of the United Kingdom. The population of this rugged lakeland is sparse and poor, but the scenery very picturesque, especially towards the west, where the bays of the ocean penetrate far in between the mountains, as at the beautiful Killary Bay. This western coast is bordered by many wind-swept islands, affording a precarious sustenance to the inhabitants. Of these the chief are the Isles of Aran in Galway Bay, and farther off, on the north-western coast, Inishark, Inisboffin, and Inisturk, Clare Island and Achill Island—all of which are inhabited and have schools and churches. There are three priests on the Aran Islands, one on Inisboffin, one on Clare Island, and three on Achill, which has a population of about 6000 souls.

New Catholic Cathedral, Tuam

The archdiocese comprises seven rural deaneries—Tuam, Dunmore, Claremorris, Ballinrobe, Castlebar, Westport, and Clifden. There are three vicars-general who preside over three divisions of the archdiocese which from time immemorial have been historically distinct, that is Galway east of the Corrib; West Galway, or the Kingdom of Connemara, and the Mayo portion. There are 143 secular priests, of whom eight are usually employed in the seminary. There are only two regulars, properly so called, who reside in the Augustinian monastery of Ballyhaunis; two priests of the Order of St. Camillus have charge of the hospice for infirm clergy, Moyne Park, Ballyglunin, Galway, and four secular clergy of a preparatory college for the African Missions in the Co. Mayo, generously given for the purpose by Count Blake of Cloughballymore. There are four houses of the Christian Brothers, and one of the Brothers of the Christian schools. There are eleven monasteries of the Third Order Regular of St. Francis, who were founded by Archbishop MacHale to counteract the efforts of proselytizing institutions and to teach agriculture to their pupils. Of these schools the most successful has been the Agricultural College of Mount Bellew, which is working under the Agricultural Department. There are three Presentation convents, and ten convents of the Sisters of Mercy with schools. St. Jarlath's Diocesan Seminary has more than a hundred resident students.

St. Patrick in Tuam.—St. Patrick came into the Diocese of Tuam from Airtech in north-west Roscommon most likely in A. D. 440, and thence travelled almost due west from Aghamore, where he founded his first church, on the summit of Croaghpatrick. We have the names of some twelve churches which he established in this district; it is expressly stated that he placed bishops over several of these churches—at Cella Senes near Ballyhaunis; at Kilbenin, where he placed St. Benignus; at Donaghpatrick, which he gave to Bishop Felartus; at Aghagower, where he placed St. Senach, whom he called "Agnus Dei" on account of his meekness. His sojourn for forty days on the summit of Croaghpatrick has been described in the article Croagh Patrick. During the subsequent centuries the successors of Patrick often visited the Patrician churches in Connacht and received both homage and tribute from the clergy and the people. They claimed a special jurisdiction over the twelve or fourteen Patrician churches in Tuam, even over the oratory on the summit of the holy mountain. Later these claims became exorbitant and were resisted by the archbishops of Tuam, especially after the Synod of Kells (1152), and the controversy was carried to Rome and finally decided in their favour. The primates, however, were allowed the rents of certain church lands in Tuam, but these claims they afterwards remitted in exchange for lands in the north of Ireland.

The Archdiocese of Tuam now comprises the territories of five of those ancient dioceses which at different periods were united to the original *Diocese of Tuam*. This original diocese, which may be taken as corresponding roughly with the modern deanery of Tuam, comprised the ancient territory known as the Conmaicne of Dunmore, and also the Ciarraigi of Loch na n-Airneadh, as well as a portion of Corcamogha and the Sodan territory. When the O'Conor kings of the twelfth century came to be the chief rulers of Connacht, and for a time of all Ireland, they resided mostly at Tuam and sought to control the spiritual as they did the temporal rulers of their principality. There can be no doubt that it was the influence of Turlough Mor, then King of Ireland, which induced the prelates and papal legate at Kells in 1152 to make his own Diocese of Tuam the archiepiscopal and metropolitan see of the province. This original See of Tuam was founded about A. D. 520 by St. Jarlath, son of Loga, the disciple of St. Benin of Kilbannon, and the preceptor for a time at Cloonfush near Tuam of St. Brendan the Navigator. The original cathedral known as Tempull Jarlath stood on the site of the present Protestant cathedral. After Jarlath's death his remains were enshrined and preserved in a church built for the purpose and called Tempull na Scrine, close to the spot on which the Catholic cathedral now stands. Around this cathedral, which was begun by Dr. Oliver Kelly in 1826, are grouped in a circle all the other ecclesiastical buildings—the college, the Presentation convent and schools, the Mercy convent and schools of the Sisters of Mercy, the Christian Brothers' House and schools, and the recently-erected archiepiscopal residence.

The ancient *See of Annaghdown* grew out of the monastery founded by St. Brendan for his sister St. Briga. Its jurisdiction extended over O'Flaherty's country around Lough Corrib and comprised in all some seventeen parishes. The see was independent down to the death of Thomas O'Mellaigh in 1250, when Archbishop MacFlionn seized and held it with the consent of the king. For the next 250 years a prolonged and unseemly conflict was carried on between the archbishops and abbots, the former declaring that Annaghdown had been reduced by the pope and the king to the rank of a parish church, whilst the abbots stoutly maintained their independence. In 1481 the wardenship of Galway was established, and all the parishes on the south and west around the lake were placed under the warden's quasi-episcopal jurisdiction, Tuam still retaining eight parishes to the east of the lake. In 1830 the wardenship was abolished, and

the See of Galway established as a regular episcopal see, suffragan to Tuam.

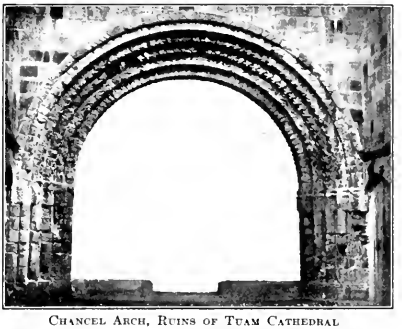
The *Diocese of Cong* included all the parishes subject to the Abbey of Cong, which was founded by St. Feehin in 626. The abbots seem to have exercised quasi-episcopal jurisdiction over nineteen parishes in the Baronies of Ballynahinch, Ross, and Kilmaine, which for the most part were served by the monks as vicars under the abbot. In the Synod of Rath Breasail Cong was counted as one of the five dioceses of Connacht, but there is no mention of it at the Synod of Kells in 1152. King Rory O'Conor retired to the abbey for several years and died there.

The *Diocese of Mayo* like that of Cong had its origin in Mayo Abbey, founded by St. Colman about 667 for Saxon monks who had followed him from Lindisfarne. In 1152 it was recognized by the Synod of Kells as one of the Connacht sees, and mention is made of the death of Gilla Isu O'Mailin, Bishop of Mayo, in 1184, but on the death of Bishop Cele O'Duffy in 1209 no successor was appointed and the see was merged in that of Tuam, probably through the influence of King Cathal O'Conor and his relative Archbishop Felix O'Ruadan of Tuam. But bishops of Mayo reappear from time to time in the annals down to 1579 when Bishop Patrick O'Healy coming home to take possession of his See of Mayo was seized with his companion Friar O'Rourke and hanged at Kilmallock by Drury, the English President of Munster. At one time Mayo had no fewer then twenty-eight parishes under its jurisdiction, which extended from the Dalgin River at Kilvine to Achill Head. At present this is a small rural parish, and the "City of Mayo" comprises not more than half a dozen houses.

Of the *Diocese of Aghagower* we need say little. It was founded in 441 by St. Patrick who placed over it Bishop Senach; the "Book of Armagh" tells us that bishops dwelt there in the time of the writer (early part of the ninth century). The jurisdiction of Aghagower extended over the "Owles", the territory around Clew Bay, comprising the modern deanery of Westport. But at an early date these churches were absorbed first into the Diocese of Mayo and afterwards into that of Tuam.

Monasteries.—Besides the great monasteries of Annaghdown, Cong, and Mayo, there were others in the archdiocese that deserve mention. The monastery of St. Enda at Killeany in Aran became famous in the first quarter of the sixth century. Near it was the oratory Tempull Benain, which Benan, or Benignus, of Kilbannon, the disciple of St. Patrick, had built. It is very small but strikingly beautiful, and its cyclopean walls have not lost a stone for the last fourteen hundred years. There are in addition to the Aran Islands many other holy islands around this wild western coast, as Island Mac Dara, which all the fishermen salute by dipping their sails, Cruach of St. Caelainn, Ardilaun of St. Feehin, St. Colman's Inisboffin, Caher of St. Patrick. The Cistercian Abbey of Knockmoy (*de Colle Victoriæ*), six miles from Tuam, founded in 1189 by King Crovedearg, was one of the largest and the wealthiest in the West of Ireland. Mention, too, is made of a Bishop of Knockmoy. The ruins are full of interest, for some of its walls were frescoed and the sculptured tomb of King Felim O'Conor is well preserved. At its suppression in 1542 it was found to be in the possession of the rectories of several churches, and large estates in Galway, Roscommon, and Mayo. The same King Cathal of the Red Hand founded in 1215 the Abbey of Ballintubber close to St. Patrick's holy well. It was admirably built and has been partly restored as the parochial church of the district. It contains the tomb and monument of the first Viscount Mayo, the son of Sir Richard Burke and Grania Uaile, Queen of Clew Bay. The Dominican Abbey of Athenry was established in 1241 by Meyler De Bermingham who endowed it with ample possessions. It usually contained thirty friars. The "main" building was erected by Meyler; King Felim O'Conor built the refectory; Flann O'Flynn built the "Scholar house", for the friars kept a noted school; Owen O'Heyne built the dormitory; Con O'Kelly built the "chapter house", and so on with the guest chamber and the infirmary. In Queen Mary's reign this convent was selected to be a university college for Connacht, but the project was never realized. Buried there are many of the early Burkes of Clanrickard, who in life were benefactors and protectors of the convent.

The Benedictine Nuns had a convent at Kilcrevanty, situated on the Dalgin River, four miles from



Chancel Arch, Ruins of Tuam Cathedral

Tuam. It was founded in 1200 by the same King Cathal O'Conor for the royal ladies of his family, and of other high chieftains by whom it was richly endowed. It held estates not only in Galway but also in Roscommon, Mayo, Sligo, and Westmeath, and the rectories of a score of different parishes. Its inmates at one time secured at Rome a curtailment of the archbishop's rights of visitations and procurations, but after a short experience, the pope found it necessary to restore his full rights to the archbishop. It was however the greatest and wealthiest convent in the West. There were many smaller religious houses in the archdiocese. The Augustinians had ten; the Dominicans three; the Franciscans three or four; the Cistercians two; the Templars one, and there were also three or four nunneries.

Archbishops.—In the long list of the Archbishops of Tuam there are many illustrious names which can be referred to here only briefly. *Hugh O'Hession* was present at the Synod of Kells in 1152, where he received the pallium from the papal legate, and so became the first Archbishop of Tuam. He died in 1161 and was succeeded by *Cathal*, or *Catholicus, O'Duffy*, who reigned for forty years. In 1172 he was present with his suffragans at the Council of Cashel, which gave formal recognition to the claims of Henry II. Later, in 1175, he was deputed to sign the Treaty of Windsor on behalf of King Rory O'Conor, by which Rory consented to hold his Kingdom of Connacht in subjection to the English monarch. O'Duffy was also present at the Lateran Council in 1179, and in 1201 held a provincial synod at Tuam under the presidency of the Roman cardinal. He then retired to the Abbey of Cong where he died the following summer. His successor, *Felix O'Ruadain*, who previously had been a Cistercian, probably at Knockmoy, filled the see for thirty-six years. He was a near relative of Rory O'Conor, which strengthened his great influence in the province. Next year he convoked a great synod of the province at Tuam in which it was decreed to unite the termon lands of the monasteries to their respective bishoprics. Tuam thereby acquired vast estates in

Galway, Mayo, and even Roscommon. The archbishop also complained that Armagh claimed jurisdiction over the Diocese of Kilmore and Ardagh, which rightfully belonged to his province, and also over several parishes in the Archdiocese of Tuam, to which the primate had no claim. A composition was effected later, in 1241.

In 1258 died *Walter De Salerno*, an Englishman, who was appointed by the pope but never got possession of his see. In 1286 *Stephen de Fulnurn*, who had been justiciary, was appointed to the See of Tuam, but he resided mostly at Athlone. There is extant an inventory of his effects which goes to show that he lived in much state and splendour. *William de Bermingham*, son of Meyler de Bermingham, Lord of Carbery, Dunmore, and Athenry, appointed in 1289. He was a powerful high-handed prelate, but the monks of Athenry and Annaghdown resisted him successfully. *Maurice O'Fihely*, called in his own time "Flos Mundi" on account of his prodigious learning, was consecrated Archbishop of Tuam by Julius II in 1506, but like Florence Conry in later times, he never beheld his see. In 1537 *Christopher Bodkin*, then Bishop of Kilmacduagh, was appointed Archbishop of Tuam by Henry VIII, and it is said took the Oath of Supremacy. He managed to hold his ground in Tuam for thirty-five years under Henry VIII, Edward, Mary, and Elizabeth. Bodkin, though a temporizing prelate, was always a Catholic and zealous in the service of his flock. In 1558 he held a visitation of his diocese, the account of which has been preserved and gives invaluable information regarding the state of the archdiocese at that time.

Malachy O'Queely was one of the greatest Irish prelates of the seventeenth century—a patriot, a reformer, and a scholar; but he was not a general, and unwisely undertook to command the Confederate troops in Connacht during the wars of 1642–45. His forces were attacked unexpectedly during the night by Sir F. Hamilton near Sligo and the archbishop was slain on the field. Mention must be made, too, of *Florence Conry*, though he never took possession of his see. He rendered signal service to Ireland by the foundation of St. Anthony's Convent of Louvain, whose scholars—Michael O'Clery, Ward, Fleming, Colgan, and many others—did so much for the preservation of the literature and the language and the history of Ireland both sacred and profane. *John MacHale* has a special article in this ENCYCLOPEDIA; his immediate successor, *John MacEvilly*, was an indefatigable and zealous prelate; he found time to write commentaries in English on practically the whole of the New Testament. He was born in 1818, died in 1902, and lies buried before the high altar of Tuam cathedral beside John MacHale.

MORAL AND SOCIAL CONDITION.—The moral state of the archdiocese is very good. Temperance is making rapid strides amongst all classes of the population. Grave public crimes of every kind have almost disappeared. Primary education is now universally diffused even in the remotest mountain valleys. The Christian Brothers' schools are remarkably efficient, St. Jarlath's College, Tuam, now holds a premier place amongst the diocesan colleges of Ireland. The social condition of the people also has been greatly improved mainly through the efforts of the Congested Districts Board. They are better housed and better fed; the land is better tilled, and much more is derived from the harvest of the seas around the coast. No part of Ireland suffered more during the famine years from starvation and proselytism than Connemara and the Island of Achill. The starving people were bribed during these years by food and money to go to the Protestant churches and send their children to the proselytizing schools. If they went they got food and money. "Silver Monday", as they called it, was the day fixed for these doles. If they refused to go to the church and to the school they got nothing; and to their honour it must be said, that most of them, but not all, preferred starvation to apostasy. The proselytizers have now completely disappeared, and have quite enough to do to take care of themselves.

The present archbishop, Most Rev. John Healy, a native of the Diocese of Elphin, was born on 14 Nov., 1841, at Ballinafad, Co. Sligo. His early education was received at an excellent classical school in the town of Sligo whence, at about fifteen years of age, he proceeded to the diocesan college, in those days situated at Summerhill near Athlone. On 26 August, 1860, he entered the class of rhetoric at Maynooth, and just before the completion of his course was called out by his bishop to be a professor in the college at Summerhill. Here he was ordained in Sept., 1867, and continued to teach for over two years. His missionary experiences were gained in the parish of Ballygar, near Roscommon, where he was curate for two years, and then at Grange, Co. Sligo, where he spent seven years. He was then for one year in charge of a deanery school in the town of Elphin. In 1879, he competed simultaneously for two vacant chairs—one of theology and the other of classics—in the national college of Maynooth, and had the unique honour conferred on him of being appointed to both and allowed to make his own choice between them. He naturally selected the chair of theology, which he filled till 1883, when he succeeded Dr. Murray, as prefect of the Dunboyne Establishment. During his tenure of this office, Dr. Healy acted as editor of the "Irish Ecclesiastical Record", but this was only for a single year, for in 1884 he was appointed titular Bishop of Macra and Coadjutor Bishop of Clonfert. Here it may be interesting to note that no less than five members of Dr. Healy's class in Maynooth wear the episcopal purple in Irish sees. In 1896, on the death of the saintly Dr. Duggan, he succeeded to the see of Clonfert. Seven years after, by papal Brief, dated 13 Feb., 1903, he became Archbishop of Tuam, and on the following St. Patrick's Day took possession of his ancient see. On 31 August, 1909, he celebrated the silver jubilee of his episcopate.

The archbishop is a member of many Irish public bodies, notably of the Agricultural Board, the Senate of the National University, the Board of Governors of University College, Galway. He is president of the Catholic Truth Society of Ireland, and a Commissioner for the publication of the Brehon Laws. He acted on the Royal Commission of 1901 to inquire into and report on condition of University Education in Ireland. His principal published works are: "Ireland's Ancient Schools and Scholars", which has reached a fifth edition; "The Centenary History of Maynooth College"; "The Record of the Maynooth Centenary Celebrations"; "The Life and Writings of St. Patrick"; "Irish Essays: Literary and Historical"; "Papers and Addresses", a jubilee collection of fugitive periodical articles and reviews.

COLGAN, *Acta sanctorum Hiberniæ*; KNOX, *Notes on the Dioceses of Tuam*, etc.; IDEM, *Hist. of the County Mayo*; HEALY, *Ireland's Ancient Schools and Scholars*; *Annals of the Four Masters*, ed. O'DONOVAN; BRADY, *Episcopal Succession*; D'ALTON, *History of Ireland*; HARDIMAN, *Hist. of Galway*; O'CONOR DON, *The O'Conors of Connacht*.

JOHN HEALY.

Tuam, SCHOOL OF (Irish, *Tuaim da Ghualann*, or the "Mound of the two Shoulders"), was founded by St. Jarlath (q. v.), and even during his life (d. c. 540) became a renowned school of piety and sacred learning, while in the eleventh century it rivalled Clonmacnoise as a centre of Celtic art. St. Jarlath was trained for his work by St. Benignus, the successor and coadjutor of St. Patrick, and under this gentle saint's guidance he founded his first monastery at Cluainfois, now Cloonfush, about two miles west from Tuam, and a still shorter distance across the fertile fields

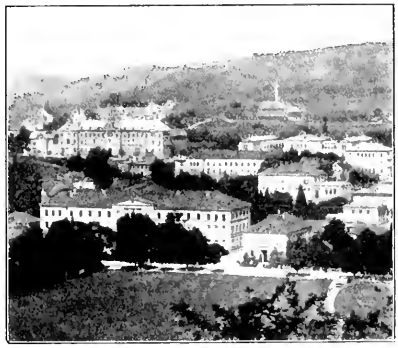
from Benignus's own foundation at Kilbannon. Here at Cluainfois, according to a widespread tradition, Saints Benignus and Jarlath and Caillin, another disciple of Benignus, frequently met together to discuss weighty questions in theology and Scripture. The fame of this holy retreat brought scholars from all parts of Ireland, amongst whom were St. Brendan, the great navigator, who came from Kerry, and St. Colman, the son of Lenin, who came from Cloyne. One day Brendan in prophetic spirit told his master that he was to leave Cluainfois and go eastward, and where the wheel of his chariot should break on the journey "there you shall build your oratory, for God wills that there shall be the place of your resurrection, and many shall arise in glory in the same place along with you". Jarlath did not long delay in obeying this inspired instruction. He departed from Cluainfois, and at the place now called Tuam his chariot broke down, and there on the site of the present Protestant, but formerly Catholic, cathedral he built his church and monastic school. And he bade good-bye to Brendan saying, "O holy youth, it is you should be master and I pupil, but go now with God's blessing elsewhere", whereupon Brendan returned to his native Kerry. After the death of St. Jarlath there is little in the national annals about the School of Tuam. There is reference in the "Four Masters", under date 776 (*recte* 781), to the death of an Abbot of Tuam called Nuada O'Bolcan; and under the same date in the "Annals of Ulster" to the death of one "Ferdomnach of Tuaim da Ghualann", to whom no title is given. At the year 969 is set down the death of Eoghan O Cleirigh, "Bishop of Connacht", but more distinct reference to a Tuam prelate is found in 1085, when the death of Aedh O Hoisin is recorded. The "Four Masters" call him Comarb of Jarlath and High Bishop (*Ard-epscoip*) of Tuam.

COLGAN, *Acta sanctorum Hibernia* (Louvain, 1645); HEALY, *Ireland's Ancient Schools and Scholars* (Dublin, 1908); *Martyrology of Donegal; Annals of Ulster; Annals of the Four Masters.*

JOHN HEALY.

Tübingen, UNIVERSITY OF, in Würtemberg, was founded by Count Eberhard im Bart on 3 July, 1477, after Pope Sixtus IV had first undertaken by the Bull of 13 Nov., 1476 to endow the university from the property of the Church. The imperial confirmation followed on 20 Feb., 1484. The university had four faculties: theology, law, medicine, and philosophy, and altogether fourteen professorships. Among the distinguished professors at the beginning were the theologians Gabriel Biel, Johannes Heynlin von Stein (a Lapide), Conrad Summenhart, and the jurist Johannes Vergenhans (Naucleus). A distinguished physician was Johannes Widmann. In the philosophical faculty should be mentioned the mathematicians Paul Scriptoris and Johannes Stöffler, and the Humanists Johannes Reuchlin, Heinrich Bebel, and Melanchthon. Duke Ulrich of Würtemberg was deposed in 1519 on account of his misgovernment of the country, but in 1534 was restored to power by the Lutheran Landgrave Philip of Hesse. In 1535 Ulrich introduced the Reformation into the country and university, notwithstanding the stubborn opposition manifested at the university, especially by its chancellor Ambrosius Widmann. The most prominent of the new professors were the theologians Johannes Brenz, Erhard Schnepf, Jakob Andreæ, Jakob Heerbrand, Andreas and Luke Osiander. Among the other professors were the jurists Johannes Sichard, Karl Molinæus (Du Moulin), and Christopher Besold, the physician Leonhard Fuchs, the philologists Joachim, Camerarius and Martin Crusius, the cartographer Philip Apian, and the mathematician and astronomer Michael Mästlin. To secure capable preachers Duke Ulrich established the Lutheran seminary, and Duke Christopher founded the *collegium illustre* for the training of state officials.

The university, like the country, recovered only slowly from the injuries inflicted by the Thirty Years' War. At first the old rigid orthodoxy still prevailed in the theological faculty; but in the eighteenth century a greater independence of thought gradually gained ground, especially through the efforts of the chancellor, Christopher Matthäus Pfaff, the founder of what is called the collegiate system. Pietism also was represented in the theological faculty. Towards the end of the eighteenth century Christian Gottlieb Storr exerted a profound influence as a Biblical theologian and the founder of the early Tübingen School in opposition to the "Enlightenment" and the theories of Kant. Among his pupils were, in particular, Friedrich Gottlieb Süsskind, Johann Friedrich Flatt, and Karl Christian Flatt. Prominent in the faculty



UNIVERSITY BUILDINGS, TÜBINGEN

of law were Wolfgang Adam Lauterbach, Ferdinand Christopher Harpprecht, and Karl Christopher Hofaeker, and in the faculty of medicine, Johann Georg Gmelin, Karl Friedrich Kielmeyer, and Johann Heinrich Ferdinand Autenrieth. During this era, marked by the spread of the Wolffian and Kantian doctrines, the faculty of philosophy had few distinguished members. The chancellor Lebret, however, ranked high as a historian, and Bohnenberger as a mathematician. Towards the close of the eighteenth century the university was in danger of having the faculties of law and medicine transferred to the school established at Stuttgart by Duke Charles Eugene, after whom the new school was named. This loss was averted, however, by the suppression of the new seat of learning in 1791.

Two causes led to a great development of the university in the nineteenth century. First, the Catholic university for Würtemberg, which at the beginning of the century had been established at Ellwangen, was transferred in 1817 to Tübingen as a Catholic theological faculty, and a Catholic house of study called Wilhelmsstift was founded to counterbalance the Lutheran seminary; second, a faculty of political economy was organized in 1817 (called the faculty of political science since 1822), and a faculty of natural sciences in 1863. These changes led to the erection of new university buildings: the anatomical building (1832–35); the new aula, intended to replace the old one dating from 1547 and 1777, and the botanical and chemical institute (1842–45); the clinical hospital for surgical cases (1846); the physiological institute (1867); the institute for pathological anatomy (1873); ophthalmic hospital (1875); medical hospital (1878–79); the physico-chemical institute (1883–85); the institute for physics (1888); the new hospital for women (1888–91), in place of the old one built in 1803; the hospital for mental diseases (1892–94); the

mineralogico-geological and zoological institute (1902); the institute for chemistry (1903–07); the new ophthalmological clinic (1907–09). A new building for the library, housed till now in the castle, is in course of construction; the library contains 4145 manuscripts and 513,313 volumes. The regular professors numbered 56 in the summer term of 1911; honorary and adjunct professors, *Dozents*, 71; matriculated students, 2118, and non-matriculated persons permitted to attend the lectures, 145, making a total of 2263. Since the reign of King Frederick I the university has become more and more a state institution; its income for 1911 was 439,499 marks ($104,382), while the grant from the State for the year was 1,366,847 marks ($324,626).

In the Protestant theological faculty the critical view of theological history held by Ferdinand Christian Baur led to the founding of the later Tübingen School, to which belong, besides the founder, Albert Schwegler, Karl Christian Planck, Albert Ritschl, Julius Köstlin, Karl Christian Johannes Holsten, Adolf Hilgenfeld, Karl Weizsäcker and Edward Zeller. Other distinguished theologians, who were somewhat more positive in their views, were Johann Tobias Beck, and Christian David Frederick Palmer. David Frederick Strauss, a follower of Hegel, wrote his "Life of Jesus" while a tutor at Tübingen. The distinguished teachers and scholars of the Catholic theological faculty are often called the Catholic Tübingen School. The characteristic of this school is positive and historical rather than speculative or philosophical. Above all should be mentioned the great Catholic theologian of the nineteenth century, Johann Adam Möhler; further: Johann Sebastian Drey, Johann Baptist Hirscher, Benedict Welte, Johann Evangelist Kuhn, Karl Joseph Hefele, Moritz Aberle, Felix Himpel, Franz Quirin Kober, Franz Xaver Linsenmann, Franz Xaver Funk, Paul Schanz, and Paul Vetter. Distinguished professors of law were: Karl Georg Wächter, Karl Friedrich Wilhelm Gerber, Alois Brinz, Gustav Mandry, and Hugo Meyer. Among the noted members of the faculty of political science were: Robert Mohl, Albert Eberhard Friedrich Schäffle, Gustav Rümelin, Gustav Friedrich Schönberg, and Friedrich Julius Neumann. Among the noted members of the medical faculty were: Victor Bruns, Felix Niemeyer, Karl Liebermeister, and Johannes Säxinger. In natural science should be mentioned: Hugo Mohl, Theodore Eimer, and Lothar Meyer. Of the philosophical faculty should be mentioned Friedrich Theodor Vischer, writer on æsthetics; the philosopher Christopher Sigwart; the classical philologists Christian Walz and Wilhelm Sigismund Teuffel; the Orientalists Julius Mohl, Georg Heinrich Ewald, and Walter Rudolf Roth; the Germanists Ludwig Uhland and Heinrich Adalbert Keller; the historians Julius Weizsäcker and Hermann Alfred Gutschmid; and the geologist Friedrich August Quenstedt.

KLÜPFEL AND EIFERT, *Geschichte und Beschreibung der Stadt und Universität Tübingen* (Tübingen, 1849); KLÜPFEL, *Die Universität Tübingen in ihrer Vergangenheit und Gegenwart* (Leipzig, 1877); *Urkunden zur Geschichte der Universität Tübingen aus den Jahren 1477–1550* (Tübingen, 1877); WEIZSÄCKER, *Lehrer und Unterricht an der evangelisch-theologischen Fakultät der Universität Tübingen von der Reformation bis zur Gegenwart* (Tübingen, 1877); FUNK, *Die katholische Landesuniversität in Ellwangen und ihre Verlegung nach Tübingen* (Tübingen, 1877); SPROLL, *Freiburger Diözesanarchiv* (1902), 105 sq.; RÜMELIN, *Reden und Aufsätze*, III (Tübingen, 1894), 37 sq.; HERMELINK, *Die theologische Fakultät zu Tübingen vor der Reformation 1477–1534* (Tübingen, 1906); IDEM, *Die Matrikeln der Universität Tübingen*: vol. I, *Die Matrikeln von 1477–1600* (Stuttgart, 1906). For further bibliography cf. ERMAN AND HORN, *Bibliographie der deutschen Universitäten*, II (Leipzig, 1904), 996 sq.

JOHANNES BAPTIST SÄGMÜLLER.

Tubunæ, a titular see in Mauretania Cæsariensis, according to the "Gerarchia cattolica", or in Numidia according to Battandier, "Annuaire pontifical catholique" (Paris, 1910), 345. The official list of the Roman Curia does not mention it. The confusion is explained by the fact that it was located at the boundary of the two provinces. Böcking, in his notes to the "Notitia dignitatum" (Bonn, 1839), 523, and Toulotte ("Géog. de l'Afrique chrét., Mauritanies", Montreuil, 1894, p. 171), speak of two distinct cities, while Müller ("Notes to Ptolemy", IV, 12, ed. Didot, I, 611) admits only one, and his opinion seems the more plausible. It was a *municipium* and also an important frontier post in command of a *præpositus limitis Tubuniensis*. St. Augustine and St. Alypius sojourned there as guests of Count Boniface (Ep. ccxx). In 479 Huneric exiled thither a large number of Catholics. Its ruins, known as Tobna, are in the Department of Constantine, Algeria, at the gates of the Sahara, west of the Chott el-Hodna, the "Salinæ Tubunenses" of the Romans. They are very extensive, for three successive towns occupied different sites, under the Romans, the Byzantines, and the Arabs. Besides the remains of the fortress, the most remarkable monument is a church now used as a mosque.

Three bishops of Tubunæ are known. St. Nemesianus assisted at the Council of Carthage in 256. St. Cyprian often speaks of him in his letters, and we have a letter which he wrote to St. Cyprian in his own name and in the name of those who were condemned with him to the mines. An inscription testifies to his cult at Tixter in 360, and the Roman Martyrology mentions him on 10 September. Another bishop was Cresconius, who usurped the see after quitting Bulla Regia, and assisted at the Council of Carthage in 411, where his rival was the Donatist Protasius. A third, Reparatus, was exiled by Huneric in 484.

TOULOTTE, *Géog. de l'Afrique chrét., Numidie* (Paris, 1894), 318–21; DIEHL, *L'Afrique byzantine* (Paris, 1896), passim.

S. PÉTRIDÈS.

Tucson, DIOCESE OF (TUCSONENSIS), suffragan of the Archdiocese of Santa Fe. It comprises the State of Arizona and the southernmost counties of New Mexico, an extent of 131,212 sq. miles, most of which is desert land. The Catholic population is approximately 48,500, mostly Mexicans. There are 43 priests, 27 parishes, 43 missions, 100 stations, 7 academies, 10 parochial schools, 3 Indian schools, 1 orphanage, 5 hospitals.

Up to 1853, date of the Gadsden purchase, Arizona was part of the Mexican Diocese of Durango. In 1859 it was annexed by the Holy See to the Diocese of Santa Fe, made a vicariate Apostolic in 1868, and erected a diocese by Leo XIII in 1897. The first vicar Apostolic was the most Rev. J. B. Salpointe, followed by the Most Rev. P. Bourgade, who both died archbishops of Santa Fe, the former in 1898, the latter in 1908. They were succeeded by Bishop Henry Granjon, born in 1863, consecrated in the cathedral of Baltimore, 17 June, 1900. The mission founded by French missionaries has remained in charge of priests mostly of the same nationality, assisted by Franciscan Fathers of the St. Louis and Cincinnati provinces, who attend principally to the Indian missions, and by the Sisters of St. Joseph, of Mercy, of Loretto, of the Blessed Sacrament, of St. Dominic, and of the Precious Blood. The full-blood Indians in the diocese number 40,000: Apache, Chimehuivi, Hualpai, Maricopa, Mohave, Moqui, Navajo, Pápago Pima, Yava Supai. About 4000 are Catholics. They were visited by the Spanish missionaries as early as 1539 (Fray Marcos de Niza), and evangelized in the seventeenth and eighteenth centuries by the Franciscans and the Jesuits. Of the churches then built two remain: Tumacacuri (now partly in ruins), and San Xavier del Bac, nine miles south of Tucson, founded by Father Kino, S.J., in 1699, and kept in a perfect state of preservation by the constant attention and liberal care of the clergy of Tucson. It is considered the best example of the Spanish Renaissance mission style north of Mexico,

and the best preserved of all the old mission churches in America. The buildings have been completely restored (1906–10) by the Bishop of Tucson. The Papago Indians, in whose midst stands the San Xavier mission, have received uninterrupted care from the clergy of Tucson. In 1866 the Rev. J. B. Salpointe founded there a school, which has since been maintained, with the Sisters of St. Joseph in charge, by the clergy of Tucson, at the expense of the parish. That school was the first established in Arizona for the Indians.

ORTEGA, *Historia del Nayarit, Sonora, Sinaloa, y ambas Californias* (Mexico, 1887); *Rudo Ensayo*, tr. GUITERAS, in *Am. Cath. Hist. Soc.*, V (Philadelphia, June, 1894), no. 2; JOLY, *Histoire de la compagnie de Jésus*, V (Paris, 1859), ii; ARRICIVITA, *Crónica seráfica del apostólico colegio de Querétaro*; SALPOINTE, *Soldiers of the Cross* (Banning, 1898); ENGELHARDT, *The Franciscans in Arizona* (Harbor Springs, 1899); *Diary of Francisco Garces*, tr. COUES (New York, 1900).

HENRY GRANJON.

Tucumán, DIOCESE OF (TUCUMANENSIS), suffragan to Buenos Aires, erected from the Diocese of Salta on 15 February, 1897, comprises the Province of Tucumán (area 8926 sq. miles; population 325,000), in the north-west of the Argentine Republic. The first and present bishop, Mgr. Pablo Padilla y Bárana (b. at Jujuy, 25 Jan., 1848), was consecrated titular Bishop of Pentacomia (17 Dec., 1891), transferred to Salta, (19 Jan., 1893), and to Tucumán (16 Jan., 1898). The episcopal city, Tucumán, or San Miguel de Tucumán (population 80,000), is situated on the Río Dulce, 780 miles north-west of Buenos Aires, and was founded in 1565 by Diego de Villarael; a Jesuit college was opened there in 1586. In 1680 Tucumán replaced Santiago del Estero as capital of the province. The Spanish forces were utterly defeated at Tucumán in 1812 by the Argentinos under Belgrano, whose statue has been erected in the city to commemorate the victory. One of the most interesting monuments in Tucumán is Independence Hall, where the Argentine delegates proclaimed (9 July, 1816) the Río de la Plata provinces free from Spanish domination. Of the twenty-seven members forming this National Congress fifteen were priests (as were two other delegates who were unavoidably absent, and the secretary of the assembly, José Agustín Molina, later Bishop of Camaco *in partibus* and Vicar Apostolic of Salta); two of the fifteen were afterwards raised to episcopal rank—José Colombres (Salta) and Justo Santa María de Oro (Cuyo). It is to be noted that the See of Córdoba, founded in 1570, was generally referred to in the seventeenth century as that of Tucumán (Córdoba de Tucumán).

On 21 January, 1910, the Province of Catamarca (area 47,531 sq. miles; population 107,000), which till then had been a vicariate forane of Tucumán, was erected into a separate see under Mgr. Bernabé Piedrabuena (b. at Tucumán, 10 Nov., 1863; consecrated titular Bishop of Cestrus and coadjutor to Mgr. Padillo, 31 May, 1908; transferred to Catamarca, 8 Nov., 1910). Before the separation, Tucumán had 15 parishes, 67 churches and chapels, and Catamarca 15 parishes, 96 churches and chapels; there were 60 secular priests, assisted by Dominicans, Franciscans, and Fathers of Our Lady of Lourdes; there was a conciliar seminary with 3 students of philosophy and 60 rhetoricians; 7 theological students were studying at Buenos Aires and the Collegio Pio-Latino, Rome; in addition there were two Catholic colleges at Tucumán and one at Catamarca; there were communities of the Hermanas Esclavas, Dominican, Franciscan, Good Shepherd, and Josephine Sisters. A Catholic daily paper is published at Tucumán and two Catholic weeklies at Catamarca. A large number of the parishes have the usual Catholic sodalities and confraternities. Workingmen's circles are established in the two episcopal cities. Catamarca (San Fernando de Catamarca), lying 230 miles north-north-west of Córdoba, contains 8000 inhabitants. It was founded in 1680 by Fernando de Mendoza. The National College, which has a chair of mineralogy, is located in the old Merced Convent. Most of the inhabitants of the Province of Catamarca are mestizos, descendants of the Quilene, Cilian, Andagala, and Guafare Indians. Cholla (a suburb of Catamarca) is inhabited by Calchaqui Indians, but Spanish is now the only language spoken.

USSHER, *Guía eclesiástica de la República Argentina* (Buenos Aires, 1910).

A. A. MACERLEAN.

Tudela, DIOCESE OF (TUTELÆ, TUTELENSIS), in Spain. The episcopal city has a population of 9213. Tudela was taken from the Moors by Alfonso el Batallador (the Fighter) in March, 1115, and in 1117 he obtained the Fuero de Sobrarbe. In 1121 the king gave the mosque and the tithes of several towns to the prior and ecclesiastical chapter of Tudela and built the Church of Santa María, where a community of Canons Regular of St. Augustine was established, the ecclesiastical authority of Tudela being vested in its abbot and prior. In 1238 the priory was raised to the dignity of a deanery, the first dean being D. Pedro Jiménez and the second D. Lope Arcez de Alcoz. The latter obtained from Alexander IV in 1258 the ring and mitre. In the sixteenth century the deans of Tudela obtained the use of "pontificalia", a favour granted by Julius II to the dean D. Pedro Villalón de Calcena who had been his chambertain and who held the deanship for twenty-seven years. The rivalry between the deans of Tudela and the bishops of Tarazona and the dissatisfaction of the kings owing to the fact that until 1749 the appointment of the dean was not subject to the royal patronage, a fact finally accomplished in 1749, induced the Council and the Royal Chamber to petition for the erection of Tudela into a diocese, which was done by Pius VI in the Bull of 27 March, 1783. The first bishop was D. Francisco Ramón de Larumbe (1784). He was succeeded (1797) by D. Simón de Casaviella López del Castillo, who during the war of independence saved Tudela from severe measures of retaliation ordered by the French general Lefèvre. The third bishop was D. Juan Ramon Santos de Larumbe y Larrayoz (1817), and the fourth and last D. Ramón María Azpetitia Saenz de Santa María (1819), who founded the Seminary of Santa Ana in a former house of the Jesuits. The seminary was re-established in 1816 in a former Carmelite convent. The last bishop died at Viana on 30 June, 1844.

The Concordat of 1851 suppressed this diocese, since which time it has been administered by the bishops of Tarazona on whom the title of Administrator Apostolic of Tudela has been conferred. The cathedral dedicated to Nuestra Señora de la Blanca dates from the end of the twelfth and the beginning of the thirteenth century. It has a very notable façade. There are in Tudela a college of the Jesuits, charitable institutions conducted by the Sisters of Charity; the hospital of Nuestra Señora de Graçia, founded in the sixteenth century by D. Miguel de Eza; the Real Casa de Misericordia founded by Doña María Ilugarte in 1771 and the "Hospitalillo" for orphan children founded in 1596 by D. Pedro Ortiz.

MADRAZO, *Navarra y Logroño* in *España, sus monumentos y artes*; III (Barcelona, 1886); DE LA FUENTE in *España sagrada*, I (Madrid, 1866).

RAMÓN RUIZ AMADÓ.

Tuguegarao, DIOCESE OF (TUGUEGARAONENSIS), in the Philippines, is situated in the north-eastern section of the Island of Luzon, and embraces the three civil Provinces of Cagayan, Isabela, and Nueva Viscaya, and the two groups of the Batanes and Babuyanes Islands. It was erected on 10 April, 1910, being separated from the ancient Diocese of Nueva Segovia, erected in 1595. For two hundred years the seat

of the Diocese of Nueva Segovia was located at Lalloc on the Cagayan River, a city which lies within the present limits of the new Diocese of Tuguegarao. The history of the Catholic Church in the Cagayan Valley for the three hundred years preceding the Spanish-American War is practically the history of the Spanish Dominican Fathers in this territory. The diocese counts (1912) 23 native secular priests, two Spanish seculars, 17 Spanish Dominicans and 7 Belgian missionaries. There is a boys' college in charge of the Dominican Fathers, and a girls' academy under the direction of the Sisters of St. Paul of Chartres. The population, which is entirely native, numbers about 200,000. With the exception of a few thousand Aglipayans they are all Catholics. The first bishop, the Rt. Rev. Maurice Patrick Foley, was appointed on 10 September, 1910.

MAURICE FOLEY.

Tulancingo, DIOCESE OF (DE TULANCINGO), in the Mexican Republic, suffragan of Mexico. Its area is about 8000 square miles, that is to say, almost that of the State of Hidalgo, in which the diocese is situated. It comprises the greater part of the State of Hidalgo, with the exception of a few parishes situated in the western part, and which belong to the Archbishopric of Mexico; but in return it has a few parishes in the State of Vera Cruz. Its population is 641,895 (1910). The bishop lives in the town of Tulancingo (population, 8000), although the capital of the state is the important mining town of Pachuca, situated 7962 feet above the level of the sea, with a population of about 38,620 inhabitants (1910). The Gospel was first preached in this territory in the first half of the sixteenth century by the Franciscan Fathers shortly after their arrival in Mexico; they then founded a convent at Tulancingo, whose first guardian was the venerable Father Juan Padilla, who died from the results of an assault made by the unfaithful Indians of New Mexico. The Augustinian Fathers also worked in this region.

On 16 March, 1863, Pius IX made this see suffragan of the Archbishopric of Mexico. When created, many asked that the episcopal see be in the city of Huejutla; preference was given, however, to the city of Tulancingo. This new see was formed from thirty-eight parishes of the Archbishopric of Mexico, and from sixteen taken from the Bishopric of Puebla. It has 1 seminary with 40 students; 39 parochial schools; 5 Catholic colleges, and about 2352 students; there are 6 Protestant colleges with 255 students, and 6 Protestant churches. The town of Tulancingo existed long before the conquest; it is said to have been founded by the Toltecas in A. D. 697 and bore the name of Tollantzinco. Its most noted building is the cathedral, built in the beginning of the nineteenth century.

VERA, *Catecismo geográfico histórico estadístico de la ígl. méx.* (Amecameca, 1881).

CAMILLUS CRIVELLI.

Tulasne, LOUIS-RENÉ, a noted botanist, b. at Azay-le-Rideau, Dept. of Indre-et-Loire, France, 12 Sept., 1815; d. at Hyères in southern France 22 Dec., 1885. He studied law at Poitiers, but later turned his attention to botany and worked until 1842 in company with Auguste de Saint-Hilaire on the flora of Brazil. He was an assistant naturalist at the Museum of Natural History at Paris 1842–72; after this he retired from active work. In 1845 he was elected a member of the Academy to succeed Adrien de Jussieu. Tulasne was a very industrious, skilful, and successful investigator. He published at Paris numerous botanical works, the first appearing in 1845; he first wrote on the phanerogamia, as for instance, on the leguminosæ of South America, then on the cryptogamia, and especially on the fungi. He gained a world-wide reputation by his microscopic study of fungi (the science of mycology), especially by his investigation of the small parasitic fungi, researches which threw much light on the obscure and complicated history of their evolution. In this science he worked in collaboration with his brother Charles (b. 5 Sept., 1816; from 1843 a physician at Paris; d. at Hyères, 21 Aug., 1885). The chief publications issued by the two brothers are: "Fungi hypogæi" (fol., Paris, 1851), and "Selecta fungorum carpologia" (3 vols. fol., Paris, 1861–65), a work of the greatest importance for mycology, particularly on account of the splendid illustrations in the sixty-one plates. Tulasne wrote numerous mycological treatises for various periodicals such as the "Annales des sciences nat."; "Archives du muséum"; "Comptes rendus"; "Botanische Zeitung". He left his botanical library to the Catholic Institute of Paris. Tulasne openly acknowledged his desire to glorify God by his scientific labours. Several genuses of fungi, as well as several species, are named after Tulasne, as *Tulasneinia, Tulasnella.*

SACHS, *Gesch. der Botanik* (Munich, 1875); MAGNUS, *Nekrolog* in *Berichte der deutschen botanischen Gesellschaft,* IV (Berlin, 1887).

J. S. ROMPEL.

Tulle, DIOCESE OF (TUTELENSIS), comprises the Department of Corrèze. It was suppressed by the Concordat of 1802, which joined it to the See of Limoges, but was theoretically re-established by the Concordat of 1817, and *de facto* re-erected by Bulls dated 6 and 31 October, 1822. It is suffragan of Bourges. According to legends which grew up in later years around the St. Martial cycle, that saint, who had been sent by St. Peter to preach, is said to have restored to life at Tulle the son of the governor, Nerva, and to have covered the neighbouring country with churches. By some of the legends St. Martin of Tours is made founder of the Abbey of Tulle; by others, St. Calmin, Count of Auvergne (seventh century). Robbed of its possessions by a powerful family, it recovered them in 930 through the efforts of a member of the same family, Viscount Adhemar, who left a reputation for sanctity. St. Odo, Abbot of Cluny, reformed it in the tenth century. John XXII by a Bull dated 13 August, 1317, raised it to episcopal rank; but the chapter remained subject to monastic rule and was not secularized until 1514. Among the bishops of Tulle were: Hugues Roger, known as Cardinal de Tulle (1342–43), who was never consecrated, and lived with his brother Clement VI; Jean Fabri (1370–71), who became cardinal in 1371; Jules Mascaron, the preacher (1671–79), who was afterwards Bishop of Agen; Léonard Berteaud, preacher and theologian (1842–78). St. Rodolphe of Turenne, Archbishop of Bourges, who died in 866, founded, about 855, the Abbey of Beaulieu in the Diocese of Tulle. The Charterhouse of Glandier dates from 1219; the Benedictine Abbey of Uzerche was founded between 958 and 991; Meymac Priory, which became an abbey in 1146, was founded by Archambaud III, Viscount de Conborn.

Urban II on his way to Limoges from Clermont (1095) passed near Tulle. St. Anthony of Padua dwelt for a time at Brive, towards the end of October, 1226; and the pilgrimage to the Grotto of Brive is the only existing one in France in honour of that saint. Pierre Roger, who became pope under the name of Clement VI, was a native of Maumont in the diocese. In 1352 the tiara was disputed between Jean Birel, general of the Carthusians, who had been prior of Glandier, and Etienne Aubert, who became pope under the name Innocent VI, and was a native of Château-des-Monts in the Diocese of Tulle. In 1362 Hugues Roger, Cardinal of Tulle, brother of Clement VI, refused the tiara; in 1370 Pierre Roger, his nephew, became pope under the name of Gregory XI. At Tulle and in Bas (Lower) Limousin, every year, on the vigil of St. John the Baptist, a feast is kept which is known as *le tour de la lunade* (the change of the

moon); it is a curious example of the manner in which the Church was able to sanctify and Christianize many pagan customs. Legend places the institution of this feast in 1346 or 1348, about the time of the Black Death. It would seem to have been the result of a vow made in honour of St. John the Baptist. M. Maximin Deloche has shown that this legend is baseless; that the worship of the sun existed in Gaul down to the seventh century, according to the testimony of St. Eligius, and that the feast of St. John's Nativity, 24 June, was substituted for the pagan festival of the summer solstice, so that the *tour de la lunade* was an old pagan custom, sanctified by the

THE CATHEDRAL, TULLE

Church, which changed it to an act of homage to St. John the Baptist.

Among the saints specially honoured in, or connected with the diocese, besides those already mentioned, are: St. Fereola, martyr (date uncertain); St. Martin of Brive, disciple of St. Martin of Tours, and martyr (fifth century); St. Duminus, hermit (early sixth century); at Argentat, St. Sacerdos, who was Bishop of Limoges when he retired into solitude (sixth century); St. Vincentianus (Viance), hermit (seventh century); St. Liberalis, Bishop of Embrun, died in 940 at Brive, his native place; St. Reynier, provost of Beaulieu, died at the beginning of the tenth century; St. Stephen of Obazine, b. about 1085, founder of the monastery for men at Obazine, and that for women at Coyroux; St. Berthold of Malefayde, first general of the Carmelites, and whose brother Aymeric was Patriarch of Antioch (twelfth century). Etienne Baluze, the learned historian (1638–1718), was a native of Tulle, and the missionary Dumoulin Borie (1808–38), who was martyred in Tonquin, was born in the diocese. The chief pilgrimages of the diocese are: Notre-Dame-de-Belpeuch, at Camps, dating from the ninth or tenth century; Notre-Dame-de-Chastre at Bar, dating from the seventeenth century; Notre-Dame-du-Pont-du-Salut, which goes back to the seventeenth century; Notre-Dame-du-Roc at Servières, dating from 1691; Notre-Dame-d'Eygurande, dating from 1720; Notre-Dame-de-La-Buissière-Lestard, which was a place of pilgrimage before the seventeenth century; Notre-Dame-de-La-Chabanne at Ussel, dates from 1140; Notre-Dame-de-Pennacorn at Neuvic, dating from the end of the fifteenth century.

Before the application of the Law of 1901, the Diocese of Tulle contained Carthusians, Franciscans, Sulpicians, Assumptionists, Fathers of the Third Order of St. Francis of Assisi, and many teaching congregations of Brothers. The teaching Sisters of the Sacred Heart of Mary had their mother-house at Triegnac. The religious congregations were in charge of 6 nurseries, 2 orphanages for boys, 5 orphanages for girls, 1 Good Shepherd Home, 1 home for the poor, 15 hospitals or hospices, 10 district nursing institutions, and 1 lunatic asylum. At the time of the breach of the Concordat in 1905 the diocese had 318,422 inhabitants, 34 first-class parishes, 255 succursal parishes, and 71 curacies supported by the State.

Gallia Christiana (nova), II (1720), 661–80, *instrum.*, 203, 320; CHAMPEVAL, *Le Bas Limousin historique et religieux; Géographie de la Corrèze* (2 vols., Limoges, 1894–1899); POULBRIÈRE, *Histoire du diocèse de Tulle* (Tulle, 1885); IDEM, *Dictionnaire archéologique et historique des paroisses du diocèse de Tulle* (2 vols., Tulle, 1894–99); CHAMPEVAL, *Cartulaire de l'abbaye bénédictine St-Martin de Tulle* (Brive, 1903); DELOCHE, *Mémoire sur la procession dite de la Lunade et les feux de Saint Jean à Tulle* in *Mémoires de l'Académie des Inscriptions et Belles Lettres*, XXXII (1891); *les principaux sanctuaires consacrés à la Sainte Vierge au diocèse de Tulle* (2d ed., Tulle, 1886); NIEL, *Hist. des évêques de T.* in *Bull. de la soc. hist. de la Corrèze* (1880–4).

GEORGES GOYAU.

Tunic.—By tunic is understood in general a vestment shaped like a sack, which has in the closed upper part only a slit for putting the garment over the head, and, on the sides, either sleeves or mere slits through which the arms can be passed. The expressions under-tunic or over-tunic are used accordingly as the tunic is employed as an outer vestment or under another. A tunic that reaches to the feet is called a gown tunic (*tunica talaris*, Gr. ποδήρης); a tunic without sleeves or with short sleeves is called *colobium;* one which leaves the right shoulder free, *exomis* (ἔξωμις). By tunic (*tunicella*) is understood in liturgical language that sacerdotal upper vestment of the subdeacon which corresponds to the dalmatic of the deacon. According to present usage the dalmatic and tunic are alike both as regards form and ornamentation. They also agree in the manner of use as well as in the fact that the tunic, like the dalmatic, is one of the essential vestments worn at the pontifical Mass by the bishop. It is unnecessary here to go into full details, but it will suffice in regard to form, ornamentation, and use to refer to what is said under dalmatic (q. v.). As regards the form, according to the directions of the "Cæremoniale Episcoporum", the tunic should be distinguished from the dalmatic by narrower sleeves, but this is hardly observed even in the pontifical tunic, which is worn under the dalmatic. The bishop himself puts the tunic on the newly-ordained subdeacon with the words: "May the Lord clothe thee with the tunic of joy and the garment of rejoicing. In the name", etc.

History.—According to a letter of Pope Saint Gregory the Great to Bishop John of Syracuse, the subdiaconal tunic was, for a time, customary at Rome as early as the sixth century. Gregory, however, suppressed it and returned to the older usage. From this time on, therefore, the Roman subdeacon once more wore the *planeta* (chasuble) as the outer garment until, in the ninth century, the tunic again came into use among them as the outer vestment. As early as the sixth century, a subdiaconal tunic was worn in Spain, which, according to the ninth canon of the synod of Braga, was hardly or not at all distinguishable from the diaconal tunic, the so-called alb. No notice of a tunic worn by subdeacons has been preserved from the pre-Carolingian era in Gaul, yet such a vestment was undoubtedly in use in France as in Spain. There is certain proof of its use in the Frankish

kingdom at the beginning of the ninth century, both from the testimony of Amalar of Metz and from various inventories. About the close of the year one thousand the tunic was so universally worn by subdeacons as a liturgical upper vestment that it was briefly called *vestis subdiaconalis* or *subdiaconale*. As early as the first Roman Ordo the tunic is found as one of the papal pontifical vestments under the name of *dalmatica minor, dalmatica linea*. The Roman deacons also wore it under the dalmatic, while only the tunic and not the dalmatic was part of the liturgical dress of the Roman cardinal-priests and hebdomadal bishops. Outside of Rome also the pontifical vestments frequently included only the tunic, not tunic and dalmatic together, or, as was more often the case, the dalmatic without the tunic. Not until the twelfth century did it become general for the bishop to wear both vestments at the same time, that

BLUE SILK TUNICLE, XIV CENTURY
Castel S. Elia, Italy

is, the tunic as well as the dalmatic. The granting to abbots of the privilege of wearing the tunic as well as the dalmatic, is very seldom mentioned, and even then not until the second half of the twelfth century. Before this era abbots never received more than the privilege of wearing the dalmatic. The acolytes at Rome wore the tunic as early as the ninth century; in the Frankish kingdom it was probably customary in some places in the tenth century for acolytes to wear the tunic; it was worn by acolytes at Farfa towards the close of the tenth century. In the late Middle Ages the wearing of the tunic by acolytes was a widespread custom. In the medieval period the tunic was called by various names. Besides *tunica*, it also bore the name of *tunicella; dalmatica minor; dalmatica linea*, or simply *linea; tunica stricta*, or merely *stricta; subdiaconale; roccus; alba;* and, especially in Germany, *subtile*.

As to the original form of the vestment, it was at first a tunic in the shape of a gown with narrow sleeves and without the vertical ornamental strips (*clavi*). The material of which it was made was linen for ordinary occasions, but as early as the ninth-century inventories silk tunics are mentioned. The development that the vestment has undergone from the Carolingian period up to the present time has been in all points similar to that of the dalmatic; during the course of this development the distinction between the dalmatic and the tunic steadily decreased. Silk gradually became the material from which the tunic was regularly made; it grew continually shorter, and slits were made in the sides which, by the end of the Middle Ages, went the length of the entire side up to the sleeve. Finally, outside of Italy, the sleeves were also slit, just as in the dalmatic, which, already in the later Middle Ages, was hardly to be distinguished from the tunic, especially as in the meantime the red *clavi* of the dalmatic had been replaced by another form of ornamentation, which was also adopted for the tunic. When in the course of the twelfth century a canon was developed respecting the liturgical colours, the canon was naturally authoritative for the tunic as well as for the chasuble and dalmatic.

In the Middle Ages the use of the tunic at Mass corresponded throughout to that of the dalmatic, consequently discussion of it here is unnecessary. The ceremony in which the bishop, after the ordination, places the tunic upon the newly-ordained subdeacon had its origin in the twelfth century, but even in the thirteenth century it was only customary in isolated cases. It was not until the fourteenth and fifteenth centuries that the usage was universally adopted in the rite of ordination of subdeacons. As to the origin of the subdiaconal tunic it was, without doubt, a copy of the dalmatic, in which the vertical trimming of the dalmatic was omitted, and the sleeves were made narrower.

The tunic (*στιχάφιον*) worn by the subdeacon in the Oriental Rites does not correspond to the subdiaconal tunic of Western Europe, which from the beginning had the fixed character of an outer tunic, but resembled the alb, even though, according to present custom, it is no longer exclusively white, but often coloured.

BOCK, *Gesch. der liturg. Gewänder*, II (Bonn, 1866); ROHAULT DE FLEURY, *La messe*, VII (Paris, 1888); BRAUN, *Die liturgische Gewandung im Occident und Orient* (Freiburg, 1907).

JOSEPH BRAUN.

Tunis, French protectorate on the northern coast of Africa. About the twelfth century before Christ Phœnicians settled on the coast of what is now Tunis and founded colonies there, which soon attained great economic importance. Among them were: Hippo Zarytus, Utica, Carthage, Hadrumetum, and Tunes. Ultimately all these cities were obliged to acknowledge the suzerainty of Carthage, which ruled a territory almost as extensive as the present Tunis. The fall of Carthage, B.C. 146, made the Romans masters of the country, which as the Province of Africa became one of the granaries of Italy. Numerous ruins of palaces, temples, Christian churches, amphitheatres, aqueducts, etc., which are still to be found, give proof of the high civilization existing under Roman sway. Christianity also flourished at an early era. In 439 the country was conquered by the Vandals, and in 533 Belisarius retook it and made it a part of the Eastern Empire. The supremacy of Constantinople was not of long duration. First the Patrician Gregorius, Governor of North Africa for the Emperor Heraclius, proclaimed his independence. However, on the incursion of the Arabs from the East, Gregorius was overthrown in 648 by the Arabian commander Abdallah, who returned to Egypt with enormous booty. In 670 the Arabs again entered the country, conquered Biserta, and founded the City of Kairwán in the region beyond Susa. In 697 they also took the City of Carthage, up to then successfully defended by the Eastern Empire, and reduced it to a heap of ruins. Tunis, a town formerly of small importance, now took the place of Carthage in commerce and traffic. When the Ommayyad dynasty was overthrown by the Abbassids, almost all Africa regained independence, and it was not until 772 that the caliphs again acquired control over it. Caliph Haroun al Raschid made the vigorous Ibrahim ibn el Aghlab Governor of Africa, but in 800 Ibrahim threw off the supremacy of the caliphate. Kairwán remained the capital of the Aghlabite Kingdom, which embraced Tripoli, Algiers, the greater part of Tunis, and

so the Arabic possessions in Sicily and Sardinia. The st of the Aghlabite dynasty made Tunis the capital of ie country, and gave the name of the city to the entire ountry. In 908 the Aghlabite dynasty was over- rown by Obeid Allah, founder of the dynasty of the ātimites, which in the course of the tenth century nquered the whole of North Africa. After the con- uest of Egypt the Fātimites transferred the seat of eir power to Cairo and gave the regions in Western frica in fief to the Zirite family in 972.

From the middle of the twelfth century Tunis was uled by the Almohade dynasty, which, weakened by s struggles with the Christian kingdoms of Spain, as driven out of Tunis in 1206 by a Berber, Abū afs, who founded the dynasty of the Hafsites that ıled until 1574. In 1240 Eastern Algeria was united) Tunis. Thus in the course of time the great cen- ralized Arabic Empire was replaced in North Africa y several independent states, such as Morocco, lgiers, and Tunis. In this way the strength of Is- m, as contrasted with that of Christian Western urope, was weakened, and the Christian countries ere now able to prepare to attack the Mohammedan ower. Thus, King St. Louis of France undertook a rusade against Tunis in 1270 which was unsuccessful; ouis himself died the same year during the siege of ie City of Tunis. During the last centuries of the iedieval era Tunis was the most flourishing of the forth African countries; the cities of Tunis and Kair- ān were centres of Eastern civilization and learning.

The rule of the Arabic Emirs in Tunis was over- rown by the Turks. Turkish corsairs led by the reek renegade Horuk Barbarossa appeared in the estern part of the Mediterranean about 1510. By ifts they won over the ruler of Tunis, Mulei Mo- ammed, who permitted them to make the City of unis the base for their piratical expeditions. In a hort time Horuk Barbarossa gathered a large fleet hanned chiefly by Turks, and became master of the ity of Algiers and several towns along the African oast. His brother, Khair al-Din Barbarossa, in- reased these possessions on the coast and sought to ive his conquests permanence by placing them under he suzerainty of the Porte. When disputes over the uccession to the throne arose in the Hafsite dynasty, arbarossa skilfully used the opportunity to over- hrow Mulei Hassan and to make himself the ruler of unis. Mulei Hassan appealed to the Emperor harles V, who responded by landing near Carthage ith a fleet, capturing Tunis and Goletta in July, 535, and liberating nearly 20,000 Christian slaves. Mulei Hassan was restored to power in Tunis as a panish vassal, but was obliged to promise to sup- ress Christian slavery in his domain, to grant re- igious liberty, and to close his ports to the pirates. As a pledge Spain retained the citadels of Tunis and Goletta, which it garrisoned. On the way home the Spanish fleet completed the destruction of Carthage, ut failed in an attack on Algiers. Mulei Hassan, who was hated by his people, was overthrown in 1542 by his own son Mulei Hamid. When in 1570 the Turks entered Tunis from Algiers Mulei Hamid ap- ealed to Spain for aid, and as a result Tunis was aptured by Don Juan of Austria in 1573. Jealous of his half-brother, however, King Philip recalled him nd offered no resistance when the Turks conquered he entire country in 1574. Thus the military su- remacy of the Turks was established in Tunis. The eal masters of the country were the Turkish garrisons, eside whom the dey, appointed by the Sultan as the ossessor of the highest authority, was a mere hadow. As early as the administration of the third ley, the bey, Murad, originally an officer to collect he tribute, gained the chief authority for himself and nade it hereditary in his family.

Like Algiers and Morocco, Tunis developed in this eriod into a much dreaded pirate state. The Tunis- ian galleys sailed along all the coasts of the Mediter- ranean, devastating and plundering. They stopped foreign ships on the open sea and dragged them as prizes to Tunis, where the cargo would be discharged and the crew and passengers sold as slaves. For a long time Christian Western Europe did nothing to put an end to this impudent piracy. Although the English Admiral Blake in 1665 burned nine large Tunisian pirate ships in the harbour of Porto Farina, yet, as the struggle against the pirates was not con- tinued, no permanent improvement of conditions was attained. At a later date treaties were made between Tunis and the powers interested in commerce in the Mediterranean. Venice, Spain, Portugal, England, Holland, Denmark, and even the United States paid an annual tribute to Tunis. In return Tunis bound itself not to attack the ships that sailed under the flag of the treaty-making powers. For two hundred years Europe endured this nest of pirates. For Tunis it was a brilliant period in which enormous treasures accumulated in the country, and during which the supremacy of the Porte was almost nominal.

The nineteenth century completely altered the situ- ation. Sharp resolutions against piracy in the Mediter- ranean were passed by the Congress of Vienna and England was authorized by the powers to enforce these resolutions by sending a fleet against the pirati- cal countries. In 1816 Lord Exmouth, by the bom- bardment and partial destruction of the City of Al- giers, forced the ruler of Algiers to put an end to Christian slavery. The terrified Bey of Tunis also promised to do the same, yet, in spite of this, Christian ships were repeatedly attacked by Tunisian vessels. When in 1830 the French began the conquest of Al- giers, Tunis at first aided the Algerian leader Abd el Kader, but in retaliation the French forced Tunis to suppress piracy completely, to yield an island on the coast, and to pay a sum of money. Alarmed at the danger from France, the Porte now sought to form closer relations with Tunis and to make the country an immediate Turkish province. These efforts, which were successful at that date in Tripoli, failed in Tunis on account of the opposition of French diplo- macy. In order to be better able to maintain his position in regard to the Porte, the Bey Sidi Ahmed (1837–55) entered into closer relations with France, and even tried to introduce western reforms; in 1842 he abolished slavery, and in 1846 the slave-trade. Under French and English influence his cousin Sidi Mohammed (1855–59) introduced liberal legislation and reorganized the administration. His brother Mohammed es-Sadok (1859–82) even gave the country a liberal constitution in 1861, but had to withdraw it owing to the opposition of the Arabs and Moors. His extravagant tastes forced the bey to borrow money, thus bringing him into financial dependence on France, which showed more and more undisguisedly its desire to control Tunis. However, the Franco-German War (1870–71) forced France to restrain its hand.

In 1871 the sultan granted the hereditary right to rule according to primogeniture to the family of the bey and abandoned all claim to tribute, in return for which the bey promised not to go to war without the permission of the Porte, and to enter into no diplo- matic negotiations with foreign powers. France pro- tested against this and would not recognize the suze- rainty of the Porte over Tunis, but could not enforce its protests. In the years succeeding the foreign element in Tunis constantly gained in importance, and the Italian Government, especially, sought to acquire a strong economic position in the country. France began to fear that she might be outwitted by Italy in Tunis, so in 1881 she used the disturbances on the boundary of Algiers and Tunis as a pretext for mili- tary interference. In April, 1881, in spite of the pro- tests of the bey and the Porte, an army of 30,000

French soldiers advanced from Algiers into Tunis, and readily overcame the resistance of the tribes. A French fleet appeared before the capital, and a squadron landed at Biserta a brigade which advanced against the City of Tunis from the land side. Unable to oppose this force, the bey was obliged to sign on 12 May the Treaty of Kasr el-Said, also called the Bardo Treaty, which transformed Tunis into a French protectorate. The revolt of the native tribes against the French was crushed in the years 1881–82. Although at the beginning of the expedition France had declared that the occupation would only be a temporary one, yet ever since then the French have remained in the country. Economically the control by an European power has proved advantageous to the country. Mohammed es-Sadok was succeeded by his brother Sidi Ali Pasha (1882–1902), who was followed by his son Sidi Mohammed.

The regency of Tunis has an area of 45,779 sq. miles and contained, in 1911, 1,923,217 inhabitants, of whom 1,706,830 were natives, 49,245 Jews, 42,410 French, 107,905 Italians, 12,258 English and Maltese, 1307 Spanish. Politically, Tunis forms a French protectorate; France represents the country in foreign relations, makes all the treaties with foreign powers, decides as to peace and war. In return it protects the bey against any threatened attack upon his land and guarantees the state debt. In internal affairs the bey has nominally the legislative power, but decrees and laws are not valid until they have received the signature of the resident-general representing the French Government. The budget is not submitted to the bey for his approval until it has been discussed by the ministerial council and examined by the French Government. The resident-general is the representative of the French Government at Tunis, and is subordinate to the French minister of foreign affairs. He unites in his person all the authority of the French Government, is the official intermediary between the Tunisian Government and the representatives of foreign powers, is the presiding officer of the ministerial council, and of all the higher administration of Tunis. He can veto the actions of the bey, and in case the bey fails to act he can order the necessary regulations or open the way for them. The ministerial council consists of the resident-general, two native ministers, and seven French ministers; the council settles the most important matters and especially determines the budget. The two native ministers direct internal affairs, the administration of justice for the natives, and the supervision of the landed property of the natives. The other branches of the administration are directed by the French ministers. The administration of justice is a double one: all legal disputes in which Europeans are concerned are settled by French law; the natives are under Mohammedan law. As regards the Catholic Church Tunis forms the Archdiocese of Carthage; cf. also the article LAVIGERIE.

ASHBEE, *Bibl. of Tunisia* (London, 1889); BROADLEY, *Tunis Past and Present* (London, 1882); TISSOT, *Exploration scientifique de la Tunisie* (Paris, 1884–87); FAUCON, *La Tunisie avant et depuis l'occupation française* (Paris, 1893); FITZNER, *Die Regentschaft Tunis* (Berlin, 1895); CLAIN DE LA RIVE, *Hist. générale de la Tunisie* (Paris, 1895); LOTH, *Hist. de la Tunisie* (Paris, 1898); VIVIAN, *Tunisia and the Modern Barbary Pirates* (London, 1899); OLIVER AND DUBOIS, *La Tunisie* (Paris, 1898); HESSE-WARTEGG, *Tunis, the Land and the People* (2nd ed., London, 1899); BAHAR, *Le protectorat tunisien* (Paris, 1904); *La Tunisie au début du XXe siècle* (Paris, 1904); SCHÖNFELD, *Aus den Staaten der Barbaresken* (Berlin, 1902); SCHANZ, *Algerien, Tunisien u. Tripolitanien* (Halle, 1905); LOTH, *Le peuple italien en Tunisie et en Algérie* (Paris, 1905); IDEM, *La Tunisie et l'œuvre du protectorat français* (Paris, 1907); BABELON, CAGNAT, AND REINACH, *Atlas archéologique de la Tunisie* (Paris, 1905—); VIOLARD, *La Tunisie du Nord* (Paris, 1906); SLADEN, *Carthage and Tunis* (London, 1907); PETRIE, *Tunis, Kairouan, and Carthage* (New York, 1909); RECLUS, *Algérie et Tunisie* (Paris, 1909).; GAUDIANI AND THIAUCOURT, *La Tunisie* (Paris, 1910); GEPT, *La Tunisie économique* (Paris, 1910); *Statistique générale* (Tunis, annually); LECORE-CHARPENTIER, *L'indicateur tunisien* (Tunis, 1899—).

JOSEPH LINS.

Tunja, DIOCESE OF (TUNQUENENSIS), established in 1880 as a suffragan of Bogotá, in the Republic of Colombia, South America. Its jurisdiction comprises the territory of the Department of Boyacá, with a Catholic population in 1911 of 400,000 souls; 145 priests; 153 parishes, and 159 churches and chapels. The capital of the department and see of the bishop is the City of Tunja, which before the arrival of the Spaniards was, under the name of Hunza, the residence of the zaque, the sovereign of the Muisca Indians. It was founded on 6 Aug., 1538, by Captain Gonzalo Suárez Rondón, by order of the conqueror Quesada. Emperor Charles V granted it the title of city in 1681. The wealth and luxury of its ancient founders can still be recognized in the coats-of-arms carved over the stone entrances of its beautiful mansions. Prominent among its public buildings are: the palace of the bishop, the cathedral, and the various churches; the monastery of the Dominicans, and the convent of the Santa Clara nuns. Public instruction in the Department of Boyacá is under the supervision of the governor of the department, assisted by a director of public instruction. There are in the department over 200 primary schools, with about 15,000 pupils of both sexes. Secondary instruction in Tunja is given at various colleges supported by the department, like the College of Boyacá and the normal school for women; and at several Catholic institutions such as the Christian Brothers' College, the Academy of Tertiary Sisters, and the College of the Presentation; for the education of the clergy there is the diocesan seminary. There are also several Catholic schools in other cities of the department, among them the College of Jesus, Mary, and Joseph, under the Christian Brothers; the College of the Presentation, in charge of the Sisters of Charity; the College of Santa Rosa de Lima; and the College of St. Louis Gonzaga, in Chiquinquirá. (See COLOMBIA.)

JULIAN MORENO-LACALLE.

Tunkers (Ger. *tunken*, to dip), a Protestant sect thus named from its distinctive baptismal rite. They are also called "Dunkards", "Dunkers", "Brethren", and "German Baptists". This last appellation designates both their national origin and doctrinal relationship. In addition to their admission of the teaching of the Baptists, they hold the following distinctive beliefs and practices. In the administration of baptism the candidate is required to kneel in the water and is dipped forward three times, in recognition of the three Persons of the Trinity. Communion after the manner of the primitive church is administered in the evening; it is preceded by the love-feast or agape, and followed by the kiss of charity. On certain occasions they also perform the rite of foot-washing. Their dress is characterized by unusual simplicity. They refuse to take oaths, to bear arms, and in so far as possible, to engage in lawsuits. Their foundation was due to a desire of restoring primitive Christianity, and dates back to 1708. In that year their founder Alexander Mack (1679–1735) received believers' baptism with seven companions at Schwarzenau, in Westphalia. The little company rapidly made converts, and congregations were established in Germany, Holland, and Switzerland. As they were subjected to persecution, they all emigrated to America between the years 1719 and 1729.

The first families settled at Germantown, Pennsylvania, where a church was organized in 1723. Shortly after some members, led by Conrad Beissel who contended that the seventh day ought to be observed as the Sabbath, seceded and formed the "Seventh Day Baptists" (German; membership in 1911, 250). The Tunkers, nevertheless, prospered and, in spite of set-backs caused by the Revolutionary and Civil Wars, spread from Pennsylvania to many other states of the Union, and to Canada. Foreign

issionary work and the foundation of educational nstitutions were inaugurated in the decade 1870–880. About the same time the demands for the doption of a more progressive and liberal church olicy became more and more insistent, and in 1881–2 led to division. Two extreme parties, "the Pro-ressives" and the "Old Order Brethren", separated rom the main body, which henceforth was known s the "Conservative Tunkers". These obey the nnual conference as the central authority, and have ministry composed of bishops or elders, ministers, nd deacons. They maintain schools in various tates, own a printing plant at Elgin, Illinois, and ublish the "Gospel Messenger" as their official organ. Membership, 3006 ministers, 880 churches, 100,000 ommunicants.) The Progressives hold that the ecisions of the annual conference do not bind the ndividual conscience, that its regulations concerning lain attire need not be observed, and that each con-regation shall independently administer its own ffairs. (Statistics, 186 ministers, 219 churches, 18,607 ommunicants.) The Old Order Brethren are unal-erably attached to the old practices; they are opposed o high schools, Sunday schools, and missionary activ-ty; they have still, according to the long prevalent ustom of the sect, an unsalaried ministry and are xtremely plain in dress. (228 ministers; 75 churches; 000 communicants.)

The statistics throughout are those of CARROLL in *Christian Advocate* (New York, 26 Jan., 1911). Beside the minutes of the annual Meeting, consult on the doctrine: MACK, *A Plain View of the Rites and Ordinances of the House of God* (Mt. Morris, 1888), nd MILLER, *Doctrine of the Brethren Defended* (Indianapolis, 876); BRUMBAUGH, *History of the German Baptist Brethren in Europe and America* (Elgin, 1899); FALKENSTEIN, *History of the erman Baptist Brethren Church* (Lancaster, 1901); HOLSINGER, *istory of the Tunkers and the Brethren Churches* (Oakland, 1901); ILLEN, *The Dunkers* (New York, 1906).

N. A. WEBER.

Tunstall, CUTHBERT, Bishop of London, later of Durham, b. at Hackforth, Yorkshire, in 1474; d. t Lambeth Palace, 18 Nov., 1559. He studied oth at Oxford and Cambridge, finally graduating LL.D. at Padua. Being an accomplished scholar oth in theology and law, as well as in Greek and Hebrew, he soon won the friendship of Archbishop Warham, who on 25 Aug., 1511, made him his chan-ellor, and shortly after rector of Harrow-on-the-Hill. He became successively a canon of Lincoln (1514) and rchdeacon of Chester (1515). He began his diplo-natic career as ambassador at Brussels, in conjunction ith Sir Thomas More, and there he lodged with Eras-mus, becoming the intimate friend of both of them. urther preferments and embassies fell to his lot, till n 1522 he was appointed Bishop of London by papal rovision. On 25 May, 1523, he became keeper of the rivy seal; but neither the work this entailed nor resh embassies prevented him from making a visita-ion of his diocese. A visit to Worms (1520–1) had pened his eyes to the dangers of the Lutheran move-ent and the evils arising from heretical literature. n the divorce question Tunstall acted as one of Queen Katherine's counsel, but he endeavoured to dissuade er from appealing to Rome. On 21 Feb., 1529–30, e was translated by the pope from the Diocese of ondon to the more important See of Durham, a step hich involved the assumption of quasi-regal power nd authority within the bishopric (see DURHAM, ANCIENT CATHOLIC DIOCESE OF). During the trou-led years that followed, Tunstall was far from imi-ating the constancy of Fisher and More, yet he ever eld to Catholic doctrine and practices. He adopted policy of passive obedience and acquiescence in many matters with which he could have had no sym-pathy. With regard to the suppression of the mon-asteries, the king's ministers so feared his influence hat they prevented his attendance at Parliament.

In 1537 Tunstall was given the onerous position of President of the Council of the North, and Scottish affairs occupied much of his attention. Towards the end of Henry's reign he twice was sent on diplomatic business to France. Under the protectorate of Som-erset his religious position became very difficult, but he yielded so far in compliance to the new changes that Gardiner protested. But the lengths to which the reformers went opened his eyes to the real sig-nificance of the royal supremacy; a change came over his attitude, and he staunchly maintained the Catho-lic side, steadily opposing the abolition of chantries, the Act of Uni-formity, and the law permitting priests to marry. He seems to have hoped that War-wick might be in-duced to reverse the anti-Catholic policy of Somerset, but this hope soon failed, and in 1551 he was summoned to London and con-fined to his house there. During this captivity he com-posed his treatise, "De Veritate Cor-poris et Sanguinis Domini nostri Jesu Christi in Eucharistia", published at Paris in 1554. At the end of 1551 he was removed to the Tower, and a bill for his deprivation was introduced. When this failed, he was tried by a commission (4–5 Oct., 1552) and deprived of his bishopric. On Mary's accession he was liberated, and his bishopric, which had been dissolved by Act of Parliament in March, 1553, was re-established by a further Act in April, 1554. Through Mary's reign he, being now an octo-genarian, ruled his diocese in peace, taking little part either in public affairs or in the persecution of here-tics; but on the accession of Elizabeth his firmness in resisting the fresh innovations marked him out for the royal displeasure. He declined to take the oath of supremacy, was summoned to London, and when or-dered to consecrate Parker refused to do so. Shortly afterwards he was deprived of his see (28 Sept., 1559) and committed to Parker's care as a prisoner at Lam-beth Palace, where within a few weeks he died. He thus became one of the eleven confessor-bishops who died prisoners for the Faith.

His works, exclusive of published letters and ser-mons, are: "De Arte Supputandi Libri IV" (London, 1522); "Confutatio cavillationum quibus SS. Eu-charistiæ Sacramentum ab impiis Caphernaitis impeti solet" (Paris, 1552); "De veritate Corporis et San-guinis Domini in Eucharistia Libri II" (Paris, 1554); "Compendium in decem libros ethicorum Aristo-telis" (Paris, 1554); "Certaine godly and devout prayers made in Latin by C. Tunstall and translated into Englishe by Thomas Paynelle, Clerke" (London, 1558). Much of his political correspondence is pre-served in the British Museum. Despite his weakness under Henry VIII, we may endorse the verdict of the Anglican historian, Pollard, who writes (*op. cit. inf.*): "Tunstall's long career of eighty-five years, for thirty-seven of which he was a bishop, is one of the most con-sistent and honourable in the sixteenth century. The extent of the religious revolution under Edward VI caused him to reverse his views on the royal supreme-acy and he refused to change them again under Elizabeth."

The *State Papers*, domestic and foreign, for the reigns of Henry VIII, Edward VI, and Mary, and the usual sources of information for those reigns, too numerous for citation here, must be referred to. No independent biography exists but among recent writers the following should be consulted: BRADY, *Episcopal Succession* (Rome, 1877); BRIDGETT-KNOX, *Queen Elizabeth and the Catholic Hierarchy* (London, 1889); POLLARD in *Dict. Nat. Biog.*, s. v.; PHILLIPS, *The Extinction of the Ancient Hierarchy* (London, 1905); BIRT, *The Elizabethan Religious Settlement* (London, 1907).

EDWIN BURTON.

Tunstall, THOMAS, VENERABLE, martyred at Norwich, 13 July, 1616. He was descended from the Tunstalls of Thurland, an ancient Lancashire family who afterwards settled in Yorkshire. In the Douay Diaries he is called by the alias of Helmes and is described as *Corleolensis*, that is, born within the ancient Diocese of Carlisle. He took the College oath at Douay on 24 May, 1607; received minor orders at Arras, 13 June, 1609, and the subdiaconate at Douay on 24 June following. The diary does not record his ordination to the diaconate or priesthood, but he left the college as a priest on 17 August, 1610. On reaching England he was almost immediately apprehended and spent four or five years in various prisons till he succeeded in escaping from Wisbech Castle. He made his way to a friend's house near Lynn, where he was recaptured and committed to Norwich Gaol. At the next assizes he was tried and condemned (12 July, 1616). The saintliness of his demeanour on the scaffold produced a profound impression on the people. There is a contemporary portrait of the martyr at Stonyhurst, showing him as a man still young with abundant black hair and dark moustache.

CHALLONER, *Memoirs of Missionary Priests*, II (London, 1742); *Third Douay Diary*, X, XI (Catholic Record Society, London, 1911); FOLEY, *Records Eng. Prov. S.J.*, XII (London, 1879).

EDWIN BURTON.

Tunsted, SIMON, English Minorite, b. at Norwich, year unknown; d. at Bruisyard, Suffolk, 1369. Having joined the Greyfriars at Norwich he distinguished himself for learning and piety and was made a doctor of theology. He filled several important ecclesiastical charges, being at different times warden of the Franciscan convent at Norwich, regent master of the Minorites at Oxford (1351), and twenty-ninth provincial superior of his order in England (1360). He wrote a commentary on the "Meteora" of Aristotle, improved the "Albeon" of Richard of Wallingford; and is the reputed author of another work, the "Quatuor Principalia Musicæ", a clear, practical, and very valuable medieval treatise on music. Davey gives a thorough discussion of the authorship of this work, which has been ascribed by different writers on the history of music to Tunsted, to John Hanboys, and to Thomas of Tewkesbury; but the arguments brought forward by Davey show that it is certainly not the work of either Hanboys or Thomas of Tewkesbury, whilst his conclusion with regard to the first-named writer is that "the grounds for ascribing it to Tunsted are admittedly insufficient; and internal evidence points to the author being a foreigner either by birth or education".

DAVEY in *Dict. Nat. Biog.*, s. v.; IDEM, *Hist. of English Music.*

EDWARD C. PHILLIPS.

Turgot, ANNE-ROBERT-JACQUES, Baron de L'Aulne, French minister, b. at Paris, 10 May, 1727; d. there, 20 March, 1781. In his youth he was destined for the Church; he composed a treatise on the existence of God, of which fragments remain, and one on the love of God, which is lost. The year 1750, during which he was prior of the Sorbonne, marks the transition between the two periods of his life: on the one hand, he delivered a discourse on the advantages accruing to the human race from the Christian religion, which showed him as still an ecclesiastic; on the other, he delivered a discourse on the successive progress of the human mind, in which the true and false ideas of the philosophers were mingled confusedly. In this discourse he foretold the separation from England of the North American colonies. Early in 1751 the influence of "philosophy" prevailed over Turgot's mind and he decided not to receive Holy orders. In 1752 he entered the magistracy, was master of *requêtes* in 1753, spending his leisure time in the acquirement of further knowledge, and in 1761 became intendant at Limoges. In the Limousin government Turgot inaugurated certain attempts in conformity with the new ideas of the economists and philosophers: free trade in corn and the suppression of the taxes known as *corvées*.

ANNE-ROBERT-JACQUES TURGOT
Portrait by Ducreux

When, after a short term in the ministry of marine, he was appointed by Louis XVI (24 Aug., 1774) controller-general of finances, he profited by the office which he held for twenty months to apply in his general policy the principles of economic Liberalism. This caused popular discontent, due especially to the rise in the price of corn, but Turgot flattered himself that he could quell all opposition. The edict, by which he substituted for the *corvée* a territorial tax bearing on landed property, displeased the privileged classes; that by which he suppressed the *maîtrises* and *jurandes*, an act which the philosophers regarded as an advance, destroyed the professional organization which in the Middle Ages, under the auspices of the Church, regulated economic activity and which at present the syndicalist movement in all countries is endeavouring to re-establish. By depriving the Hôtel Dieu of Paris of its privilege of selling meat on Friday to the exclusion of the butchers, by dispensing the owners of public vehicles from the obligation they were under of allowing their drivers time on Sunday to hear Mass, and by attempting to change the coronation oath which he found too favourable to the Catholics, Turgot displeased the clergy, who accused him of indifference for the disciplinary precepts of the Church. He was disgraced by Louis XVI, 12 May, 1776. In his retirement he wrote for Price, "Réflexions sur la situation des Américains des Etats Unis", and for Franklin a treatise, "Des vrais principes de l'imposition". His works were edited by Dussard and Daire (2 vols., Paris, 1844).

DUPONT DE NEMOURS, *Mémoires sur la vie et les ouvrages de Turgot* (2 vols., Paris, 1782); FONCIN, *Essai sur le ministère de Turgot* (Paris, 1877); SAY, *Turgot* (Paris, 1877; tr., London, 1888); SHEPHERD, *Turgot and the Six Edicts* (New York, 1903); DE SÉGUR, *Au couchant de la monarchie, Louis XVI et Turgot* (Paris, 1910); STEPHENS, *Life and Writings of Turgot* (London, 1895).

GEORGES GOYAU.

Turibius, SAINT. See TORIBIO ALFONSO MOGROVEJO, SAINT.

Turin (TORINO), ARCHDIOCESE OF (TAURINENSIS).—The City of Turin is the chief town of a civil province in Piedmont and was formerly the capital of the Duchy of Savoy and of the Kingdom of Sardinia. It is situated on the left bank of the Po and the right of the Dora Riparia, which flows into the Po not far off. The surrounding flat country is fertile in grain, pasturage, hemp, and herbs available for use in the industries, while on the hills a delicious fungus, a species of truffle, is found. The district is also rich in minerals (a species of gneiss and granite), and

ere are five mineral springs. The population is 0,000.

Besides the numerous elementary and intermedie schools, public and private, there are a university ee below), a musical lyceum, commercial and indusial schools. The Accademia Albertina (1652), for e fine arts, possesses the precious Mossi Gallery Raphael, Dolci, Caravaggio, Rubens, Van Dyck, iotto, Andrea del Sarto, Correggio, Luca Giordano, uercino, and others, with cartoons of Leonardo da inci and others). There is a royal academy of the iences (1757) and a royal commission on studies in alian history. The documents of the general arhives go back as far as the year 934. Other institions of sciences and arts are the military academy, he Scuola di Guerra, the practical school for the rtillery and engineers, and eight public libraries, mong them the National (1714). The last-named ontains the precious Bobbio manuscripts and many reek and Egyptian papyri; in 1904 it was ravaged y a fire in which valuable manuscripts perished, mong them some which had not yet been thoroughly udied. The Museum of Antiquities is of great nportance, containing a number of marbles collected hroughout Piedmont besides one of the most comlete Egyptian collections in existence, that made by ernardino Drovetti, a French consul in Egypt. Vorthy of note also are the Royal Gallery (Pinacoca) and the zoölogical, mineralogical, geological, natomical, and the rich numismatical museum (the ing's medallion). Benevolent institutions are the pera Pia di S. Paolo, which includes the Pious nstitute (*ufficio pio*) of Alms for the poor and dowries or young girls, and the Monte di Pietà. The hositals are those of S. Giovanni (fourteenth century), f the Order of Sts. Maurice and Lazarus, the Opera ia di S. Luigi (1792), the Ophthalmic Hospital, the Cottolengo (Piccola Casa della Divina Providenza, ounded in 1827 for every kind of human misery, in hich about 7000 sick, aged, and infirm persons have ound shelter), the Royal General Charity Hospice, he asylum of the Infanzia Abbandonata, the Reale Albergo di Virtù (1580). The Opera Pia Barolo has nder its direction various charitable and educational nstitutions. For the Rifugio and Oratory of St. Francis de Sales, *see* Bosco, Giovanni Melchior, Venerable (Don Bosco).

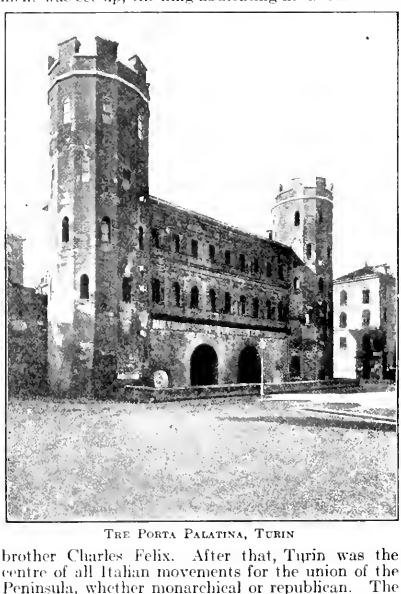
Churches.—The cathedral, dedicated to St. John he Baptist, stands on the site of three ancient hurches, and was built (1492–98) by Meo del Caprino, vith an octagonal dome. Attached to the cathedral is he chapel of the Santissimo Sudario, built by Guarini 1694), where is preserved in a casket a cloth believed o be the shroud in which the Body of Christ was wrapped when it was taken down from the Cross. The Church of Corpus Domini records a miracle which took place during the sack of the city in 1453, when a soldier was carrying off an ostensorium containing the Blessed Sacrament; the ostensorium fell to he ground, while the Host remained suspended in air. The present splendid church, erected in 1610 to replace the original chapel which stood on the spot, is he work of Ascanio Vittozzi. The Consolata, a sanctuary much frequented by pilgrims, stands on the site of the tenth-century monastery of S. Andrea, and s the work of Guarini. It was sumptuously restored n 1903. Outside the city are: S. Maria Ausiliatrice, erected by Don Bosco; the Gran Madre di Dio, erected in 1818 on occasion of the return of King Victor Emanuel I; S. Maria del Monte (1583) on the Monte dei Cappuccini; the Basilica of Superga, with a dome 244 feet high, the work of Juvara, built by Amedeo II *ex voto* for the deliverance of Turin (1706), and which has served since 1772 as a royal mausoleum.

Profane Edifices.—The Royal Palace (1646–58) contains various splendidly decorated halls and an extremely rich collection of arms of all periods and all peoples, as well as the king's library. Under the palace the remains of a Roman theatre were discovered. The Palazzo Madama stands on the site of the old decuman gate, which became a castle in the Middle Ages and was repeatedly enlarged until, in 1718, it was finally prepared by Juvara for Madama Reale, as she was called, the widow of Charles Emanuel II. It is now occupied by the state archives and the observatory. The Palazzo Carignano (1680), a work of Guarini, is the residence of the younger branch of Savoy - Carignano, now the reigning house. This palace was occupied by the Parliament from 1848 to 1864, and now shelters the Museum of Natural History. The Academy of the Sciences, formerly a Jesuit College (1679), houses the Museum of Antiquities and the Pinacoteca. The Palazzo di Città, or City Hall (1669), the work of Lanfranchi, contains the Biblioteca Civica. There is also a Museo Civico di Belle Arti; and the Mole Antonelliana, 530 feet high, contains the Museo di Risorgimento (1863). The city itself is laid out on a very regular plan.

Doorway, Church of S. Giovanni, Turin, XV Century

History.—Before the Roman conquest of the Graian and Cottian Alps, Taurasia was already an important city of the Taurini, a Ligurian people. In 218 B. C. Hannibal destroyed it. Under Augustus the conquest was completed, and the city was named Augusta Taurinorum; it probably continued, however, to form part of the dominions of Cottius, King of Segusio (the modern Susa). In the war between Otho and Vitellius, it was almost entirely burned down. None of the Roman monuments have survived except the Porta Palatina, commonly known as the Towers, near which are the remains of a monument erected early in the second century in honour of Attilius Agricola. In the fifth and sixth centuries the city suffered from the invasions of the Burgundians and of Odoacer, and in the Gothic War. After the Lombard invasion it became the capital of a duchy, and four of its dukes—Agilulfus (589), Arioaldus (590), Garibaldus (661), Raginbertus (701)—became kings of the Lombards. When the Lombard kingdom fell, Turin became a residence of Frankish counts until, in 892, it passed to the marquesses of Ivrea, from whom, through the marriage of Adelaide with Odo of Savoy (1046), it passed into the possession of the latter house. In 1130 the city was constituted a commune, still remaining, however, under the influence now of the counts of Savoy, now of the marquesses of Saluzzo or of Monferrato, with whom, as also with the emperors, they were frequently at war. From 1280 on, it was almost constantly under the power of the House of Savoy, more particularly the Acaia branch (1295–1418). After 1459 it was the capital of the Duchy of Savoy. In 1536 it fell into the power of Francis I of France, who established a parliament there; in 1562 Emanuel Philibert reconquered it. In 1638, during the quarrel of the regency, the city was besieged by the French and defended by

Prince Thomas of Savoy. Still more memorable is the siege of Turin in 1706, again at the hands of the French, from which it was relieved by Prince Eugene and by the sacrifice of Pietro Micca. During the French occupation it was the capital of the Department of the Po (1798–1814), though it was in the hands of the Austro-Russian forces from May, 1799, until June, 1800. In 1821 the revolution against Charles Emanuel broke out, and a provisional government was set up, the king abdicating in favour of his



Tre Porta Palatina, Turin

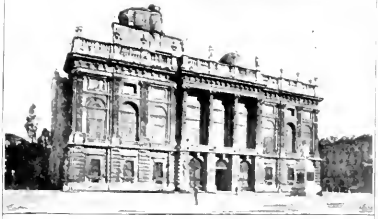
brother Charles Felix. After that, Turin was the centre of all Italian movements for the union of the Peninsula, whether monarchical or republican. The transfer of the capital of the Kingdom of Italy from Turin to Florence, in 1864, caused another, though not important, revolution (21, 22 September).

The most ancient traditions of Christianity at Turin are connected with the martyrdom of Sts. Adventor, Solutor, and Candida, who were much venerated in the fifth century, and were in later times included in the Theban Legion. As to the episcopal see, it is certain that in the earlier half of the fourth century Turin was subject to Vercelli. Perhaps, however, St. Eusebius, Bishop of Vercelli, on his return from exile, provided the city with a pastor of its own. In any case St. Maximus can hardly be considered the first Bishop of Turin, even though no other bishop is known before him. This saint, many of whose homilies are extant, died between 408 and 423. It was another Maximus who lived in 451 and 465. In 494 Victor went with St. Epiphanius to France for the ransom of prisoners of war. St. Ursicinus (569–609) suffered much from the depredations of the French. It was then that the Diocese of Moriana (Maurienne) was detached from that of Turin. Other bishops were Rusticus (d. 691); Claudius (818–27), a copious, though not original, writer, famous for his opposition to the veneration of images; Regimirus (of uncertain date, in the ninth century), who established a rule of common life among his canons; Amolone (880–98), who incurred the ill-will of the Turinese and was driven out by them; Gezone (1000), who founded the monastery of the holy martyrs Solutor, Adventor, and Candida; Landolfo (1037), who founded the Abbey of Cavour and repaired the losses inflicted on his Church by the Saracen incursions; Cuniberto (1046–81), to whom St. Peter Damian wrote a letter exhorting him to repress energetically the laxity of his clergy; Ugucione (1231–43), who abdicated the bishopric and became a Cistercian; Guido Canale (1320), who founded a hospital at Pinerolo and enlarged the cathedral; Thomas of Savoy (1328). Under Gianfrancesco della Rovere (1510), Turin was detached from the metropolitan obedience of Milan and became an archiepiscopal see with Mondovì and Ivrea for suffragans, other sees being added later on. In the time of Cesare Cibo the diocese was infested with the Calvinistic heresy, and his successors were also called upon to combat it. Cardinal Gerolamo della Rovere, in 1564, brought to Turin the Holy Shroud and the body of St. Maurice, the martyr.

From 1713 to 1727, owing to difficulties with the Holy See, the See of Turin remained vacant. After 1848 Cardinal Luigi Fransoni (1832–62) distinguished himself by his courageous opposition to the encroachments of the Piedmontese Government upon the rights of the Church, and in consequence was obliged to live in exile. Notable among his successors are Cardinal Alimonda (1883–91), a polished writer, and Cardinal Richelmy (1897), the present incumbent of the see. The dioceses suffragan to Turin are Acqui, Alba, Aosta, Asti, Cuneo, Fossano, Ivrea, Mondovì, Pinerolo, Saluzzo, and Susa. The archdiocese comprises 276 parishes with 680,600 souls, 1405 secular and 280 regular priests, 35 communities of male and 51 of female religious, 15 educational establishments for boys and 27 for girls. There are two Catholic daily newspapers, "Momento" and "Italia Reale", two weeklies, and many other instructive and edifying periodicals.

Cappelletti, *Chiese d'Italia*, XIV; Savio, *Gli antichi vescovi del Piemonte* (Turin, 1899), 281; Cibrario, *Storia di Torino* (Turin, 1846); Isaia, *Torino e dintorni* (Turin, 1909); Semeria *Storia della chiesa di Torino* (Turin, 1840); *Guida commerciale e amministrativa di Torino* (Turin, 1911); *Cenni storico-statistici delle istituzioni publiche e private di beneficenza e di assistenza del Comune di Torino* (Turin, 1906); Rondolino, *I visconti di Torino* in *Bollettino Storico Subalpino* (Pinerolo, 1901–02).

The University of Turin was founded in 1404 when the lectures at Piacenza and Pavia were interrupted by the wars of Lombardy. Some of the professors of theology, medicine, and arts at Piacenza obtained permission from Louis of Savoy-Acaia to continue their courses at Turin. This prince had obtained from the antipope Benedict XIII, in 1405 the pontifical privilege for a *studium generale*, and in 1412 the permission of the emperor was likewise granted. In the following year John XXIII confirmed the concessions of Benedict XIII rendered necessary by the wars which had disturbed the *studium* of Turin. The *studium* then comprised three faculties: theology, law (canon and civil), medicine (with arts and philosophy). The Archbishop of Turin was always chancellor of the university. As at Bologna, the rector continued for a long time to be chosen from their own body by the students, who in 1679 represented thirteen nations. The professors' salaries were paid by the communes of Savoy; but from 1420 the clergy also contributed, and at a later period the dukes. In the seventeenth century the university levied a tax on the Jews. Under Duke Amedeo VIII, the State began to restrict the autonomy of the *studium* by means of *riformatori* and subjected the professors and students in criminal matters to ordinary jurisdiction. From 1427 to 1430 the seat of the university was temporarily transferred to Chieri and Savignano (1434). The number of salaried professors in the years 1456 and 1533 was twenty-five (only two of theology), but the number of lecturers was much greater; e. g., in the statutes of the theological faculty (1427–36) nineteen



PALAZZO MODANA

PIAZZA S. CARLO

CHURCH OF S. GIOVANNI, FIFTEENTH CENTURY

BASILICA OF SUPERGA

CASTELLO DEL VALENTINO

THE ROYAL PALACE

PALAZZO CARIGNANO

CHURCH OF LA CONSOLATA

nasters—eleven Franciscans and eight Dominicans are named. Among the distinguished professors of that age were the jurisconsult Claudio Seisello, noted translator of many Greek classics, Pietro Oro, Cristoforo Castighione e Grassi, the physician Cainiero, and the theologian Francesco della Rovere, aterwards Sixtus IV.

In 1536 the university was closed, owing to the Franco-Spanish war in Piedmont; in 1560 it was restablished at Mondovì by Duke Emanuele Filiberto; in 1566 it was brought back to Turin, with ivs permitting increased state interference in the airs of the university. It acquired a great reputation, which, however, declined under Charles Emanuel I (1580–1630), who, owing to the expenses of h wars, had to suspend his financial contributions t the Studium. In the seventeenth century the ocials of the respective nations granted the students the right to interrupt the professors' lectures. Studies rturally languished. In 1687 there were 3 professors otheology, 13 of law, 10 of medicine, 6 of arts. The as course did not then include the belles-lettres, hich were taught in the Jesuit college. Victor Amedeo II granted a new constitution to the university (1720–29), which thenceforward was a purely ate institution; he also had the present building ected after the design of Gio. Antonio Ricca. A yal official was appointed to supervise the observance of the Statutes and to act as a censor of books. om 1729 the rector was chosen from among the rofessors. At the same time the Collegio delle lovincie was established for students not natives of urin. The statutes contained a regulation strictly bliging the students to be present in the oratory of e university on holy days of obligation. On the ther hand, the king ordered the professors of theology observe neutrality in questions concerning Gallicanism.

At the beginning of the French Revolution the iversity declined rapidly; the school of anatomy, instance, became a political club. Under Napoon (1800–14) the studies were reorganized according French methods; several new chairs were established, and the revival in this sense was continued by ospero Balbo. In 1821 the students, under the pulse of the constitutional movement, rebelled, d severe measures were adopted. Lectures were ntinued outside of the university. In the third cade of the nineteenth century there were notable itations in the theological faculty in favour of papal fallibility, and agitations brought about by the oralist Dettorri, who was afterwards exiled. During e Revolution of July 1830, the university was closed, d the schools dispersed among different cities. In 45 the curriculum was re-organized. In the theogical faculty chairs of ecclesiastical history, oratory, d Biblical exegesis were established. In 1860 is faculty was, here as elsewhere, abolished.

Among the distinguished professors of Turin since e sixteenth century the jurist Gian Francesco Balbo d the physician Giovanni Nevizzano are worthy mention; after the restoration of the university, e jurists Cuiacius and Pancirolus, the physicians lessed Giovenale Ancina (afterwards Bishop of luzzo) and Lucillo Filalteo; the Greek scholar odoro Rendio, was called to the Collegio Greco by regory XIII. Distinguished in the eighteenth ntury were Vincenzo Gravina and Luigi Fantoni e jurisconsults, the Augustinian Giulio Accetta in athematics, the Piarist Giambattista Beccaria, in ysics, the Barnabite Sigismondo Gerdil, in ethics, iambattista Carburi and Vitaliano Donati in medine, the historian Carlo Denino, and Francesco ntonio Chionio, the professor of canon law whose ork "De regimine ecclesiæ" caused scandal by ducing all religion to internal worship, and leaving e control of the Church to the civil power; in the nineteenth century: Father Peyron, professor of Oriental languages, a celebrated Egyptologist, the philologists Vallauri and Fabretti, the mathematician and physicist Galileo Ferrari, the historian Balbo, the physiologist Cesare Lombroso. The university has 22 chairs of jurisprudence with 18 professors and 20 docents; 24 chairs of physical and mathematical sciences with 17 professors and 17 docents; 28 chairs of medicine with 25 professors and 89 docents; 22 chairs of philosophy and literature with 19 professors and 21 docents. In connexion with the medical faculty are a school of pharmacy, various clinics, laboratories, etc., as well as the laboratories, cabinets, and astronomical observatory of the other scientific faculties. In 1910–11 there were 2204 students enrolled.

Annuario della R. Università di Torino (1876); VALLAURI, *Storia delle Università degli Studi in Piemonte* (Turin, 1875); BONA, *Delle costituzioni dell' Università di Torino* (Turin, 1852).

U. BENIGNI.

Turkestan.—1. CHINESE TURKESTAN.—When Jenghiz Khan died (1227) his second son, Djagatai, had the greater part of Central Asia for his share of the inheritance: his empire included not only Mávará-un-Nahr, between the Syr Daria and the Amu Daria, but also Ferghana, Badakhshan, Chinese Turkestan, as well as Khorasan at the beginning of his reign; his capital was Almaliq, in the Ili Valley, near the site of the present Kulja; in the fourteenth century the empire was divided into two parts: Mávará-un-Nahr or Transoxiana, and Moghulistan or Jabah, the eastern division. In 1759 the Emperor K'ien Lung subjugated the country north and south of the T'ien-shan and divided the new territory into T'ien-shan Peh-lu and T'ien-shan Nan-lu; in 1762 a military governor was appointed and a new fortified town, Hwei-yuan-ching, was erected (1764) near the site of Kulja: a number of Manchus, from Peking and the Amu, and Mongols were drawn to the new place and later on there came a migration of Chinese from the Kan-su and Shen-si Provinces. The local Mohammedan chieftains are known as Pe-k'e (*Beg*); they are classed in five degrees of rank from the third to the seventh degree of the Chinese hierarchy: the most important titles are Ak'im Beg (local governor), Ishkhan Beg (assistant governor), Shang Beg (collector of revenue), Hatsze Beg (judge), Mirabu Beg (superintendent of agriculture).

The bad administration of the Chinese governors was the cause of numerous rebellions; a great rising took place against the Governor of Ili, Pi Tsing; at the head was Jihanghir, son of Saddet Ali Sarimsak and grandson of one of the Khoja, Burhan ed-Din; unfortunate at first, Jihanghir was victorious in October, 1825, and captured the four great towns of T'ien-shan Nan-lu: Kashgar, Yangi-hissar, Yarkand, and Khotan. The Chinese Emperor Tao Kwang sent General Ch'ang Ling to fight the rebels. Jihanghir was defeated and made a prisoner at K'artiékai (1828) and sent to Peking where he was put to death in a cruel manner. On the other hand, the establishment of Orenburg by the Russians, the exploration of the Syr Daria by Batiakov, the foundation of Kazalinsk (1848) near the mouth of this river, the exertions of Perovsky, the attacks of the Cossacks against the Khanate of Khokand, had for result the arrival of the Russians in the valley of the Ili River. On 25 July, 1851, Col. Kovalevski signed with the Chinese on behalf of the Russians at Kashgar a treaty regulating the trade at Ili (Kulja) and at Tarbagatai (Chugutchak). In the meantime new rebellions broke out after the death of Jihanghir: in 1846 one of the Khoja, Katti Torah, with the help of his brothers took Kashgar, but was soon defeated by the Chinese; in 1857 Wali Khan captured Kashgar, Artosh, and Yangi-hissar; and at last, the son of Jihanghir, Burzuk Khan, with the help of Mohammed

Yakub, son of Ismet Ulla, born about 1820 at Pskent in the Khanate of Khokand, taking advantage of the Mohammedan rebellion of Kan-su, began a new struggle against the Chinese. Yakub, having taken Burzuk's place, subjugated Kashgar, Khotan, Aksu, and the other towns south of the T'ien-shan, thus creating a new empire; his capital was Yarkand, and there he received embassies from England in 1870 and 1873 (Sir Douglas T. Forsyth) and from Russia in 1872 (Col. Baron Kaulbars).

To check the advance of Yakub to the west, the Russians who had captured Tashkent (27 June, 1865) took possession of Ili, i. e. the north of the T'ien-shan, on 4 July, 1871. When the Chinese had quelled the Yun-nan rebellion after the surrender of Ta-li, they turned their armies against the Mohammedans of the north-west; the celebrated Tso Tsung-t'ang, Viceroy of Kan-su and Shen-si, had been appointed commander-in-chief; he captured Su-chau (Oct., 1873), Urumtsi, Tih-hwa, and Manas (16 Nov., 1876) when a wholesale massacre of the inhabitants took place; the Russian Governor of Turkestan, General Kauffman, wrote a protest against these cruelties. The task of the Chinese was rendered easy by the death of Yakub (29 May, 1877); Aksu (19 Oct., 1877), Yarkand (21 Dec.), Kashgar (26 Dec.), and at last Khotan (14 Jan., 1878) fell into their hands. The Chinese then turned to the Russians to have Ili, occupied temporarily, restored to them. Ch'ung-hou, sent as an ambassador to St. Petserburg, signed at Livadia in Oct., 1879, a treaty ceding to the Russians a large portion of the contested territory including the Muz-Art Pass, giving them the privilege of selling their goods not only at T'ien-tsin and Han-kou but also at Kalgan, Kia-yü, Tang-shan, Si-ngan, and Hanchung; permission was also granted to the Russians not only at Ili, Tarbagatai, Kashgar, and K'urun, but also at Kiayü-kwan, Kobdo, Uliasut'ai, Hami, Turfan, Urumtsi, and Kushteng. The treaty was strongly attacked by the censor, Chang Chi-tung, and Ch'ung-hou, tried by a high court, was sentenced to death. War between Russia and China very nearly broke out, but, thanks to the good offices of foreign powers, a new embassy sent to Russia with the Marquis Tsêng arranged matters. A new treaty was signed at St. Petersburg, 12 (24) Feb., 1881, and Russia kept but the western part of the contested territory, restoring the Pass of Muz-Art and giving up some of the commercial privileges granted by the Livadia Treaty.

After the Mohammedan rebellion had been crushed, the territory was organized in 1878 and was called Sin-Kiang or New Dominion, the names Eastern Turkestan and Chinese Turkestan being also used; it is bounded on the north by Siberia, on the west by Russian Turkestan and India, on the south by Tibet, and on the east by Mongolia and the Chinese Province of Kan-su. Its area is 550,579 square miles, with a population of 1,200,000 inhabitants scattered over this immense desert varying in altitude from 3000 to 4000 feet above the level of the sea and surrounded by mountains: in the south the Kwen-lun and its two branches, the Nan-shan and the Altyn-Tagh; in the west, the Karakoram, the Pamirs and the Trans-Altaï; in the north by the T'ien-shan, north of which chain the country is called T'ien-shan Peh-lu or Sungaria, and south of it T'ien-shan Nanlu or Kashgaria. The chief river of Chinese Turkestan is the Tarim or T'ali-mu-ho, about 1250 miles in length, resulting from the junction of the rivers or *darias*, watering Yarkand, Khotan etc.; finally the Tarim empties its waters into the Lob-Nor, now more of a marsh but a lake in ancient times. The principal passes to enter Sin-Kiang are the following: the Tash-Davan (Kwen-lun range), south of Lob-Nor; the Karakoram Pass, road leading from Yarkand to Leh in Ladak; the Shishiklik Pass, in the Pamirs; the Kyzil Art Pass, in the Trans-Alai; the Muz-Art, road from Kulja to Aksu; the Terek-Davan, in the Western T'ien-shan; the Urumtsi Pass, in the Eastern T'ien-shan; the Talki Pass, to the north of the Ili Valley.

Sin-kiang includes the following regions: Hami or Qomul or Pa Shan; the great Gobi Desert or Shamo, the largest portion of Turkestan, the south-west part of it is the Takla-makan Desert; the region of oases (Khotan, Yarkand, Kashgar, Aksu, Ueh-Turfan, Yangi-hissar); the Turfan region (Turfan, Karashar); Sungaria (Urumtsi, Kuch'êng); the Ili region (Kulja). Sin-Kiang is crossed by three main roads: (1) from Kan-su to Turfan, by Ngansi and Hami; (2) north from Urumtsi to Kulja, via Manas; (3) south from Turfan to Kashgar, via Karashar, Kurla, Kucha, Aksu, Maralbashi; there is also a route from Kashgar to Lob-Nor, via Khotan, Kiria, Charchan, Lob-Nor, thence to Sha Chou; this is Marco Polo's itinerary. The New Dominion is divided into four Tao or Intendancies: Chen Ti Tao (Tih-hwa Fu), in 1908 Jung Pei was Tao-t'ai and judge; Aksu Tao (Yênk'i Fu), Tao-t'ai vacant in 1908; Kashgar Tao (Sulofu), in 1910 Yuan Hung-yu was Tao-t'ai; and I T'a Tao (Ning yuan hien), in 1908 K'inghiu was Tao-t'ai. It includes six Fu or Prefectures: Tih-hwa or Urumtsi, Yenki or Karashar, Su lo or Kashgar, Soch'ê or Yarkand, Wensuh or Aksu, and Ili; two Chou, K'uch'ê or Kucha, and Hwotien or Khotan; and eight T'ing: Yingkihshaeul or Yangi-hissar, Wushih or Ueh-Turfan, K'ueulk'ohlah Wusu or Kurkara-usu, Chênsi or Barkul, Hami or Qomul, T'ulufan or Turfan, Tsingho, and T'aheh'êng or Tarbagatai.

The administration of Sin-Kiang has at its head a Fu-t'ai (in 1908, Lien K'uei), who resides at Urumtsi and is deputed by the Shen-Kan Tsung-tu (Viceroy of Kan-su and Shen-si) whose seat is at Lan-chou, Kan-su; the treasurer, Fan-t'ai (in 1908, Wang Shunan), who resides at Urumtsi (Tih-hwa); as well as the judge, Nieh-t'ai, who is also the Tao-t'ai of the circuit. The four Tao-t'ai have been mentioned. There are three Tsung Ping (brigade generals) at Aksu (Yênk'i), Palik'un (Barkul), and Ili. The Banner Organization includes: at Ili, a Tsiangkün (Tatar general), a Fututung (deputy military lieut. governor), a Ts'an Tsan Ta Ch'ên (military assistant governor), and the Ling Tui Ta Ch'ên (commaudants of forces) of Solun, Oalot, Chahar, Sibe; at Tarbagatai, a Fututung, and Ts'an Tsan Ta Ch'ên; at Uliasut'ai, a Tsiang Kün and two Ts'an Tsan Ta Ch'ên; at Urga, a Panshi Ta Ch'ên (commissioner) and a Pangpan Ta Ch'ên (assistant commissioner); at Kobdo, a Ts'an Tsan Ta Ch'ên and a Panshi Ta Ch'ên; and at Si ning, a Panshi Ta Ch'en.

Mission.—The Ili country is a part of the second ecclesiastical region of China; it was constituted as a distinct mission (Ili or Sin-Kiang mission) at the expense of the Vicariate Apostolic of Kan-su by a decree of I October, 1888; it is placed under the care of the Belgian missionaries (Cong. Imm. Cord. B. M. V. de Scheutveld) with Jean-Baptiste Steeneman as their superior. The mission includes five European priests and 300 Christians.

II. Russian Turkestan.—Russian Central Asia includes the two khanates under Russian protection, Bokhara and Khiva, and the Turkestan region with its five provinces: Syr Daria, Samarkand, Ferghana, Semirechensk, and Transcaspian; it extends from the Caspian Sea to China, and from Siberia to Persia and Afghanistan, with an area of 721,277 square miles for Turkestan and 63,012 square miles for the Khanates. To the east, towards China, the country is mountainous and contains numerous lakes, Balkash, Issyk-kul, etc.; to the west, it is a large plain with desiccated lakes, watered by the two large rivers, Amu Daria and Syr Daria which run into the Aral Sea. The conquest of this region began in 1867 with the annexation of the country south of Lake Balkash, and

ceupation of the valley of the Syr Daria, forming the rovinces of Semirechensk and Syr Daria; in 1878 he Zarafshan district was added and became sub- equently the Samarkand Province. Later on, in 873, part of the Khanate of Khiva, on the right bank f the Amu Daria, was occupied and was incorporated ith the Syr Daria Province. In 1875 and 1876 the hanate of Khokand being annexed became the rovince of Ferghana. The population is but ,243,422 inhabitants including, on the one hand, ussians, Poles, Germans, etc.; on the other, the atives: Aryans, Sarts, Tajiks, Tzigans, Hindus, with longols: Kirghizs, Uzbeks, Torbors, etc., and emi- rated Jews and Arabs representative of the Semitic ace. The chief products are corn, barley, rice, igara, cotton. Cattle-breeding is the main source of ommerce. The trade of Turkestan amounts to bout 320 millions and a half of rubles, of which 140 illions and a half are exportation and 180 millions re importation. The chief trading province is erghana with 120 millions. Tashkent, the chief ty of the Syr Daria Province, is also the centre of he administration of Russian Turkestan with a opulation of 191,500 inhabitants, of which 150,622 re natives, for the most part (140,000) Sarts. The vo main rivers of Russian Turkestan which flow into he Aral Sea are the Syr Daria, Sihun, or Jaxartes, and he Amu Daria, Tihun, or Oxus.

HENRI CORDIER.

Turkish Empire, created in the fourteenth and fteenth centuries on the ruins of the Byzantine mpire, from the caliphate of Bagdad and independ- nt Turkish principalities. It occupies a territory f 1,114,502 sq. miles, with a population estimated at 5,000,000 inhabitants, and extends over parts of Asia, frica, and Europe between the Eastern Mediter- nean, the Black Sea, the Indian Ocean, and the ed Sea. The Turkish Empire thus possesses some f the most important highways by land and sea, etween these three continents.

I. GEOGRAPHY.—A. *The Balkan Peninsula (Euro- ean Turkey)*, divided into eight provinces or vilayets, omprises the plateaux and terraces which extend to he south-east of the uplands of the Alps between the driatic, the Archipelago, and the Black Sea. Tur- ey still possesses Albania and Epirus, a vast plateau overed with towering mountain ranges (Tchar- Dagh, 10,000 ft.) and with uplands stretching from he north-west to the south-east which reach as far s the Pindus; the coastal plains of the Adriatic nd the small inland levels (Scutari Lake, Lake chrida, plains of Monastir d'Uskuf and of Yanina) re separated by very high ridges; Macedonia, a lain richly cultivated with vines, cereals, and obacco, includes within the mountains of Macedonia o the west, Rhodope (9812 feet) to the north, Olym- us to the south-west, the sharp and rocky peninsula f Chalcidice to the south-east; its only outlet, the ort of Salonica (144,000 inhabitants), situated at he opening of an historical trade highway which scends to the valley of the Vardar as far as Uskub, nd over a hill of 1640 feet leads to the valley of the ulgarian Morawa and as far as the Danube (railway oute from Belgrade to Salonica); the plain of Thrace, ordering on the Archipelago and the Sea of Marmora, orming the lower level of the valley of the Maritza, f which Eastern Rumelia represents the upper. ultivation is broken by the great stretch of sterile lateaux; the only important city in the interior is drianople (125,000 inhabitants), but at the extremity f the peninsula situated between the Black Sea, he Archipelago, and the Sea of Marmora, stands onstantinople, which occupies, on the Bosporus, one f the finest strategetical positions of the old conti- ent. This metropolis of 1,500,000 inhabitants is at he cross-roads formed by the great waterway which connects the Black Sea with the Mediterranean, and by the overland route (followed by a railway) which reaches the valley of the Danube by way of Adri- anople, Philippopoli, Sofia, and Belgrade. It is com- posed of the Turkish city of Stamboul, of the Euro- pean districts of Galata and Pera separated by the natural roadstead of the Golden Horn, and of the suburbs of Scutari, Haïdar-Pacha, and Kadi Keui. These settlements are on both sides of the Bosporus, in Europe and Asia. On account of its military and commercial importance and its population composed of all the races of the earth, Constantinople is a typical cosmopolitan city.

B. *The Peninsula of Asia Minor, or Plateau of Anatolia*, important for the richness of its coastal plains and its geographical situation; the construction of the railway from Constantinople to Bagdad (in 1912, 781 miles of track open for traffic from Con- stantinople to Boulgourlou by Eski-Chehir and Konieh) will result in a rebirth of this ancient coun- try; a German company is at present fertilizing the plain of Konieh, diverting for this purpose the waters of a lake.

C. *Syria*, a narrow strip of land, 500 miles long by 93 wide, lies between Asia Minor, Egypt, the Medi- terranean, and the Desert. It is traversed by the two parallel ridges of Libanus (ranging from three or four thousand to nine thousand feet) and Anti- Libanus, separated by a deep depression, the *Gör*, bounded on the north by the valley of the Orontes, on the south by that of the Jordan, which abuts on the gorge of the Dead Sea, 1200 feet below the sea level. The most important centres are the ports of Beirut (185,000 inhabitants), St. Jean d'Acre, and Jaffa (55,000 inhabitants), whence starts the railway to Jerusalem (115,000 inhabitants). The largest city is Damascus (350,000 inhabitants) in the middle of an oasis of luxuriant vegetation, one of the chief industrial centres of the Orient.

D. *Mesopotamia and Turkish Armenia, or Kur- distan*, separated from Syria by the Great Desert, extends on the north to Anatolia and Armenia by the vast mountain ranges of Kurdistan, 13,000 feet, intercepted from the plains in the interior by Lake Van, whence flow the Tigris and the Euphrates, whose alluvial valleys are marvellously fertile; corn, wheat, barley, grain, one might say, originated here. Cotton may be also found in abundance, rice and plantations of date palms, and fruit-trees of every kind. The leading centres of Armenia are Erzerum, Van, and Ourfa. In Mesopotamia Mossoul (69,000 inhabi- tants), Bagdad (125,000 inhabitants), and Bassorah give but a feeble idea of the once great cities of Ninive, Babylon, and Seleucia-Ctesiphon.

E. *The Peninsula of Arabia* is a spacious desert plateau, bounded by immense mountain ranges, which rise over 9000 feet above the Red Sea. Scarcely a seventh of this vast territory (over 1,000,000 sq. miles) is dependent on the sultan, and that more nominally than in reality. The volcanic plateau of the centre (Nedjed or Arabia Petræa) is almost a desert. The population has flocked to the coast districts (Hedjaz and Yemen, or Arabia Felix). The only important centres are the sacred cities of the Mussulmans: Mecca (60,000 inhabitants) with its port Djeddah, where the Caaba, which preserves the "black stone" of Abraham, draws each year numer- ous pilgrims from all points of the Moslem world, and Medina (50,000 inhabitants), where Mohammed resided and died. The possession of these cities lends great political importance to the Turkish Government. A railway, intended to unite Damascus to Mecca, was laid to Medina in 1908.

F. *Tripolitana*, occupied largely at present (1912) by the Italians, is in reality the Saharan coast of the Mediterranean. It is composed of plains of sand and rocky plateaux, to the east the plateau of Barka

(ancient Cyrenaica whose coasts in antiquity were very fertile), the oasis and city of Tripoli (30,000 inhabitants), and inland the oasis of Ghadames. On this territory of 462,767 sq. miles there are scarcely one million inhabitants. The principal resources are the cultivation of fruit trees and in the oases date palms.

II. History.—The countries which form this immense territory represent what remains of the conquests of the Ottomans, a Turkish tribe originally from Khorassan, which emigrated into Asia Minor about 1224, at the time of the cataclysm produced in Central Asia by the Mongolian invasion of Jenghiz-Khan. The chiefs of this tribe of the Kei-Kankali became the mercenaries of the Seljuk emirs of Asia Minor. One of them, Othman, proclaimed himself independent at the end of the thirteenth century, and took the title of sultan, or padishah. Under Orkhan was organized with some Christian captives the permanent militia of the Janissaries; and then began incessant war between the Ottomans and the Byzantine Empire. In 1359 Suleiman entered Europe by the occupation of Gallipoli. Murad established himself at Adrianople (1360) and attacked the Slavonic peoples of the Balkans. The battle of Kossovo (1389) gave him Servia. The struggle continued until the taking of Constantinople by Mahomet II, who put an end to the Byzantine Empire (1453), and conquered the Peloponnesus (1462), Negropont (1467), Trebizond (1470), Bosnia, and Wallachia. He died in 1481, after failing to take Belgrade and Rhodes, but achieving the conquest of Anatolia as far as the Euphrates, and the peninsula of the Balkans as far as the Danube. To these conquests Selim I added Azerbaidjan, Syria, and Egypt (1517), Diarbekir and Mesopotamia (1518); he received from Mecca the banner of the prophet, and took the title of caliph, which assures to the Sultan of Constantinople the spiritual authority over all the Mussulmans of the world.

Soliman I took Rhodes from the Knights of St. John (1522) and conquered Hungary while Khaireddin Barbarossa subjected the Barbary States (1522). Selim II took possession of the Island of Cyprus (1570), but the Turkish domination had reached the limits of its extension. Soliman had been unable to take either Vienna (1526) or Malta (1562), and in 1571 the great victory of the Christian fleet at Lepanto weakened the naval power of the Turks in the Mediterranean. At the end of the sixteenth century the Turkish Empire had attained the zenith of its power on land. The siege of Vienna of 1683, which failed, thanks to the intervention of the King of Poland, John Sobieski, marks the last aggressive attempt of the Turks on the West. Henceforth the western powers encroach on the Turkish Empire and begin its dismemberment. In 1699 by the treaty of Karlovitz the Sultan ceded Hungary and Transylvania to Austria. It is true that in 1739 the Turks succeeded in retaking Belgrade, but this was their last military success. The powerful militia of the Janissaries was of no further use; the administration was corrupt and venal. Moreover, the Turks were unable to impede the progress of Russia; in 1774 by the treaty of Kainardji the Turks ceded to Russia the Crimea and the coasts of the Black Sea, and to Austria Rumanian Bukowina. The French Revolution of 1789 saved Turkey from the project of division planned by Catherine II; the Peace of Jassy (1792) restored only a part of Bessarabia and the left bank of the Dniester. Egypt, occupied by the French in 1789, surrendered to Turkey in 1800, but in the most precarious condition. After the nineteenth century began the forward movement of the Christian nationalities which had submitted up to that time to Turkish domination; public opinion in Europe upheld this movement, and the governments themselves were won over. Meanwhile the rival ambitions of the powers prevented the "Eastern Question" from being regulated in a definitive manner. In 1821 the insurrection of the Greeks, supported by Europe, ended in the creation of the Kingdom of Greece (Treaty of Adrianople, 1829; and Conference of London, 1831).

The Servians formed an autonomous principality as early as 1830, and in 1832 the Pasha of Egypt, Mehemet-Ali, revolted; his independence was conceded to him in 1841, on condition that he would recognize the suzerainty of the sultan. In vain the Turks tried to reform; after the massacre and the dissolution of the Janissaries (1826) Mahmoud organized an army resembling the European, established military schools and a newspaper, and imposed the European costume on his subjects. In 1839 Abdul-Medjid organized the *Tanzimât* (new regime) and accorded to his subjects a real charter, liberty, religious toleration, and promises of a liberal government. In 1854 the Tsar Nicholas of Russia strove to take up again the project of Catherine II, and to do away with "the sick man". Protected by France and England, Turkey kept, at the Congress of Paris (1856), all of its territory save Moldavia and Wallachia, which were declared autonomous. The Hatti-Humayoun of 16 Feb., 1856, proclaimed the admission of Christians to all employments and equality with other subjects before the law, but after the Liberal government of Fuad Pasha they resumed their former ways. On all sides the provinces revolted, and about 1875 formed the party of Young Turkey, desirous of reforming the empire on the European model.

Two sultans, Abdul-Aziz and Murad, were successively deposed. A new sultan, Abdul-Hamid, proclaimed on 23 Dec., 1876, a constitution resembling the European with a parliament and responsible ministers; but the reforming grand vizier Midhat Pasha was strangled, and the opening of parliament was no more than a comedy. Europe decided to act, and in 1877 Russia took the lead and sent an army across the Balkans, after the difficult siege of Plevna, and would have entered Constantinople had it not been for the intervention of an English fleet. The treaty of San Stefano (March, 1878) established a Grand Principality of Bulgaria, and cut Turkey in Europe into many sections. Bismarck, alarmed by the progress of Russia, had this treaty revised at the Congress of Berlin (1878); the independent Bulgarian principality was reduced to Mœsia to the north of the Balkans; Eastern Rumelia alone was autonomous, and Macedonia remained Turkish. The independence of Servia, Montenegro, and Rumania was sanctioned. Greece received Thessaly; Austria occupied Bosnia and Herzegovina; England established herself in the Island of Cyprus. This treaty, ratified by all the powers, was followed by new dismemberments. In 1885 Eastern Rumelia was annexed to Bulgaria. In 1897 Crete revolted, and tried to reunite with Greece. After the victorious campaign of his army in Thessaly the sultan kept the sovereignty of Crete, but with an autonomous Christian governor, a son of the King of Greece.

In contrast to his predecessors, who had sought to restore their country by reforming it, the Sultan Abdul-Hamid established a régime of ferocious repression against the Young Turks, who were partisans of the reforms. A formidable police pursued all those who were suspected of Liberal ideas, and an unpitying censorship undertook the impossible task of depriving Turkey of European publications; the introduction of the most inoffensive books, such as Baedeker's guides, was prohibited. Emissaries everywhere revived Mussulman fanaticism; to the claims of the Armenian revolutionaries the Sultan responded by frightful massacres of the Armenians of Constantinople (Sept., 1895), followed soon by the slaughter which in 1896 drenched Kurdistan with blood; every-

where Armenians were tracked, and isolated massacres of Christians became also the normal order of events in Macedonia.

Educated in Western ideas, the Young Turks, especially the refugees at Paris, united as early as 1895, and succeeded in spite of prohibitions in circulating in Turkey their journal the "Mechveret". A Committee of Union and Progress was even formed at Constantinople, and by constant propaganda succeeded in gaining to its cause the greater number of the officials. The uprising, the preparation of which deceived the Hamidian police, began 23 July, 1908, at Salonica; an ultimatum was sent to the sultan, who, abandoned even by his Albanians, proclaimed the re-establishment of the constitution (24 July, 1908) in the midst of indescribable enthusiasm, and called a parliament (4 Dec., 1908).

In three months 300 journals were started. Abroad, the counterstroke to this revolution was the definitive annexation, proclaimed by the Emperor of Austria, of Bosnia and Herzegovina (3 Oct., 1908). At the same time the Prince of Bulgaria took the title of Tsar of the Bulgarians (6 Oct., 1908), and repudiated the vassalage which still connected him with the sultan.

This exterior check weakened the Young Turk party, and on 13 April, 1909, a counter-revolution of *Softas* and soldiers of the guard broke out in Constantinople. The Young Turks had to flee the capital, but immediately the troops of Salonica, Monastir, and Adrianople consolidated and marched against Constantinople and laid siege to it (17 April, 1909). Negotiations continued for six days; finally at the moment when the massacre of the Christians seemed imminent, the Salonican troops entered Constantinople, and after a short battle became masters of the place. On 27 April Abdul-Hamid was forced to sign his abdication, and banished to Salonica. A son of Abdul-Medjid was made sultan under the name of Mohammed V, and a new constitution was proclaimed, 5 Aug., 1909, the Committee of Union and Progress superintending its execution with dictatorial powers. To-day Turkey is on the road to reform and political reorganization.

III. Races, Nationalities, and Religions.—According to a tradition which dates back to the earliest antiquity, Oriental nationalities did not commonly form compact groups settled within well-defined boundaries. As a result of violent transmigrations of peoples owing to hurricane-like invasions, or even by the simple chance of migrations due to economic causes, all the races of the Orient are mingled in an inextricable manner, and there is not a single city of the Ottoman Empire which does not contain specimens of all races, languages, and religions. The population has therefore an entirely heterogeneous character; the Turks have never made any effort to assimilate their subjects; they do not appear even to have attempted to propagate Islamism widely. Until the constitution of 1876, and in fact as late as the revolution of 1908, they have jealously striven to safeguard their privileges as conquerors. Up to the present time the population of the empire may be said to be divided into three classes:

(a) *The Mussulmans* (Turks, Arabs, Servians, Albanians), enjoying alone the right of holding office, the only landowners, but subject to military service.

(b) *The Raias* (flocks), or infidels, conquered peoples who have obtained the right of preserving their religion, but barred from all office and subjected to a heavy tax. It was upon them that the despotism of the pashas was exercised. They are still, following the creed to which they belong, divided into "nations" governed by religious authorities, Christian bishops, Jewish rabbis, responsible to the sultan, but provided with certain jurisdiction over their faithful.

(c) European subjects, established in Turkey for religious or commercial reasons, and under the official protection and jurisdiction of the ambassadors of the Powers. Many of the *raias* of class **be**have, however, succeeded in obtaining this privilege.

In 1535 the first "capitulation" was signed between the King of France, Francis I, and the Sultan Soliman. It accorded to France the protectorate over all the Christians. This agreement was often renewed, in 1604, 1672, 1740, and 1802. At the treaty of Kainardji Russia obtained a similar right of protection over the Orthodox Christians. The rights of France to the protection of Catholics of all nationalities have been recognized repeatedly by the Holy See, and particularly by the Encyclical of Leo XIII "Aspera rerum conditio" (22 May, 1886). The treaty of Berlin left to each state the care of protecting its subjects, but in practice France preserves the protectorate over Catholics, and even the diplomatic rupture between France and the Holy See has not impaired these civil rights. Each of the Great Powers has therefore considerable interests in the Turkish Empire: each one its own postal autonomy, courts, schools, and organizations for propaganda, teaching, and charity.

The Young Turk party, in power to-day, dreams of overthrowing this arrangement. The new constitution granted by the Sultan Mohammed V, 5 Aug., 1909, proclaims the equality of all subjects in the matter of taxes, military service, and political rights. For the first time Christians are admitted into the army, and the parliament, which meets at Constantinople, is chosen indiscriminately by all the races. The effect of this new régime appears to be, in the view of the Young Turks, the establishment of a common law for all subjects, the suppression of all privileges and capitulations. But the religious communities, or *millets*, hold to the ancient statutes which have safe-guarded their race and religion; the three oldest, those of the Greeks, the Armenians, and Jews, date back to the day following the taking of Constantinople by Mohammed II.

The rest of the European powers have in the Turkish Empire, political, economic, and religious interests of considerable importance; a certain number of public services, such as that of the public debt, or institutions like the Ottoman Bank, have an international character. The same holds good of most of the companies which are formed to execute public works, docks, railways, etc. . . . The trade in exports and imports involves large sums of money, as one may judge by the following table:

Foreign Commerce from 1 March, 1908, to 28 Feb., 1909 (in piastres)

	Imports	Exports
England	941,274	513,723
France	337,057	363,361
Germany	193,567	114,998
Austro-Hungary	407,519	247,774
Russia	249,117	57,489
Egypt	116,275	165,673
United States	41,091	70,332

A veritable economic war is going on between the Powers, desirous of exploiting the riches of the Orient; to the secular ambitions which menace the existence of the "sick man" have been added new forms of greed. Neither the Russians nor the Greeks have ceased to consider Constantinople as the historic goal of their efforts, and Bulgaria, deprived of Macedonia by the treaty of Berlin, also finds in its traditions claims on the same heritage. Macedonia is claimed by the Greeks, Bulgarians, Servians, and the Kutzo-Vlachs or Rumanians; Salonica has become a commercial centre for Austrian exportation; and the annexation of Bosnia and Herzegovina has by one and the same stroke reinforced Austro-Hungarian and German influence in the Balkan Peninsula. Italy

has some clients in Albania, and is seeking at the present moment to take possession of Tripoli.

Finally, France, England, and Germany are fighting to establish their moral and economic influence. France has maintained an important position because of the protection that it has always exercised over Catholics; French in the Orient has become a kind of second vernacular; while the influence of Germany has increased in the last few years for political reasons, by which the development of German commerce has profited. The European Powers, anxious for the defence of their own interests, are not, however, ready to abandon their capitulations. The TurkishEmpire has moreover entered into a period of transformation, the end of which no one can foresee, and what delays still more the task of the new power is the infinite diversity of races and religions which make up the empire.

Although the statistical documents are very incomplete, the total population of the empire, including Egypt and the dependencies (Crete, governed by Prince George under the control of the Powers; Samos, governed since 1832 by a Greek prince appointed by the sultan), can be estimated at 36,000,000. Under the direct government of the sultan there are only 25,926,000 subjects, who belong to the following races: (1) Turks, or Osmanlis, estimated at 10,000,000, are settled throughout Asia Minor, the cities of Europe and Syria, and some cantons of Macedonia; most of them are Mussulmans. (2) Arabs (7,000,000), in Arabia, Syria, Mesopotamia, and Tripoli, forming several sects of Mussulmans. (3) Jews, scattered almost everywhere (Jews of Spanish origin form half of the population of Salonica); compact groups of Jews may be found in Jerusalem and its outskirts, at Bagdad, Mossoul, and Beirut. *Samaritans* inhabit the sanjak of Naplouse. (4) Gipsies, a mysterious race, are scattered throughout the empire. (5) Armenians, who have swarmed outside of their country and form powerful colonies in Asia Minor, Mesopotamia, Constantinople, and Turkey in Europe. From a religious standpoint they are Catholics, Gregorians, or Protestants. (6) Caucasian races: *Lazes* of Trebizond, Mussulmans or Orthodox Greeks; *Kurds*, fanatical Mussulmans scattered around Erzerum, Angora, Mossoul, Sivas; *Circassians*, spread throughout Asia Minor, Mussulmans. (7) Syrians, the descendants of Aramæan peoples, divided into a multitude of communities of different language and religion; *Chaldæans*, in Bagdad, Mossoul, Aleppo, Beirut, or *Nestorians*, speaking partly Syrian and partly Arabic. The *Melchites* speak Arabic, but belong to the Greek Church. The *Jacobites*, or Monophysites, speak Arabic and Syriac. The *Maronites* of the Lebanon and of Beirut speak Arabic and are Catholics. The *Druses* of the Lebanon form an heretical Mussulman sect. (8) The *Greeks* have remained in their historic country; as in antiquity they are a maritime people; they form powerful groups at Constantinople, Adrianople, Salonica, in Macedonia, Asia Minor, in the isles, in Syria, and in Crete. They belong to the Orthodox or to the Greek-Uniat Church. They are of considerable importance in the empire. (9) The Albanians appear to be the remnant of a very ancient race. They form in the west of the Balkan Peninsula (Albania) a compact group and still lead a semi-patriarchal life. A large part (1,000,000) is Mussulman, the others (30,000) Catholic; among them may be found the powerful tribe of the Mirdites. In 1911 the new government was obliged to direct an expedition against them to effect their disarmament. (9) The Slav peoples, Bulgarians and Servians, are scattered over Macedonia and Old Servia, where they oppose Greek influence; they are divided between Islamism, Orthodox Christianity, and Catholicism. (10) The Kutzo-Vlachs or Rumanians, Orthodox or Catholics, inhabit Macedonia, where they are mostly shepherds. (11) Finally, in all Turkish cities may be found a great number of families of European origin, settled in the country for a long period and who have lost their ethnical characters and their languages. Such are the Levantines, who seek to obtain from the ambassadors foreign naturalization for the sake of its privileges.

From a religious standpoint the Mussulmans may be estimated at 50 per cent of the population, the Orthodox Church 46 per cent, Catholics 3 per cent, other communities, Jews, Druses etc., at 1 per cent. In Turkey in Europe, on the contrary, there are 66 per cent of Christians to 33 per cent of Mussulmans.

(1) *Mussulmans.*—The Mussulman religion has remained the religion of the state. The sultan is always the caliph, the spiritual head of the Mussulmans of the whole world. The Mussulmans comprise the majority of Turks, Arabs, and a portion of the Albanians, Bulgarians, Greeks etc. Polygamy is always legal; four legitimate wives and an unlimited number of concubines are permitted to the believers. Under the influence of Western ideas and Christianity, monogamy tends to establish itself. Divorce exists, and the divorced woman can remarry. The sexes are always separated in the family home, which comprises the *selamlik* (male apartments) and the *harem* (female apartments). It is the same in the tramways, railways, ships etc. The women cannot go out except veiled, but circulate freely in the streets of the cities unaccompanied. Slavery is always active, but it has kept a patriarchal character. The master must endow his slave when the latter marries, and the Koran obliges him to provide for the needs of his slaves. Education is progressing. In principle it is obligatory. Primary education is free, a secondary school exists at the capital of each vilayet, as well as one free professional school. Instruction of women is developing at Constantinople; the Lyceum of Galata-Serai, organized by French professors, has 1100 pupils. Higher instruction is represented by the University of Constantinople and special schools. An imperial museum of archæology has been created at Tchilini-Kiosk.

As in all Mussulman countries, the spiritual and temporal domains are blended, and civil relations are regulated by religious law which consists in the Koran and in the *Cheriat*, a collection of customs. The interpreters of this law are the *ulemas*, who form a powerful clergy whose head, the *Sheikh-ul-islam*, has the rank of vizier, and access to the council of ministers, or *divan*. At twelve years of age the future *ulemas* leaves the primary school and enters a *medresse* (seminary attached to the mosque) as a *softa* (student) where he learns grammar, ethics, and theology. He finally receives from the *Sheikh-ul-islam* the diploma of candidate (*mulasim*) and can be elevated to the rank of the *ulemas;* he may become *cadi* (judge). To advance further he must study for seven years, when he may become *imam* of a mosque. The *ulemas* wear a white turban; the *hadjis*, who have been at Mecca, have the green turban. The *mesdjids* are simple places of prayer. In a large mosque or *djami* may be found *sheikhs* in charge of the preaching; *kiatibs*, who direct the Friday prayer; *imams*, charged with the ordinary service of the mosque (daily prayer, marriages, burials); *muezzins*, who ascend four times a day to the minaret to call the faithful to prayer; *kaims*, a kind of sacristan. Several orders of *dervishes* form the regular clergy and devote themselves to special practices, of which some are noted for their extravagance (howling and whirling); they are distinguished by a conical felt hat. The principal religious obligations, which the faithful perform with zeal, are: prayer four times daily, the weekly Friday service, the observance of *Ramadan* (abstinence from eating, drinking, and smoking from the rising to the

setting of the sun). Islam is going through a crisis by contact with the Western world, and under the influence of Christianity many of the enlightened Turks dream of reforming its morals. On the other hand there has always been a certain opposition between the Arabs, who pretend to represent the pure Mussulman tradition, and the Turks. The pan-Islamic policy of Abdul-Hamid had weakened this opposition, and he had availed himself of his title of caliph to form relations with Mussulmans of the entire world.

To-day the pan-Islamist movement, of which the University of El-Azhar at Cairo is one of the principal centres, and which has numerous journals at its command, seems to be unfavourable to the Turkish Caliphate. The society "Al Da' wat wal Irchad" is about to create in Egypt a new university destined to form Mussulman missionaries.

(2) *Greek Orthodox Church.*—The principal indigenous Christian community is the Greek Church, which is the survival of the religious organization of the Byzantine Empire. Its head, the "Œcumenical Patriarch of the Romans" (such is his official title), resides at Constantinople, in the Phanar quarter. He presides over a Holy Synod formed of twelve metropolitans and a "mixed council", composed of four metropolitans and eight laymen. Two million souls obey him. The œcumenical territory is divided into 100 eparchies or dioceses (83 metropolitans and 17 bishops). Since the schisms of Photius (867) and of Michael Cærularius (1054), the Greek Church has been separated from Rome by a succession of ritual and disciplinary observances rather than by dogmatic differences. The tendency of the Greek Church to autonomy has brought about the crumbling of patriarchal authority and the forming of autocephalous churches; outside of the Ottoman Empire may be found the Russian Church, the Church of the Kingdom of Greece, the Servian Church, the Church of Cyprus: in the empire, even since the firman of Abdul-Aziz (11 March, 1870), the Bulgarians have organized an independent church under the name of "Exarchate". The Bulgarian Exarch resides at Orta-Keui on the Bosporus and governs 3,000,000 souls; Thrace and Macedonia are divided into 21 Bulgarian eparchies, but a Holy Synod resides at Sofia. The Arabic-speaking Syrians, or Melchites who are attached to the Orthodox Church, are under the authority of the Patriarch of Antioch, who resides at Damascus, of the Patriarchs of Jerusalem and of Alexandria, and of the Archbishop of Sinai, all independent of Constantinople.

The Greek Church has two divisions of clergy, one consisting of the *popes* or *papas*, who marry before they take orders and cannot become bishops; the other, called the upper clergy, chosen from among the monks. The monasteries are quite numerous. Those of Mount Athos form a veritable independent republic composed of twenty convents governed by the Council of the Holy Epistasia; its head, the *protepistates*, is chosen in turn from the monasteries of the great Laura, Iviron, Vatopedi, Khilandariou, and Dyonisiou. The Greek Church has no organized missions, but the Hellenic propaganda is maintained at least in the schools throughout Macedonia, where there is antagonism between the Greeks and Bulgarians: the latter have had often to defend their religious and national independence against the former.

(3) *Dissenting Churches.*—A certain number of religious communities represent the early and schismatical heretical sects who have remained separate from the Greek Church; a portion of these Christians have, however, returned to the Catholic Church. The Gregorian Armenians (who connect themselves with St. Gregory the Illuminator) have been separated since the Council of Chalcedon (451). They have many heads, the Catholicos of Etschmiadzin in Russian territory, the Catholicos of Sis (200,000 faithful in Cilicia and Syria), and the Armenian Patriarch of Constantinople, who is assisted by a national assembly of 400 members and two councils, civil and ecclesiastical (800,000 faithful, divided among 51 dioceses); finally, the Armenian Patriarch of Jerusalem, in communion with Constantinople. On the Turco-Persian frontier may be found about 100,000 Nestorians, whose patriarch resides at Kotchanes; his dignity is hereditary from uncle to nephew; many have been reunited to the Roman Church. The Monophysites, or Jacobites, to the number of 80,000 in Syria, Mesopotamia, and Kurdistan, represent the remnants of a church that was once powerful; its head, who calls himself Patriarch of Antioch, resides at the Monastery of Dar-uz-Zafaran, between Diarbekir and Mardin.

(4) *The Catholic Church in the Turkish Empire* comprises two classes of faithful: those of the Latin Rite, and those who preserve their traditional rites, and are united to the Holy See, whence the name Greek-Uniats, Armenian-Uniats, etc. Turkey, a missionary country, depends directly on the Congregation of the Propaganda, which has as representatives three apostolic delegates, at Constantinople, Beirut, and Bagdad; assisting them are vicars and prefects Apostolic, heads of the mission and provided with episcopal powers (except the power of conferring major orders). The Latin Catholics are scattered over the entire empire, although 148,000 Albanians form an important group under the Archbishops of Durazzo, Uskub, Scutari, and the Abbot of St. Alexander of Orochi for the Mirdites.

The Uniats comprise many distinct groups: (a) the Greeks, whose union was proclaimed by the Council of Florence in 1438, live in Italy and Corsica (Albanian colony of Cargese). In the Turkish Empire there are only some hundred or so placed under the authority of the Apostolic delegate of Constantinople. Among the popes who have striven most to bring about a union with the Greeks Benedict XIV must be remembered, and Leo XIII (Encyclical "Orientalium dignitas", 30 Nov., 1894). (b) The Melchite Greeks (110,000), in Syria, Palestine, Egypt; their patriarch resides at Damascus, and has under his jurisdiction three vicariates (Tarsus, Damietta, and Palmyra) and eleven bishops. (c) The Bulgarian-Uniats, converted about 1860 to escape from the Phanariot despotism. There remain 13,000 directed by the vicars-Apostolic of Adrianople and Salonica. (d) The Armenian Uniats, organized since 1724 under the Patriarch of Cilicia and Little Armenia, who reside at Zmar in the Lebanon. In 1857 Pius IX conferred this title on the Armenian Archbishop of Constantinople (70,000 faithful, 2 archbishops, of Aleppo and Sivas, 12 bishops, the most of whom are in Persia and Egypt). (e) The Syrian Uniats, converted by Latin missionaries in 1665; a firman of 1830 has recognized its autonomy (40,000 faithful, a patriarch residing at Beirut, and 12 dioceses). (f) The Chaldæan Uniats, Nestorians converted to Catholicism in 1552. Their Patriarch of Babylon resides at Mossoul (80,000 faithful). (g) The Maronites of the ancient Lebanon, a Monothelite community which abjured its heresy entirely in 1182. Its head, Patriarch of Antioch, resides at Bekerkey, near Beirut; he has 7 archbishops under his jurisdiction. The 300,000 faithful have remained particularly attached to Catholicism.

V. Catholic and Protestant Missions.—The Christian propaganda has been carried on in the Turkish Empire by means of the missions, the oldest of which date back to the time of the Crusades. As early as 1229 Franciscan and Dominican missions were established in Palestine and as far as Damascus. In 1328 the Franciscans received the "custody" of the Holy Places, and constructed their convents of the Mount of Sion, of the Holy Sepulchre, and of Bethlehem. To-day the Franciscan custody of the Holy Land numbers 338 religious. The missionaries

have, however, encountered great obstacles in their work, and they have been unable even to consider a direct propaganda in regard to the Mussulmans. Nevertheless, their moral influence is considerable; it manifests itself by social works due to their initiative (schools, hospitals, dispensaries, etc.) which are very prosperous, and are maintained by numerous organizations founded in Europe: the Society of Foreign Missions of Paris, founded in 1658; the Propagation of the Faith, founded at Lyons in 1822; the Society of St. Francis Xavier, founded at Aachen in the year 1832; the Leopoldsverein, founded in Austria in 1839; the Society of the Holy Childhood, etc.

Among the religious orders represented in the Turkish Empire must be mentioned: the Jesuits, who have established the University of St. Joseph of Beirut, whose faculty of letters numbers distinguished Orientalists and epigraphists, and whose school of medicine, placed under the control of the University of France, forms a nursery for native physicians; it has a library and a printing-press supplied with Latin and Arabic characters; it publishes a journal and an Arabic review, El-Baehir and El-Machriq; the Assumptionists, at Constantinople; many of whom devote themselves successfully to the study of archæology and Byzantine antiquities; the Brothers of the Christian Schools, who had, in 1908, 3449 pupils (8 colleges at Constantinople, 8 at Smyrna, others at Salonica, Angora etc.); the Capuchins, established in Armenia, Asia Minor, Syria etc.; the Lazarists, at Beirut; the Carmelites, at Bagdad, Tripoli, etc.; the Salesians, in Palestine; the Sisters of St. Vincent de Paul, who have opened in almost every district schools, hospitals, and workshops, and who are respected by the Mussulmans for their self-saerifice; the Sisters of Notre Dame of Sion, with schools in Constantinople; the Dominicans, established at Mossoul and Jerusalem, with a Biblical school. In 1910 a normal school was established at Rhodes to educate members of religious congregations to act as teachers in the East.

All these missions are officially placed under the protectorate of France. For the most part the missionaries are French, but there are also a large number of Germans, Italians, and English. Besides these Catholic missionaries, rival societies display immense activity. First of all, the Jewish Alliance, which has founded schools in most of the large cities; the Zionist movement has for its object the repeopling of Palestine by Jews; a few colonists have been attracted thither from Russia. There are throughout the empire Protestant missions from England, Germany, and America. In 1842 an Anglican bishopric was established at Jerusalem, whose titular is alternately English and German. All the large societies of Protestant missions are represented in the Orient (American Board of Foreign Missions, American U. P. Mission, Church Missionary Society, Deutsche Orientmission, German Pioneer Mission, Evangelical Missionary Society of Basle, etc.). All seek to establish their influence by the same propaganda: distribution of Bibles and Gospels translated into the native languages, hospitals, dispensaries, schools etc. At Beirut there is an American University, and more than 30 schools, comprising 3000 pupils. At Constantinople there is the American Robert College.

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LOUIS BRÉHIER.

Turmair, JOHANNES. See THURMAYR.

Turnebus, ADRIAN, philologist, b. at Andely in Normandy in 1512; d. in Paris, 12 June, 1565. The accounts of the life of the great scholar are scanty and in part even contradictory. Neither is it easy to interpret the name *Turnebus*, in French *Turnèbe*. It is said that his father was a Scottish gentleman named Turnbull, who settled in Normandy and gave his name the French form of *Tournebœuf*. From this it became Tournebu, then Turnèbe, in Latin Turnebus. Whatever may have been the derivation of his name, Turnebus came from a noble though poor family. When eleven years old he was sent to Paris to study. Here his ability and industry enabled him not only to surpass his fellow-pupils but even also his teachers. In 1532 he received the degree of Master of Arts at the University of Paris, and one year later he became professor of humanities at Toulouse. Having held this position for fourteen years, he next became professor of Greek at Paris, and in 1561 exchanged this professorship for that of Greek philosophy. For a time (1552–55) he and his friend William Morel supervised the royal printing press for Greek works. It is said, and can easily be believed of so distinguished a scholar, that important professorships in other places were declined by him while he taught at Paris. As an illustration of his remarkable industry a well-authenticated story is told, that he devoted several hours to study even on his wedding-day. Over-study, however, wore out his strength prematurely, and he died at the age of fifty-three. In accordance with his own testamentary directions, his body was placed in the ground without any religious ceremony on the very evening of his death. This curious proceeding, as well as various utterances and a severe poem on the Jesuits, raised the much controverted question, whether Turnebus remained a Catholic or became an adherent of the new heresy. It seems at least probable that he inclined to Protestant views, even though he did not break completely with the Church, as his Catholic friends steadily maintained. In other respects his character was blameless. His reputation rests not only on his lectures, but also in equal measure on his writings. His numerous works, including commentaries on the ancient classics, short treatises, and poems, were collected and published (2 vols., Strasburg, 1600) with the co-operation of his three sons.

DE THOU, *Histoire universelle;* JÖCHER, *Allg. Gelehrten-Lexikon;* ISELIN, *Neu vermehrtes histor. u. geographisches Lexikon*, VI.

N. SCHEID.

Turner, ANTHONY, VENERABLE. See BARROW, WILLIAM, VENERABLE.

Turner, WILLIAM. See GALLOWAY, DIOCESE OF.

Turpin, Archbishop of Reims, date of birth uncertain; d. 2 Sept., 800. He was a monk of St. Denis when, about 753, he was called to the See of Reims. With eleven other bishops of France he attended the Council of Rome in which Pope Stephen III condemned the antipope Constantine to perpetual confinement. He enriched the library of his cathedral by having numerous works copied, and obtained from Charlemagne several privileges for his diocese. Legends grew up around his life, so that by degrees he becomes an epic character who figures in numerous *chansons de geste*, especially in the "Chanson de Roland". Furthermore, a chronicle known as the "Historia Karoli Magni et Rotholandi" has been attributed to him; but that he was not the author is proved by the use in the chronicle of the word "Lotharingia" which did not exist prior to 855, the mention of the musical chant written on four lines, a custom which does not date back further than 1022, and finally the silence of all the writers of the ninth and tenth centuries regarding this so-called book of Turpin's. The first to mention him is Raoul de Tortaine, a monk of Fleury, who wrote from 1096 to 1145. At the same time Calistus II regarded the book as authentic, and its diffusion revived the fervour of the pilgrimages to St. James of Compostella. In it is related an apparition of St. James to Charlemagne; the saint orders the emperor to follow with his army the direction of the Milky Way, which was thenceforth called the "Path of St. James". Gaston Paris considers that the first five chapters of the chronicle attributed to Turpin were written about the middle of the eleventh century by a monk of Compostella, and that the remainder were written between 1109 and 1119 by a monk of St. André de Vienne. This second part has a real literary importance, for the monk who wrote it derived his inspiration from the *chansons de geste* and the epic traditions; hence there may be seen in this compilation a very ancient form of these traditions. The chronicle was translated into Latin and French as early as 1206 by the cleric Jehan, in the service of Renaud de Dammartin, Count of Boulogne. Editions according to various MSS. have been issued at Paris by Castets (1880) and at Lund by Wulff (1881).

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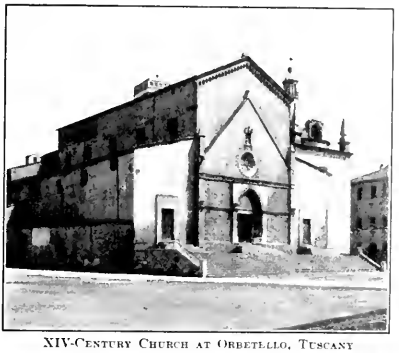
GEORGES GOYAU.

Turrianus, FRANCISCUS. See TORRES, FRANCISCO.

Tuscany, a division of central Italy, includes the provinces of Arezzo, Florence, Grosseto, Livorno, Massa and Carrara, Pisa, and Siena; area, 9304 sq. miles; population in 1911, 2,900,000. Ecclesiastically it is divided into the provinces of Florence, with 6 suffragan dioceses; Pisa, with 4 suffragans; Siena, with 5 suffragans; the Archdiocese of Lucca; and the immediate Dioceses of Arezzo, Cortona, Montalcino, Montepulciano, and Pienza. The territory is essentially the same as that of ancient Etruria. In the sixth and fifth centuries B. C. the Etruscans were the dominant power in northern and central Italy, and brought Latium and Rome under their supremacy. Towards the end of the sixth century B. C. Rome regained its independence, and from the second half of the fifth century it began a struggle for supremacy. There were many changes of fortune during the long war, but it ended about 280 B. C. with the overthrow of Etruria. During the Empire Etruria formed the seventh region of Italy. After the fall of the Western Empire, Tuscany was ruled successively by the Germans under Odoacer, by the Ostrogoths, by the Eastern Empire through Narses, and by the Lombards. Tuscany, or Tuscia as it was called in the Middle Ages, became a part of the Frankish Empire during the reign of Charlemagne and formed a margravate, the margrave of which was also made the ruler several times of the Duchy of Spoleto and Camerino. In 1030 the margravate fell to Boniface of the Canossa family. Boniface was also Duke of Spoleto, Count of Modena, Mantua, and Ferrara, and was the most powerful prince of the empire in Italy. He was followed by his wife Beatrice, first as regent for their minor son who died in 1055, then as regent for their daughter Matilda; in 1076 Beatrice died. Both she and her daughter were enthusiastic adherents of Gregory VII in his contest with the empire. After



XIV-CENTURY CHURCH AT ORBETELLO, TUSCANY

Matilda's death in 1115 her hereditary possessions were for a long time an object of strife between the papacy and the emperors.

During the years 1139–45 Tuscany was ruled by Margrave Hulderich, who was appointed by the Emperor Conrad III. Hulderich was followed by Guelf, brother of Henry the Lion. In 1195 the Emperor Henry VI gave the margravate in fief to his brother Philip. In 1209 Otto IV renounced in favour of the papacy all claim to Matilda's lands, as did also the Emperor Frederick II in the Golden Bull of Eger of 1213, but both firmly maintained the rights of the empire in the Tuscan cities. During the struggle between the popes and the emperors, and in the period following the fall of the Hohenstaufens when the throne was vacant, Florence, Siena, Pisa, Lucca, Arezzo, and other Tuscan cities attained constantly increasing independence and autonomy. They acquired control also of Matilda's patrimony, so far as it was situated in Tuscany. In the fourteenth and fifteenth centuries all Tuscany, except Siena and Lucca, came under the suzerainty of Florence and the Medici. In 1523 the Emperor Charles V made Alessandro Medici hereditary Duke of Florence. The last Tuscan towns that still enjoyed independence were acquired by Alessandro's successor Cosimo I (1537–74) partly by cunning and bribery, partly with Spanish aid by force of arms. In 1557 Philip II, who required Cosimo's aid against the pope, granted him Siena which in 1555 had surrendered to the emperor. Only a small part of Sienese territory remained Spanish as the *Stato degli presidi*. Thus the Medici acquired the whole of Tuscany, and in 1569 the pope made Cosimo Grand Duke of Tuscany. Although at the beginning of Cosimo's reign there were several conspiracies, especially by the exiled families, the *Fuoriusciti*, the Florentines gradually became accustomed to the absolute government of the ruler. Cosimo had created a well-ordered state out of the chaos existing previously, and had established this state on the foundation of justice, equality of all citizens, good

financial administration, and sufficient military strength. Art, literature, and learning also enjoyed a new era of prosperity during his reign. After long negotiations his son Francesco I (1574–87) received in 1576 from the Emperor Maximilian the confirmation of the grand ducal title which had been refused his father. In his foreign policy Francesco was dependent on the Habsburg dynasty. During his weak reign the power was in the hands of women and favourites, and the corruption of the nobility and officials gained ground again, while the discontent of the common people was increased by heavy taxes. After the death of his first wife the grand duke married his mistress, the Venetian Bianca Capello. As he had only daughters, one of whom was the French queen, Maria de Medici, and the attempt to substitute an illegitimate son failed, he was followed by his brother Cardinal Ferdinand (1587–1605), who has been accused without any historical proof of poisoning his brother and sister-in-law.

In foreign policy Ferdinand made himself independent of the emperor and Spain and as an opponent of the preponderance of the Habsburgs supported the French King Henry IV. Henry's return to the Catholic Church was largely due to Ferdinand's influence. Ferdinand benefited his duchy by an excellent administration and large public works, e. g. the draining of the Mianatales and the Maremma of Siena, the construction of the port of Leghorn, etc. He re-established public safety by repressing brigandage. In 1589 he resigned the cardinalate with the consent of Sixtus V, and married Christine, daughter of Henry III of France. His relations with the papacy were almost always of the best; he promoted the reform of the Tuscan monasteries and the execution of the decrees of the Council of Trent. His son Cosimo II (1609–21) married Margareta, sister of the Emperor Ferdinand II. Cosimo II ruled in the same spirit as his father and raised the prosperity of the country to a height never before attained. He was succeeded by a minor son of eleven years, Ferdinand II (1624–70), the regent being the boy's mother. Margareta's weakness led to the loss of Tuscany's right to the Duchy of Urbino, which fell vacant, and which Pope Urban VII took as an unoccupied fief of the Church. From 1628 Ferdinand ruled independently; to the disadvantage of his country he formed a close union with the Habsburg dynasty which involved him in a number of Italian wars. These wars, together with pestilence, were most disastrous to the country. Cosimo III (1670–1723) brought the country to the brink of ruin by his unlucky policy and his extravagance. His autocratic methods, inconsistency, and preposterous measures in internal affairs place upon him the greater part of the responsibility for the extreme arbitrariness that developed among the state officials, especially among those of the judiciary. Although he sought to increase the importance of the Church, yet he damaged it by using the clergy for police purposes, proceeded against heretics with undue severity, and sought to aid the conversion of non-Catholics and Jews by all means, even very material ones. During the War of the Spanish Succession the grand duke desired to remain neutral, although he had accepted Siena in fief once more from Philip V. In this era the land was ravaged by pestilence, and the war-taxes and forced contributions levied on it by the imperial generals completely destroyed its prosperity. Neither of Cosimo's two sons had male heirs, and finally he obstinately pursued the plan, although without success, to transfer the succession to his daughter. Before this, however, the powers had settled in the Peace of Utrecht that when the Medici were extinct the succession to Tuscany was to fall to the Spanish Bourbons. Cosimo III was followed by his second son Giovan Gastone (1723–37), who permitted the country to be governed by his unscrupulous chamberlain, Ginliano Dami. When he died the Medici dynasty ended.

In accordance with the Treaty of Vienna of 1735 Francis, Duke of Lorraine, who had married Maria Theresa in 1736, became grand duke (1737–65) instead of the Spanish Bourbons. Francis Joseph garrisoned the country with Austrian troops and transferred its administration to imperial councillors. As Tuscany now became an Austrian territory, belonging as inheritance to the second son, Tuscany was more or less dependent upon Vienna. However, the country once more greatly advanced in economic prosperity, especially during the reign of Leopold I (1765–90), who, like his brother the Emperor Joseph I, was full of zeal for reform, but who went about it more slowly and cautiously. In 1782 Leopold suppressed the Inquisition, reduced the possessions of the Church, suppressed numerous monasteries, and interfered in purely internal ecclesiastical matters for the benefit of the Jansenists. After his election as emperor he was succeeded in 1790 by his second son, Ferdinand III, who ruled as his father had done. During the French Revolution Ferdinand lost his duchy in 1789 and 1800; it was given to Duke Louis of Parma on 1 October, under the name of the Kingdom of Etruria. In 1807 Tuscany was united directly with the French Empire, and Napoleon made his sister Eliza Baccicocchi its administrator with the title of grand duchess. After Napoleon's overthrow the Congress of Vienna gave Tuscany again to Ferdinand and added to it Elba, Piombino, and the *Stato degli presidi*. A number of the monasteries suppressed by the French were re-established by the Concordat of 1815, but otherwise the government was influenced by the principles of Josephinism in its relations with the Catholic Church. When the efforts of the Italian secret societies for the formation of a united national state spread to Tuscany, Ferdinand formed a closer union with Austria, and the Tuscan troops were placed under Austrian officers as preparation for the breaking-out of war. The administration of his son Leopold II (1824–60) was long considered the most liberal in Italy, although he reigned as an absolute sovereign. The Concordat of 1850 also gave the Church greater liberty. Notwithstanding the economic and intellectual growth which the land enjoyed, the intrigues of the secret societies found the country fruitful soil, for the rulers were always regarded as foreigners, and the connexion they formed with Austria made them unpopular.

In 1847 a state council was established; on 15 Feb., 1848, a constitution was issued, and on 26 June the newly-elected popular assembly was opened. Notwithstanding this, sedition against the dynasty increased, and in August there were street fights at Leghorn in which the troops proved untrustworthy. Although Leopold had called a democratic ministry in October, with Guerrazzi and Montanelli at its head, and had taken part in the Piedmontese war against Austria, yet the Republicans forced him to flee from the country and go to Gaeta in Feb., 1849. A provisional republican government was established at Florence; this before long was forced to give way to an opposing movement of moderated Liberalism. After this by the aid of Austria Leopold was able in July, 1849, to return. In 1852 he suppressed the constitution issued in 1848 and governed as an absolute ruler, although with caution and moderation. However, the suppression of the constitution and the fact that up to 1855 an Austrian army of occupation remained in the country made him greatly disliked. When in 1859 war was begun between Sardinia-Piedmont and Austria, and Leopold became the confederate of Austria, a fresh revolution broke out which forced him to leave. For the period of the war Victor Emmanuel occupied the country. After the Peace of Villa Franca had restored Tuscany to Leo-

pold, the latter abdicated in favour of his son Ferdinand IV. On 16 Aug., 1859, a national assembly declared the deposition of the dynasty, and a second assembly (12 March, 1860) voted for annexation to Piedmont, officially proclaimed on 22 March. Since then Tuscany has been a part of the Kingdom of Italy, whose capital was Florence from 1865 to 1871.

GALLUZZI, *Storia del granducato di Toscana sotto il governo della casa Medici* (5th ed., 18 vols., Florence, 1830); NAPIER, *Florentine History* (6 vols., London, 1847); ZOBI, *Storia civile della Toscana* (5 vols., Florence, 1850–52); IDEM, *Memorie e documenti officiali* (2 vols., Florence, 1860); IDEM, *Cronaca degli avvenimenti nel 1859* (2 vols., Florence, 1859–60); *Giornale storico degli archivi toscani* (7 vols., Florence, 1857–63); CANESTRINI, *Negociations diplomatiques de la France avec la Toscane*, ed. DESJARDINS (6 vols., Paris, 1859–86); POGGI, *Memorie storiche del governo della Toscana 1859–60* (3 vols., Pisa, 1871); *Leopoldo II e i suoi tempi* (Florence, 1871); RÉUMONT, *Geschichte Toscanas* (2 vols., Gotha, 1876–77); REUCHLIN, *Geschichte Italiens*, III–IV (Leipzig, 1870–73); ROHAULT DE LA FLEURY, *La Toscane au moyen âge* (2 vols., Paris, 1874); MERKEL, *Bibliografia degli anni 1850–91* in *Bullettino storico italiano* (1892); WURZBACH, *Die Grossherzoge von Toskl* (Vienna, 1883); MUNTZ, *Florence et la Toscane* (2nd ed. Paris, 1900).

JOSEPH LINS.

Tusculum. See FRASCATI, DIOCESE OF.

Tutiorism. See PROBABILISM.

Tuy, DIOCESE OF (TUDENSIS), suffragan of the Archdiocese of Santiago, comprises the civil provinces of Orense and Pontevedra, is bounded on the north by Pontevedra, on the east by Orense, on the south by Portugal, and on the west by the Atlantic Ocean. The city has a population of 3000, and is of very ancient origin. Ptolemy calls it Toudai and attributes its foundation to Diomedes, son of Tydeus (just as the foundation of Lisbon is attributed to Ulysses). During the Roman period it belonged to the *conventus juridicus* or judicial district of Braga. The city seems to have been at first situated on the top of Mount Alhoya whence it was moved to its base, where it was in the time of the Goths. When King Egica shared the government with his son Wittiza he made him live at Tuy, probably at the site known as *Pazos de Reyes* (palaces of the kings). The See of Tuy is very ancient; one of the four bishops of Galicia at the first Council of Braga (561) was Bishop of Tuy. The first historically known bishop was Anika who attended the second Council of Braga (572); he signed as suffragan of Lugo. Neuphilias lived under the Arian King Leovigild, by whom he was exiled and the Arian Gardingus put in his place. Gardingus abjured his heresy at the third Council of Toledo. Anastasius was present at the fourth and sixth Councils of Toledo; Adimirus at the seventh; and Beatus sent the cleric Victorinus to represent him at the eighth. Genetivus was present at the third Council of Braga (675) as a suffragan of Braga, and also at the twelfth Council of Toledo. Oppa was present at the thirteenth, and Adelphius at the fifteenth.

Tuy fell into the hands of the Mahommedans, but was not entirely destroyed as it is numbered among the cities reconquered by Alfonso I, but not recolonized until the time of Ordoño I. The exiled Bishop of Tuy took refuge in Iria (Compostella), and a parish was assigned to him for his support. The first known Bishop of Tuy after the Saracen invasion is Diego (890–901), present at the consecration of the Church of St. James the Apostle (899), also at the Council of Oviedo in which this see was raised to the rank of a metropolitan (900). Hermoigius founded the monastery of San Cristóbal of Labrugia, resided in Tuy, and in 915 began the reconstruction of the cathedral. At the battle of Valdejunquera he was made prisoner by the Arabs and taken to Cordova where he was forced to leave as a hostage his nephew, St. Pelagius, a child of thirteen. The latter suffered martyrdom in defence of his chastity; his relics were transferred to Oviedo and he was declared the patron of Tuy. Naustianus (926) retired to the monastery of Labrugia to avoid the assaults of the Norsemen who had come up as far as Tuy along the River Miño. His successor, Vimaranus (937–42), retired to the monastery Rivas de Sil, as did the next bishop, Vilulfus (952–70). The Norsemen led by Olaf were encamped at different times at Tuy and ravaged it cruelly (1014), on which account Alfonso V placed it under the jurisdiction of the Bishop of Compostella. Bishop Alfonso I and his priests had been made captive, and thereafter, until the time of Doña Urraca, a sister of Alfonso VI, a period of forty-seven years, the See of Tuy was vacant. Doña Urraca re-established it and made Jorge (Georgius) bishop. He took up his residence in the monastery of San Bartolomé, whose monks were canons of the cathedral. The decree of the restoration of the see is dated 13 Jan., 1071. Bishop Adericus (1072–95) succeeded Jorge. The bishops, by concession of Raymond of Burgundy and Alfonso VII, were lords of the city, and Bishop Alfonso II began building the new cathedral, which was finished a hundred years later by Esteban Egea (1218–39). In the time of Bishop Pelayo Meléndez (1131–55) the canons adopted the Rule of St. Augustine. Among the bishops who deserve special mention are: Lucas de Tuy, called "El Tudense", annalist of Doña Berenguela, to whom we owe the compilation known as the "Cronicón de España"; Juan Fernandez de Sotomayor, councillor of Queen Doña Maria de Molina, who was present at the Council of Vienna (1312); and Prudencio de Sandoval, a Benedictine, celebrated annalist of Charles V.

The Western Schism caused a division in the ranks of the clergy of Tuy, the bishop giving allegiance to the Avignon pope, others to the pope at Rome, whom Portugal also obeyed. Martin V commanded the latter to recognize the legitimate bishop, and when some resisted this order their churches were allowed to be governed by vicars residing in Portugal (1411). The cathedral of the diocese, which is dedicated to the Blessed Virgin, resembles a medieval fortress, as it is built on the crown of the ancient castle fort (*Castellum Tudæ*). It belongs to the early Gothic period and, on account of its height, the importance of its side naves, its clerestory (now walled up, but preserving its ancient arches and columns), the interior is well worthy of note. The ground plan is that of a Latin cross (the four arms being extremely short) with four naves, those on the side terminating in the apse. The chapel of San Telmo (San Pedro González), built by Bishop Diego de Torquemada (1561–82) who transferred to it the relics of the saint, is worthy of note. Between the altar of the Visitation and that of the Seven Dolours is the unique sepulchre of Lope de Sarmiento (d. 1607). To the cathedral is attached a handsome Gothic cloister. The churches of the old Dominican and Franciscan convents have been converted into parish churches, the convent of Santo Domingo being used for a barracks and that of San Francisco for primary and secondary schools. Tuy has a fine hospital built by Bishop Rodríguez Castañon) and a home for the aged in charge of the Little Sisters of the Poor. The seminary, which is dedicated to St. Francis of Assisi and the Immaculate Conception, was founded in 1850 by Bishop Francisco García Casarrubios y Melgar. Among the illustrious men of the diocese may be mentioned St. Teutonius, the humanist Alvaro Cadaval y Sotomayor, and Francisco Avila y La Cueva, author of a history of the diocese.

FLÓREZ, *Esp. Sagrada*, XXII–XXIII (Madrid, 1798–99); MARGUÍA, *Esp., sus monumentos: Galicia* (Barcelona, 1888); DAVILA, *Teatro ecles. de Tuy*; SANDOVAL Y ARGAIZ, *Episcopologios*.

RAMÓN RUIZ AMADO.

Twelfth Day. See EPIPHANY.

Twelve Apostles, GOSPEL OF THE. See DIDACHÉ.

Twenge, JOHN, SAINT, last English saint canonized, canon regular, Prior of St. Mary's, Bridlington, b.

near that town, 1319; d. at Bridlington, 1379. He was of the Yorkshire family Twenge, which family in Reformation days supplied two priest-martyrs and was also instrumental in establishing the Institute of the Blessed Virgin Mary (q. v.) at Bar Convent, York. John completed his studies at Oxford and then entered the Priory of Bridlington. Charged successively with various offices in the community, he was finally despite his reluctance elected prior, which office he held until his death. Even in his lifetime he enjoyed a reputation for great holiness and for miraculous powers. On one occasion he changed water into wine. On another, five seamen from Hartlepool in danger of shipwreck called upon God in the name of His servant John of Bridlington, whereupon the prior himself appeared to them in his canonical habit and brought them safely to shore. After his death the fame of the miracles wrought by his intercession spread rapidly through the land. Archbishop Neville charged his suffragans and others to take evidence with a view to his canonization, 26 July, 1386; and the same prelate assisted by the Bishops of Durham and Carlisle officiated at a solemn translation of his body, 11 March, 1404, *de mandato Domini Papæ*. This pope, Boniface IX, shortly afterwards canonized him. The fact has been doubted and disputed; but the original Bull was recently unearthed in the Vatican archives by Mr. T. A. Twemlow, who was engaged in research work there for the British Government. St. John was especially invoked by women in cases of difficult confinement. At the Reformation the people besought the royal plunderer to spare the magnificent shrine of the saint, but in vain; it was destroyed in 1537. The splendid nave of the church, restored in 1857, is all that now remains of Bridlington Priory. The saint's feast is observed by the canons regular on 9 October.

BUTLER, *Lives of the Saints*; GASQUET, *Henry VIII and the English Monasteries* (London, 1889); STANTON, *Menology* (London and New York, 1892); *State Papers, Rolls Series, Northern Registers*; WALSINGHAM, *Historia Anglicana* (London, 1863–76); SURIUS, *De probatis Sanctorum Historiis* (Turin, 1875–80)

VINCENT SCULLY.

Twiketal (THURCYTEL, TURKETUL) OF CROYLAND, d. July, 975. He was a cleric of royal descent, who is said to have acted as chancellor to Kings Athelstan (d. 940), Edmund (d. 946), and Edred (d. 955), but as this statement rests on the authority of the pseudo-Ingulf, it must be received with caution. Leaving the world in 946 he became a monk at Croyland Abbey, which had been devastated by the Danes and lay in a ruinous and destitute state. He endowed it with six of his own manors, and, being elected abbot, restored the house to a flourishing condition. He was a friend both of St. Dunstan and St. Ethelwold of Winchester, and like them a reformer. The real authority for his life is Ordericus Vitalis; for no reliance can be placed on the long and fictitious account in the fourteenth-century forgery which is published under the name of Ingulf of Croyland (q. v.)

ORDERICUS VITALIS, *Hist. Ecclesiastica* (Paris, 1838–55); DUGDALE, *Monasticon*, II (London, 1817–30); LINGARD, *History of England*, I (London, 1883), 252–53; FREEMAN, *Norman Conquest* (Oxford, 1867–79); COOKE in *Dict. Nat. Biog.*, s. v. *Thurcytel*.

EDWIN BURTON.

Tyana, a titular metropolitan see of Cappadocia Prima. The city must first have been called Thoana, because Thoas, a Thracian king, was its founder (Arrianus, "Periplus Ponti Euxini", vi); it was in Cappadocia, but at the foot of Taurus and near the Cilician Gates (Strabo, XII, 537; XIII, 587). The surrounding plain received the name of Tyanitis. There in the first century A. D. was born the celebrated magician Apollonius. Under Caracalla the city became the "Antoniniana colonia Tyana". After having taken sides with Queen Zenobia of Palmyra it was captured by Aurelian in 272, who would not allow his soldiers to pillage it (Homo, "Essai sur le règne de l'Empereur Aurélien", 90–92). In 371 Valens created a second province of Cappadocia, of which Tyana became the metropolis, which aroused a violent controversy between Anthimus, Bishop of Tyana, and St. Basil, Bishop of Cæsarea, each of whom wished to have as many suffragan sees as possible. About 640 Tyana had three, and it was the same in the tenth century (Gelzer, "Ungedruckte . . . Texte der Notitiæ episcopatuum", 538, 554)., Le Quien (Oriens christ., I, 395–402) mentions 28 bishops of Tyana, among whom were: Eutychius, at Nice in 325; Anthimus, the rival of St. Basil; Ætherius, at Constantinople in 381; Theodore, the friend of St. John Chrysostom; Eutherius, the partisan of Nestorius, deposed and exiled in 431; Cyriacus, a Severian Monophysite. In May, 1359, Tyana still had a metropolitan (Miklosich and Müller, "Acta patriarchatus Constantinopolitani", I, 505); in 1360 the metropolitan of Cæsarea secured the administration of it (op. cit., 537). Thenceforth the see was titular. The ruins of Tyana are at Kilisse-Hissar, three miles south of Nigde in the vilayet of Koniah; there are remains of a Roman aqueduct and of sepulchral grottoes.

TEXIER, *Asie mineure* (Paris, 1862), 571–4; SMITH, *Dict. Greek and Roman Geog.*, s. v.

S. VAILHÉ.

Tychicus, SAINT, a disciple of St. Paul and his constant companion. He was a native of the Roman Province of Asia (Acts, xx, 4), born, probably, at Ephesus. About his conversion nothing is known. He appears as companion of St. Paul in his third missionary journey from Corinth through Macedonia and Asia Minor to Jerusalem. He shared the Apostle's first Roman captivity and was sent to Asia as the bearer of letters to the Colossians and Ephesians (Eph., vi, 21; Col., iv, 7, 8). According to Tit., iii, 12, Paul intended to send Tychicus or Artemas to Crete to supply the place of Titus. It seems, however, that Artemas was sent, for during the second captivity of St. Paul at Rome Tychicus was sent thence to Ephesus (II Tim., iv, 12). Of the subsequent career of Tychicus nothing certain is known. Several cities claim him as their bishop. The Menology of Basil Porphyrogenitus, which commemorates him on 9 April, makes him Bishop of Colophon and successor to Sosthenes. He is also said to have been appointed Bishop of Chalcedon by St. Andrew the Apostle (Lipsius, "Apokryphe Apostelgesch.", Brunswick, 1883, 579). He is also called Bishop of Neapolis in Cyprus (Le Quien, "Oriens christ.", Paris, 1740, I, 125; II, 1061). Some martyrologies make him a deacon, while the Roman Martyrology places his commemoration at Paphos in Cyprus. His feast is kept on 29 April.

Acta SS., Apr., III, 613; PÖLZL, *Die Mitarbeiter des Weltapostels Paulus* (Ratisbon, 1912), 325.

FRANCIS MERSHMAN.

Tynemouth Priory, on the east coast of Northumberland, England, occupied the site of an earlier Saxon church built first in wood, then in stone, in the seventh century, and famous as the burial-place of St. Oswin, king and martyr. Plundered and burnt several times by the Danes, and frequently rebuilt, it was granted in 1074 to the Benedictine monks of Yarrow, and, with them, annexed to Durham Abbey. In the reign of William Rufus, Robert de Mowbray, Earl of Northumberland, re-peopled Tynemouth with monks from St. Albans, and it became a cell of that abbey, remaining so until the Dissolution. The Norman Church of Sts. Mary and Oswin was built by Earl Robert about 1100, and 120 years later was greatly enlarged, a choir 135 feet long with aisles being added beyond the Norman apse, while the nave was also lengthened. East of the choir and chancel was added about 1320 an exquisite Lady-chapel, probably built by the Percy family, which had lately acquired the

great Northumberland estates of the de Vescis. The first prior of the re-founded monastery was Remigius, and the last was Robert Blakeney, who on 12 Jan., 1539, surrendered the priory to Henry VIII, he himself, with fifteen monks and four novices, signing the deed of surrender, which is still extant, with the beautiful seal of the monastery appended to it. A pension of £30 was granted to Blakeney, and small pittances to the monks; and the priory site and buildings were bestowed first on Sir Thomas Hilton, and later, under Edward VI, on the Duke of Northumberland. Colonel Villars, governor of Tynemouth Castle under William III and Anne, had a lease of the priory, and did irreparable damage to the remaining buildings. Practically nothing is now left except the roofless chancel, one of the most beautiful fragments of thirteenth-century architecture in England.

GIBSON, *History of the Monastery of Tynemouth* (London, 1846), a valuable and admirably executed work; MATTHEW PARIS, *Chronica majora*, ed. LUARD, I-IV (London, 1874-83), passim; *Flores historiarum*, ed. LUARD, I, II (London, 1890); DUGDALE, *Monast. anglic.*, III (London, 1819), 302-20; BRAND, *History of Newcastle-upon-Tyne*, II (London, 1789), 65, 66, etc.

D. O. HUNTER-BLAIR.

Types in Scripture, though denoted by the Greek word *τύποι*, are not coextensive with the meaning of this word. It signifies in John, xx, 25, the "print" of the nails in the risen Lord's hands; in Rom., vi, 17, the "form" of the Christian doctrine; in Acts, vii, 43, "figures" formed by a blow or impression, "images" of idols made for adoration; in Acts, vii, 44, and Hebr., viii, 5, the "form", or "pattern", according to which something is to be made; in Phil., iii, 17, I Tim., iv, 12, etc., the "model" or "example" of conduct. It is to be noted that, in all instances in which the word *τύπος* indicates the similarity between something future and something past in either the physical or the moral order, this similarity is intended, and not a matter of chance resemblance. It is, therefore, antecedently probable that in another series of texts, e. g. Rom., v, 14, in which a type is a person or thing prefiguring a future person or thing, the connexion between the two terms is intended by him who foresees and arranges the course of history. The types in the Bible are limited to types understood in this sense of the word. But while they do not extend to all the various meanings of the word *τύπος*, they are not restricted to its actual occurrence. In Gal., iv, 24, for instance, the type and its antitype are represented as *ἀλληγορούμενα*, "said by an allegory"; in Col., ii, 17, the type is said to be *σκιὰ τῶν μελλόντων* "a shadow of things to come"; in Hebr., ix, 9, it is called *παραβολή*, a "parable" of its antitype. But the definition of the type is verified in all these cases: a person, a thing, or an action, having its own independent and absolute existence, but at the same time intended by God to prefigure a future person, thing, or action.

I. *Natural Basis of Types.*—It has been pointed out that in the various degrees of nature the higher forms repeat the laws of the lower forms in a clearer and more perfect way. In history, too, the past and present often resemble each other to such an extent that some writers regard it as an axiom that history repeats itself. They point to Nabuchodonosor and Napoleon, to the fleet of Xerxes and the armada of Philip. After Plutarch has informed his reader (De fortuna Alexandri, x) that among all the expressions of Homer the words "both a good king, and an excellent fighter in war" pleased Alexander most, he adds that in this verse Homer seems not merely to celebrate the greatness of Agamemnon, but also to prophesy that of Alexander. What is true of nature and history in general is especially applicable to the economy of salvation; the state of nature was superseded and surpassed in perfection by the Mosaic Law, and the Mosaic Law yielded similarly to the Christian dispensation.

II. *Figurists.*—In the two earlier periods of Revelation there is no lack of men, things, and actions resembling those of the Christian economy; besides, the New Testament expressly declares that some of them typify their respective resemblances in the new dispensation. Hence the question arises whether one is justified in affirming to be a type anything which is not affirmed to be so in Revelation, either by direct statement or manifest implication. Witsius and Coccejus (d. 1669) were of opinion that the types actually indicated in Revelation were to be considered rather as examples for our guidance in the interpretation of others than as supplying us with an entire list of all that were designed for this purpose. Coccejus and his followers contended that every event in Old Testament history which had any formal resemblance to something in the New was to be regarded as typical. This view opened the door to frivolous and absurd interpretations by the followers of the Coccejan and Witsian school. Cramer, for instance, in his "De ara exteriori" (xii, 1) considers the altar of holocausts as a type of Christ, and then asks the question, "quadratus quomodo Christus fuerit"; van Till (De tabernaculo Mosis, xxv) presents the snuffers of the sacred candlestick as a type of sanctified reason which destroys our daily-occurring errors. Hulsius, d'Outrein, Deusing, and Vitringa (d. 1722) belong to the same school.

III. *Pietists.*—In the Würtemberg school of pietism the types of the Old Testament were no longer considered as isolated phenomena, intended to instruct and confirm in the faith, but were regarded as members of an organic development of the salvific economy in which each earlier stage prefigures the subsequent. Bengel points out (Gnomon, preface, 13) that as there is symmetry in God's works down to the tiniest blade of grass, so there is a connexion in God's works, even in the most insignificant ones. In his "Ordo temporum" (ix, 13) the same writer insists on the unity of design, which makes one work out of all the books of Scripture, is the source of all times, and has measured the past and the future alike. One of Bengel's disciples, P. M. Hahn, compares (Theologische Schriften, ii, 9) the development of revelation to the growth of a flower. The formative power hidden in the seed manifests itself more and more by the addition of each pair of leaves. This view was followed also by Ph. Hiller in his work "Neues System aller Vorbilder Christi im Alten Testament" (1758), and by Crusius in his treatise "Hypomnemata theol. prophetiæ" (1764-78). The last-named writer is of the opinion that the figurative development of God's kingdom changes into an historical growth at the time of David; he considers the Kingdom of David as the embryo of the Kingdom of Christ.

IV. *Moderate Use of Types.*—Owing to their lack of a clear distinction between type and allegory, Martin Luther and Melanchthon did not esteem the typical sense of Scripture at its true value. Andreas Rivetus attempted to draw a line of distinction between type and allegory (Præf. ad ps., 45), and Gerhard (Loci, II, 67) closely adhered to his definition. But practically types were used for parenetic rather than theological purposes by Baldwin (Passio Christi typica; Adventus Christi typicus), Baemeister (Explicatio typorum V. T. Christum explicantium), and other writers of this school. They would have had more confidence in the typical sense of Scripture had they followed the view of Bishops von Mildert and Marsh. For these writers did not leave the typical sense to the imagination of the individual expositor, but rigidly required competent evidence of the Divine intention that a person or an event was to prefigure another person or event. Even in the Bible they distinguish between examples that are used for the sake of illustration only and those

where there is a manifest typical relationship and connexion. It is true that Calovius (System. theol., I, 663) and Aug. Pfeiffer (Thes. herm., iii, can. 10) insist on admitting only one sense, the literal, in Scripture; but as the literal sense clearly indicates several types, writers like Buddeus, Rambach, and Pfaff point out that such an insistence on the literal sense differs only in words from the admission of a limited typical sense. Rambach goes further than this; in order to increase the parenetic force of Scripture, he attributes to each word as wide a meaning and as much importance as the nature of the subject matter allows (Instit. herm., 319). The "Mysterium Christi et christianismi in fasciis typicis antiquitatum V. T." by Joachim Lange, "Jüdische Heiligthümer" by Lundius, and "Der Messias im A. T." by Schöttegen are other works in which the element of edification is chiefly kept in view.

V. *Socinian Influence.*—While in Cocceian and Lutheran circles typology flourished either unrestrictedly or within certain bounds, it began to be considered as a mere accommodation or as a subjective work of parallelizing a number of Scripture passages by the Socinians and by all those who failed to see the unity of God's work in our history of Revelation. Clericus, writing on Gal., iv, 22, refers typology to a Jewish manner of interpreting Scripture. The derivation of the Mosaic worship from Egyptian and Oriental cults, as explained by Spencer, rendered void the typical sense advocated in the Epistle to the Hebrews. Hence, Henke considers typology as an exploded system; Semler (Versuch einer freieren theologischen Lehrart, 1777, p. 104), does not wish that types should be considered any longer as belonging to the true religion; Döderlein (Institutiones, 1779, n. 229) requires in a type not a mere resemblance, but also that it should have been expressly represented in the Old Testament as a figure of the future; moreover, he believes that at the time of Moses no one would have understood such figures. But how explain the fact that the Apostles and Christ Himself employed the typical sense of the Old Testament? They adapted themselves, we are told, in their use of the Old Testament to the condition of the Jewish people, and to the hermeneutical principles prevalent in the Jewish schools. It followed, therefore, that the use of the typical sense in the New Testament is nothing but Rabbinic trifling. This point of view is followed in Döpke's "Hermeneutik der neutestamentlichen Schriftsteller" (part I, 1829), and also in the exegetical works of Ammon, Fritzsche, Meyer, Rückert, and others.

VI. *Reaction against the Socinian View.*—On the other hand, there was no lack of defenders of the typical sense of Scripture. Michaelis (Entwurf der typischen Gottesgelährtheit, 1752) points out that, even if we follow Spencer's view of the origin of the Mosaic worship, borrowed rites too may have a symbolic meaning; but the writer's blindness to the distinction between type and symbol is the vulnerable side of his treatise. Blasche shows himself a stout adherent of typology in his "Commentary on the Epistle to the Hebrews" (1782). Herder in his thirty-ninth letter on the study of theology (1780) believes that, though each stone of a building does not see either itself or the whole building, it would be narrow-mindedness on our part to pretend that we do not see more than any given part can see; it is only in the light of historic development that we can appreciate the analogy of the whole to each of its parts. Rau (Freimüthige Untersuchung über die Typologie, 1781) reverts to a study of Spencer's derivation of the Mosaic worship, and grants that the Jewish rites may be symbols of the New Testament, but denies that they are types in the stricter sense of the word.

VII. *Revival of Symbolism and Pietism.*—At the beginning of the nineteenth century there was a revival of taste for symbolism, and of an appreciation of Bengel's typicism. Starting from symbolism, de Wette ("Beitrag zur Characteristic des Hebraismus" in "Studien von Daub und Creuzer", 1807, III, 244) concludes that the whole of the Old Testament is one great prophecy, one great type of what was to come, and what has come to pass. F. von Meyer and Stier wrote in the same strain, but they are men of less note. Influenced by Bengel's view, Menken explained in a typical sense Dan., ii (1802–1809), the brazen serpent (1812), Hebr., viii–x (1821); from the same point of view, Beck wrote his "Bemerkungen über messianische Weissagungen" (Tübinger Zeitschrift für Theologie, 1831, part 3), and also explained Rom., ix (Christliche Lehrwissenschaft, I, 1833, p. 360). The same principle underlies the view of Biblical history as presented by Hofmann, Franz Delitzsch, Kurtz, and Auberlen. Ed. Böhmer in his treatise "Zur biblischen Typik" (1855) adopts a similar point of view: One idea prevails through the whole of creation; in nature the lower grades are types of the higher; the material order is a type of the spiritual; and man is the antitype of universal nature. The same law prevails in history; for the earlier age is always the type of the subsequent. Thus the Kingdom of God, which is the climax of Creation, has its types in nature and its types in history.

VIII. *Rationalistic Contention and Catholic Doctrine.*—Needless to say rationalistic writers repudiate the typical sense of Sacred Scripture. The Catholic doctrine as to the nature of the typical sense, its existence, its extent, its theological value, has been stated in EXEGESIS.—(2).

Besides the works cited above, see all the introductory works to Scripture, under the heading *Hermeneutics;* FAIRBAIRN, *The Typology of Scripture* (3rd ed., Edinburgh; 1857); see also the bibliography to EXEGESIS and HERMENEUTICS.

A. J. MAAS.

Tyrannicide literally is the killing of a tyrant, and usually is taken to mean the killing of a tyrant by a private person for the common good. There are two classes of tyrants whose circumstances are widely apart—tyrants by usurpation and tyrants by oppression. A tyrant by usurpation (*tyrannus in titulo*) is one who unjustly displaces or attempts to displace the legitimate supreme ruler, and he can be considered in the act of usurpation or in subsequent peaceful possession of the supreme power. A tyrant by oppression (*tyrannus in regimine*) is a supreme ruler who uses his power arbitrarily and oppressively.

I. TYRANT BY USURPATION.—While actually attacking the powers that be, a tyrant by usurpation is a traitor acting against the common weal, and, like any other criminal, may be put to death by legitimate authority. If possible, the legitimate authority must use the ordinary forms of law in condemning the tyrant to death, but if this is not possible, it can proceed informally and grant individuals a mandate to inflict the capital punishment. St. Thomas (In II Sent., d. XLIV, Q. ii, a. 2), Suarez (Def. fidei, VI, iv, 7), and the majority of authorized theologians say that private individuals have a tacit mandate from legitimate authority to kill the usurper when no other means of ridding the community of the tyrant are available. Some, however, e. g. Crolly (De justitia, III, 207), hold that an express mandate is needed before a private person can take on himself the office of executioner of the usurping tyrant. All authorities hold that a private individual as such, without an express or tacit mandate from authority, may not lawfully kill an usurper unless he is actually his unjust aggressor. Moreover, it sometimes happens that an usurper is accorded the rights of a belligerent, and then a private individual, who is a noncombatant, is excluded by international law from the

category of those to whom authority is given to kill the tyrant (Crolly, loc. cit.).

If an usurper has already established his rule and peacefully reigns, until the prescriptive period has run its course the legitimate ruler can lawfully expel him by force if he is able to do so, and can punish him with death for his offence. If, however, it is out of the legitimate ruler's power to re-establish his own authority, there is nothing for it but to acquiesce in the actual state of affairs and to refrain from merging the community in the miseries of useless warfare. In these circumstances, subjects are bound to obey the just laws of the realm, and can lawfully take an oath of obedience to the *de facto* ruler, if the oath is not of such a nature as to acknowledge the legitimacy of the usurper's authority (cf. Brief of Pius VIII, 29 Sept., 1830). This teaching is altogether different from the view of those who put forward the doctrine of accomplished facts, as it has come to be called, and who maintain that the actual peaceful possessor of the ruling authority is also legitimate ruler. This is nothing more or less than the glorification of successful robbery.

II. Tyrant by Oppression.—Looking on a tyrant by oppression as a public enemy, many authorities claimed for his subjects the right of putting him to death in defence of the common good. Amongst these were John of Salisbury in the twelfth century (Polycraticus, III, 15; IV, 1; VIII, 17), and John Parvus (Jehan Petit) in the fifteenth century. The Council of Constance (1415) condemned as contrary to faith and morals the following proposition: "Any vassal or subject can lawfully and meritoriously kill, and ought to kill, any tyrant. He may even, for this purpose, avail himself of ambushes, and wily expressions of affection or of adulation, notwithstanding any oath or pact imposed upon him by the tyrant, and without waiting for the sentence or order of any judge" (Sess. XV). Subsequently a few Catholics defended, with many limitations and safeguards, the right of subjects to kill a tyrannical ruler. Foremost amongst these was the Spanish Jesuit Mariana. In his book, "De rege et regis institutione" (Toledo, 1599), he held that people ought to bear with a tyrant as long as possible, and to take action only when his oppression surpassed all bounds. They ought to come together and give him a warning; this being of no avail they ought to declare him a public enemy and put him to death. If no public judgment could be given, and if the people were unanimous, any subject might, if possible, kill him by open, but not by secret means. The book was dedicated to Philip III of Spain and was written at the request of his tutor Garcias de Loaysa, who afterwards became Bishop of Toledo. It was published at Toledo in the printing-office of Pedro Rodrigo, printer to the king, with the approbation of Pedro de Oña, Provincial of the Mercedarians of Madrid, and with the permission of Stephen Hojeda, visitor of the Society of Jesus in the Province of Toledo (see Mariana, Juan). Most unfairly the Jesuit Order has been blamed for the teaching of Mariana. As a matter of fact, Mariana stated that his teaching on tyrannicide was his personal opinion, and immediately on the publication of the book the Jesuit General Aquaviva ordered that it be corrected. He also on 6 July, 1610, forbade any member of the order to teach publicly or privately that it is lawful to attempt the life of a tyrant.

Though Catholic doctrine condemns tyrannicide as opposed to the natural law, formerly great theologians of the Church like St. Thomas (II–II, Q. xli, a. 2), Suarez (Def. fidei, VI, iv, 15), and Bañez, O.P. (De justitia et jure, Q. lxiv, a. 3), permitted rebellion against oppressive rulers when the tyranny had become extreme and when no other means of safety were available. This merely carried to its logical conclusion the doctrine of the Middle Ages that the supreme ruling authority comes from God through the people for the public good. As the people immediately give sovereignty to the ruler, so the people can deprive him of his sovereignty when he has used his power oppressively. Many authorities, e. g. Suarez (Def. fidei, VI, iv, 18), held that the State, but not private persons, could, if necessary, condemn the tyrant to death. In recent times Catholic authors, for the most part, deny that subjects have the right to rebel against and depose an unjust ruler, except in the case when the ruler was appointed under the condition that he would lose his power if he abused it. In proof of this teaching they appeal to the Syllabus of Pius IX, in which this proposition is condemned: "It is lawful to refuse obedience to legitimate princes, and even to rebel" (prop. lxiii). While denying the right of rebellion in the strict sense whose direct object is the deposition of the tyrannical ruler, many Catholic writers, such as Crolly, Cathrein, de Bie, Zighara, admit the right of subjects not only to adopt an attitude of passive resistance against unjust laws, but also in extreme cases to assume a state of active defensive resistance against the actual aggression of a legitimate, but oppressive ruler. Many of the Reformers were more or less in favour of tyrannicide. Luther held that the whole community could condemn the tyrant to death ("Sämmtliche Werke", LXII, Frankfort-on-the-Main and Erlangen, 1854, 201, 206). Melanchthon said that the killing of a tyrant is the most agreeable offering that man can make to God (Corp. Ref., III, Halle, 1836, 1076). The Calvinist writer styled Junius Brutus held that individual subjects have no right to kill a legitimate tyrant, but that resistance must be authorized by a representative council of the people (Vindiciæ contra Tyrannos, p. 45). John Knox affirmed that it was the duty of the nobility, judges, rulers, and people of England to condemn Queen Mary to death (Appellation).

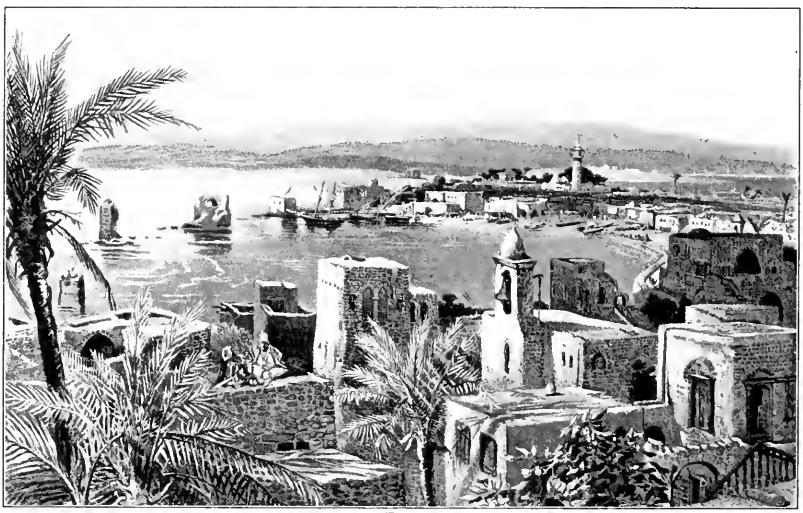
Rickaby, *Moral Philosophy* (London, 1909); Balmez, *Protestantism and Catholicity Compared* (London, 1849); Crolly, *De justitia et jure*, III (Dublin, 1877); Zigliara, *Philosophia moralis* (Paris, 1910); Cathrein, *Philosophia moralis* (Freiburg im Br., 1911); de Bie, *Philosophia moralis* (Louvain, 1910); Vermeersch, *De justitia* (Bruges, 1904); Wiffelaert, *De justitia* (Bruges, 1886); Suarez, *Defensio fidei* (Paris, 1859); Heinzer, *Der Syllabus* (Mainz, 1905); *The Month* (March–April, 1873); Lecky, *The Rise and Influence of Rationalism in Europe* (London, 1910).

J. M. Harty.

Tyre (Tyrus), Melchite archdiocese and Maronite diocese. The city is called in Hebrew, *Zor*, and in Arabic, *Sour*, from two words meaning rock. It is very ancient. If we are to believe priests of Melkart quoted by Herodotus (II, 44) it was founded in the twenty-eighth century B. C. Isaias himself (xxiii, 7) says that its origin was ancient. According to the authors cited by Josephus (Ant. jud., VIII, iii, 1) and according to Justin (Hist., xviii, 3) its foundation dates from the thirteenth century B. C., but this is manifestly erroneous, for Tyre is mentioned under the name of *Sour-ri* in the tablets of El-Amarna, between 1385 and 1368 B. C. (Revue Biblique, 1908, 511). King Abimelech was then reigning there independently, though his capital was much coveted by the Egyptians, who forced the Tyrians to ally themselves with their neighbours, especially the Philistines (see Eechs., xlvi, 21). Ancient writers, particularly Isaias (xxiii, 12), call Tyre "daughter of Sidon", that is, they make it a colony of the latter city. Despite objections which have been made to this, the statement is correct, and on its coins Sidon claims to be the mother of Hippo Regius, in Africa, of Tyre etc. It is true that in a short time the colony overshadowed the mother, but the inhabitants continued to call themselves Sidonians. On the other hand, it is impossible to state which of the two cities, Palætyrus, on the sea-coast, or Tyrus, built on a

rocky island 1968 feet above the sea, existed first. It is generally held, however, that the continental preceded the insular city. The reference in Josue (xix, 29) is not exactly identified, but in the El-Amarna Letters the island is referred to, unless the Egyptians who occupied all the seaboard cities had not subjected it also to their dominion.

Tyre seems always to have had kings, like the other Chanaanite cities. It was its sovereigns who made it the "queen of the sea", as it loved to call itself, and its merchants nobles of the earth, as Isaias says (xxiii, 3–8). The city was very proud of its wealth and ships, which plied along the whole of the Mediterranean coast, in Africa as well as in Europe, and the pride of Tyre became almost as proverbial among the prophets of Israel as that of Moab. King Hiram was one of its greatest sovereigns. He sent to David



TYRE
From a Watercolour by H. Fenn

the stone-cutters and carpenters to build his palace (II Kings, v, 11), and to Solomon Lebanon cedar and cypress wood for the construction of the Temple (III Kings, ix, 11; II Par., ii, 3 sq.). The architect and his master workmen were Tyrians. In return Solomon gave Hiram the district of Cabul (Chabul) in Galilee, which included twenty small cities, but this gift seems not to have been to the taste of the King of Tyre (III Kings, ix, 11–14). Nevertheless, the two kings were allies and their combined fleets left the ports of the Red Sea for Ophir and Tharsis to obtain gold (III Kings, ix, 26–28; x, 11 sq.; II Par., ix, 10, 21). Hiram accomplished great works in his capital. He united the two parts of the island, hitherto separated by a canal which to a certain extent made them two cities, and besides he built a great aqueduct which brought the waters of Ras-el-Ain to the land.

Shortly afterwards court intrigues disturbed the city and gave rise to a bloody revolution. Phalia, an intruder, usurped the power; he was dethroned in turn by his brother Ithobael or Ethbael, high priest of Astarte, a goddess who, with the god Melkart, was much venerated in Tyre. It was Ethbael's daughter, Jezabel, who married Achab, King of Israel. Jezabel was undoubtedly a Tyrian princess; Menander in Josephus ("Ant. jud.", VIII, xiii, 2; "Contra Appionem", I, 18; also III Kings, xvi, 31) calls her father "King of the Sidonians", another allusion to the Sidonian origin of Tyre. In 814 B. C. a group of Tyrians went to the coast of Africa and founded Carthage, the most famous colony of Tyre. The very amicable relations of Tyrians and Jews did not last always; they waned especially when Tyre sold as slaves the Israelitish prisoners of war (Joel, iii, 4–8; Amos, i, 9). On the other hand, the luxury and corrupt morals which prevailed in the Phœnician city could not but have a baneful influence on the Jews of the tribe of Aser and other Israelites; so that the Prophets, such as Isaias (xxiii), Ezechiel (xxvi–xxix), Joel (iii, 4–8), and Amos (i, 9), never ceased to thunder against it and predict its ruin. Salmanasar, King of Assur, and Sargon besieged it in vain for five years after the fall of Samaria; although they cut the aqueduct of Hiram and compelled the people of Sidon and Palætyrus to place their fleets at their service, that of the Tyrians completely vanquished them (Josephus, "Ant. Jud.", IX, xiv, 2). Sennacherib likewise attempted the siege in vain. Although paying him a light tribute, Tyre remained a powerful state with its own kings (Jer., xxv, 22; Ezech., xxvii and xxviii), and was enabled to develop its mercantile proclivities and attain the great prosperity spoken of by the prophets and all ancient writers. On his return from his expedition against Egypt, Asarhaddon, like his predecessors, blockaded Tyre, but the Tyrians, isolated on their rock, with their powerful fleet and valiant mercenaries, laughed at all his efforts. After having received tribute from King Bael, Asarhaddon was compelled to retire. The same was true of Nabuchodonosor after a severe blockade lasting thirteen years. According to custom the Tyrians offered him a light tribute, and the honour of the proud sovereign was declared satisfied. Nevertheless, this long isolation greatly injured the Tyrians, for during this interval a portion of the commerce passed to Sidon and other Phœnician and Carthaginian peoples. Furthermore, the Tyrian colonies, which for thirteen years had broken all links of subjection to the mother

country, were in no wise eager to resume the yoke. Finally, as King Ithobael had died during the siege, regents had assumed the authority (Josephus, "Contra App.", I, 21) and caused many troubles, as did also the δικασταί, or Suffetes, elected for seven years. The monarchy was subsequently restored.

As the domination had passed from the Chaldeans to the Persians, Tyre, a vassal or rather an ally of the former, readily assumed the same relations with the latter and continued to prosper. The Tyrians with their numerous ships assisted Xerxes against the Greeks, who moreover were their commercial rivals, and Darius against Alexander the Great. The King of Tyre himself fought in the Persian fleet. Tyre refused submission to the Macedonian hero, as well as authorization to sacrifice to the god Melkart, whose temple was on the island; Alexander, taking offence, determined to capture the island at any cost. The siege lasted seven months. While the fleets of the submissive Cypriots and Phœnicians blockaded the two ports at north and south, Alexander, with materials from Palætyrus, which he had just destroyed, built an enormous causeway 1968 feet long by about 197 feet wide which connected the island with the continent. He then laid siege to the ramparts of the city which on one side reached a height of 150 feet. Tyre was captured in 332; 6000 of its defenders were beheaded, 2000 crucified, more than 30,000 women, children, and servants sold as slaves. Although Alexander razed the walls, the city was restored very quickly, since seventeen years later it held out for fourteen months against Antigonus, father of Demetrius Poliorcetes. From the power of Egypt, Tyre in 287 passed under the dominion of the Seleucids in 198 B. C., obtaining self-government from them in 126 B. C. This year begins the era special to Tyre. Augustus was the first to rob it of its liberty (Dion Cassius, LIV, 7), for by his command its coins ceased to bear the inscription "autonomous". Various monuments were erected during the Roman period. Herod the Great built a temple and adorned the public places. A colony under Septimius Severus, Tyre subsequently became the capital of Phœnicia; at the time of St. Jerome it was regarded as the richest and greatest commercial city of the province (Comment. in Ezech., xxvi, 6; xxvii, 1). Its factory of purple cloth was foremost in the empire. It was a curious fact that under one of the predecessors of Diocletian, Dorotheus, a learned priest of Antioch, the master of Eusebius of Cæsarea, was appointed director without having to renounce his religion (Eusebius, "H. E.", VII, 32).

In A. D. 613 the Jews of Tyre formed a vast conspiracy against the Greek Empire, and subsequently ransomed from the troops of Chosroes numerous captive Christians in order to sacrifice them. In 638 the city fell into the hands of the Arabs. Baldwin I, King of Jerusalem, besieged it in vain from 29 Nov., 1111, till April, 1112. Baldwin II captured it, 27 June, 1124, after five months' siege and made it the seat of a countship. When the crusaders lost the Kingdom of Jerusalem in 1187 by the defeat of Tiberias, Tyre remained in the hands of the Franks and became one of their chief fortresses. There in 1210 John of Brienne was crowned king, and in 1225 his daughter Isabella was crowned queen. Tyre was captured in May, 1291, after the fall of Saint-Jean d'Acre, by the Mussulmans, who completely destroyed it, and it was never wholly restored afterwards. Occupied by the Turks in 1516 it has always belonged to them, save for a brief appearance of the French in 1799. It is now a caza of the vilayet of Beirut. The city has 6500 inhabitants, of whom 4000 are Mussulmans of various races, 200 Latin Catholics, 350 Maronites, 1750 Melchite Catholics, 25 Protestants, and about 100 Jews. The Franciscans, established since 1866, have a parochial church and a school for boys, the Sisters of St. Joseph a school for girls; two other Catholic schools for boys are kept by a Melchite priest and the religious of Saint-Sauveur; the Russians have a school and the American Protestants have one for boys and one for girls. Sour is no longer an island, but a peninsula; Alexander's causeway has grown larger as a result of sand formations, and is now an isthmus, one mile and a quarter wide. There are still to be seen the medieval city wall and a portion of the church of the Crusaders, built by the Venetians and measuring 213 feet by 82 feet. It is generally regarded as containing the tomb of Conrad de Montferrat, slain in the street by two members of the sect of the Assassins (1192), and the tomb of the Emperor Frederick Barbarossa (d. 1190). However, a German deputation sent by Bismarck in 1874 to conduct excavations discovered nothing.

Among the glories of Tyre were: Ulpianus, the celebrated jurisconsult, slain at Rome by the pretorians in 228; the neo-Platonic philosopher, Porphyry, whose true name was Malchus (b. 233; d. 304), the determined enemy of the Christians, against whom he wrote a work in fifteen books; some hold that he was born not at Tyre, but at Balanaia; Origen, who was not born at Tyre, but who died there in 253 in consequence of the tortures which he underwent under Decius, and was buried in the church destroyed under Diocletian; St. Methodius, spoken of by St. Jerome as a martyr and Bishop of Tyre under Decius, was in reality Bishop of Olympus in Lycia, and died about 311; as for Dorotheus, a martyr and the author of a work on the Apostles and the seventy disciples, he never existed, and the work is a forgery compiled in the eighth century by a cleric of Byzantium.

Although the corruption of Tyre had become proverbial in the time of Christ (Matt., xi, 21 sq.; Luke, x, 13 sq.), there were Tyrians eager to hear the preaching of Jesus and who came as far as the vicinity of Tiberias to listen to Him (Mark, iii, 8; Luke, vi, 17). This is perhaps why Jesus went to the neighbourhood of Tyre to cure the sick and convert sinners (Matt., xv, 21–29; Mark, vii, 24–31). A Christian community was formed there at an early date, which St. Paul and St. Luke visited and where they remained seven days (Acts, xxi, 3–7). About 190 the Church in this city was directed by Bishop Cassius, who with the bishops of Ptolemaïs, Cæsarea, and Ælia assisted at the council held in Palestine to deal with the Paschal controversy (Eusebius, "H. E.", V, 25). About 250 we know of the Bishop Marinus mentioned in a letter of Dionysius of Alexandria (Eusch., op. cit., VII, 5). The community suffered greatly during the last persecution. After the edict of Diocletian the church was burnt and was only rebuilt after religious peace had been obtained. It was Eusebius of Cæsarea who pronounced the discourse at the dedication of the new basilica and who describes the oldest basilica known to us (op. cit., X, 4). Tyrannius, Bishop of Tyre, was captured and drowned at Antioch (op. cit., VIII, 13). Eusebius himself assisted in the amphitheatre of this city at the execution of five Christians of Egyptian origin (op. cit., VIII, 7). In 306 St. Ulpianus was shut up with a dog and an asp in a calfskin and thrown into the sea (Eusch., "De Martyr. Palæstinæ" V, 2). At Cæsarea Maritima one of the first victims was St. Theodosia, a young Tyrian girl of eighteen, who was horribly tortured and then thrown into the sea on Easter Sunday, 2 April, 307 (Eusch., "H. E.", VII, 1). In 311 a municipal decree forbidding Christians to stay in the city was posted up in Tyre, together with a message of congratulation from the Emperor Maximin (Eusebius, "H. E.", IX, vii). This did not prevent the Church of Tyre from subsisting and developing after peace was granted to the disciples of Christ.

Shortly afterwards Tyre furnished Ethiopia with its first and greatest missionary, St. Frumentius, who

went to Africa with a philosopher who was his master and was consecrated by St. Athanasius the first bishop of that country. Three councils were held at Tyre. The first, convened by Constantine (335), which had about 310 members, judged the cause of St. Athanasius, who was in Tyre with 48 Egyptian bishops, and after a series of injustices it deposed him. Eusebius of Cæsarea presided over the assembly (Hefele-Leclercq, "Hist. des conciles", I, 656–66). Another council was held in February, 449, to examine the cause of Ibas, Bishop of Edessa, who was accused by the clerics of his church and absolved by this council. This sentence had serious consequences at Chalcedon and especially at the Council of the Three Chapters in 553 (Hefele-Leclercq, op. cit., II, 493–98). Finally, in 514 or 515 was held a council under the presidency of Severus, Patriarch of Antioch, and of Philoxens, metropolitan of Hierapolis, and which assembled the bishops of the provinces of Antioch, Apamæa, Augusta Euphratensis, Osrhœne, Mesopotamia, Arabia, and Phœnicia Libanensis. It rejected the Council of Chalcedon, and the Henoticon of the Emperor Zeno was explained in a sense clearly opposed to the latter council (Lebon, "Le monophysisme sévérien", Louvain, 1909, 62–4).

Le Quien (Oriens christ., II, 801–12) mentions 29 bishops of this see, some of whom have no right to figure in the list. Besides those already mentioned were: Paulinus, friend of Eusebius of Cæsarea, mentioned by Arius in a letter as being one of his partisans (Theodoret, "H. E.", I, v) and who subsequently became Patriarch of Antioch; Irenæus, previously a count, a partisan of Nestorius exiled in 449 to Petra, and who compiled a collection of very valuable documents which have reached us under the title of "Tragœdia Irenæi"; Photius, very active in the religious quarrels of his time, and who assisted at the Councils of Tyre and Chalcedon, as well as at the Robber Council of Ephesus; John Codonatus, a Monophysite and friend of Peter Fullo, Patriarch of Antioch; Thomas, who at the Eighth Œcumenical Council represented the Patriarch of Antioch.

Included at first in the Province of Syria, the Diocese of Tyre formed part of Phœnicia, at the creation of that province by Septimius Severus shortly before 198, when it became the religious as well as the civil metropolis; its bishop, Marinus, had the title of metropolitan as early as 250 (Euseb., "H. E.", VII, v). When between 381 and 425 Phœnicia was subdivided into two provinces, Phœnicia Maritima and Phœnicia Libanensis, Tyre remained the metropolis of the former. At the Council of Chalcedon in 451 Photius had to defend his rights as metropolitan against the Bishop of Berytus, formerly his suffragan, who divided Phœnicia Prima into two parts and assumed authority over all the bishopries of the north. The council recognized the rights of Photius and gave him jurisdiction over all the dioceses with the exception of Berytus, which remained an autocephalous metropolis. Some years later Tyre became the chief see of the Patriarchate of Antioch, i. e. it attained first rank among the metropolitan sees. The reason for this was that, about 480, John Codonatus, Patriarch of Antioch, having resigned in favour of Calandion, the latter appointed him Metropolitan of Tyre, with the right for himself and his successors of thenceforth sitting immediately after the patriarch (Theophanes, "Chronographia"). In the "Notitia episcopatuum" of Antioch in the sixth century Tyre had 13 suffragan sees (Echos d'Orient, X, 145). In the tenth century the western boundaries of the archdiocese went from the great spring of Zip (Az-Zib) to Nahr-Laitani, the ancient Leontes (Echos d'Orient, X, 97). The Greek archdiocese was retained even during the Latin occupation, but the titular resided at Constantinople.

Odo, the first Latin archbishop, was appointed in 1122 and died two years later when the Franks were besieging the city; his successor, William, was of English origin. In disregard of the ancient canon law, the new metropolitan was subjected to the Latin Patriarch of Jerusalem, which aroused protest on the part of the See of Antioch. The dispute which followed was referred to the tribunal of Pope Innocent II, who decided in favour of the Patriarch of Jerusalem in virtue of a Decree of his predecessor, Paschal II, who granted to King Baldwin the right to subject to Jerusalem all the episcopal sees he should succeed in conquering from the Mussulmans. Hence two letters of Innocent II obliged the Archbishop of Tyre to submit to the jurisdiction of Jerusalem together with his six suffragans, the Bishops of Tripoli, Tortosa (or Antaradus), Byblos, Berytus, Sidon, and Ptolemais. Later, when the cities of Tripoli, Tortosa, and Byblos came into the power of the Prince of Antioch, their bishops also became dependent on the Latin Patriarch of Antioch. Naturally after the departure of the crusaders Tyre was replaced under the Patriarchate of Antioch. For long lists of Latin archbishops see Le Quien (Oriens christ., III, 1309–20) and Eubel (Hierarchia catholica medii ævi, I, 534; II, 284; III, 342). The most famous was William II, the historian of the crusades. The Latins evacuated Tyre in 1291 and the archbishop, by the pope's command, having left the city, 8 Oct., 1294, there were thenceforth only titular archbishops.

The Melchite Archdiocese of Tyre is bounded on the north by Nahr el-Laitani, on the east by a line of wooded hills separating the District of Beharre from that of Merdjaioun, on the south by the Diocese of St.-Jean d'Acre, and on the west by the sea. It has 14 churches and chapels, 13 stations with or without residential priests, 16 priests, of whom 6 are seculars and 10 religious of Saint-Sauveur, 16 primary schools for boys and girls, half of which are in charge of Latin missionaries and European sisters. The number of faithful is 5300. Besides their mission at Tyre, the American Protestants have two schools in the Diocese at Ahnat and Cana. The Maronite diocese, founded in 1906 to the detriment of that of Saida, is bounded on the west by the sea, on the north by the River Zaharani, on the east by the Jordan, and on the south by the Sinaitic peninsula. It has 10,000 faithful, 20 priests, and 20 churches; the number of schools is unknown. The schismatic Græco-Arabic Archdiocese of Tyre and Sidon has about 9000 faithful.

HENGSTENBERG, *De rebus Tyriorum commentatio academica* (Berlin, 1832); POULAIN DE BOSSAY, *Recherches sur la topographie de Tyr* in *Bulletin de la Société géographique* (1861–2), I, 89–145; III, 5–17; RENAN, *Mosaïque chrétienne et historiée de Tyr* in *Annales archéologiques*, XXI, 150–2; DU CANGE, *Les familles d'outre-mer* (Paris, 1869), 496–501, 749–754; PRUTZ, *Kaiser Friedrich I Grabstaette* (Dantzig, 1879); SEPP, *Meerfahrt nach Tyrus* (Leipzig, 1879); PIETSCHMANN, *Geschichte der Phonicier* (1889), 61–72; ISRAEL, *Studien zur Geschichte der alten Ägypten*, fasc. III, *Tyrus und Sidon* (Vienna, 1889); JEREMIAS, *Tyrus bis zur Zeit Nebukadnezars* (Leipzig, 1891); LUCAS, *Geschichte der Stadt tyrus zur Zeit der Kreuzzüge* (Berlin, 1896); RÖHRICHT, *Geschichte des Königreichs Jerusalem* (Innsbruck, 1898), 1092 sq.; WINCKLER, *Assyrien und Tyrus seit Tiglathpileser* in *Altorientalische Forschungen*, III, 625 sq.; KITTO, *A Cyclopedia of Biblical Literature*, ed. ALEXANDER, III, s. v.; SMITH, *A Dictionary of the Bible*, s. v.; *Missiones catholicæ* (Rome, 1907), 782–819; CHARON, *Histoire des patriarchats melkites* III, (Rome, 1909), 284–86.

S. VAILHÉ.

Tyrie, JAMES, theologian, b. at Drumkilbo, Perthshire, Scotland, 1543; d. at Rome, 27 May, 1597. Educated first at St. Andrews, he joined Edmund Hay (q. v.) at the time of de Gouda's mission in 1562. In his company he then went to Rome, was there admitted into the Society of Jesus, and was eventually sent to Clermont College, Paris, in June, 1567, where Hay had become rector; and remained there in various posts, e. g. professor, head of the Scottish Jesuit Mission (1585), till 1590. During this period he was once engaged in a controversy with Knox, against whom he wrote "The Refutation of ane Answer made be Schir Johne Knox to ane letter be

James Tyrie" (Paris, 1573). Next year he discussed several points of religion with Andrew Melville privately in Paris. In 1585 he was summoned to Rome as the representative of France on the Committee of Six, who eventually drew up Father Acquaviva's first edition of the "Ratio studiorum", printed in 1586. He was rector of Clermont College during the great siege of Paris (May to September, 1590). His anxieties and difficulties must then have been great, as he had over a hundred scholars as well as a large community to feed, and that at a time when men were perishing with hunger in the streets. After the Duke of Parma had revictualled the town (September), Tyrie was again sent to Rome, as French deputy for the congregation, which finally supported the government of Father Acquaviva.

On his return in December, Tyrie was sent to the University of Pont-à-Mousson, as professor of Scripture and head of the Scots College, and two years later, on the successive deaths of Fathers Edmund Hay and Paul Hoffæus, he was again called to Rome (22 May, 1592), where he became Assistant for France and Germany, and played his part in the important Sixth General Congregation of the Society of Jesus (1593). He also supported at Rome the vain endeavours in Scotland of the three Catholic Earls of Huntly, Erroll, and Angus to maintain themselves, with King James's connivance, by force of arms against the Kirk (1594). The earls asked and obtained a subsidy from Clement VIII; and Father Tyrie's advice and opinion were constantly taken by both the papal and the Scottish negotiators. He also took steps to restore the Scottish hospital at Rome, which eventually (1600) became the Scots College there. Rare as it was to keep on good terms with adversaries in those days, Tyrie won praise from such men as David Buchanan, both for his ability and for his courtesy. Part of his *cursus* is preserved in MS. at the Bibliothèque Nationale, Paris.

LAING, *The Works of John Knox* (1846), VI, 476; FOUQUERAY, *Hist. de la C. de Jésus en France* (1910); ABRAM (ed. CARAYON), *Université de Pont-à-Mousson* (1870); SOMMERVOGEL, *Bibl. de la C. de Jésus*, VIII, 300; LAW in *Dict. Nat. Biog.*, s. v.

J. H. POLLEN.

U

Ubaghs, Casimir, b. at Berg lez-Fauquemont, 26 Nov., 1800; d. at Louvain, 15 Feb., 1875, was for a quarter of a century the chief protagonist of the Ontologico-Traditionalist School of Louvain. In 1830, while professor of philosophy at the lower seminary of Roldue, he was called to Louvain, which under his influence became a centre of Ontologism. In 1846 he undertook the editorship of the "Revue catholique", the official organ of Ontologism, in conjunction with Arnold Tits, who had taught with him at Roldue and joined him at Louvain in 1840, and Lonay, professor at Roldue. La Forêt, Claessens, the Abbé Bouquillon, Père Bernard Van Loo, and others followed the doctrines of Ubaghs. But opponents soon appeared. The "Journal historique et littéraire", founded by Kersten, kept up an incessant controversy with the "Revue catholique". Kersten was joined by Gilson, dean of Bouillon, Lupus, and others. From 1858 to 1861 the controversy raged. It was at its height when a decision of the Roman Congregation (21 Sept., 1864) censured in Ubaghs's works, after a long and prudent deliberation, a series of propositions relating to Ontologism. Already in 1843 the Congregation of the Index had taken note of five propositions and ordered M. Ubaghs to correct them and expunge them from his teaching, but he misunderstood the import of this first decision. When his career was ended in 1864 he had the mortification of witnessing the ruin of a teaching to which he had devoted forty years of his life. From 1864 until his death he lived in retirement.

The theories of Ubaghs are contained in a vast collection of treatises on which he expended the best years of his life. Editions followed one another as the range of his teaching widened. The fundamental thesis of Traditionalism is clearly affirmed by Ubaghs, the acquisition of metaphysical and moral truths is inexplicable without a primitive Divine teaching and its oral transmission. Social teaching is a natural law, a condition so necessary that without a miracle man could not save through it attain the explicit knowledge of truths of a metaphysical and a moral order. Teaching and language are not merely a psychological medium which favours the acquisition of these truths; its action is determinant. Hence the primordial act of man is an act of faith; the authority of others becomes the basis of certitude. The question arises: Is our adhesion to the fundamental truths of the speculative and moral order blind; and, is the existence of God, which is one of them, impossible of rational demonstration? Ubaghs did not go as far as this; his Traditionalism was mitigated, a semi-Traditionalism; once teaching has awakened ideas in us and transmitted the maxims (*ordo acquisitionis*) reason is able and apt to comprehend them. Though powerless to discover them it is regarded as being capable of demonstrating them once they have been made known to it. One of his favourite comparisons admirably states the problem: "As the word 'view' chiefly expresses four things, the faculty of seeing, the act of seeing, the object seen, e. g. a landscape, and the drawing an artist makes of this object, so we give the name idea, which is derived from the former, chiefly to four different things: the faculty of knowing rationally, the act of rational knowledge, the object of this knowledge, the intellectual copy or formula which we make of this object in conceiving it" (Psychologie", 5th ed., 1857, 41–42). Now, the objective idea, or object-idea (third acceptation), in other words, the intelligible which we contemplate, and contact with which produces within us the intellectual formula (notion), is "something Divine" or rather it is God himself. This is the core of Ontologism. The intelligence contemplates God directly and beholds in Him the truths or "objective ideas" of which our knowledge is a weak reflexion. Assuredly, if Ubaghs is right, skepticism is definitively overcome. Likewise if teaching plays in the physical life the part he assigns to it, the same is true of every doctrine which asserts the original independence of reason and which Ubaghs calls Rationalism. But this so-called triumph was purchased at the cost of many errors. It is, to say the least, strange that on the one hand Ontologistic Traditionalism is based on a distrust of reason and on the other hand it endows reason with unjustifiable prerogatives. Surely it is an incredible audacity to set man face to face with the Divine essence and to attribute to his weak mind the immediate perception of the eternal and immutable verities.

Ubaghs's principal works are: "Logicæ seu philosophiæ rationalis elementa" (6 editions, 1834–60); "Ontologiæ sive metaph. generalis speeimen" (5 editions, 1835–63); "Theodicæ seu theologiæ naturalis" (4 editions); "Anthropologicæ philosoph. elementa" (1848); "Précis de logique élémentaire" (5 editions); "Préeis d'anthropol. psychologique" (5 editions); "Du réalisme en théologie et en philosophie" (1856); "Essai d'idéologie ontologique" (1860); numerous articles in the Louvain "Revue catholique".

On the Traditionalist Ontologism of Louvain see De Wulf, *Histoire de la philosophie en Belgique* (Louvain and Paris, 1910), 299 sqq. For the life of Ubaghs see Jacobs in *Annuaire de l'Université de Louvain* (1876), 417 sqq.

M. De Wulf.

Ubaldus, Saint, confessor, Bishop of Gubbio, b. of noble parents at Gubbio, Umbria, Italy, towards the beginning of the twelfth century; d. there, Whitsuntide, 1168. Whilst still very young, having lost his father, he was educated by the prior of the cathedral church of his native city, where he also became a canon regular. Wishing to serve God with more regularity he passed to the Monastery of St. Secondo in the same city, where he remained for some years. Recalled by his bishop, he returned to the cathedral monastery, where he was made prior. Having heard that at Vienna Blessed Peter de Honestis some years before had established a very fervent community of canons regular, to whom he had given special statutes which had been approved by Paschal II, Ubaldus went there, remaining with his brother canons for three months, to learn the details and the practice of their rules, wishing to introduce them among his own canons of Gubbio. This he did at his return. Serving God in great regularity, poverty (for all his rich patrimony he had given to the poor and to the restoration of monasteries), humility, mortification, meekness, and fervour, the fame of his holiness spread in the country, and several bishopries were offered to him, but he refused them all. However, the episcopal See of Gubbio becoming vacant, he was sent, with some clerics, by the population to ask for a new bishop from Honorius II who, having consecrated him, sent him back to Gubbio. To his people he became a perfect pattern of all Christian virtues, and a powerful protector in all their spiritual and temporal needs. He died full of merits, after a long and painful illness of two years. Numerous miracles were wrought by him

in life and after death. At the solicitation of Bishop Bentivoglio Pope Celestine III canonized him in 1192. His power, as we read in the Office for his feast, is chiefly manifested over the evil spirits, and the faithful are instructed to have recourse to him "contra omnes diabolicas nequitias".

The life of the saint was written by Blessed Theobaldus, his immediate successor in the episcopal see, and from this source is derived all the information given by his numerous biographers. The body of the holy man, which had at first been buried in the cathedral church by the Bishops of Perugia and Cagli, at the time of his canonization was found flexible and incorrupt, and was then placed in a small oratory on the top of the hill overlooking the city, where in 1508, at the wish of the Duke of Urbino, the canons regular built a beautiful church, frequented to this day by numerous pilgrims, who come to visit the relics of their heavenly protector from near and far. The devotion to the saint is very popular throughout Umbria, but especially at Gubbio, where in every family at least one member is called Ubaldus. The feast of their patron saint is celebrated by the inhabitants of the country round with great solemnity, there being religious and civil processions which call to mind the famous festivities of the Middle Ages in Italy.

PENNOTTO, *Hist. tripart.* (Rome, 1642); PICINELLI, *Annotat. in Off. CC. RR.* (Venice, 1672); SURIUS, IV; GIAMPAOLI, *Grande memoria storica di S. Ubaldo Vescovo di Gubbio* (Prato, 1884).

A. ALLARIA.

Ubaldus a Sancto Cajetano. See GIRALDI, UBALDO.

Ubanghi, PREFECTURE APOSTOLIC OF BELGIAN, in Belgian Congo, separated on 7 April, 1911, from the Vicariate of the Belgian Congo and entrusted to the Capuchins. Its boundaries are: west and north, the river Ubanghi from 1° 30′ N. lat. to the meeting of the Mbomu and the Uelle at Yakoma; east, a line drawn from that point towards the junction of the Itimbri (Rubi) and the Congo, as far as the southern limits of the village of Abumombasi; south, the parallel passing through Abumombasi, then the watersheds of the Ubanghi and the Congo, and of the Ubanghi and the Ngiri to 1° 30′ N. lat., and thence to the Ubanghi. R. P. Fulgence de Gérard-Montes was appointed first prefect Apostolic, 11 July, 1911.

Acta Apostolicæ Sedis (Rome, 1911).

A. A. MACERLEAN.

Ubanghi (UPPER FRENCH CONGO), VICARIATE APOSTOLIC OF, formerly part of the Vicariate of French Congo, erected on 14 Oct., 1890; it has an area of about 386,000 sq. miles, and is bounded south and east by the Congo and the Ubanghi; north by the Prefecture Apostolic of Ubanghi-Chari; west by the Vicariates of Loanga, Gabon, and Cameroun; the mission of Linzolo lying south-west of Brazzaville was transferred from Loanga to Ubanghi on 14 Feb., 1911. The principal tribes in the vicariate are the Batekes, Bayanzis, and Bondjos, the last two being cannibals. The French representatives, especially M. de Chavannes and M. Dolisie, have greatly aided in the establishment and development of the mission. The first attempt to gain a foothold in the territory of the vicariate was made by Father (now Bishop) Augouard in 1883 at Brazzaville, but it failed owing to the unhappy experiences of the natives at the hands of Stanley; in July, 1887, however, Mgr Carrie succeeded, owing to the help of M. de Chavannes. The Sisters of St. Joseph of Cluny arrived at Brazzaville on 21 August, 1892, and have a convent, chapel, and school there on a site presented by the French Government. Brazzaville, the centre of French interests in the Congo and in which the bishop resides, is situated on a plateau 120 ft. high at the place where the Congo leaves Stanley Pool. Its cathedral, 37 metres long, 12 broad, and 9 high, surmounted by a steeple and cross rising 20 metres, was dedicated on 3 May, 1894. In 1895 the first two Christian marriages in Ubanghi were solemnized before the vicar Apostolic. The mission spread to the surrounding villages and later to the Alima, 300 kilometres up the Congo; still higher up are the stations at Liranga (at the junction of the Congo and the Ubanghi), founded by Fathers Paris and Allaire on 3 April, 1889; at Bangui (1125 miles from the coast), established among the cannibal Bondjos and Buzerus and pastoral Ndris, by Fathers Salhaz and Rémy, in January, 1894; and at Sainte-Famille among the Banziris, in 1895, by Father Moreau,—this is now the headquarters of the Prefecture of Ubanghi Chari. Near these stations have been established "free villages" where natives escaping from the clutches of the cannibal or slave owners can reside in safety. Bishop Augouard was awarded a prize of $3000 in April, 1912, by the French Academy of Moral and Political Sciences in appreciation of his work during thirty-four years in French Congo. Mission statistics: The vicariate, of which Bishop Philippe-Prosper Augouard, titular Bishop of Sinidos (b. 16 Sept., 1852; joined the Congregation of the Holy Ghost, to whom the mission is entrusted; and was consecrated, 23 November, 1890), is in charge, has 12 priests; 25 lay brothers; 12 Sisters of St. Joseph of Cluny; 8 churches; 4 stations; 23 chapels; 23 schools with 1534 children; 7 orphanages with 902 orphans; 8 hospitals; 5 workshops; Catholic population, 3500; 2500 catechumens; and 5,000,000 pagans. The hot damp climate is very severe, and in one year (1897–8) 14 of the 31 missionaries died.

AUGOUARD, *Mission de l'Oubanghi* (Poitiers, 1890); IDEM, *Dernier voyage dans l'Oubanghi et l'Alima* (Ligugé, 1899); *Vie du R. P. Allaire, missionaire au Congo* (Paris, 1899); LE ROY in PIOLET, *Missions cath. franç. au XIX siècle*, V (Paris, 1902).

A. A. MACERLEAN.

Ubanghi-Chari, PREFECTURE APOSTOLIC OF, in Equatorial Africa, lies west of the Bahr-el-Ghazal territory and south of the Tchad district, and extends from 4° 30′ to 10° N. lat., and from 12° to 26° 30′ E. longitude. This region was formerly part of the Vicariate Apostolic of Ubanghi or Upper French Congo; its first mission post was established at Sainte-Famille on the Upper Ubanghi, about 1375 miles from the western coast by river, by R. P. Moreau, C.S.Sp., in 1895, among the Banzus or Banziris, in an almost unknown country. At the request of Mgr Philippe-Prosper Augouard, C.S.Sp., titular Bishop of Sinide and Vicar Apostolic of Ubanghi, Ubanghi-Chari was withdrawn from his jurisdiction in May, 1909, and formed into a new prefecture Apostolic under the care of the Fathers of the Holy Ghost, R. P. Pierre Catel, C.S.Sp., being appointed prefect Apostolic. He resides at Sainte-Famille. The mission contains: 23 priests; 14 lay brothers; 11 nuns; 18 catechists; 15 stations; 17 churches and chapels; 22 schools, with 1756 pupils and 902 orphans; 3500 Catholics; and 2500 catechumens. Boundaries: north and east, the Vicariate of the Sudan; south, the Prefectures of Uelle and Belgian Ubanghi, the Vicariate of Upper French Congo; west, the Vicariate of Cameroun and the Prefecture of Northern Nigeria.

A. A. MACERLEAN.

Uberaba, DIOCESE OF (DE UBERABA), suffragan of Marianna, in Brazil, created by the Consistorial Decree of 29 September, 1907, separating it from the Diocese of Goyaz, and placing under its jurisdiction the portion of Minas Geraes known as Triangulo Mineiro and the following parishes which formerly belonged to the Diocese of Diamantina: Ureuia or Burity, Capim Branco or Rio Preto, Paracatú, Alegres, Santa Rita de Patos, Capão Redondo, and São Romão. The diocese is bounded: on the north by the Urueuia River; east,

the São Francisco River; south, the Marcella and Canastra mountain ranges and the Rio Grande; west, the Paranahyba and Jacaré rivers, and the Geral mountain range. The Catholic population numbered 200,000 souls in 1911. Rt. Rev. Eduardo Duarte Silva, the first and present bishop, was born at Florianopolis, 27 Jan., 1852; studied in the Pio-Latino College of Rome; was ordained priest, 19 Dec., 1874; chaplain of the Florianopolis hospital and canon of the imperial chapel; elected Bishop of Goyaz, 23 Jan., 1891, and consecrated on 8 Feb., 1891; preconized Bishop of Uberaba, 19 Dec., 1908. The following religious orders are in the diocese: Dominicans, Recollects, Lazarists, Dominican nuns, Franciscan Missionary nuns of Egypt. There are 45 churches. The Catholic educational institutions are: the Gymnasio Diocesano, a school of secondary instruction with the privileges of a federal college, directed by the Marist Brothers; and the Collegio de Nossa Senhora das Dôres, for girls, under the Dominican nuns. The principal Catholic charitable associations are: the Sociedade de S. Vicente de Paula; the Irmandade da Santa Casa de Misericordia; and the Associação das Damas de Caridade. The official organ of the diocese is the "Correio Catholico" (Uberaba).

JULIAN MORENO-LACALLE.

Ubertino of Casale, leader of the Spirituals, b. at Casale of Vercelli, 1259; d. about 1330. He assumed the Franciscan habit in a convent of the province of Genoa in 1273, and was sent to Paris to continue his studies, where he remained nine years, after which he returned to Italy. In 1285 he visited the sanctuaries of Rome, and thence proceeded to Greccio, near Rieti, to see the Blessed John of Parma, who was considered as the patriarch of the Spiritual Friars. Afterwards he settled in Tuscany and in 1287, at Florence, was the companion and disciple of Brother Pierre-Jean Olivi. He held a lectorship at Santa Croce, Florence, but abandoned it after a few years to dedicate himself to preaching, especially at Florence. Being a man of genius, but of an eccentric and restless character, he soon became the leader of the famous Spirituals in Tuscany, professed strange ideas regarding evangelical and Franciscan poverty, and attacked the government of the order, although some of these ideas had been reproved by Olivi in his letter of Sept., 1295, to Blessed Conrado da Offida, a moderate *Zelante* of Franciscan poverty. The Spirituals of Tuscany were so fanatical as publicly to blame Gregory IX and Nicholas III, and even to condemn them as heretics, for having interpreted the Rule of St. Francis as regards poverty according to justice and moderation; they also condemned Innocent III, who had strongly disapproved of the teaching of Joachim of Flora, whom they regarded as an oracle of the Holy Ghost, and whose theories were the cause of the discord in the Franciscan Order in the first half of the fourteenth century.

On account of his excessive and satirical criticism, Ubertino was summoned before Benedict XI and forbidden to preach at Perugia, and was banished to the Convent of La Verna, where in 1305 he conceived and wrote, in only three months and seven days (if he can be believed on this point), his chief work, "Arbor vitæ crucifixæ Jesu Christi". This work is a collection of allegorical, theological, and political theories regarding civil society and the Church of those days, and expounds also his ideal of the near future. In this work he criticises everything and everyone, the popes and the Church, especially for pretended abuses of riches in the ecclesiastical and civil states, and finally the Franciscan Order for not practising the extremest poverty. In the same work (book I, chap. iv) is the first mention of the legend of the resurrection of St. Francis, as he affirms to have heard from Blessed Conrado da Offida, and the latter from Blessed Brother Leo, that Christ had raised up St. Francis with a glorious body to console his poor friars, who, according to Ubertino, were of course the Spirituals only. Notwithstanding the Utopian theories of Ubertino, he had many protectors and admirers, and in 1307, after having written the "Arbor vitæ", he was chosen chaplain and familiar to Cardinal Napoleone Orsini, nephew of Nicholas III, who had been created by Celestine V protector of the Spirituals of the Marches of Ancona, but which protectorate soon ceased by the election of Boniface VIII in Dec., 1294. Orsini, who in 1306–08 had been pontifical legate in central Italy, deputed Ubertino on 10 Sept., 1307, to absolve the inhabitants of Siena, who had incurred ecclesiastical censure. When Orsini went to Germany in 1308, Ubertino did not accompany him, being then called to France. In the years 1309–12, which witnessed the greatest struggle in the Franciscan Order, Ubertino was called to Avignon with other chiefs of the Spirituals to discuss before the pope the questions at issue between the two parties in the order.

Four points were discussed, viz. (1) on the relations of the order with the sect of the so-called Followers of the Free Spirit; (2) on the condemnation and doctrine of Olivi; (3) on the poverty and discipline in the Order of Friars Minor; and (4) on the supposed persecutions of the Spirituals of the order. During the discussions Ubertino behaved in a very boisterous and insolent manner against the whole body of the order, accusing it of many false and unjust things; however, he was forced to acknowledge that regular discipline substantially existed in the order; but as regards poverty he attacked openly the pontifical declarations as contrary to the rule and as a cause of ruin to the order. He pretended that the Friars Minor should be compelled to observe *ad litteram* St. Francis's Testament and Rule, and even all the evangelical counsels taught by Christ. And because all this was not possible to obtain from the majority of the order, he exacted that convents and provinces should be erected for the reform party. But this was absolutely denied, whilst on the other hand the question of practical observance of poverty was settled by the famous Bull, "Exivi de paradiso", 6 May, 1312, partly called forth by the polemical writings of Ubertino.

Ubertino thereon retired to Avignon in 1313, and stayed with Cardinal Giacomo Colonna till he had obtained from John XXII (1 Oct., 1317) permission to leave the order and to enter the Benedictine Abbey of Gembloux, Diocese of Liège. Some have doubted whether the Benedictines would have received in their community a person of such a restless character, but we are assured of it by Clareno and a notary of King James II of Aragon in the year 1318. Notwithstanding this, Ubertino did not desist from mixing himself up in the question that troubled the Franciscan Order till he was excommunicated by John XXII. While still a favourite of this pope and a familiar of Cardinal Orsini, he was invited by the sovereign pontiff to give his opinion regarding the other famous question discussed between the Dominicans and Franciscans, that is, concerning the poverty of Jesus Christ and that of the Apostles. This latter question, far more than the one concerning the Spirituals, caused the disastrous schism in the order headed by Michael of Cesena, general of the order, and seconded by the rebellious Louis IV of Bavaria. Ubertino was at Avignon in 1322; on the request of the pope he wrote his answer to the question then in controversy, asserting that Christ and the Apostles have to be considered in a two-fold condition: as private persons they had repudiated all property, but as ministers of religion they made use of goods and money for necessaries and alms. John XXII was satisfied with the answer, but Ubertino returned again to the service of Cardinal Orsini, and continued by his writings to concern himself in the question, which meanwhile had been set-

tled, 1322–23. However this may be, it is certain that in 1325 he was accused of heresy, especially of having obstinately sustained some errors of Olivi.

Ubertino, foreseeing the condemnation that hung over him, fled from Avignon, and the pope in a letter dated 16 Sept., 1325, commanded the general of the Franciscans to have him arrested as a heretic; but Ubertino probably went to Germany under the protection of Louis the Bavarian, whom he is said to have accompanied on his way to Rome in 1328. From this time Ubertino disappeared from history, so that nothing more is known of him. Some suppose that he left the Benedictines in 1332 to join the Carthusians, but this is not certain. The Fraticelli of the fifteenth century, who venerated him as a saintly man, spread the news that he had been killed. The end of this famous leader of the Spirituals, remembered even by Dante in the twelfth canto of the "Paradise", will probably remain an obscure point in history.

Besides the "Arbor vitæ", his principal work, printed once only at Venice in 1485, and of which scarcely thirteen manuscripts are known in the principal libraries of Europe, Ubertino also wrote other works of a polemical kind: the "Responsio" to the questions of Clement V (1310); the "Rotulus" (1311); the "Declaratio" against the Franciscan Order (1311); the apology of Olivi "Sanctitati Apostolicæ", and the treatise "Super tribus sceleribus" on poverty, compiled also in 1311. Some of these polemical writings have been published by Ehrle (see below), the Apology of Olivi also by Wadding (*ad an.* 1297), whilst the treatise on the poverty of Christ and the Apostles has been inserted in many collections, on which see "Arch. franc. hist.", III (1910), 274.

WADDING, *Scriptores* (2nd ed.), 223; IDEM, *Annales* (2nd ed.), V–VI; SBARALEA, *Supplementum* (2nd ed.), 684–85; [PAPINI], *Notizie sicure* (Florence, 1822), 77, 197; EHRLE in *Archiv für Litterat. und Kirchengesch.* (Berlin, 1886–87), II, 108 sq., 353 sq; III, 41 sq., and passim; HUCK, *Ubertino von Casale* (Freiburg, 1903); KNOTH, *Ubertino von Casale* (Marburg, 1903); FINKE, *Acta Aragonensia*, II (Berlin and Leipzig, 1908), 672–74; HOLZAPFEL, *Manuale histor. ord. minorum* (Freiburg, 1909); TOCCO, *Studi francescani* (Naples, 1909), passim; IDEM, *La questione della povertà* (Naples, 1910), 270–83; CALLAEY, *L'idéalisme franciscain spirituel au XIVe siècle. Etude sur Ubertin de Casale* (Louvain and Paris, 1911); OLIGER, *Documenta inedita ad histor. fraticellorum spectantia* in *Arch. franc. histor.*, III (1910), 274–75; BIHL, *ibid.*, IV (1911), 594–99.

HIERON. GOLUBOVICH.

Ubiquitarians (UBIQUISTS), a Protestant sect started at the Lutheran synod of Stuttgart, 19 Dec., 1559, by John Brenz, a Swabian (1499–1570). Its profession, made under the name of Duke Christopher of Würtemberg, and entitled the "Würtemberg Confession", was sent to the Council of Trent, in 1552, but had not been formally accepted as the Ubiquitarian creed until the synod at Stuttgart. Luther had upset the peace of Germany by his disputes. In the effort to reconcile and unite the contending forces against the threatening Turks, Charles V demanded of the Lutherans a written statement of their doctrines. This—the "Augsburg Confession"—was composed by Melanchthon, and read at a meeting at Augsburg in 1530. Its tenth article concerned the Real Presence of Christ in the Blessed Sacrament, a burning question among the Protestants. In 1540, Melanchthon published another version of the "Augsburg Confession", in which the article on the Real Presence differed essentially from what had been expressed in 1530. The wording was as follows:—

Edition of 1530	*Edition of 1540*
"Concerning the Lord's Supper, they teach that the body and blood of Christ are truly present, and are distributed (communicated) to those that eat in the Lord's Supper; and they disapprove of those that teach otherwise."	"Concerning the Lord's Supper, they teach that with bread and wine are truly exhibited the body and blood of Christ to those that eat in the Lord's Supper."

Johann Eck was the first to call attention to the change, in a conference at Worms, 1541. Debates followed, and the Ubiquitarian controversy arose, the question being: Is the body of Christ in the Eucharist, and if so, why? The Confession of 1540 was known as the Reformed doctrine. To this Melanchthon, with his adherents, subscribed, and maintained that Christ's body was not in the Eucharist. For, the Eucharist was everywhere, and it was impossible, they contended, for a body to be in many places simultaneously. Adopting Luther's false interpretation of the *communicatio idiomatum* (q. v.), Brenz argued that the attributes of the Divine Nature had been communicated to the humanity of Christ which thus was deified. If deified, it was everywhere, ubiquitous, just as His divinity, and therefore really present in the Eucharist. Brenz was in harmony with Catholic Faith as to the fact, but not as to the explanation. His assertion that Christ's human nature had been deified, and that His body was in the Eucharist as it was elsewhere, was heretical. Christ, as God, is everywhere, but His body and blood, soul and divinity, are in the Eucharist in a different, special manner (*sacramentally*). In 1583, Chemnitz, who had unconsciously been defending the Catholic doctrine, calmed the discussion by his adhesion to absolute Ubiquitarianism. In 1616 the heresy arose again as Kenoticism and Crypticism, but sank into oblivion in the troubles of the Thirty Years War.

SCHAFF, *Creeds of Christendom*, I, III (New York, 1890); ALZOG, *Univ. Church Hist.*, III (Cincinnati, 1878); ST. ALPHONSUS, *Hist. of Heresies* (Dublin, 1857); TANQUEREY, *Synop. theol. dogmat.*, II (Paris, 1906); BILLUART, *Summa S. Thomæ*, V (Paris, 1867–72); JOANNES A S. THOMA, *Cursus theolog.*, VIII, Dist. XV (Paris, 1886), dist. XV; SUAREZ, *Opera omnia*, XVIII (Paris, 1877), disp. XXXII.

JOSEPH HUGHES.

Ucayali (SAN FRANCISCO DE UCAYALI), PREFECTURE APOSTOLIC OF, in Peru.—At the request of the Peruvian Government, desirous of civilizing and converting the Indian tribes inhabiting a large and secluded mountainous region in the east of Peru, known as La Montaña, in which a few Franciscan missionaries had been labouring, the Holy See on 5 February, 1900, erected the district into three prefectures Apostolic, depending directly on Propaganda. The central prefecture, San Francisco de Ucayali, remained under the control of the Franciscans, who were placed under the immediate jurisdiction of their master-general. The prefecture comprises (a) Chauchamayo, the district drained by the Perené and Pachitea, together with the Gran Pajonal to its eastern valleys, and as far as the Tambo and the upper Ucayali; (b) Apurimac, the territory drained by the Ené, Mantaro, and Tambo, as far as the confluence of the latter and the Urubamba; (c) Ucayali, the region drained by the Ucayali to the meeting of the Tambo and Urubamba. The Indians belong to the Amuescho, Chipivi, and Cunivi tribes, 5140 being Catholics. The mission contains 12 priests, 10 lay brothers, 6 chief stations, 24 churches and chapels, 6 having resident pastors; 11 schools. The first prefect Apostolic, R. P. Augustín Alemany (14 February, 1905), was succeeded by R. P. Bernardo Irastorza (September, 1905). To prevent disputes concerning the jurisdictional limits of the neighbouring prelates, Propaganda decreed that the mission was confined strictly to the forest districts.

Missiones catholicæ (Rome, 1907), 659–61.

A. A MACERLEAN.

Uccello, painter, b. at Florence, 1397; d. there, 1475. His real name was Paolo di Dono, but from his love of painting birds he received the nickname of *Uccello*, and has been most frequently called by that name ever since. He was apprenticed to Ghiberti, and was one of the assistants engaged in preparing the first pair of bronze gates made for the

baptistery in Florence. Vasari tells us that his special love was for geometry and perspective. Manetti taught him geometry, but where he learned painting we do not know, nor are we acquainted with the reasons which led him to leave the *botega* of Ghiberti and set up for himself. Vasari scoffs at Uccello's study of perspective, regarding it as waste of time, and saying that the artist became "more needy than famous". His skill in foreshortening and proportion, and in some of the complex difficulties of perspective, was quite remarkable, and his pictures for this reason alone are well worthy careful study, for they display an extraordinary knowledge of geometric perspective. His most important work is the colossal equestrian figure of Sir John Hawkwood, a chiaroscuro in *terra-verde*, intended to imitate a stone statue, seen aloft, standing out from the wall of the cathedral. One of the most precious possessions of the National Gallery, London, is a battle-picture by this artist. For a long time this was wrongly entitled the "Battle of Sant' Egidio of 1416", but it really represents the rout of San Romano of 1432. Instead of Malatesta, the picture gives us a representation of Nicolò da Tolentino. Mr. Herbert Horne gave considerable attention to the history of this picture some twelve years ago, and was able to arrive at a very accurate determination regarding it. There are very few paintings by Uccello in existence, although he must have painted a considerable number. There is a panel by him in the Louvre, containing his own portrait, associated with those of Giotto, Donatello, Brunelleschi, and Manetti, representing perspective associated with painting, sculpture, architecture, and geometry. Many of the frescoes he executed for Santa Maria Novella have been destroyed. The only other picture of his that need be mentioned here is a predella in a church near Urbino, relating to the theft of a pax, which is attributed to him by many critics. He is said to have studied the works of Pisanello with great advantage, and it is probable that it was from Pisanello that he first learned painting, but he may be practically regarded as one of the founders of the art of linear perspective. There are very few dates known in his history beyond those of his birth and death. But we know that in 1425 he was at work at Venice, in 1436 painting his portrait of Sir John Hawkwood, and in 1468 residing at Urbino.

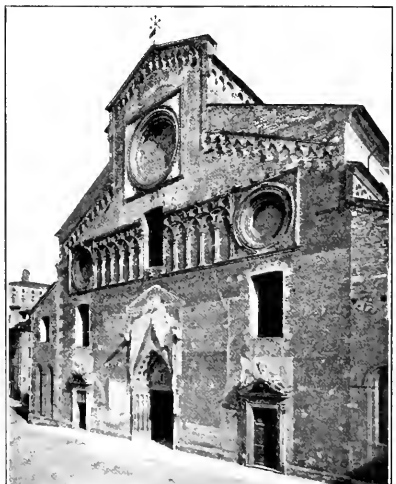
PAOLO DI DONO, CALLED UCCELLO
Self-portrait, The Louvre

VASARI, *Lives of the Painters;* BOTTARI, *Note alle Vite del Vasari* (Florence, 1767); IDEM, *Dialoghi sopra le tre Belli Arti* (Lucca, 1754).

GEORGE CHARLES WILLIAMSON.

Udine, ARCHDIOCESE OF (UTINENSIS).—The city of Udine, the capital of a province and archdiocese in Friuli, northern Italy, is situated in a region mainly agricultural. Its cathedral, built in 1236 by the Patriarch Bertoldo, was altered several times, most recently, in 1706, through the munificence of the Manin family, whose tombs adorn the choir. It contains paintings by Pordenone, Tiepolo (chapel of the Blessed Sacrament), Matteo da Verona, etc.; statues by Torretto (St. Bertrand), Linardi (Pius IX), Minisini (Archbishop Bricato). In the baptistery is a font by Giovanni da Zuglio (1480) and paintings by Tiepolo. The oldest church at Udine is that of S. Maria di Castello, transformed in the sixteenth century. S. Antonio Abbate contains the tombs of the patriarchs Francesco and Ermolao Barbaro; SS. Filippo e Giacomo, statues by Contieri; S. Pietro Martire and the Zitelle e S. Chiara contain noteworthy pictures; the Madonna delle Grazie preserves a much venerated Byzantine Madonna and is rich in sculpture and paintings. Among the profane edifices, the Castello, which acquired its present form in 1517, was the residence of the patriarchs of Aquileia, then of the Venetian governor, and is now a barrack; it contains a great parliament chamber painted by Amalteo, Tiepolo, and others. The city hall (1457), the work of Nicolò Lionello, in a sober and graceful Gothic style, is rich in paintings by the most celebrated Venetian masters, as is also the archiepiscopal palace, built by the Patriarch Francesco Barbaro, especially remarkable for the *salon* of Giovanni da Udine. The city hospital was built in 1782 by Archbishop Gradenigo. Many of the private residences also are rich in works of art.

Where the city of Udine now stands there existed, in the Roman period, a fortified camp, probably for the defence of the Via Julia Augusta leading from Aquileia to the Carnic Alps. Narses also made use of this fort after the Gothic War. No mention, however, is found of Utinum until 983, when Otho II granted its stronghold to Radoaldo, Patriarch of Aquileia, Prince of Friuli and Istria. A centre of population went on forming here from that time, and



THE CATHEDRAL, UDINE, XIII CENTURY

successive patriarchs provided it with water-supply and other institutions. The population was notably increased by the arrival of Tuscan exiles in the thirteenth and fourteenth centuries. In the thirteenth century the patriarch was represented by a *gastaldo*, while twelve nobles and twelve commons represented the people in the government. The privileges of the citizens were augmented by the Patriarchs Ramondo

della Torre (1291) and Bertrando di Saint Genais (1340) on account of the loyalty displayed by the Udinese in the wars against the Visconti of Milan and against the small feudatories. As early as the thirteenth century Udine was the ordinary residence of the patriarchs, and in 1348, when Aquileia was destroyed by an earthquake, the see was definitively transferred to Udine. In 1381 the city opposed Cardinal Philip of Alençon, who had been given the See of Aquileia *in commendam;* they wished to have an effective prince and patriarch, and the consequent war ended only with the cardinal's renunciation (1387). There was also a popular rising against Giovanni, Margrave of Moravia, who wished to revise the Constitution. In 1420 Udine, after a long siege, surrendered to the Venetians, and thenceforward it belonged to the republic, being the capital of Friuli. However, it retained in substance its ancient form of government. Udine was the birthplace of the military leaders Savorgnano and Colloredo and the painters Giovanni da Udine, Pellegrino da S. Daniele, Giovanni di Martino, and Odorico Politi.

In 1752 the Patriarchate of Aquileia was suppressed, and the two Archbishoprics of Udine and Gorizia were formed, the former embracing that part of the patriarchate which was subject to the Republic of Venice. The first archbishop was Daniele Dolfin (1752–62), who retained the title of patriarch. In 1818 Udine became a bishopric, subject to the metropolitan See of Venice; Pius IX, however, in 1846, re-established the Archbishopric of Udine, though without suffragans. The archdiocese contains 201 parishes, with 438,000 souls; 703 priests, 3 houses of male and 6 of female religious; 2 educational establishments for boys, and 6 for girls.

CAPPELLETTI, *Le chiese d'Italia*, VIII; CICONI, *Udine e sua provincia* (Udine, 1862).

U. BENIGNI.

Uganda. See UPPER NILE, VICARIATE APOSTOLIC OF THE.

Ugento, DIOCESE OF (UXENTIN).—The City of Ugento, with its small harbour, is situated in the Province of Lecce, in Apulia, on the Gulf of Tarentum. It is the ancient *Uxentum,* and claims to have been founded by Uxens, who is mentioned in the Eighth Book of the Æneid. In ancient times it was an important city. In 1537 it was destroyed by the Turks. Under the Byzantine domination it had Greek bishops. Of the Latin bishops the first known was the Benedictine Simeon, of unknown date. Others worthy of mention are: St. Charles Borromeo (1530–37); Antonio Sebastiano Minturno, poet (1559); the Carmelite Desiderio Mazzapiea (1566), who was distinguished at the Council of Trent; and the great canonist Agostino Barbosa (1649). In 1818 the Diocese of Alessano (the ancient Leuca) was united to that of Ugento. The Greek Rite flourished in many places in this diocese until 1591, when it was abolished by Bishop Ercole Lancia. The diocese is suffragan of Otranto, and contains 30 parishes, 60,000 souls, 129 priests, secular and regular, 1 house of male religious, 4 houses of female religious, and 3 schools for girls.

CAPPELLETTI, *Le Chiese d'Italia,* XXI.

U. BENIGNI.

Ughelli, FERDINANDO, historian, b. at Florence, 21 March, 1595; d. 19 May, 1670. Having entered the Cistercian Order in his native city, he was sent to the Gregorian University, Rome, where he studied under the Jesuits, Francesco Piccolomini and John de Lugo. He filled many important posts in his order, being Abbot of Settimo (Florence), and from 1638 Abbot of Tre Fontane, Rome. He was skilled in ecclesiastical history. To encourage him in this work and to defray the expense of the journeys it entailed Alexander VII granted him an annual pension of 500 *scudi.* He was a consultor of the Index and theologian to Cardinal Carlo de' Medici, and was frequently offered the episcopal dignity, which he refused to accept. He was buried in his abbatial church. His chief work is "Italia sacra sive de episcopis Italiæ" (9 vols., Rome, 1643–62), abridged by Ambrogio Lucenti (Rome, 1704); re-edited with corrections and additions by Nicola Coleti (Venice, 1717–22), with a tenth volume. In compiling this work, he frequently had to deal with matters not previously treated by historians; as a result, the "Italia sacra", owing to the imperfections of historical science in Ughelli's day, especially from the point of view of criticism and diplomatics, contains serious errors, particularly as the author was more intent on collecting than on weighing documents. Nevertheless his work with all its imperfections was necessary to facilitate the labours of critical historians of a later day, and is consulted even now. Among his other writings are: "Cardinalium elogia ex sacro ordine cistercienси" (Florence, 1624), on the writers and saints of his order and the papal privileges granted to it; "Columnensis familiæ cardinalium imagines" (Rome, 1650), and genealogical works on the "Counts of Marsciano" and the "Capizucchi" (Rome, 1667, 1653); "Aggiunte" to the "Vitæ pontificum" of Ciaconius. In the last volume of the "Italia sacra" he published various historical sources until then unedited.

LUCENTI, *Italia sacra restricta,* I (Rome, 1704), preface; JONGELIN, *Notit. abbatiarum ord. cisterc.* (Cologne, 1640); VISCH, *Bibl. script. cisterc.,* XII (2nd ed., Cologne, 1656).

U. BENIGNI.

Uhtred (UTRED, OWTRED), an English Benedictine theologian and writer, b. at Boldon, North Durham, about 1315; d. at Finchale Abbey, 24 Jan., 1396. He joined the Benedictines of Durham Abbey about 1332 and was sent to London in 1337. Three years later he entered Durham College, a house which the Durham Benedictines had established at Oxford for those of their members who pursued their studies at the University of Oxford. He was graduated there as licentiate in 1352 and as doctor in 1357. During the succeeding ten years, and even previously, he took part in numerous disputations at Oxford University, many of which were directed against members of the mendicant orders. It is on this account that Bale (loc. cit. below) wrongly designates him as a supporter of Wyclif. In 1367 he became prior of Finchale Abbey, a position to which he was appointed three other times, in 1379, 1386, and 1392. In 1368 and in 1381 he was subprior at Durham Abbey. Along with Wyclif he was one of the delegates sent by Edward III to the papal representatives at Bruges in 1374, with the purpose of reaching an agreement concerning the vexed question of canonical provision in England. In the same year he represented Durham Abbey at a council held by Edward, Prince of Wales, for the purpose of determining whether the king was obliged to recognize the papal suzerainty which had been granted to Innocent III by King John. On this occasion Uhtred defended the pope's right of overlordship, but, when on the following day the assembly cast its vote contrarily, he followed their example. (Flores Histor., Rolls Series, III, 337, 9.) Among his literary works, none of which have as yet been printed, are worthy of mention: "De substantialibus regulæ monachalis", preserved in the Durham Cathedral Library; "Contra querelas Fratrum", written about 1390, extant in the British Museum; and a Latin translation of the "Ecclesiastical History" of Eusebius, which is also preserved in the British Museum.

Vita Compendiosa Uthredi, monachi Dunelmensis, written by an unknown writer (probably John Wessington, Prior of Durham, 1416–1446) and preserved in the British Museum; POLLARD in *Dict. of Nat. Biogr.,* s. v.; TANNER, *Bibliotheca Brit. Hib.* (1748), 743–4; BALE, *Script. Illustr. Majoris Britanniæ* (Basle, 1557–9), VI, 53.

MICHAEL OTT.

Ujejski, Cornelius, Polish poet, b. at Beremiany, Galicia, 1823; d. at Cholojewie, 1897. His father was a prosperous landowner, member of an ancient noble family. Cornelius completed his studies at Lemberg, and while still a student at the university there wrote "Maraton" (1843), a patriotic lyric poem of excellent form. In 1846, at the instigation of the Austrian Government, the Galician peasants massacred several thousand of the nobility. Ujejski then gave utterance to the universal feeling of indignation in his powerful poem "Choral", which has become the national hymn of Poland. At Paris, 1847, he published a volume of poems entitled "Skargi Jeremiego" (Lamentations of Jeremias). He made the acquaintance of the most distinguished men in the Polish colony at Paris, among them Mickiewicz, and devoted himself with youthful ardour to the poet Julius Slowacki. In 1848 he returned home, and won great popularity. He was regarded and beloved by the people as their national poet. Ujejski wrote a number of other poems of fine sentiment and perfect poetical form, among them "Kwiaty bez woni" (Flowers without perfume), 1848, and "Zwiedłe liście" (Faded leaves) in 1849. In 1852 he published a second volume of poems entitled "Melodye Biblijne" (Biblical Melodies). Ujejski never achieved anything finer than his youthful works, though his later poems are distinguished by strong patriotic feeling, elegance of form, and fine poetic taste.

S. Tarnowski.

Ulenberg, Kaspar, convert, theological writer and translator of the Bible, b. at Lippstadt on the Lippe, Westphalia, in 1549; d. at Cologne, 16 Feb., 1617. He was the son of Lutheran parents and was intended for the Lutheran ministry. He received his grammar-school education in Lippstadt, Soest, and Brunswick, and from 1569 studied theology at Wittenberg. While studying Luther's writings there his first doubts as to the truth of the Lutheran doctrines were awakened, and were then increased by hearing the disputes between the Protestant theologians and by the appearance of Calvinism in Saxony. After completing his studies he taught for a short time in the Latin school at Lunden in Dithmarschen; he was then sent by his family to Cologne to bring back to Protestantism a kinsman who had become a Catholic. After accomplishing this task he remained in Cologne, where, through his friendship with Johann Nopelius and Gerwin Calenius (Catholic countrymen of his), he had an opportunity of becoming acquainted with Catholic life and teaching. In 1572 he became a Catholic, and soon afterwards, upon obtaining degrees in philosophy at the University of Cologne, became professor at the Gymnasium Laurentianum at Cologne. In 1575 he was ordained priest and became parish priest at Kaiserswerth. In 1583 he was made parish priest of St. Cunibert's in Cologne, where he laboured zealously by preaching and catechetical exercises, and made many conversions. In 1593 he became regent of the Laurentian gymnasium, retaining this position for twenty-two years. From 1600 to 1606 he directed the education of princes Wilhelm and Hermann of Baden, sons of Margrave Edward Fortunatus of Baden-Baden. In 1605 he became parish priest of St. Columba's in Cologne, and from 1610 to 1612 was also rector of the university.

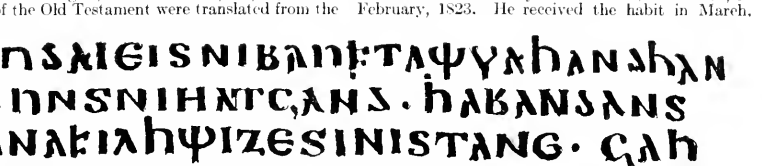
Ulenberg began his literary career at Kaiserswerth with the work, "Die Psalmen David's in allerlei deutsche Gesangreime gebracht" (Cologne, 1582), an excellent hymn-book for the common people, which was widely circulated and often reprinted; the last and revised edition was by M. Kaufmann (Augsburg, 1835). To the first edition was appended a "Katechismus oder kurzer Bericht der ganzen christl. kathol. Religion sammt Warnung wider allerlei unserer Zeit Irrthumb". He completed at Cologne (1589) his chief theological work, "Erhebliche und wichtige Ursachen, warumb die altgläubige Catholische Christen bei dem alten wahren Christenthumb bis in ihren Tod beständiglich verharren", of which he also issued a Latin edition entitled: "Causæ graves et justæ, cur Catholicis in communione veteris ejusque veri Christianismi constanter usque ad finem vitæ permanendum, cur item omnibus, qui se Evangelicos vocant, relictis erroribus ad ejusdem Christianismi consortium vel postliminio redeundum sit". This is one of the best controversial treatises of the sixteenth century and is still instructive reading. A new and revised edition was prepared by M. W. Kerp entitled: "Zweiundzwanzig Beweggründe. Ein Buch für Katholische und Evangelische" (Mainz, 1827, 1833, and 1840). Other works worthy of mention are: "Trostbuch für die Kranken und Sterbenden" (Cologne, 1590), often reprinted (new editions, Lucerne, 1835, and Munich, 1858); "Historia de vita, moribus, rebus gestis, studiis ac denique morte Prædicantium Lutheranorum, D. Martini Lutheri, Philippi Melanchthonis, Matthiæ Flacii Illyrici, Georgii Maioris, et Andreæ Osiandri", which was edited after Ulenberg's death by Arnold Meshovius (1622), a German edition being issued at Mainz (2 vols., 1836–37). Ulenberg also wrote various shorter polemical and ascetical treatises. His last and most important literary work (Sacra Biblia, das ist, die gantze Heilige Schrifft, Alten und Neuen Testaments, nach der letzten Römisch Sixtiner Edition mit fleiss übergesetzt), the German translation of the Bible, he began (1614) at the request of the Archbishop and Elector of Cologne, Ferdinand Duke of Bavaria, and finished shortly before his death. The first edition appeared at Cologne in 1630; eleven other editions were published at Cologne up to 1747, and eleven more at Nuremberg, Bamberg, Frankfort, and Vienna. The German Bible which was published (Mainz, 1662) at the command of the Archbishop and Elector of Mainz, Johann Philip Count of Schönborn, was a revision of Ulenberg's translation. This revision, entitled "Die catholische Mainzer Bibel", is still frequently printed and until Allioli's translation appeared was the most popular German translation of the Bible.

Meshovius, *De vita, moribus et obitu adm. reverendi et eximii viri Casp. Ulenbergii* (Cologne, 1638); Hartzheim, *Bibliotheca Coloniensis* (Cologne, 1747), 53 sq.; Rass, *Die Convertiten seit der Reformation*, II (Freiburg, 1866), 550–70; Kleffner, *Kaspar Ulenberg aus Lippstadt, Convertit, Controverslst, Bibelübersetzer u. Historiker in Der kathol. Seelsorger*, XI (1899), 215–23, 257–65; Keussen, *Kaspar Ulenberg in Köln als Erzieher der badisch. Markgrafen Wilhelm u. Hermann 1600–1606 in Beiträge zur Gesch. vornehmlich Kölns u. der Rheinlande* (Cologne, 1895), 206–22.

Friedrich Lauchert.

Ulfilas (Ulphilas), apostle of the Goths, missionary, translator of the Bible, and inventor of an alphabet, b. probably in 311 (see Bessel, p. 53); d. at Constantinople in 380 or 381. Though Ulfilas in speech and sympathies was thoroughly Gothic, he was descended not from Teutonic ancestors, but from Cappadocians captured, in the reigns of Valerian and Gallienus, during the raids in Asia Minor made by the Goths from the north of the Danube. There seems to be no valid reason for thinking Ulfilas was not born a Christian (Hodgkin places his conversion during his residence at Constantinople). As a young man he was sent to that city either as a hostage or an ambassador, and, after occupying for some time the position of lector in the church, he was consecrated bishop in his thirtieth year by the celebrated Arian bishop of Nicomedia, Eusebius. Shortly after his consecration he returned to Dacia and during the remaining forty years of his life he laboured among his fellow-countrymen as a missionary. The first eight or ten years of his missionary life were spent in Dacia, after which because of the persecution of his pagan countrymen he was compelled with many of his

Christian converts to seek refuge in Mœsia. It was at this period in his life that he conceived the idea of translating the Bible into the language of the Goths, a task demanding as a preliminary that he should invent a special alphabet. His familiarity with Greek made the task comparatively simple, only a few letters being borrowed from other sources, Runic or Latin. Despite his many other activities Ulfilas translated "all the books of Scripture with the exception of the Books of Kings, which he omitted because they are a mere narrative of military exploits, and the Gothic tribes were especially fond of war, and were in more need of restraints to check their military passions than of spurs to urge them on to deeds of war" (Philostorgius, "Hist. eccl.", II, 5). The Books of the Old Testament were translated from the Septuagint; those of the New Testament from the original Greek. Ulfilas was at the Synod of Constantinople in 360 when the sect of Acacius triumphed and issued its compromise creed as a substitute for the formularies of the Orthodox as well as the Arian parties. It is unfortunate that the career of Ulfilas was marred by his adherence to the Arian heresy. It may be said in extenuation of this fault that he was a victim of circumstances in coming under none but Arian and semi-Arian influences during his residence at Constantinople; but he persisted in the error until the end of his life. The lack of orthodoxy deprived the work of Ulfilas of permanent influence and wrought havoc among some of his Teutonic converts. His labours were impressed not only on the Goths, but on other Teutonic peoples, and because of the heretical views they entertained they were unable to maintain themselves in the kingdoms which they established. Only a few chapters of Ulfilas's translation of the Old Testament are in existence. Of the New Testament we have the greater portion of the Gospels in the beautiful Silver Codex (a purple parchment with silver and gold letters) now at Upsala, and dating from the fifth century perhaps; nearly all of St. Paul's Epistles in a Milanese Codex edited by Cardinal Mai, and a large fragment of the Epistles to the Romans on a Wolfenbüttel palimpsest.



Facsimile Portion of a Page of Ulfilas's Translation of the Gospels Preserved at Upsala
Mark, iv, 3, 4: The Jews unless they often wash their hands do not eat, and there is much else which . . .

Waitz, *Leben und Lehre des Ulfila* (Hanover, 1840), this work contains the account of Ulfilas's life written by his disciple Auxentius, Bishop of Dorostorus; Bessel, *Ueber das Leben des Ulfilas und die Bekehrung der Goten zum Christentum.* (Göttingen, 1860); Scott, *Ulfilas, Apostle of the Goths, together with an account of the Gothic Churches and their Decline* (London, 1885); Stamm, *Ulfilas oder die uns erhaltenen Denkmäler der gotischen Sprache* (Paderborn, 1896); *P. L.*, XVIII, contains the existing fragments of the Bible of Ulfilas with notes and glossary.

Patrick J. Healy.

Ullathorne, William Bernard, English Benedictine monk and bishop, b. at Pocklington, Yorkshire, 7 May, 1806; d. at Oscott, Warwickshire, 21 March, 1889. His father was a lineal descendant from Blessed Thomas More, but had fallen in life and was then the chief tradesman of the village. His mother, a distant connexion of Sir John Franklin, the Arctic explorer, was a convert. When he was ten years old, the whole family removed to Scarborough, where young Ullathorne made his first acquaintance with the sea. His lively imagination and adventurous spirit led him to desire to be on the ocean and to see the world; and for three and a half years his wish was gratified, during which time he made several voyages in the Mediterranean and the Baltic Sea and elsewhere. It was on one of these voyages that a chance opportunity of attending Mass at Memel, a port in the Baltic, proved the turning-point of his life, for he then and there made up his mind to devote his life to the service of God. On his return to England, therefore, he entered as a novice of the well-known Benedictine community at Downside, near Bath, in February, 1823. He received the habit in March, 1824, and was professed a year later, taking the name of Bernard. Later on he spent a year as prefect at Ampleforth College, near York, and was ordained priest at Ushaw College in 1831. Soon after his return to Downside, in response to an invitation from Dr. Morris, O.S.B., Vicar Apostolic of the Mauritius, Ullathorne offered himself as a volunteer for the Australian mission, which then formed part of that vicariate. His offer was accepted, and in view of the difficulty there had always been of governing the colony from such a distance, Dr. Morris gave him full powers as his vicar-general there.

Ullathorne landed in Australia in February, 1833, and his connexion with the colony lasted eight years. During the first part of that time he devoted himself to organizing the beginnings of the mission there. When he first landed there were only three priests, Father Therry and Father McEncroe at Sydney, and Father Connolly in Van Diemen's Land (Tasmania). At both places they were working independently and without any kind of supervision. There were internal dissensions among the Catholics, as well as difficulties with the colonial authorities, both due to the want of proper ecclesiastical government. Ullathorne, by his tact and strength of character, soon succeeded in adjusting these, both at Sydney and in Tasmania. He likewise visited the convict settlement on Norfolk Island, which he describes as "the most beautiful spot in the universe", and his ministrations to those who were condemned to death, as well as to the others, had most consoling results. In 1835 Bishop Polding, O.S.B., arrived as Vicar Apostolic of Australia, accompanied by three priests and four ecclesiastical students. Ullathorne, being thus set free, set out soon afterwards to visit England and Ireland, to obtain further help for the mission. During his stay he was called upon to give evidence before the Parliamentary Commission on the evils of transportation, and, at the request of the Government, he wrote a tract on the subject. He was also summoned to Rome, at the instance of Cardinal Weld, to report on the state of the Australian mission.

In 1838 he once more set sail for Sydney, with sev-

eral priests and nuns who had offered themselves for the work. On his landing, he found himself the centre of obloquy, on account of his evidence on the convict question, for it was supposed to be detrimental to the colony, which thrived on the free labour of the convicts. Nevertheless, his views in the end prevailed, and transportation was abolished. In 1840 Ullathorne left Australia, as it turned out, for good, travelling to England in company with Bishop Polding. He had already drawn out a scheme for a regular hierarchy, rendered possible by the remarkable and rapid increase in numbers and organization, and when Dr. Polding went to Rome he obtained its substantial adoption. Dr. Polding himself became Archbishop of Sydney; but though Ullathorne was more than once pressed to accept a bishopric there, he remained staunch in his refusal, and retired to the mission of Coventry. Here he used his energy in building a handsome new church; but after a stay of three years he had once more to move, being appointed Vicar Apostolic of the Western District of England, with the title of Bishop of Hetalona. Two years later, however, he was transferred to the Central District, in which he was destined to spend the remaining forty-one years of his life. He soon acquired influence among his brother bishops, and in 1848 he went to Rome as their delegate, to negotiate the restoration of the English hierarchy—a task for which he was specially qualified, in view of the part he had taken in the similar scheme already carried out in Australia.

His negotiations were successful, and after a delay of two years, due to the Revolution in Rome, the new English hierarchy was proclaimed by Pius IX on 29 September, 1850. Cardinal Wiseman became the first Archbishop of Westminster, Dr. Ullathorne being appointed Bishop of Birmingham. He ruled that diocese for thirty-seven years. On the death of Cardinal Wiseman, he was chosen by Propaganda to succeed him; but Pius IX overruled their choice and appointed Cardinal Manning, and Dr. Ullathorne remained at Birmingham. He took part in all the four provincial synods of Westminster, and in 1870 he attended the Vatican Council; but for the most part his episcopate was free from incident beyond the steady growth and administration of his diocese. When he first took up his residence in the Midlands, he found the finances in a deplorable condition: he lived to see his diocese thoroughly organized, and many new missions established, as well as new communities of men, the most famous of which was Newman's Congregation of Oratorians at Edgbaston. Oscott was at that time a mixed college, and in 1873 Bishop Ullathorne established a regular diocesan seminary—St. Bernard's, Olton. He also devoted himself in a special manner to the convents of his diocese, in all of which he took a personal interest. One of his chief assistants was the well-known Mother Margaret Hallahan, who founded a convent of the Dominican Order at Stone, from which there were several branch houses. In 1888 Dr. Ullathorne obtained leave from the Holy See to resign his diocese, being given the title of Archbishop of Cabasa. He retired to Oscott College, where he died the following year on the feast of St. Benedict, and was buried at St. Dominic's Convent, Stone.

His chief works, written during his last years, are: "Endowments of Man" (London, 1880); "Groundwork of Christian Virtues" (1882); "Christian Patience" (1886). He also published "Reply to Judge Burton on Religion in Australia" (Sydney, 1835); "La Salette" (1854); "The Immaculate Conception" (1855); "History of Restoration of English Hierarchy" (1871); "The Dollingerites" (1874); "Answer to Gladstone's 'Vatican Decrees'" (1875); and a large number of sermons, pastorals, pamphlets, etc.

For the first half of his life (to 1850), see his *Autobiography*, edited after his death by Theodosia Drane, of Stone Convent (1891); for the second half, see his *Letters*, edited by the same (1892).

Other authorities: Cooper in *Dict. Nat. Biog.*, s. v.; Gillow, *Bibl. Dict. Eng. Cath.*, s. v., with fuller enumeration of Ullathorne's works; Mazière Brady, *Catholic Hierarchy; Bishop Ullathorne Number of The Oscotian* (London, 1886); Glancey, *Characteristics from the Writings of Archbishop Ullathorne* (London, 1889); Kenny, *Hist. of Catholicity in Australia* (1886); Purcell, *Life of Manning* (London, 1896); Ward, *Life of Wiseman* (London, 1897); Birt, *Benedictine Pioneers in Australia* (London, 1911); Ward, *Life of Newman* (London, 1912).

Bernard Ward.

Ullerston, Richard, b. in the Duchy of Lancaster, England; d. in August or September, 1423. Having been ordained priest in December, 1383, he became fellow of Queen's College, Oxford (1391–1403), holding office in the college, and proceeding doctor of divinity in 1394. In 1408 he became chancellor of the university and in the same year wrote at the request of the Bishop of Salisbury a sketch of proposed ecclesiastical reforms: "Petitiones pro ecclesie militantis reformatione". He also wrote a commentary on the Creed (1409), one on the Psalms (1415), another on the Canticle of Canticles (1415), and "Defensorium dotationis ecclesiasticæ", a work in defence of the donation of Constantine. At the request of Archbishop Courtenay he wrote a treatise, "De officio militari", addressed to Henry, Prince of Wales. From 1403 he held the prebend of Oxford in Salisbury cathedral, and from 1407 the rectory of Beeford in Yorkshire.

Tanner, *Bibl. Brit.-Heb.* (London, 1748); à Wood, *Hist. and Antiq. of Oxford* (Oxford, 1792–6); Pitts, *De illust. Angliæ scriptoribus* (Paris, 1619).

Edwin Burton.

Ulloa, Antonio de, naval officer and scientist, b. at Seville, Spain, 12 Jan., 1716; d. near Cadiz, Spain, 5 July, 1795. He entered the navy in 1733. In 1735 he was appointed with Jorge Juan, another young Spaniard, a member of a scientific expedition which the French Academy of Sciences was sending to Peru to measure a degree of the meridian at the equator. They remained there for nearly ten years. In 1745, having finished their scientific labours, he and Jorge Juan prepared to return to Spain, agreeing to travel on different ships in order to minimize the danger of losing the important fruits of their labours. The ship upon which Ulloa was travelling was captured by the British, and he was taken as a prisoner to England. In that country, through his scientific attainments, he gained the friendship of the men of science, and was made a Fellow of the Royal Society of London. In a short time, through the influence of the president of this society, he was released and was able to return to Spain. He became prominent as a scientist and was appointed to serve on various important scientific commissions. In 1766 he was sent as Governor to "La Florida Occidental" (Louisiana), where he remained two years, and in 1779 he became lieutenant general of the naval forces. He is to be credited with the establishment of the first museum of natural history, the first metallurgical laboratory in Spain, and the observatory of Cadiz. As a result of his scientific work in Peru, he published (Madrid, 1784) "Relación histórica del viaje á la América Meridional", which contains a full, accurate, and clear description of the greater part of South America geographically, and of its inhabitants and natural history. In collaboration with the Jorge Juan mentioned above, he also wrote "Noticias secretas de América", giving valuable information regarding the early religious orders in Spanish America. This work was published by David Barry in London, 1826.

Ulloa, *Relación histórica del viaje á la América Meridional*, tr. Adams (2 vols., London, 1807).

Ventura Fuentes.

Ulloa, Francisco de, d. 1540. It is not known when he came to Mexico nor if he accompanied Hernan Cortés in his first expedition to California.

Authorities are divided upon these questions. Díaz del Castillo relates that during the absence of Cortés, his wife, Doña Juana de Junieja, sent letters to him by Ulloa, begging him to return. Ulloa, in charge of two ships loaded with provisions, reached Cortés when he was sorely straitened, and he returned to Mexico in 1537. Ulloa soon followed. Eager for new discoveries, Cortés undertook an expedition at his own expense in 1538, dispatching a fleet of three boats under the command of Francisco de Ulloa. According to Clavigero, Ulloa sailed along the coasts of the California peninsula until he was obliged by the scarcity of provisions to return to New Spain, where, in 1540, according to Díaz del Castillo, he was stabbed by a soldier and killed. Other historians relate, however, that of the three boats which sailed from the port of Acapulco the "S. Tomás" was soon lost; the "S. Agueda" was obliged to seek port in Manzanillo to repair damages, was afterwards driven by a tempest to the shores of Culiacán, where it joined the "Trinidad", returning shortly with the discontented members of the expedition, and the ship "Trinidad", under command of Ulloa, was lost, no trace having been found of her.

Palacio, *México á través de los siglos*, II; Díaz del Castillo, *Historia verdadera de la conquista de Nueva España* (Paris, 1837); Cortés, *Historia de Nueva España aumentada con documentos por D. Franc. Ant. Lorenzana Arzob. de Mexico* (Mexico, 1770); Clavigero, *Historia de la Antigua ó. Baja California* (Mexico, 1852).

Camillus Crivelli.

Ulrich, Saint, Bishop of Augsburg, b. at Kyburg, Zürich, Switzerland, in 890; d. at Augsburg, 4 July, 973. He was the son of Count Hupald and Thetbirga, and was connected with the dukes of Alamannia and the imperial family of the Ottos. As a child he was sickly; when old enough to learn he was sent to the monastic school of St. Gall, where he proved to be an excellent scholar. He resolved to enter the priesthood, but was in doubt whether to enter the Benedictine Abbey of St. Gall or to become a secular priest. He was sent before April, 910, for his further training to Adalbero, Bishop of Augsburg, who made him a chamberlain. On Adalbero's death (28 April, 910) Ulrich returned home, where he remained until the death of Bishop Hiltine (28 Nov., 923). Through the influence of his uncle, Duke Burchard of Alamannia, and other relatives, Ulrich was appointed Bishop of Augsburg by King Henry, and was consecrated on 28 Dec., 923. He proved himself to be a ruler who united severity with gentleness. He sought to improve the low moral and social condition of the clergy, and to enforce a rigid adherence to the laws of the Church. Ulrich hoped to gain this end by periodical visitations, and by building as many churches as possible, to make the blessings of religion more accessible to the common people. His success was largely due to the good example he set his clergy and diocese. For the purpose of obtaining relics he went on two journeys to Rome, in 910, and in 952 or 953.

Ulrich demanded a high moral standard of himself and others. A hundred years after his death, a letter apparently written by him, which opposed celibacy, and supported the marriage of priests, suddenly appeared. The forger of the letter counted on the opinion of the common people, who would regard celibacy as unjust if St. Ulrich, known for the rigidity of his morals, upheld the marriage of priests (cf. "Analecta Boll.", XXVII, 1908, 474; against the letter, H. Thurston, "A Saint averse to Celibacy", in "The Month", CXI, 1908, 311–13). Ulrich was also steadfastly loyal, as a prince of the empire, to the emperor. He was one of the most important props of the Ottonian policy, which rested mainly upon the ecclesiastical princes. He constantly attended the judicial courts held by the king and in the diets. He even took part in the Diet held on 20 Sept., 972, when he defended himself against the charge of nepotism in regard to his nephew Adalbero, whom he had appointed his coadjutor on account of his own illness and desire to retire to a Benedictine abbey. During the struggle between Otto I and his son Duke Ludolf of Swabia, Ulrich had much to suffer from Ludolf and his partisans. When in the summer of 954 father and son were ready to attack each other at Illertissen in Swabia, at the last moment Ulrich and Bishop Hartbert of Chur were able to mediate between Otto and Ludolf. Ulrich succeeded in persuading Ludolf and Konrad, Otto's son-in-law, to ask the king's pardon on 17 Dec., 954. Before long the Magyars entered Germany, plundering and burning as they went, and advanced as far as Augsburg, which they besieged with the fury of barbarians. It was due to Ulrich's ability and courage that Augsburg was able to hold out against the besiegers until the Emperor Otto arrived. On 10 Aug., 955, a battle was fought in the Lechfeld, and the invaders were finally defeated. The later assertion that Ulrich himself took part in the battle is incorrect, as Ulrich could not have broken through the ranks of the Magyars, who were south of him, although north of the emperor.

As morning dawned on 4 July, 973, Ulrich had ashes strewn on the ground in the shape of a cross; the cross was sprinkled with holy water, and he was placed upon it. His nephew Richwin came with a message and greeting from the Emperor Otto II as the sun rose, and immediately upon this, while the clergy sang the Litany, St. Ulrich passed away. His body was placed in the Church of St. Afra, which had been rebuilt by him. The burial was performed by Bishop Wolfgang of Ratisbon. Many miracles were wrought at his grave; and in 993, he was canonized by John XV. As early as the tenth century, there is a very beautiful miniature, in a manuscript now in the library of Einsiedeln (no. 261, fol. 140). Other miniatures are at the Royal Library of Munich, in manuscripts of 1454 (Cgm., 94, fo. 26v, and Cgm., no. 751).

Schmid, *St. Ulrich Bischof von Augsburg 890–973* (Augsburg, 1901), enlarged in 1904 by a full bibliography including the early authorities; a readable illustrated work which does not claim to be a scholarly production. The basis of the above is Ulrich's biography written by a contemporary. Gerhard, cathedral provost of Augsburg, in *Mon. Germ. Hist.: Script.*, IV, 379–428; Migne, *P. L.*, CXXXV; tr. Grandaur, *Geschichtsschreiber der deutschen Vorzeit*, XXXI (1891), X, 4, 2. Biography by Bishop Gerhard (996–999), previously Abbot of Ellwangen, and that of the monk Berno of Prüm, afterwards Abbot of Reichenau (1008–1048). Berno's, *Vita S. Oudalrici* was turned into verse, in the twelfth century by the monk Albertus in *Codex latinus monacensis*, 94, fol. 27b–76c; ed. Schmeller, *St. Ulrichs Leben in deutschen Reimen* (1844). MSS. of the first life and the others are at Basle (S. VIII, 32, eleventh century), at Einsiedeln (no. 261, fol. 140–359, tenth and eleventh centuries), and at St. Gall (no. 565, eleventh century); cf. Potthast, *Bibliotheca historica medii avi*, II (Berlin, 1896), 1612–13; *Acta SS.*, July, II, 73–135; Baumann, *Gesch. des Allgäus*, I (Kempten, 1881); *Bibliotheca hagiographica latina antiquæ et mediæ ætatis*, ed. Bollandists (Brussels, 1900), 1210–11; Braun, *Gesch. von dem Leben und den Wunderwerken des Augsburgischen Bischofs, des hl. Ulrichs* (Augsburg, 1796); Deitzel, *Christliche Ikonographie*, II (Freiburg im Br., 1896), 659; Funk, *Lehrbuch der Kirchengeschichte* (Paderborn, 1898); Giesebrecht, *Geschichte der deutschen Kaiserzeit*, I (Leipzig, 1881); Knöpfler, *Lehrbuch der Kirchengesch.* (Freiburg im Br., 1911); Koch, *Gesch. u. Kultus des hl. Ulrich, Bischofs von Augsburg* (Halle, 1877), dissertation; *Mon. Germ. Hist. Script.*, V, 1844–69, 72–85; II, 75–147; III, 142–43, 167; IV, 377–428 (*Vita sancti Udalrici*), 429–45 (*Vita sancti Chounradi*), 521–42 (*Vita sancti Wolfkangi*; XX, 9–15, 621–83; *Diplomata*, I, 101–67, 269, 364, 547, 643; *Necrologia*, I, 97 (*Fragmenta necrologii Nereshemensis*), 104, 120–28 (*Necrologium monasterii S. Udalrici*); Nelk, *Lebensgeschichte des hl. Bischofs Ulrich* (Augsburg, 1831); Migne, *P. L.*, CXXXV, 1040 79, CXLII, 1181–1206; CXLIII, 1361–66 (*Epistola sub facto Ulrici nomine ad Nicolaum papm de continentia clericorum*); Raffler, *Der hl. Ulrich, Bischof von Augsburg* (Munich, 1870); Stalin, *Wirtembergische Gesch.*, I (Stuttgart and Tübingen, 1841); von Steichele, *Gesch. des Bistums Augsburg* (Augsburg, 1864, 1872, 1883), II, 39; III, 50; IV, 40; Stützle, *Leben des hl. Ulrich, Bischofs von Augsburg und Patrons des Bistums Augsburg* (Augsburg, 1880); Wattenbach, *Deutschlands Geschichtsquellen im Mittelalter*, I (7th ed.), 447–49; II (6th ed., Berlin, 1904), 42, 157; von Wyss, *Gesch. der historiographie in der Schweiz* (Zurich, 1895).

Ulrich Schmid.

Ulrich of Bamberg, (Udalricus Babenbergensis), a cleric of the cathedral church of Bamberg, of whom nothing more is known than that he lived about 1100 at Bamberg. He is probably identical with the priest of Bamberg of the same name (d. 7 July, 1127), who is often mentioned in official documents and who bestowed large benefits on the monastery of Michelsberg. Ulrich's work is called "Codex epistolaris, continens variorum pontificum et imperatorum Romanorum, ut et S.R.E. cardinalium et S.R.I. principum ecclesiasticorum seculariumque epistolas". This collection of documents was completed in 1125 and dedicated to Bishop Gebhard of Würzburg. It contains letters from the year 900 on and was undoubtedly intended for the training of chancellors and statesmen, giving examples as models for the form of letters and public documents. Numerous important letters and charters of that period, which are preserved in it, offer rich material for the history of the relations between the emperors and popes; in particular the letters exchanged by Emperor Lothair, Henry the Proud, and Innocent I give an animated and instructive picture of conditions at that time. These letters also show how the statesmen at the episcopal courts and probably also the bishops were trained. After the collection had been closed by Ulrich several supplements were added that extend to 1134; these additional documents are generally addressed to Bishop Otto of Bamberg. The work has been well edited by Jaffé in the "Bibliotheca rerum germanicarum", V (Berlin, 1869).

Potthast *Bibliotheca historica* (Berlin, 1896) 1079; Wattenbach, *Deutschlands Geschichtsquellen*, II (Berlin, 1894), 184 sq.

Patricius Schlager.

Ulrich of Richenthal, chronicler of the Council of Constance, date of birth unknown; died about 1438. Ulrich was a citizen of Constance, well educated and a good latinist. He was a landowner and a layman, perhaps a son of the town-clerk of Constance, Johannes Richenthal, who lived in the second half of the fourteenth century. During the session of the Œcumenical Council of Constance Ulrich frequently came into connexion with the fathers assembled. He met the papal delegates who had to provide quarters for the members of the council. He was employed in business matters by princes who were present in the city during the council, and a bishop lived in his house. Ulrich followed the council, the great events that took place in it, the festivities, and all the celebrations of which his native town was the theatre. He wrote in the German dialect of Constance an exact and careful account of all, introducing much statistical matter. This chronicle is preserved in several manuscripts, of which one at St. Petersburg is in Latin. The manuscripts contain coats-of-arms and other illustrations valuable for the history of civilization. H. Sevin edited a heliographic reproduction (Karlsruhe, 1881) of the Aulendorfer manuscript, the best one. A photographic reproduction has also been issued (Stuttgart, 1869) of a manuscript at Constance. Buck prepared the best edition of the text, which appeared in the "Bibliothek des literarischen Vereins", CLVIII (Stuttgart, 1882). The Latin text was edited by the Russian Archæological Society (St. Petersburg, 1874).

Kautzsch in *Zeitschrift für die Geschichte des Oberrheins* (1894); Beyerle, *ibid.* (1899); Potthast, *Bibl. hist. medii ævi* (2nd ed.), II, 1079–80. Heyck in *Allgem. deut. Biog.*, s. v.

J. P. Kirsch.

Ulrich of Zell, Saint (Wulderic; called also of Cluny, and of Ratisbon), b. at Ratisbon, at the beginning of 1029; d. at Zell, probably on 10 July, 1093. Feast, 14 July (10). Two lives of him are extant; the first, written anonymously c. 1109 by a monk of Zell at the request of Adalbert, a recluse near Ratisbon; the other, also anonymous, written between 1109 and 1130. Particulars of his life are also contained in his writings. His parents, pious and rich, were Bernhold and Bucca, niece of Bishop Gebhard II. Ulrich probably received his education at St. Emmeram, but in 1044 he was called to the court of his godfather, Henry IV, and acted as page to the Empress Agnes. Ordained deacon by his uncle Nidger, Bishop of Freising, he was made archdeacon of the cathedral. On his return from a journey to Rome he distributed his possessions to the poor, made a pilgrimage to the Holy Land, and, after another short visit to Rome, entered the Abbey of Cluny in 1061, during the reign of St. Hugo. Here he soon excelled in piety and diligence, made his profession, was ordained priest and appointed confessor to the convent at Mareigny in the Diocese of Autun, and prior of the community of men in the same place. Here he lost an eye and was obliged to return to Cluny.

He was then named prior at Peterlingen (Payerne) in the Diocese of Lausanne, but on account of troubles caused by Bishop Burchard von Oltingen, a partisan of Henry IV, Ulrich again went to Cluny, where he acted as adviser to his abbot. A nobleman had donated to Cluny some property at Grüningen near Breisach, and Ulrich was sent to inspect the place and eventually to lay the foundation of a monastery. Not finding the locality suitable, he with his monks in 1087 retired to Zell (Sell, Sella, Villmarszelle) in the Black Forest, where the report of his virtues soon brought him many disciples. He enjoyed the esteem of Blessed Gebhard III, Bishop of Basle, who frequently visited him. In 1090 he established a convent for nuns at Boleswiler (now Bollschweil), about a mile from Zell. God granted him the gift of miracles. The last two years of his life he was blind. He was buried in the cloister, but three years later his body was brought into the church. His feast was celebrated for the first time 14 July, 1139. His life of Hermann von Zähringen, Margrave of Baden, later a monk of Cluny, is also lost. His "Consuetudines cluniacenses" (in P. L., CXLIX, 657) were composed at the request of William, Abbot of Hirschau, in three books. The first two, written between 1079 and 1082, treat of liturgy and the education of novices; the third, written not later than 1087, speaks of the government of monasteries.

Acta SS., July, III, 142; Mabillon, *Acta SS. O.S.B.*, sæc. VI, 2, 779; Hurter, *Nomenclator*; Heimbucher, *Die Orden u. Kongr.*, I (Paderborn, 1907); 251; Hawiller, *Ulrich von Cluny* (Münster, 1896), on which see *Stimmen aus Maria-Laach*, LII, 328, and *Theol-prakt. Monatsschrift*, XII (Passau), 374.

Francis Mershman.

Ultan of Ardbraccan, Saint, Ireland, was the maternal uncle of St. Brigid, and collected a life of that great Irish saint for his pupil, St. Brogan Cloen of Rostuire, in Ossory. There seems to be some difficulty in his chronology inasmuch as the assumption of his relation to St. Brigid must involve an extraordinary longevity, namely 180 years, because his death is not chronicled till 657. Windisch, however, explains away the seeming inconsistency. The Irish Annals describe St. Ultan as of the royal race of O'Connor, and he succeeded St. Breccan as Abbot-Bishop of Ardbraccan about the year 570. From O'Clery's "Irish Calendar" we learn that he educated and fed thousands of poor students from all parts of Ireland. Of his literary powers there are several specimens, among others, lives of St. Patrick and St. Brigid. His exquisite Latin hymn of the latter saint, commencing "Christus in nostra insula", is incorporated in the Solesmes Chant books. He was also an accomplished illuminator of books. The exact year of his death is uncertain, the various annalists giving 653, 656, 657, and 662, but probably we are safe in following the "Annals of Ulster", wherein his obit is recorded under the year 657. He died on 1 Sept., on which day his feast has always been celebrated. St. Ultan's Well is still at Ardbraccan.

COLGAN, *Acta Sanct. Hib.* (Louvain, 1645); COGAN, *Diocese of Meath* (Dublin, 1862); HEALY, *Ireland's Ancient Schools and Scholars* (4th ed., Dublin, 1902); HYDE, *Lit. Hist. of Ireland* (new ed., London, 1901).

W. H. GRATTAN-FLOOD.

Ultramontanism, a term used to denote integral and active Catholicism, because it recognizes as its spiritual head the pope, who, for the greater part of Europe, is a dweller beyond the mountains (*ultra montes*), that is, beyond the Alps. The term "ultramontane", indeed, is relative: from the Roman. or Italian, point of view, the French, the Germans, and all the other peoples north of the Alps are ultramontanes, and technical ecclesiastical language actually applies the word in precisely this sense. In the Middle Ages, when a non-Italian pope was elected he was said to be a *papa ultramontano*. In this sense the word occurs very frequently in documents of the thirteenth century; after the migration to Avignon, however, it dropped out of the language of the Curia.

In a very different sense, the word once more came into use after the Protestant Reformation, which was, among other things, a triumph of that ecclesiastical particularism, based on political principles, which was formulated in the maxim: *Cujus regio, ejus religio.* Among the Catholic governments and peoples there gradually developed an analogous tendency to regard the papacy as a foreign power; Gallicanism and all forms of French and German regalism affected to look upon the Holy See as an alien power because it was beyond the Alpine boundaries of both the French kingdom and the German empire. This name of Ultramontane the Gallicans applied to the supporters of the Roman doctrines—whether that of the monarchical character of the pope in the government of the Church or of the infallible pontifical *magisterium* —inasmuch as the latter were supposed to renounce "Gallican liberties" in favour of the head of the Church who resided *ultra montes*. This use of the word was not altogether novel; as early as the time of Gregory VII the opponents of Henry IV in Germany had been called Ultramontanes (*ultramontani*). In both cases the term was intended to be opprobrious, or at least to convey the imputation of a failing in attachment to the Ultramontane's own prince, or his country, or his national Church.

In the eighteenth century the word passed from France back to Germany, where it was adopted by the Febronians, Josephinists, and Rationalists, who called themselves Catholics, to designate the theologians and the faithful who were attached to the Holy See. Thus it acquired a much wider signification, being applicable to all Roman Catholics worthy of the name. The Revolution adopted this polemical term from the old regime: the "Divine State", formerly personified in the prince, now found its personification in the people, becoming more "Divine" than ever as the State became more and more laic and irreligious, and, both in principle and in fact, denied any other God but itself. In presence of this new form of the old state-worship, the "Ultramontane" is the antagonist of the atheists as much as the non-Catholic believers, if not more—witness the Bismarckian *Kulturkampf*, of which the National Liberals rather than the orthodox Protestants were the soul. Thus the word came to be applied more especially in Germany from the earliest decades of the nineteenth century. In the frequent conflicts between Church and State the supporters of the Church's liberty and independence as against the State are called Ultramontanes. The Vatican Council naturally called forth numerous written attacks upon Ultramontanism. When the Centre was formed as a political party it was called by preference the Ultramontane party. In a few years the "Anti-Ultramontane Reichsverband" came into existence to combat the Centre and, at the same time, Catholicism as a whole.

As our present purpose is to state what Ultramontanism is, it is beside our scope to expound the Catholic doctrine on the power of the Church and, in particular, of the pope, whether in spiritual or in temporal matters, these subjects being treated elsewhere under their respective titles. It is sufficient here to indicate what our adversaries mean by Ultramontanism. For Catholics it would be superfluous to ask whether Ultramontanism and Catholicism are the same thing: assuredly, those who combat Ultramontanism are in fact combating Catholicism, even while they disclaim the desire to oppose it. One of the recent adversaries of Ultramontanism among Catholics was a priest, Professor Franz Xaver Kraus, who says ("Spektatorbrief", II, quoted in the article *Ultramontanismus* in "Realencycl. für prot. Theol. u. Kirche", ed. 1908): "1. An Ultramontane is one who sets the idea of the Church above that of religion; 2 . . . who substitutes the pope for the Church; 3 . . . who believes that the kingdom of God is of this world and that, as medieval curialism asserted, the power of the keys, given to Peter, included temporal jurisdiction also; 4 . . . who believes that religious conviction can be imposed or broken with material force; 5 . . . who is ever ready to sacrifice to an extraneous authority the plain teaching of his own conscience." According to the definition given in Leichtenberger, "Encycl. des sciences religieuses" (ed. 1882): "The character of Ultramontanism is manifested chiefly in the ardour with which it combats every movement of independence in the national Churches, the condemnation which it visits upon works written to defend that independence, its denial of the rights of the State in matters of government, of ecclesiastical administration and ecclesiastical control, the tenacity with which it has prosecuted the declaration of the dogma of the pope's infallibility and with which it incessantly advocates the restoration of his temporal power as a necessary guarantee of his spiritual sovereignty."

The war against Ultramontanism is accounted for not merely by its adversaries' denial of the genuine Catholic doctrine of the Church's power and that of her supreme ruler, but also, and even more, by the consequences of that doctrine. It is altogether false to attribute to the Church either political aims of temporal dominion among the nations or the pretence that the pope can at his own pleasure depose sovereigns that the Catholic must, even in purely civil matters, subordinate his obedience towards his own sovereign to that which he owes to the pope, that the true fatherland of the Catholic is Rome, and so forth. These are either pure inventions or malicious travesties. It is neither scientific nor honest to attribute to "Ultramontanism" the particular teaching of some theologian or some school of times past; or to invoke certain facts in medieval history, which may be explained by the peculiar conditions, or by the rights which the popes possessed in the Middle Ages (for example, their rights in conferring the imperial crown). For the rest, it is sufficient to follow attentively, one by one, the struggle kept up in their journals and books to be convinced that this warfare by the Rationalist-Protestant-Modernist coalition against "Clericalism" or "Ultramontanism" is, fundamentally, directed against integral Catholicism—that is, against papal, anti-Liberal, and counter-Revolutionary Catholicism. (See also STATE AND CHURCH; POPE; GALLICANISM; FEBRONIANISM; SYLLABUS.)

The following works are all opposed to Ultramontanism: DOLLINGER, *Kleinere Schriften*, ed. REUSCH (1890); IDEM, *Kirche und Kirchen, Papstum und Kirchenstaat* (Ratisbon, 1861); VON HOENBROECH, *Der Ultramontanismus, seine Wesen und seine Bekämpfung* (2nd ed., 1899); GOTZ, *Der Ultramontanismus als Weltanschauung* (1904); QUINET, *L'Ultramontanisme, ou l'Eglise romaine et la société moderne* (Paris, 1844); LATREILLE, *Joseph de Maistre et la papauté* (Paris, 1906).

U. BENIGNI.

Umana. See ANCONA AND UMANA.

Unam Sanctam (Lat. the One Holy, i. e. Church), the Bull on papal supremacy issued 18 November, 1302, by Boniface VIII during the dispute with Philip the Fair, King of France. It is named from its opening words (see BONIFACE VIII, Vol. II, 667). The Bull was promulgated in connexion with the Roman Council of October, 1302, at which it had probably been discussed. It is not impossible that Boniface VIII himself revised the Bull; still it also appears that Ægidius Colonna, Archbishop of Bourges, who had come to the council at Rome notwithstanding the royal prohibition, influenced the text [Kraus in "Œsterreichische Viertaljahrschrift für kath. Theol.", I (1862), 1 sqq.]. The original of the Bull is no longer in existence; the oldest text is to be found in the registers of Boniface VIII in the Vatican archives ["Reg. Vatic.", L, fol. 387; cf. the facsimile in Denifle, "Specimina palæographica regestorum rom. pont." (Rome, 1888), tab. 46]. It was also incorporated in the "Corpus juris canonici" ("Extravag. Comm.", I, vii, 1; ed. Friedberg, II, 1245). The genuineness of the Bull is absolutely established by the entry of it in the official registers of the papal Briefs, and its incorporation in the canon law. The objections to its genuineness raised by Damberger ["Synchronistische Geschichte der Kirche und der Welt im Mittelalter", XII (Ratisbon, 1851), 442 sqq.; "Kritikheft", 118 sq.], and, following Damberger, by Mury ["La bulle Unam Sanctam" in "Revue des questions histor.", XXVI (1879), 94–130] and by Verlaque ["Jean XXII, sa vie et ses œuvres" (Paris, 1883), 55] are fully removed by this external testimony. At a later date Mury withdrew his opinion ["Revue des questions histor.", XLVI (1889), 253–257].

The Bull lays down dogmatic propositions on the unity of the Church, the necessity of belonging to it for the attainment of eternal salvation, the position of the pope as supreme head of the Church, and the duty thence arising of submission to the pope in order to belong to the Church and thus to attain salvation. The pope further emphasizes the higher position of the spiritual in comparison with the secular order. From these premises he then draws conclusions concerning the relation between the spiritual power of the Church and secular authority. The main propositions of the Bull are the following: First, the unity of the Church and its necessity for salvation are declared and established by various passages from the Bible and by reference to the one Ark of the Flood, and to the seamless garment of Christ. The pope then affirms that, as the unity of the body of the Church so is the unity of its head established in Peter and his successors. Consequently, all who wish to belong to the fold of Christ are placed under the dominion of Peter and his successors. When, therefore, the Greeks and others say they are not subject to the authority of Peter and his successors, they thus acknowledge that they do not belong to Christ's sheep.

Then follow some principles and conclusions concerning the spiritual and the secular power: (1) Under the control of the Church are two swords, that is two powers, the expression referring to the medieval theory of the two swords, the spiritual and the secular. This is substantiated by the customary reference to the swords of the Apostles at the arrest of Christ (Luke, xxii, 38; Matt., xxvi, 52). (2) Both swords are in the power of the Church; the spiritual is wielded in the Church by the hand of the clergy; the secular is to be employed for the Church by the hand of the civil authority, but under the direction of the spiritual power. (3) The one sword must be subordinate to the other; the earthly power must submit to the spiritual authority, as this has precedence of the secular on account of its greatness and sublimity; for the spiritual power has the right to establish and guide the secular power, and also to judge it when it does not act rightly. When, however, the earthly power goes astray, it is judged by the spiritual power; a lower spiritual power is judged by a higher, the highest spiritual power is judged by God. (4) This authority, although granted to man, and exercised by man, is not a human authority, but rather a Divine one, granted to Peter by Divine commission and confirmed in him and his successors. Consequently, whoever opposes this power ordained of God opposes the law of God and seems, like a Manichæan, to accept two principles. "Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman pontiff" (Porro subesse Romano Pontifici omni humanæ creaturæ declaramus, dicimus, definimus, et pronuntiamus omnino esse de necessitate salutis).

The Bull is universal in character. As its content shows, a careful distinction is to be made between the fundamental principles concerning the Roman primacy and the declarations as to the application of these to the secular power and its representatives. In the registers, on the margin of the text of the record, the last sentence is noted as its real definition: "Declaratio quod subesse Romano Pontifici est omni humanæ creaturæ de necessitate salutis" (It is here stated that for salvation it is necessary that every human creature be subject to the authority of the Roman pontiff). This definition, the meaning and importance of which are clearly evident from the connexion with the first part on the necessity of the one Church for salvation, and on the pope as the one supreme head of the Church, expresses the necessity for everyone who wishes to attain salvation of belonging to the Church, and therefore of being subject to the authority of the pope in all religious matters. This has been the constant teaching of the Church, and it was declared in the same sense by the Fifth Œcumenical Council of the Lateran, in 1516; "De necessitate esse salutis omnes Christi fideles Romano Pontifici subesse" (That it is of the necessity of salvation for all Christ's faithful to be subject to the Roman pontiff). The translation by Berchtold (see below) of the expression *humanæ creaturæ* by "temporal authorities" is absolutely wrong. The Bull also proclaims the subjection of the secular power to the spiritual as the one higher in rank, and draws from it the conclusion that the representatives of the spiritual power can install the possessors of secular authority and exercise judgment over their administration, should it be contrary to Christian law.

This is a fundamental principle which had grown out of the entire development in the early Middle Ages of the central position of the papacy in the Christian national family of Western Europe. It had been expressed from the eleventh century by theologians like Bernard of Clairvaux and John of Salisbury, and by popes like Nicholas II and Leo IX. Boniface VIII gave it precise expression in opposing the procedure of the French king. The main propositions are drawn from the writings of St. Bernard, Hugh of St. Victor, St. Thomas Aquinas, and letters of Innocent III. Both from these authorities and from declarations made by Boniface VIII himself, it is also evident that the jurisdiction of the spiritual power over the secular has for its basis the concept of the Church as guardian of the Christian law of morals, hence her jurisdiction extends as far as this law is concerned. Consequently, when King Philip protested, Clement V was able, in his Brief "Meruit", of 1 February, 1306, to declare that the French king and France were to suffer no disadvantage on account of the Bull "Unam sanctam", and that the issuing of this Bull had not made them subject to the authority of the Roman Church in any other manner than

formerly. In this way Clement V was able to give France and its ruler a guarantee of security from the ecclesiastico-political results of the opinions elaborated in the Bull, while its dogmatic decision suffered no detriment of any kind. In the struggles of the Gallican party against the authority of the Roman See, and also in the writings of non-Catholic authors against the definition of Papal Infallibility, the Bull "Unam Sanctam" was used against Boniface VIII as well as against the papal primacy in a manner not justified by its content. The statements concerning the relations between the spiritual and the secular power are of a purely historical character, so far as they do not refer to the nature of the spiritual power, and are based on the actual conditions of medieval Western Europe.

Specimina palæographica Regestorum Rom. Pont. (Rome, 1888), tab. 46, p. 44 sq.; POTTHAST, *Regesta*, II, 2014, No. 25189; MIRBT, *Quellen zur Geschichte des Papsttums und des römischen Katholizismus* (3d ed., Tübingen, 1911), 162–164; BARONIUS-RAYNALDUS, *Annales ecclesiastici*, ad an. 1302, n. 13; DUPUY, *Histoire du différend du pape Boniface VIII avec Philippe le Bel* (Paris, 1665); HERGENRÖTHER, *Catholic Church and Christian State* (London, 1876); MARTENS, *Beziehungen zwischen Staat und Kirche* (Stuttgart, 1877); IDEM, *Das Vaticanum und Bonifaz VIII* (Munich, 1888); BERCHTOLD, *Die Bulle Unam sanctam, ihre wahre Bedeutung und Tragweite für Staat und Kirche* (Munich, 1887); GRAUERT in *Historisches Jahrbuch* (1888), 137–51 (opposed to Berchtold); ERDMANN, *Die Bulle Unam sanctam* (Würzburg, 1896); FUNK, *Zur Bulle Unam sanctam* in *Kirchengesch. Abhandlungen und Untersuchungen*, I (Paderborn, 1897), 483–489; HEFELE, *Konziliengeschichte*, VI (2nd ed.), 346–351; HERGENRÖTHER-KIRSCH, *Handbuch der Kirchengeschichte*, II (4th ed.), 593–94.—For further bibliography cf. GÄA, *Repertorium der kath. theolog. Literatur*, I, Pt. II (Paderborn, 1904), 615 sq.; also the bibliography to BONIFACE VIII.

J. P. KIRSCH.

Unbaptized Infants, STATE OF. See BAPTISM, Subtitle XI.

Unction. See EXTREME UNCTION; OILS, HOLY.

Ungava, a Canadian territory lying north of the Province of Quebec, detached (1876) from the Great Labrador peninsula. Ungava, whose area (354,961 sq. m.) surpasses that of Quebec (351,873 sq. m.), was annexed to the latter province (1912) by the Federal Government. It is bounded on the west by Hudson's Straits, comprising Ungava Bay, on the north-east and east by Labrador proper, on the south by the Province of Quebec, on the west by Hudson and James' Bays. This land was visited by the Basques, by Cabot (1498), Weymouth (1602), Hudson (1610), and by the Jesuits Dablon (1661) and Albanel (1672), on their journey by land to Hudson Bay. During the last century the Oblates of Mary Immaculate, Babel (1866 and 1870) and Lacasse (1875), evangelized the Indians of the interior. The Moravian Brothers began proselytizing the Esquimaux in 1770. Ungava now depends spiritually on the Vicariate Apostolic of the Gulf of St. Lawrence. Its immense forest and mineral resources, fertile soil, and unparalleled hydraulic power reveal a bright prospect for colonization and industry. Railway lines are in preparation between Quebec and Western Canada and Hudson Bay. The census of 1901 gave a population of 5113 souls, comprising the aborigines (Esquimaux on the coast, Montagnais and Nascaupis in the interior) and whites.

GENEST, *Ungava* in *Bulletin de la société de géographie de Québec* (May, 1910).

LIONEL LINDSAY.

Uniat Greek Church. See GREEK CHURCH, Subtitle III.

Uniformity Acts.—These statutes, passed at different times, were vain efforts to secure uniformity in public worship throughout England. But as the principle of unity had been lost when communion with the See of Peter was broken off, all such attempts were foredoomed to failure. They were resisted by Catholics on the one hand and the Nonconformists on the other. The first of these Acts (2 and 3 Edward VI, c. 1) was called "An Act for Uniformity of Service and Administration of the Sacraments throughout the Realm". After a long preamble setting forth the reasons which had led to the drawing up of "The Book of the Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church after the use of the Church of England", and the desirability of having one uniform rite and order in use in all churches through England and Wales, the statute enacts that after Pentecost, 1549, all ministers shall be bound to follow the same in all public services. Then follow penalties against such of the clergy as shall substitute any other form of service, or shall not use the "Book of Common Prayer", or who shall preach or speak against it. Further penalties are decreed against all who in plays or songs shall mock the said book. Private persons were allowed to use the forms for Matins and Evensong in Latin, Greek, or Hebrew in their own private devotions, and liberty was reserved to the universities to have the service in their college chapels conducted in any of these tongues. There is nothing in this Act to enforce attendance at public worship, but the provisions of the Act apply to every kind of public worship or "open prayer", as it was called, which might take place. The Act itself defines "open prayer" as "that prayer which is for others to come unto or near, either in common churches or private chapels or oratories, commonly called the service of the Church". This Act was confirmed by 5 and 6 Edw. VI, c. 1, repealed by 1 Mary, sess. 2, c. 2, revived by 1 Eliz., c. 2, and 1 James I, c. 25, and made perpetual so far as it relates to the Established Church of England by 5 Anne, c. 5 (or c. 8 according to some computations).

The next of these Acts (3 and 4 Edward VI, c. 10) was passed in 1549 under the title "An Act for the abolishing and putting away of divers books and images". The preamble of the Act recites that the king had of late set forth and established by authority of Parliament an order for common prayer in a book entitled "The Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church, after the Church of England". The first section then suppresses and forbids all books or writings in Latin or English used for church services other than such as are appointed by the king's majesty. And all such books are to be collected by the mayor and other civil authorities and delivered to the bishop to be destroyed.

But as the "First Prayer-book" of Edward VI did not satisfy the reformers, it was soon supplanted by the "Second Prayer-book", issued in 1552 and also sanctioned by Act of Parliament. This Act of Uniformity is the first to be expressly called by that name, being entitled "An Act for the Uniformity of Service and Administration of Sacraments throughout the realm" (5 and 6 Edw. VI, c. 1). It goes much further than the previous Act, for it enforces church attendance on Sundays and holy days. After the preamble declaring the desirability of uniformity, the second section enacts that after 1 November, 1552, all persons shall attend their parish church on Sundays and holy days and be present at the common prayer, preaching, or other service, under pain of punishment by the censures of the Church. The archbishops and bishops are charged with the task of enforcing the Act (sect. 3); and they are to inflict the censures of the Church on offenders (sect. 4). The fifth section refers to the new "Book of Common Prayer", to which had been added a "Form and Manner of making and consecrating archbishops, bishops, priests, and deacons", and declares that all the provisions of the previous Act shall apply to it. By the sixth and last section any person convicted of being present at any other form of common prayer or administration of the sacraments shall be imprisoned for six months for the first offence, one year for the second, and shall suffer

imprisonment for life for the third. The Act was to be read in church four times during the following year and once a year afterwards. It was repealed by 1 Mary, sess. 2, c. 2, but revived with certain alterations by 1 Eliz., c. 2, and confirmed by 1 James I, c. 25. It was made perpetual so far as it relates to the Established Church of England by 5 Anne, c. 5 (or c. 8 according to the chronological table of statutes).

Queen Mary contented herself with repealing these statutes of Edward and thus restoring the ancient liberty. No fresh Uniformity Act appeared on the statute book till Protestantism returned under Elizabeth. Then the well known "Act for the Uniformity of Common Prayer and Service in the Church and Administration of the Sacraments" (1 Eliz., c. 2) was passed. The first effect of this statute was to repeal the Act of Mary as and from 24 June, 1559, and to restore the "Book of Common Prayer" from that date. The "Second Prayer-book" of Edward VI with certain additions and alterations was thenceforth to be used, and any clergyman neglecting to use it or substituting any other form of open prayer or preaching against it, was on conviction to suffer penalties which increased with each offence till on the third conviction they mounted to deprivation from all spiritual preferment and imprisonment for life. Similarly severe penalties culminating in the forfeiture of all goods and chattels and imprisonment for life were decreed against all persons who spoke in derision of the "Book of Common Prayer". Attendance at church service on Sunday at the parish church was rendered compulsory, and any person absent without reasonable cause was to pay a fine of twelve pence, which would be equivalent to ten shillings in modern English money, or two dollars and a half. Long and extensive provisions for enforcing the Act are included, and one section provides for uniformity in the ornaments of the Church and ministers. This enacts that the same ornaments shall be retained "as was in this Church of England, by authority of Parliament, in the second year of King Edward VI".

This Act proved a powerful weapon against the Catholics, who could not conscientiously obey it, and it was used consistently as a means to harass and impoverish them. So effective was it that it needed no amending, and a century elapsed before the next Uniformity Act was passed. This was the celebrated Act of Charles II (13 and 14 Chas. II, c. 4; according to some computations it is quoted as 15 Chas. II, c. 4). It was followed by a short Act of Relief (15 Chas. II, c. 6). This Act is of little or no special interest to Catholics, for it was primarily designed to regulate the worship of the Church of England, and so far as Catholics were concerned it added nothing to the provisions of the Edwardine and Elizabethan Acts.

Relief from the Acts of Uniformity was granted to Catholics by the Second Catholic Relief Act (31 Geo. III, c. 32), though the benefits of the Act were limited to those who made the declaration and took the oath under the Act. So much of this statute as related to the declaration and oath was repealed in 1871 by the Promissory Oaths Act (34 and 35 Vict., c. 48). There were certain restrictions and conditions as to Catholic places of worship, but these were changed in 1832 by the Act 2 and 3 Wm. IV, c. 115, by which Catholics were placed on the same footing as Protestant dissenters in this and some other respects. Incidentally this statute made it compulsory to certify Catholic chapels to the Anglican bishop and archdeacon and the quarter sessions. But this restriction was abolished in 1855 by 18 and 19 Vict., c. 81, which provided that such buildings could be notified to the registrar-general instead. Even this provision has long fallen into disuse and it is not customary to register Catholic churches except for the solemnization of marriage. Thus for Catholics, as for Nonconformists, the provisions of the Uniformity Acts have been gradually repealed and now they apply only to the Established Church of England; but to that extent they are still on the statute-books and as late as 1872 a statute entitled "An Act for the Amendment of the Act of Uniformity" was passed (35 and 36 Vic., c. 35). As long as the Church of England is the established religion its worship will be regulated by statute, so that Acts of Uniformity in one shape or another will remain part of the English code of law unless, and until, disestablishment takes place.

The Statutes at Large; Chronological Table and Index of Statutes (London, 1881); LILLY AND WALLIS, *Manual of the Law specially affecting Catholics* (London, 1893); ANSTEY, *Guide to the Laws of England affecting Roman Catholics* (London, 1842).

EDWIN BURTON.

Unigenitus, a celebrated Apostolic Constitution of Clement XI, condemning 101 propositions of Pasquier Quesnel. In 1671 Quesnel had published a book entitled "Abrégé de la morale de l'Evangile". It contained the Four Gospels in French, with short notes explanatory of the text, at the same time serving as aids for meditation. The work was approved by Bishop Vialart of Châlons. An enlarged edition, containing an annotated French text of the New Testament, appeared in three small volumes in 1678, and a later edition in four volumes appeared under the title "Le nouveau testament en français avec des réflexions morales sur chaque verse, pour en rendre la lecture plus utile et la méditation plus aisée" (Paris, 1693-94). This last edition was highly recommended by Noailles, who had succeeded Vialart as Bishop of Châlons. While the first edition of the work contained only a few Jansenistic errors, its Jansenistic tendency became more apparent in the second edition, and in its complete form, as it appeared in 1693, it was pervaded with practically all the errors of Jansenism. Several bishops forbade its reading in their dioceses, and Clement XI condemned it in his Brief, "Universi Dominici Gregis", dated 13 July, 1708. The papal Brief was, however, not accepted in France because its wording and its manner of publication were not in harmony with the "Gallican Liberties". Noailles, who had become Archbishop of Paris and cardinal, was too proud to withdraw the approbation which he had inadvertently given to the book while Bishop of Châlons, and Jansenism again raised its head. To put an end to this situation several bishops, and especially Louis XIV, asked the pope to issue a Bull in place of the Brief which the French Government did not accept. The Bull was to avoid every expression contrary to the "Gallican Liberties" and to be submitted to the French Government before publication. To avoid further scandal, the pope yielded to these humiliating conditions, and in Feb., 1712, appointed a special congregation of cardinals and theologians to cull from the work of Quesnel such propositions as were deserving of ecclesiastical censure. The most influential member of this congregation was Cardinal Fabroni.

It took the congregation eighteen months to perform its task, the result of which was the publication of the famous Bull "Unigenitus Dei Filius" at Rome, 8 Sept., 1713. The Bull begins with the warning of Christ against false prophets, especially such as "secretly spread evil doctrines under the guise of piety and introduce ruinous sects under the image of sanctity"; then it proceeds to the condemnation of 101 propositions which are taken verbatim from the last edition of Quesnel's work. The propositions are condemned respectively as "false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and its practices, contumelious to Church and State, seditious, impious, blasphemous, suspected and savouring of heresy, favouring heretics, heresy, and schism, erroneous, bordering on heresy, often condemned, heretical, and reviving various heresies, especially those contained

in the famous propositions of Jansenius". The first forty-three propositions repeat the errors of Baius and Jansenius on grace and predestination, such as: grace works with omnipotence and is irresistible; without grace man can only commit sin; Christ died for the elect only. The succeeding twenty-eight propositions (44–71) concern faith, hope, and charity: every love that is not supernatural is evil; without supernatural love there can be no hope in God, no obedience to His law, no good work, no prayer, no merit, no religion; the prayer of the sinner and his other good acts performed out of fear of punishment are only new sins. The last thirty propositions (72–101) deal with the Church, its discipline, and the sacraments: the Church comprises only the just and the elect; the reading of the Bible is binding on all; sacramental absolution should be postponed till after satisfaction; the chief pastors can exercise the Church's power of excommunication only with the consent, at least presumed, of the whole body of the Church; unjust excommunication does not exclude the excommunicated from union with the Church. Besides condemning these 101 propositions, the Bull states that it finds fault with many other statements in the book of Quesnel, without, however, specifying them, and, in particular, with the translation of the New Testament, which, as the Bull reads, has been censurably altered (*damnabiliter vitiatum*) and is in many ways similar to the previously condemned French version of Mons.

Louis XIV received the Bull at Fontainebleau on 24 Sept., 1713, and sent a copy to Cardinal Noailles, who, probably before receiving it, had revoked, on 28 Sept., his approbation of the "Moral Reflections" given in 1695. The king also ordered the assembly of the French clergy to convene at Paris on 16 Oct., and designated the acceptation of the Bull as the purpose of the meeting. At the first session, on 16 Oct., Noailles appointed a committee presided over by Cardinal Rohan of Strasburg to decide upon the most suitable manner of accepting the Bull. Noailles, who took part in a few sessions of the committee, attempted to prevent an unconditional acceptation of the Bull by the committee, and when his efforts proved fruitless he would have withdrawn from the assembly if the king had not ordered him to remain. The report of the committee was for an unqualified acceptance of the Bull, and at the session of the assembly on 22 Jan., 1714, the report was accepted by a vote of forty against nine. By order of the king, the Bull was registered by the Parliament on 15 Feb. and by the Sorbonne on 5 March. A pastoral instruction of Noailles, forbidding his priests under pain of suspension to accept the Bull without his authorization, was condemned by Rome. Of the bishops not present at the assembly, seven joined the opposition, while the remaining seventy-two accepted the Bull unconditionally. The opposition, with the exception of Bishop de La Broue of Mirepoix, also condemned the book of Quesnel. As a pretext of their non-acceptance of the Bull, they gave out that it was obscure. Ostensibly they postponed their acceptance only until the pope would explain its obscurity by special declarations. It is manifest that the pope could not yield to these demands without imperilling the authority of the Apostolic See.

It was the intention of Clement XI to summon Noailles before the Curia and, if needs be, despoil him of the purple. But the king and his councillors, seeing in this mode of procedure a trespass upon the "Gallican Liberties", proposed the convocation of a national council which should judge and pass sentence upon Noailles and his faction. The pope did not relish the idea of convoking a national council which might unnecessarily protract the quarrel and endanger the papal authority. He, however, drew up two Briefs, the one demanding the unconditional acceptance of the Bull by Noailles within fifteen days, on pain of losing the purple and incurring canonical punishment, the other paternally pointing out the gravity of the cardinal's offence and exhorting him to go hand in hand with the Apostolic See in opposing the enemies of the Church. Both Briefs were put in the hand of the king, with the request to deliver the less severe in case there was well-founded hope of the cardinal's speedy submission, but the more severe if he continued in his obstinacy. On the one hand, Noailles gave no hope of submission, while, on the other, the more severe of the Briefs was rejected by the king as subversive of the "Gallican Liberties". Louis XIV, therefore, again pressed the convocation of a national council but died (1 Sept., 1715) before it could be convened. He was succeeded as regent by Duke Philip of Orléans, who favoured the opponents of the Bull. The Sorbonne passed a resolution, 4 Jan., 1716, annulling its previous registration of the Bull, and twenty-two Sorbonnists who protested were removed from the faculty on 5 Feb. The Universities of Nantes and Reims now also rejected the Bull, the former on 2 Jan., the latter on 26 June. In consequence Clement XI withdrew from the Sorbonne all the papal privileges which it possessed and deprived it of the power of conferring academic degrees on 18 Nov. He had sent two Briefs to France on 1 May. One, addressed to the regent, severely reproved him for favouring the opponents of the Bull; the other, addressed to the opposition, threatened to deprive Noailles of the purple, and to proceed canonically against all that would not accept the Bull within two months. These Briefs were not accepted by the regent because their text had not been previously submitted to his ministers. But he sent to Rome, Chevalier, the Jansenist Vicar-General of Meaux whom the pope did not, however, admit to his presence, when it became known that his sole purpose was to wrest the admission from Clement XI that the Bull was obscure and required an explanation. In a consistory held on 27 June, 1716, the pope delivered a passionate allocution, lasting three hours, in which he informed the cardinals of the treatment which the Bull had received in France, and expressed his purpose of divesting Noailles of the cardinalate. The following November he sent two new Briefs to France, one to the regent, whose co-operation he asked in suppressing the opposition to the Bull; the other to the acceptants, whom he warned against the intrigues of the recalcitrants, and requested to exhort their erring brethren to give up their resistance.

On 1 March, 1717, four bishops (Soanen of Senez, Colbert of Montpellier, Delangle of Boulogne, and de La Broue of Mirepoix) drew up an appeal from the Bull to a general council, thus founding the party hereafter known as the "appellants". They were joined by the faculties of the Sorbonne on 5 March, of Reims on 8 March, and of Nantes on 10 March; likewise by the Bishops of Verdun on 22 March, of Pamiers on 12 April, of Châlons, Condom, Agen, and St. Malo on 21 April, of Auxerre on 11 May, and more than a year later by the Bishop of Laon, also by the Bishops of Bayonne and Angoulême. Though a personal letter of the pope, dated 25 March, and a joint letter of the cardinals at Rome urgently begged Noailles to submit, he also drew up an appeal on 3 April, "from the pope manifestly mistaken, and from the Constitution Unigenitus, in virtue of the decrees of the Councils of Constance and Basle, to the pope better informed and to a general council to be held without constraint and in a safe place". He did not, however, publish his appeal for the present, but deposited it in the archives of the *officialité* of Paris. On 6 May he wrote a long letter to the pope, in which he endeavours to justify his position and that of his adherents. A few months later his appeal from the Bull was published. The appellants were soon

joined by many priests and religious, especially from the Dioceses of Paris and Reims. To swell the list of appellants the names of laymen and even women were accepted. The number of appellants is said to have reached 1800 to 2000, pitifully small, if we consider that about 1,500,000 *livres* ($300,000) were spent by them as bribes.

On 8 March, 1718, appeared a Decree of the Inquisition, approved by Clement XI, which condemned the appeal of the four bishops as schismatic and heretical, and that of Noailles as schismatic and approaching to heresy. Since they did not withdraw their appeal within a reasonable time, the pope issued the Bull "Pastoralis officii" on 28 Aug., 1718, excommunicating all that refused to accept the Bull "Unigenitus". But they appealed also from this second Bull. Noailles finally made an ambiguous submission on 13 March, 1720, by signing an explanation of the Bull "Unigenitus", drawn up by order of the French secretary of State, Abbé Dubois, and, later, approved by ninety-five bishops. After much pressure from the king and the bishops he made public this ambiguous acceptance of the Bull in his pastoral instruction of 18 Nov., 1720. But this did not satisfy Clement XI, who required an unconditional acceptance. After the death of Clement XI, 19 March, 1721, the appellants continued in their obstinacy during the pontificates of Innocent XIII (1721–24) and Benedict XIII (1724–30). Noailles, the soul of the opposition, finally made a sincere and unconditional submission on 11 Oct., 1728, and died soon after (2 May, 1729). The Apostolic See, in concerted action with the new Archbishop Vintimille of Paris and the French Government, gradually brought about the submission of most of the appellants. (See JANSENIUS AND JANSENISM: *The Convulsionaries, Decline and End of Jansenism.*)

SCHILL, *Die Constitution Unigenitus* (Freiburg im Br., 1876); LAFITEAU, *Histoire de la constitution Unigenitus* (Avignons, 1737); CROUSAZ-CRÉTET, *L'église et l'état au XVIIIe siècle* (Paris, 1893); LE ROY, *Le gallicanisme au XVIIIe siècle, la France et Rome de 1700 à 1715* (Paris, 1892); THUILLIER, *La seconde phase du jansénisme* (Paris, 1901); SÈCHE, *Les derniers jansénistes* (Paris, 1891); DURAND, *Le jansénisme au XVIIIe siècle et Joachim Colbert, évêque de Montpellier* (Toulouse, 1907); GILARDONE, *La Bulle Unigenitus et la fin du jansénisme en Champagne* (Vitry, 1892); BAUER, *Quesnel und die Bulle Unigenitus* in *Stimmen aus Maria-Laach*, VI (Freiburg im Br., 1874), 147–64; IDEM, *Der Kardinal Noailles und die Appellanten*, ibid., VII, 167–87, 492–518; BARTHÉLEMY, *Le cardinal Noailles* (Paris, 1888); DUBOIS, *Collecta nova actorum publ. constit. Clem. Unigenitus* (Leyden, 1725); PFAFF, *Acta publica constitutionis Unigenitus* (Tübingen, 1728); *Procès-verbaux des assemblées du clergé de France*, VI (Paris, 1774); *Clementis XI pontificis maximi opera omnia*, ed. CARDINAL ALBANI (Frankfort, 1729). The titles of the immense number of Jansenistic pamphlets that were directed against the Bull "Unigenitus" are found in *Dictionnaire des livres jansénistes* (Antwerp, 1752).

MICHAEL OTT.

Union, Hypostatic. See HYPOSTATIC UNION.

Union of Brest.—Brest, in Russian, Brest-Litovski; in Polish Brzesc; in the old chronicles, called Brestii, or Brestov; a city in Lithuania, with some 50,000 inhabitants, famous in the history of the Catholic Church and the Orthodox Church of Russia for the union of the Ruthenians with Catholicism. After the annexation of Red Ruthenia, or the Ukraine, to Poland, in 1569, the Ruthenians, who had become politically subject to Poland, began to compare the lamentable condition of their Church with the development and vitality of Catholicism and to turn their eyes towards Rome. The Ruthenian clergy were steeped in immorality and ignorance; the bishops made no scruple of setting their flocks an evil example, living in open concubinage, and practising the most brazen simony. Russian documents of the sixteenth century bear witness to this melancholy decay of the Orthodox Church in the Polish provinces and to the impossibility of applying any remedy. Face to face with this spiritual ruin, the Catholic Church, reinvigorated by the accession of Jesuit missionaries, was showing her immense religious and moral superiority. Some loyal and honourable members of the Orthodox clergy and laity gradually became convinced that only a return to the Roman obedience could secure for their Church anything like sound conditions.

The Jesuits, who had been established at Vilna in 1569, at Yaroslaff in 1574, and successively at Polotsk, Grodno, and other cities of Southern Russia, soon set about to conciliate the friends of union among the Orthodox and to second their efforts. They began publishing works of religious controversy, emphasizing the spiritual, moral, and political advantages which must accrue to the so-called Orthodox Church from union with Rome. Eminent in this labour of preparing opinion for return to the Roman Church were Father Peter Skarga (1536–1612), one of the greatest apostles, and a literary and political genius, of Poland, and Father Benedict Herbest (1531–93). The former published, at Vilna, in 1577, his famous work on "The Unity of God's Church under One Only Pastor" (O jednósci kosciola bozego pod jednym pasterzem), and it filled the Orthodox with confusion; they burned numerous copies of it, so that a new edition had to be published in 1590. Father Herbest then published, also in Polish, his "Exposition of the Faith of the Roman Church, and History of the Greek Servitude" (Cracow, 1856). These two works helped greatly to dispel the doubts of the Orthodox friends of union and bring them still nearer to Rome; a result that was greatly furthered by the writings and labours of Antonius Possevinus. However, the Orthodox remained still undecided. Jeremias II, Patriarch of Constantinople, visited Moscow in 1588 and in 1599 arrived at Vilna, where he convoked a synod to find remedies for the most serious evils of the Ruthenian Church. Received by Sigismund III, King of Poland (1587–1632), with honour and costly gifts, he consecrated Michael Rahosa, Metropolitan of Kieff and Halicz (1588–99). Finding that some of the Orthodox Ruthenians did not conceal their desire for reconciliation with Rome, Jeremias II, to bind them more closely to his own authority and the Orthodox Church, by a decree of 6 August, 1589, appointed Cyril Terlecki, Bishop of Lutzk, his exarch for the metropolitan jurisdiction of Kieff. The patriarch also imposed a precept that a synod of bishops must be held every year to remedy the disorders of the Ruthenian Church.

In 1590 the metropolitan, Rahosa, convoked a synod at Brest for 24 June. A few days before the Ruthenian bishops assembled, Terlecki had a conference at Bels with the Bishops of Lemberg (Balaban), Pinsk (Pelczycki), and Chelm (Zbiruiski), and they jointly drew up a document undertaking to "submit their will and their intelligence to the Pope of Rome", and begging that their rites and their ecclesiastical privileges should be preserved. This document was presented to the Synod of Brest, at which the metropolitan and the Bishop of Vladimir assisted; it was accepted and approved, but kept secret, for reasons of prudence. Terlecki was charged to present it to Sigismund III and obtain the royal sanction for it, but a year and more passed before he fulfilled his charge. Sigismund III, having at last received the document, replied to it on 18 March, 1592, expressing his joy at the decision of the Ruthenian episcopate, promising them his assistance against possible persecutions by the Orthodox, and assuring them that the national rite should be respected and safeguarded. Nevertheless, the proposal of union, though warmly approved by Terlecki, did not attain realization. Terlecki was soon supported by Adam Pociej, who was consecrated Bishop of Vladimir in 1593, in succession to Meletius Chrebtowiez, deceased. Pociej was a sincerely convinced advocate of the union, though he well understood

the obstacles to its accomplishment. Another synod of Ruthenian bishops met at Brest on 21 June, 1593, but avoided the question of union, and confined itself to depriving Gideon Balaban of the administration of his diocese. Balaban refused to recognize the privilege granted to the Orthodox patriarchal community of Lemberg by Jeremias II.

On 24 June, 1594, the Ruthenian bishops again assembled at Brest, but their meeting had no synodal character, as Sigismund III was in Sweden, and no synod could be held in the absence of the sovereign. A few days later, Bishops Terlecki, Balaban, Zbirujski, and Kopystenski met at Sokal and reaffirmed their adhesion to the act of union drawn up at Bels and approved at Brest, in 1590. Terlecki had full powers to treat of the union with the Court of Poland and the Holy See. They composed a "Decree on receiving back and entering into the communion of the Holy Roman Church" (Decretum de recipienda et suscipienda communione sanctæ Romanæ Ecclesiæ), in which, after deploring the evils resulting from the schism, they begged to submit themselves to the jurisdiction of the visible pastor of God's Church, on condition that the sacred rites and liturgical customs of the Eastern Church were preserved, saving such points as might be judged contrary to the union and prejudicial to the unity of faith. Terlecki began to solicit the adhesion of the Ruthenian bishops to this document, which was dated 2 December, 1594. It was subscribed by the metropolitan, Rahosa, Pociej, Terlecki, Zbirujski, Pelczyski, Gregory of Polotsk, and Jonas Hohol of Pinsk.

On 12 June, 1595, Rahosa, the metropolitan, and the Bishops of Vladimir, Lutzk, and Pinsk met at Brest and drew up two petitions, one to Clement VIII and the other to Sigismund III. The former protested that they desired to renew the union concluded at the Council of Florence, saving always the Eastern customs and rites; in the latter the same desires were expressed, and it was added that the Ruthenian Church adopted the Gregorian Calendar. Pociej and Terlecki betook themselves to Cracow to confer with the king's delegates and the Apostolic nuncio as to the basis and conditions of the union. These conditions were accepted. On 2 Aug., 1595, Sigismund III declared that the Ruthenian clergy enjoyed the same privileges and rights as the Latin, that they were free of the excommunications and censures inflicted by the Patriarch of Constantinople, that Ruthenian sees should be entrusted only to Ruthenian prelates, that the Ruthenian Church should retain the free possession of its property, that Ruthenian churches and monasteries could not be latinized, and that the Eastern prelates were thenceforward to have no jurisdiction over the Ruthenian clergy. The Apostolic nuncio agreed to the concession of these privileges, and Sigismund III required that delegates of the Ruthenian episcopate should go to Rome for the definitive sanction of the act of union. But its conclusion was already known, and the Bishops of Lutzk, Chelm, Przemysl, and Lemberg announced it to their flocks in pastoral letters dated 27 August. Unfortunately, the metropolitan, Rahosa, did not act loyally: after signing the decree of union, he endeavoured secretly to hinder its execution, and instigated Constantine, Prince of Ostrog, to assemble the Ruthenian bishops and dissuade them from submitting to the Holy See. But Rahosa's intrigues were to no purpose, and, on 25 November, 1595, Pociej and Terlecki arrived at Rome with the decree of union of 2 December, 1594.

The arrival of the Ruthenian bishops overwhelmed Clement VIII and the Roman Court with joy. The delegates were received with great honour; the pope and the cardinals discussed the conditions of reunion proposed by the Ruthenian episcopate, and ungrudgingly conceded that the integrity of the Ruthenian Rite should be maintained; it was also agreed that the "Filioque" should not be inserted in the Nicene Creed, although the Ruthenian clergy professed and taught the procession of the Holy Spirit from the Son. The bishops asked to be dispensed from the obligation of introducing the Gregorian Calendar, so as to avoid popular discontent and dissensions, and insisted that the king should grant them, as of right, the dignity of senators. To all these requests Clement VIII acceded.

All obstacles having been removed, the union of the Ruthenians with the Roman Church was solemnly and publicly proclaimed in the Hall of Constantine in the Vatican. Canon Wollowicz, of Vilna, read in Ruthenian and Latin the letter of the Ruthenian episcopate to the pope, dated 12 June, 1595. Cardinal Silvio Antoniani thanked the Ruthenian episcopate in the name of the pope, and expressed his joy at the happy event. Then Pociej, in his own name and that of the Ruthenian episcopate, read in Latin the formula of abjuration of the Greek Schism, Terlecki read it in Ruthenian, and they affixed their signatures. Clement VIII then addressed to them an allocution, expressing his joy and promising the Ruthenians his support. A medal was struck to commemorate the event, with the inscription: "Ruthenis receptis". On the same day the Bull "Magnus Dominus et laudabilis" was published, announcing to the Catholic world the return of the Ruthenians to the unity of the Roman Church. The Bull recites the events which led to the union, the arrival of Pociej and Terlecki at Rome, their abjuration, and the concession to the Ruthenians that they should retain their own rite, saving such customs as were opposed to the purity of Catholic doctrine and incompatible with the communion of the Roman Church. On 7 Feb., 1596, Clement VIII addressed to the Ruthenian episcopate the Brief "Benedictus sit Pastor ille bonus", enjoining the convocation of a synod in which the Ruthenian bishops were to recite the profession of the Catholic Faith. Various letters were also sent to the Polish king, princes, and magnates exhorting them to receive the Ruthenians under their protection. Another Bull, "Decet romanum pontificem", dated 23 Feb., 1596, defined the rights of the Ruthenian episcopate and their relations in subjection to the Holy See.

About the beginning of February, 1596, Terlecki and Pociej returned to their own country, arriving at Lutzk in March and celebrating a solemn "Te Deum" for the success of their mission. But the enemies of the union, their religious fanaticism aroused, redoubled their activity. At the Diet of Warsaw, which opened in May, 1596, the Ruthenian deputies, led by the Prince of Ostrog, protested against the bishops who had signed the decree of union and declared that they would not accept it. The Orthodox communities of Vilna and Lemberg stirred up the people against the unionist bishops. To cut this religious agitation short, Sigismund III ordered the Ruthenian episcopate to be convoked in a synod at Brest, 8 October, 1596, and the union to be solemnly proclaimed. About 6 October the metropolitan, Rahosa, the Ruthenian Bishops of Vladimir, Lutzk, Polotsk, Pinsk, Chelm, the Latin Bishops of Lemberg, Lutzk, Chelm, Father Skarga, and other prelates met at Brest. The Orthodox had sent many of their lay representatives, various archimandrites, Nicephorus, the protosyncellus of the Patriarch of Constantinople, and Cyril Lucaris, representing the Patriarch of Alexandria. The Orthodox, under the Prince of Ostrog, petitioned for the deposition of the bishops who had withdrawn from the obedience of the Patriarch of Constantinople, for the maintenance of the Old Calendar, and for the abrogation of the act of union. They moreover held a conciliabulum to concert measures of opposition. In vain did the king's commissioners la-

bour to allay their hostility and induce them to accept the union; they would not yield, and they refused to recognize Rahosa as their metropolitan.

All attempts failing to win over this opposition to the union, the Ruthenian bishops, on 9 October, wearing their pontifical vestments, went in procession to the Church of St. Nicholas and celebrated the Liturgy, at the conclusion of which Hermogenes, Archbishop of Polotsk, mounted the pulpit and read the declaration of the Ruthenian episcopate accepting the union with Rome. When this had been read, the Latin and Ruthenian bishops embraced each other and then repaired to the Latin Church of the Most Blessed Virgin to sing the "Te Deum" again. Next day another solemn ceremony was celebrated in the Church of St. Nicholas, and Father Skarga preached on the unity of God's Church. Bishops Gideon Balaban, of Lemberg, and Michael Kopystenski, of Przemysl, having declared themselves opposed to the union, were deposed and excommunicated. Their dioceses remained in schism until 1720. The enemies of the union published, on 9 October, a protest against the Ruthenian episcopate. The Prince of Ostrog became the soul of the opposition, and the struggle was maintained, particularly in the field of theology. But Sigismund III efficaciously undertook the defence of the union; in an edict of 5 December, 1596, he ordered the Ruthenians to recognize as bishops only those who had accepted the act of union.

Thus came to pass one of the most auspicious events in the history of Catholicism among the Slavic peoples. The Union of Brest would have produced most abundant fruit, and would have contributed greatly to the triumph of Catholicism in Russia if the statesmen and the Latin clergy of Poland had realized its political and religious utility, and had used all their efforts to favour it, and if, after the partition of Poland, Russia had not destroyed it in the conquered provinces by methods of the most brutal violence.

SKARGA, *Synod brzeski: obrona synodu brzeskiego* (The Synod of Brest; A Defence of the Synod of Brest) (1596), reprinted in *Pamjatniki polemicheskoi literatury v zapadnoi Rusi* (Monuments of the Polemical Literature of Western Russia) (St. Petersburg, 1882), 939–1002; Ἔκθεσις, *abo krotkie zebranie spraw, ktore sie dzialy na partycularnym synodzie w Brzesciu litewskim* (Small Collection of Documents relating to the Special Synod of Brest) (Cracow, 1597; Moscow, 1878) in *Pamjatniki*, III (St. Petersburg, 1903), 329–76; PHILALETHES, Ἀπόκρισις, *abo odpowiedz na ziazki o synodzie brzeskim* (Reply to Father Skarga's Work on the Synod of Brest) (Vilna, 1597; 1599; Russian tr., Kieff, 1870) in *Pamjatniki*, III, 1003–1820; ARCUDIUS; Ἀντίρρησις, *apo apologia przeciwko Krzystofowi Philaletowi* (Apology against Christopher Philalethes) (Vilna, 1600) in *Pamjatniki*, III, 477–982; ZOCHOWSKI, *Colloquium lubelskie* (Lemberg, 1680); KULCZYNSKI, *Specimen ecclesiæ ruthenicæ* (Rome, 1733; Paris, 1859); HARASIEWICZ, *Annales eccl. ruthenæ* (Lemberg, 1862), 111–61; LIKOWSKI, *Historya unii kosciola ruskiego z rzymskim* (History of the Union of the Ruthenian Church with Rome) (Posen, 1875), French tr. *l'union de l'église grecque ruthène en Pologne avec l'ép. rom., conclue à Brest, en Lithuanie, en 1596* (Paris); MALINOWSKI, *Die Kirchen-und Staats-Satzungen bezüglich des griechisch-kathol. Ritus der Ruthenen in Galizien* (Lemberg, 1861); BARTOSZEWICZ, *Szkic dziejów kosciola ruskiego w Polsce* (Hist. Sketch of the Ruthenian Church in Poland) (Cracow, 1880); PELESZ, *Gesch. des Union der ruthen. Kirche mit Rom*, I (Würzburg, 1881), 498–556.

The chief works by Russian Orthodox writers on the Union of Brest are: KAMENSKIJ, *Izvĕstie voznikšĕi v Pol'še unii* (Notes on the Union concluded in Poland) (Moscow, 1865); FLEROV, *Otpravoslavnych cerkovnych bratstvach protivoborstvovarshich unii* (Orthodox Eccl. Confraternities which Opposed the Union of Brest) (St. Petersburg, 1857); KOJALOVIC, *Litovskaya cerkovnaja unija* (Lithuanian Eccl. Union) (St. Petersburg, 1861). The principal Russian works, Catholic and non-Catholic, are given in PALMIERI, *Theologia dogm. ortho.*, I (Florence, 1911), 748–51, 783–98.

A. PALMIERI.

Union of Christendom.—The Catholic Church is by far the largest, the most widespread, and the most ancient of Christian communions in the world, and is moreover the mighty trunk from which the other communions claiming to be Christian have broken off at one time or another. If, then, we limit the application of the term *Christendom* to this, its most authentic expression, the unity of Christendom is not a lost ideal to be recovered, but a stupendous reality which has always been in stable possession. For not only has this Catholic Church ever taught that unity is an essential note of the true Church of Christ, but throughout her long history she has been, to the amazement of the world, distinguished by the most conspicuous unity of faith and government, and this notwithstanding that she has at all times embraced within her fold nationalities of the most different temperaments, and has had to contend with incessant oscillations of mental speculation and political power. Still, in another and broader sense of the term, which is also the more usual and is followed in the present article, Christendom includes not merely the Catholic Church, but, together with it, the many other religious communions which have, either directly or indirectly, separated from it, and yet, although in conflict both with it and among themselves as to various points of doctrine and practice, agree with it in this: that they look up to our Lord Jesus Christ as the Founder of their Faith, and claim to make His teaching the rule of their lives. As these separated communities when massed together, indeed in some cases even of themselves, count a vast number of souls, among whom many are conspicuous for their religious earnestness, this extension of the term *Christendom* to include them all has its solid justification. On the other hand, if it is accepted, it becomes no longer possible to speak of the unity of Christendom, but rather of a Christendom torn by divisions and offering the saddest spectacle to the eyes. And then the question arises: Is this scandal always to continue? The Holy See has never tired of appealing in season and out of season for its removal, but without meeting with much response from a world which had learnt to live contentedly within its sectarian enclosures. Happily a new spirit has lately come over these dissentient Christians, numbers of whom are becoming keenly sensitive to the paralyzing effects of division, and an active reunion movement has arisen which, if far from being as widespread and solid as one could wish, is at least cherished on all sides by devout minds.

In summarizing in this article the various matters that bear upon this question of the unity of Christendom, its present default, and the hopes for its restoration, the following points will be considered: I. The Principles of the Church's Unity; II. Unity in the Early Church and its Causes; III. The Divisions of Christendom and their Causes; IV. Reunion Movements in the Past; V. Reunion Movements in the Present; VI. Conditions of Reunion; VII. Prospects of Reunion.

I. PRINCIPLES OF THE CHURCH'S UNITY. A. *As Determined by Christ.*—It is to the Gospels we must go in the first place if we desire to know what in the intentions of its Founder were to be the fundamental elements in the constitution of the Church, nor do the instructions He gave to His Apostles leave us in doubt on the subject. His last words, as reported by St. Matthew, are: "All power is given to Me in heaven and on earth. Going therefore make disciples [μαθητεύσατε] of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you all days until the consummation of the world" (xxviii, 19, 20). St. Mark's account is to the same effect, but adds important details: "Going into all the world, proclaim the Gospel to every creature. He that believeth and is baptized shall be saved, he that disbelieveth [ὁ δὲ ἀπιστήσας] shall be condemned. And these signs shall follow those that believe: in my name they shall cast out devils, speak with new tongues, and take up serpents, and if they shall drink any deadly drink it shall not hurt them; and they shall lay their hands on the sick and they shall be healed. . . . And

they going forth preached everywhere, the Lord co-operating with them, and confirming their words by the signs that accompanied them" (xvi, 15–20). St. Luke, in Acts, i, 8, preserves words of Christ which fit in with these two accounts: "You shall receive the power of the Holy Ghost that will come down upon you, and you shall be My witnesses in Jerusalem, and in all Judæa and Samaria, and to the ends of the earth"; whilst in his Gospel this Evangelist has recorded how Jesus Christ in His post-Resurrection discourses to His disciples enumerated as among the primary doctrinal facts to be thus attested by the Apostles and preached throughout the world, the fulfilment in Jesus of the Old-Testament prophecies, and the remission of sins through His name: "These are the words which I have spoken to you whilst I am still with you, for it is necessary that all things which are written of Me in Moses and the Prophets and the Psalms be fulfilled; and He said to them: For thus it is written that the Christ must suffer and rise again from the dead on the third day, and repentance be preached in His name for the remission of sins to all nations, beginning from Jerusalem. And you shall be witnesses to these things. And I will send down upon you that [gift] which has been promised to you by My Father. Remain therefore in this city until you be endued with power from on high" (xxiv, 44–49).

Further, to go back to St. Matthew, this Evangelist tells us, in a most impressive passage intimately connected with the plan of his Gospel, that Christ made provision for unity of action among His Apostles by appointing one of them to be the leader of his brethren, and assigning to him a unique relation to the spiritual building He was raising. "And I say to thee that thou art Peter [i. e. the Rock], and upon this Rock I will build my Church, and the gates of hell shall not prevail against it; and I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (xvi, 18, 19). St. Luke (xxii, 31, 32) has words spoken in the supper-room which imply this previous appointment of St. Peter, by describing in other terms the same firm support which it would be his to communicate to the faith of the Church. "Simon, Simon, Satan hath desired to have you that he may sift *you* as wheat, but I have prayed for *thee* that thy faith may not fail, and do thou when thou art converted" (or it may mean, "do thou in thy turn") "confirm thy brethren". St. John, whose Gospel follows a different course from the Synoptics, and seems to select for narration previously unrecorded deeds and words of Christ which cast a fuller light on what the others had given, tells of Jesus Christ's final reiteration of the commission to St. Peter, rendered necessary perhaps to reassure him after his fall and deep repentance, and entrusting him anew with the supreme pastoral charge of the entire flock. "Simon, Son of John, lovest thou me more than these . . . feed My lambs . . . be the shepherd of my sheep" (xxi, 15–17). To St. John, too, we are indebted for our knowledge of a fact which accords well with the words, "Lo, I am with you always", reported by St. Matthew; for he testifies that on the occasion of the Last Supper Jesus Christ promised to send the Spirit of Truth, who proceeds from the Father, and "will bear testimony of me" (xv, 26), and "will lead you into all truth" (xvi, 13); also that on the same occasion He prayed an effectual prayer for His disciples and "those who through their word should come to believe in him, that they all may be one, even as Thou, Father, art one in me, and I am one in Thee, so that they may be one in us, and thus the world may believe that thou hast sent me" (xvii, 20–23).

Were we arguing with the Rationalistic critics we should have to meet their refusal to grant the authenticity of much that is in these passages, but the question of reunion is practical only for those who accept fully and in all respects the authority of the canonical Scriptures. If, then, we take these passages together as utterances of the same Divine voice, reaching us through these different channels, the conclusion is irresistible that the Church was founded by Christ on the principle of a revelation to which, as attested by the word of God, unquestioning assent is due from all to whom it is addressed; on the principle of an authority communicated by Christ to chosen representatives whom He set as teachers of the world, and to whom He requires that the world should render the obedience of faith; and on the principle of a single religious communion, under the rule of these teachers and their duly appointed successors, admission to which is through the gate of baptism and adherence to which is imposed on all under the most solemn sanctions.

For (1) the duty assigned to the hearers is simply to believe what the Apostles impart to them as teaching derived from Jesus Christ, no liberty being allowed for disbelief on the ground that the Apostolic teaching does not commend itself to the judgment of the disciple; and this duty is declared to be so imperative that the fulfilment of it places a man in the way of salvation, but disregard of it in the way of Divine condemnation—the implication being that, as this teaching comes ultimately from Christ, that fact in itself should be held to give the disciple a better guarantee of truth than any reasoning of his own could give. (2) The Apostles are sent by Christ in like manner as He was sent by His Father, and to the chief of them are given the keys of the kingdom of heaven with a far-reaching power to make binding laws, which must mean that He sends them forth to continue the work He had begun, to make disciples as He had done, and to rule them in the spirit of the Good Shepherd as He had done; consequently, that He delegates to these Apostles such share of the authority given to Himself as He deemed necessary for the discharge of their world-wide commission. (3) The community thus formed out of the Apostolic teachers and their disciples was necessarily one by a twofold bond of union, inasmuch as the teaching, being from God, was necessarily one, and the faith with which it had to be received was correspondingly one, inasmuch, too, as the visible society into which all were baptized was essentially one, being under the rule of a body of pastors united under the presidency of a single visible head. (4) The words, "I am with you always until the consummation of the world", prove, what indeed was presumable from the nature of the case, that Christ was then instituting a system not intended for the Apostolic generation only, but for all the generations to come, and hence that He was addressing His Apostles, not as eleven individual men only, but as men who, with their legitimate successors, formed a moral personality destined to last through the ages.

We may further gather from the texts above cited (5) that the revelation thus brought down from heaven and imparted to the world to be the means of its salvation was not confined to a few ethical maxims, lit up by the splendour of a surpassing example and of such simplicity that all men in all ages could without difficulty reconcile them on intrinsic grounds with the dictates of their personal reason. On the contrary, it is expressed in terms of unlimited range—"teaching them *all* that I have commanded" —and is explicitly declared to contain first and foremost in its doctrinal whole the mystery which surpasses all others in baffling human speculation, namely, the mystery of the Holy Trinity—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—in other words, for this is the meaning,

dedicating them by baptism to the worship of (*εἰς τὸ ὄνομα*), and therefore to belief in, the Trinity in Unity. (6) At the same time, that the human mind, in thus giving its assent to doctrines so difficult for it to conceive, may do no violence to its own rational nature, the above passages tell us of the promise of the Spirit to abide for ever in the Church, to guide at all times the mind of the teaching body, organized under its visible head, so that it may always be kept from corrupting the sacred doctrine, and presenting it for acceptance in a form foreign to its original purity. Lastly, (7) that we may understand the vital importance of this unity of communion, of this unity of truth, for the due carrying out of the Church's work, we have the prayer of Christ to His Father to teach us that the spectacle of it was intended by Him to furnish the world with the most signal and convincing proof of the Divinity of the Christian religion: "That even as the Father is in Me, and I in Him, so they may be one in Us, that the world may believe that Thou hast sent Me." We can appreciate the character of this motive, we who live in an age when the divisions of Christendom are cast in our faces as evidence of the uncertainty on which the Christian pretensions rest. We can see how it would facilitate Christian work at home and in the mission field, if we could still say, as in the time of the Apostles, "The universality of those that believe are of one heart and one soul." We can understand how discerning observers, weighing the natural tendency of human minds to differ, would, in the presence of such a world-wide unity, be fain to exclaim, "This is something that surpasses the power of nature; the hand of God is here."

(B) *As understood by the Apostles and their Disciples.*—In the Acts and the Epistles we have a record of the way in which the Apostles understood their commission, and it is obvious that the two things correspond. After receiving the promised gift of the Spirit, the Apostles go forth confidently and commence their preaching. Peter is their leader and, in those early days, so far their spokesman as for the moment to throw his fellow-Apostles almost entirely into the shade. Even St. John, great as he was, and, as we may gather from a comparison of the writings of the two, greatly St. Peter's intellectual superior, accompanies him as a silent companion, thus illustrating the completeness of the union that bound together the Apostolic band. In his preaching St. Peter follows an easily recognizable plan. First he seeks to accredit himself and his colleagues by appealing to the character of their Master, Whose life had been led before the eyes of the people of Jerusalem. He was Jesus of Nazareth, "a man approved by God among you by miracles and wonders and signs which God wrought through him in the midst of you" (Acts, ii, 22), One, therefore, to Whose teaching the people were bound to attend and Whose representatives they were bound to receive. It was true that He who had thus been approved by God among them had afterwards fallen into the hands of wicked men who had taken and slain Him, thereby appearing to show signs of weakness hard to reconcile with such stupendous claims. But the Twelve, who were now addressing the people, were also known to them as having each and all been the companions of the Lord Jesus all the time He went in and out from the Baptism of John (Acts, i, 21, 22); and these could testify from their own immediate experience that what had befallen their Master, so far from being a real sign of weakness, had been ordained for His glorification "by the determinate counsel and foreknowledge of God", Who, after thus permitting His Son's death for our sakes, had "raised him up" from the dead, whereof they, the Apostles, were the witnesses (Acts, ii, 33), as they were also of His subsequent Ascension.

Having thus declared and authenticated their commission, and having received a further confirmation of it by the miracles wrought through their intercession (Acts, iv, 10, 29, 30; v, 12, 16), which made a deep impression on the people, they take up a position of the utmost authority (Acts, v, 32), proclaim their Master's teaching, and, on the faith of their sole word, demand credence for it and obedience to its requirements. "Therefore let the House of Israel know that God hath made this same Jesus whom you crucified both Lord and Christ. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost" (Acts, ii, 36, 38). Thus did they teach and claim to be believed, and thus did they call upon their hearers to enter the nascent Church by Baptism and to place themselves as disciples under the Apostolic instruction and rule. And this is what the hearers did in large numbers. On the day of Pentecost itself there were added to the Church, we are told, three thousand souls (ibid., ii, 41), a number which a few days later, after another discourse from St. Peter, swelled into five thousand; and from thence the multitude steadily grew, not only in Jerusalem, but in Judæa, and Samaria, and unto the ends of the earth (iv, 4). In strict conformity with the words of Christ (make disciples of all nations. . . . He that believeth and is baptized shall be saved), those who thus join themselves to the Apostles are described invariably as "believers" (*πιστοί*, Acts, x, 45), or again as "disciples" (*μαθηταί*, Acts, ix, 1; xi, 26; xvi, 1), or in other places as "those who are being saved" (*σωζόμενοι*, Acts, ii, 47; I Cor., i, 18). On these principles the Church was founded, and from these principles unity of faith and communion resulted. "They continued", we read, "steadfastly in the Apostles' teaching and communion, and in the breaking of bread and in prayer" (Acts, ii, 42); and again "the multitude of them that believed were of one heart and one soul" (iv, 32). Later indeed disputes arose and led to critical situations. That was to be expected, for human minds necessarily approach subjects that challenge their attention from the standpoint of their own antecedents, which means that their judgments are apt to be one-sided and to differ. But the point to note is that in those times the authority of the Apostles was universally recognized as competent to decide such controversies and to require obedience to its decrees. Accordingly, they were controversies which led to no breach of communion, but rather to a strengthening of the bonds of communion by eliciting clearer statements of the truths to which all believers were committed by their faith. One instance of a controversy thus happily terminated we have in the fifteenth chapter of the Acts. It is a valuable illustration of what has been said, for it was settled by the authority of the Apostles, who met together to consider it, and ended by affirming the equality of Jews and Gentiles in the Christian Church, together with the non-necessity of circumcision as a condition of participating in its full benefits; and by recommending to the Gentile converts a certain (apparently temporary) concession to Jewish feelings which might soften the difficulties of their mutual intercourse. "It has seemed good to the Holy Ghost and to us" (xv, 28) was the ground on which those Apostles claimed obedience to their decree, thereby setting a type of procedure and language which subsequent rulers of the Church have consistently followed.

From the second part of the Acts and from the remaining books of the New Testament we have the means of ascertaining how St. Paul and the other Apostles conceived of their mission and authority. It is clear that they, too, regarded themselves as clothed by Jesus Christ with authority both to teach and to rule, that they, too, expected and received in every place a like

assent to their teaching and a like obedience to their commands from their disciples, who just by this means were held together in the unity of the one undivided and indivisible Church which the Apostles had founded. The following texts may be consulted on this point, but it is not necessary for our present purpose to do more than refer to them: Acts, xv, 28; Rom., i, 5; xv, 18, 19; xvi, 19, 26; I Cor., iv, 17-21; v, 1-5; xv, 11; II Cor., iii, 5, 9; x, 5, 8; xiii, 2, 10; Eph., ii, 20; iv, 4-6, 11, 12; I Thess., ii, 13; iv, 1, 2, 3, 8; II Thess., i, 7-10; ii, 15; iii, 6, 14; I Tim., i, 20; iii, 15; II Tim., ii, 2; Tit., ii, 15; Heb., xiii, 7-9; I John, iv, 6; III John, 10; Jude, 17, 20. We must not, however, pass over St. Paul's jubilant description of this unity in his Epistle to the Ephesians, standing out so conspicuously as it does in the New-Testament writings, to convince us of its deep significance, its all-penetrating character, and the firm foundations on which it was set: "One body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father of us all, Who is over all and through us all, and in us all." Such was the spectacle of Christian unity born of the Apostolic preaching which presented itself to the eyes of the enraptured Apostle some thirty years from the time when St. Peter preached his first sermon on the day of Pentecost.

C. *As Resisted by the Earliest Heretics.*—To claim this wonderful unity as distinctive of the followers of Jesus Christ in the Apostolic days is not to forget that there were sad exceptions to the general rule. There were indeed no rival communions then which, whilst claiming to be Christian, were maintained in formal opposition to the Church of the Apostles. It is expressly stated by Tertullian (Adv. Marcion., IV, v) that the Marcionites, in the middle of the second century, were the first who, when expelled from the Church Catholic, created an opposition Church for the expression of their peculiar views. Before that time the dissentients contented themselves with forming parties and schools of thought, and of this mode of separation, which sufficed to put men outside the Church, we find clear traces in the New-Testament writings together with predictions that the evil thus originating would become more pronounced in after times. Men of what would nowadays be called independent temperament were dissatisfied with the Apostles' teaching in some particulars, and refused to accept it without further warrant than the mere "word of an Apostle". Thus we may gather from the Epistle to the Galatians that, in spite of the decision of the Council of Jerusalem, there continued to be a party which insisted that the observance of the Jewish Law was obligatory on Gentile Christians, and from the Epistle to the Colossians that there was likewise a Jewish party, probably of Hellenistic origin, which mingled insistence on Jewish legalities with a superstitious worship of the angels (Col., ii, 18). At Ephesus we may detect the adepts of an incipient Gnosticism in St. Paul's warnings against giving heed to "fables and endless genealogies" (I Tim., i, 4) and against "profane and vain babblings and oppositions of 'gnosis ' falsely so-called" (I Tim., vi, 20). Hymenæus and Alexander are mentioned by name as denying the resurrection of the flesh at the last day (II Tim., ii, 18. Cf. I Cor., xv, 12). St. John, in the Apocalypse (ii, 6, 15), tells us of the Nicolaites who seem to have fallen into some kind of Oriental admixture of immorality with worship, and in his second Epistle (verse 7. Cf. I John, iv, 2) he warns his readers that many "deceivers are entered into the world" who confess not that Jesus Christ has come in the flesh, which the church historians refer to the Docetism of Cerinthus.

Our modern admirers of comprehensive Churches would regard the coexistence side by side of these beliefs with those of the Apostles as a healthy sign of mental activity in those early Christian communities, and it is instructive to compare such modern judgments with those of the Apostles, because the comparison enables us to realize better how strong was the feeling of the latter as to the essential importance of basing unity of communion on adherence to the Apostles' doctrine, and as to the exceeding sinfulness of dissenting from it. Thus St. Paul calls these alien doctrines "old wives' fables" (I Tim., iv, 7), "doctrines of devils" (ibid., 2), and "profanities the preaching of which will spread and devour like gangrene" (II Tim., ii, 17). St. Peter calls them "fables skilfully made up" (II Peter, i, 16), and, in a passage where the word *heresy* under Christian influences has already acquired its traditional meaning, "damnable heresies", or "heresies leading to damnation" (ibid., ii, 1). The preachers of these heresies St. Paul calls "men of corrupt minds" (I Tim., vi, 5), who "speak falsehood in their hypocrisy, and have consciences seared with a red-hot iron" (I Tim., iv, 2). St. Peter calls them "false teachers who deny the Lord that bought them and bring upon themselves speedy damnation" (II Peter, ii, 1), and St. John calls them "antichrists" (II John, 7; I John, ii, 18; iv, 3). Moreover, so far from wishing to tolerate such persons in the Church, St. Paul warns the faithful to avoid them (Rom., xvi, 17), calls upon those who are set over Churches to cast out the recalcitrant heretic, as one who is "subverted and self-condemned" (Tit., iii, 10, 11), and, in a particular instance, tells St. Timothy that he has "delivered" two such heretics "to Satan"—that is, cast them out of the Church—"that they may learn not to blaspheme" (I Tim., i, 20). Finally, St. John is most severe towards the Christians of Pergamos for neglecting to expel from their midst the two classes of heretics whom he describes (Apoc., ii, 14, 15).

Summary.—In short, according to the teaching and record of the Scriptures, the Church is one everywhere with a oneness which is desired by Christ on its own account as befitting the obedient children of one God, one Lord, and one Spirit, and likewise as the necessary outcome of faithful adherence on the part of its members to the concordant teaching of those whom He appointed to be its rulers, and whom the Holy Spirit preserves in all truth. Still, inasmuch as each is left free to accept or reject this one teaching, this wholesome doctrine, there were, side by side with the general body of the true believers, some apparently small groups who held alien doctrines, for which they had been rejected from the communion of the one Church, and these were regarded as having placed themselves outside the pale of salvation. There is not a trace, however, of any third class, separated from the communion of their brethren, but still regarded as members of the true Church.

II. Unity in the Early Church.—In the writings of the early Fathers, which contain their testimony to the nature of the Church as it existed in their days, we find the same formative principles which moulded its origins continuing to determine the character of its structure and the distinctive spirit of its members. The Church is now widely spread through the known regions of the world, but it is still, as in the days of St. Paul, everywhere one and the same, all its members in whatever place being united in the profession of the same faith, in the participation of the same sacraments, and in obedience to pastors who themselves form one corporate body and are united by the bond of an intimate solidarity. We learn, too, from these contemporary witnesses that the principle of this remarkable unity is still that of a strict adherence to the Apostles' doctrine, but here a new element from the nature of the case comes in. The Apostles no longer live to proclaim their doctrine; it can be obtained, however, with perfect security from the Apostolic tradition. In other words, it has been handed down incorrupt by oral transmission through

the lines of bishops who are the duly appointed successors of the Apostles, and who, like them, are guarded in their teaching by the assistance of the Holy Ghost. Thus the word *tradition* now comes into prominence, and, just as St. Paul said to Timothy, "keep the deposit" (I Tim., vi, 20), that is the sacred doctrine committed to him by the Apostle as a sacred trust, so the Fathers of the Church say, "keep the tradition." This is ever their first and most decisive test of sound doctrine, not what recommends itself to the reason of the individual or his party, but what is sanctioned by the Apostolical tradition; and for the ascertaining of this tradition the Fathers of the second and third centuries refer the searcher to the Churches founded immediately by the Apostles, and before all others to the Church of Rome. We learn, moreover, from these early witnesses, that this Church of Rome, in proportion as the ecclesiastical system passed out of the state of embryo to that of full formation, became more and more explicitly recognized as the see which had inherited the prerogatives of Blessed Peter, and was, therefore, the authority which in all cases of controversy must ultimately decide what was in accordance with the tradition, and in all questions of jurisdiction and discipline was the visible head, communion with which was communion with the one and indivisible Church. As these points of ecclesiastical history are discussed elsewhere, we need not demonstrate them by bringing forward the copious Patristic testimonies which may be found in any good treatise on the Church. We may, however, usefully quote, not so much in proof as in illustration of what is said, a passage or two from St. Irenæus's treatise "Adversus hæreses", he being the earliest of the Fathers from whom we have extant a treatise of any fullness, and this particular treatise dealing with just the points with which we are concerned.

"The Church which is now planted throughout the whole inhabited globe, indeed even to the ends of the earth, has received from the Apostles and their disciples that faith which is in one God, the Father omnipotent who made Heaven and earth and the sea and all that is in it; and in one Lord Jesus Christ, the Son of God, Who was incarnate for our salvation, and in the Holy Ghost. . . . Having received this preaching, and this faith, as we have said, the Church, though spread throughout the whole world, preserves it with the utmost care and diligence, just as if she dwelt in one house, and believes these truths just as if she had but one and the same soul and heart, and preaches them and teaches them and hands them down [*tradit*] just as if she had but one mouth. For, although the languages of the world are diverse, the force and meaning of the tradition is everywhere the same. Nor do the Churches which are in Germany believe differently or pass down a different tradition, as neither again do the Churches in Spain or Gaul, or in the East, or in Egypt or Africa, or those situated in the middle of the earth [that is the Churches of Palestine]. But as the sun, which is God's creature, is one and the same throughout the whole world, so too does the preaching of the truth shine everywhere and illuminate all men who desire to come to the knowledge of the truth. And neither do those of the Church's rulers who are powerful in speech add to this tradition—for no one is above the [great] teacher—nor do those who are infirm in speech subtract from it. For since the Faith is one and the same, neither does he who can say more add to it, nor he who can say less diminish it" (Adv. hær., I, x, n. 2).

This striking passage shows not merely how complete was the unity of faith throughout the world in those days, but how this unity of faith was the response to the unity of the doctrine everywhere preached, to the unity of the tradition everywhere handed down. Elsewhere St. Irenæus testifies to the source of this uniform tradition, and what was understood to be the safeguard of its purity. In the first three chapters of his third book he is criticizing the heretics of his time and the inconsistency of their methods; and in so doing sets forth by way of contrast the method of the Church. "When you refute them out of Scripture", he says, "they accuse the Scriptures themselves of errors, of lack of authority, of contradictory statements, and deny that the truth can be gathered from them save by those who know the tradition." By "tradition", however, they mean a fictitious esoteric tradition which they claim to have received, "sometimes from Valentinus, sometimes from Marcion, sometimes from Basilides, or anyone else who is in opposition". "When in your turn you appeal to the tradition that has come down from the Apostles through the succession of the presbyters in the Churches, they reply that they are wiser than the presbyters and even than the Apostles themselves, and know the uncorrupted truth." To this Irenæus observes that "it is difficult to bring to repentance a soul captured by error, but that it is not altogether impossible to escape error by setting truth by the side of it." He then proceeds to state where the true tradition can be found: "The tradition of the Apostles has been made manifest throughout the world, and can be found in every Church by those who wish to know the truth. We can number, too, the bishops who were appointed by the Apostles in the Churches and their successors down to our own day, none of whom knew of or taught the doctrines which these men madly teach. Yet, if the Apostles had known of these secret mysteries and used to teach them secretly, without the knowledge of others, to the perfect, they would have taught them to those chiefly to whom they confided the Churches themselves. For they desired that those whom they left behind them as successors, by delivering over to them their own office of teaching, should be most perfect and blameless, inasmuch as, if they acted rightly, much good, but if they fell away the gravest calamity, would ensue."

To exemplify this method of referring to the tradition of the Churches, he applies it to three of the Churches: Rome, Smyrna, and Ephesus, setting that of Rome in the first place, as having a tradition with which those of the other Churches are necessarily in accord. The passage is well known, but for its intimate bearing on our present subject we may transcribe it. "But as it would take too long in a volume like the present to enumerate the successions of all the Churches, we confound all those who, in any way, whether through self-will, or vain glory, or blindness, or evil-mindedness, invent false doctrines, by directing them to the greatest and most ancient Church, well known to all, which was founded and established at Rome by the two glorious Apostles, Peter and Paul, and to the tradition it has received from the Apostles and the faith it has announced to men, both of which have come down to us through the succession of the Bishops. For to this Church, on account of its greater authority",—the Greek text being defective here, it is impossible to say exactly what Greek word lies behind the Latin *principalitas*, but the context indicates "authority" as giving the intended sense—"it is necessary that every Church—that is, the faithful from all parts—should have recourse as to that in which the Apostolic tradition is ever preserved by those"—if we follow Dom Morin's highly probable correction of an apparently defective reading—"who are set over it."

One more quotation from St. Irenæus we must permit ourselves, as it evidences so clearly the feeling of this Father and his contemporaries as to the relative conditions of those who were in the one Church or without it: "For in the Church God has set Apostles, prophets, and doctors, together with all

the other operations of the Spirit, in which those have no share who do not fly to the Church, but deprive themselves of life by their evil opinions and evil deeds. For where the Church is there is the Spirit of God, and where the Spirit of God is there is the Church and all grace, but the Spirit is truth. Wherefore those who have no part in it neither receive the life-giving nutriment from the breasts of their mother, nor drink of the most pure spring that flows from the Body of Christ; but such people dig for themselves broken cisterns out of earthly trenches, and drink out of the filth putrid water, flying from the faith of the Church lest they should be converted, rejecting the Spirit that they may not be instructed. Being alienated from the truth by just consequence, they are rolled and tossed about by every error, holding at one time one opinion, at another another in regard to the same subject, never having any fixed and stable judgments, caring more to cavil about words than to be disciples of the truth. For they are not built upon one rock, but upon the stone-strewn sand; and hence invent many gods, and plead ever in excuse that they are seeking, but, being blind, never succeed in finding" (ibid., III, xxiv).

A modern reader of St. Irenæus's "Adversus hæreses" might be inclined to object that the heretics of those days held doctrines so preposterous that his severe language about them is intelligible without our having to suppose that he would have judged with similar severity doctrines opposed to the tradition which could claim to rest upon a more rational basis. But his principle of the authority of the tradition is manifestly intended to have universal application, and may be safely taken as supplying the test by which this typical Father of the second century would, were he living now, judge of the modern systems in conflict with the Church's tradition.

III. Divisions of Christendom and Their Causes.—A. *Extinct Schisms.*—The notable heresies that originated in the first four Christian centuries have long since expired. Gnosticism in its various forms occasioned serious trouble to the Apologists of the second century, but scarcely survived into the third. Montanism and Novatianism are not much heard of after the third century, and Donatism, which arose in Africa in 311, perished in the general ruin of African Christianity caused by the Vandal invasion in 429. Manichæism came forward in the third century, but is not much heard of after the sixth, and Pelagianism, which arose at the very end of the fourth century, though for the time it provoked an acute crisis, received a crushing blow at the Council of Ephesus (431) and disappeared altogether after the Council of Orange in 529. Arianism arose at the beginning of the fourth century and, in spite of its condemnation at Nicæa in 325, was kept alive both in its pure form and in its diluted form of Semi-Arianism by the active support of two emperors. From the time of the First Council of Constantinople (381) it disappeared from the territories of the Empire, but received a new lease of life among the northern tribes, the Goths, Lombards, Burgundians, Vandals, etc. This was due to the preaching of Ulfilas, a bishop of Arian views, who was sent from Constantinople in 341 to evangelize the Visigoths. From the Visigoths it spread to the kindred tribes and became their national religion, until 586, when, with the conversion of Reccared, their king, and of the Spanish Visigoths, the last remnants of this particular heresy perished.

As these ancient heresies no longer exist, they do not concern the practical problem of reunion which is before us in the present age. But it is instructive to note that the principles they embodied are the very same which, taking other forms, have invariably motived the long series of revolts against the authority of the Catholic Church. Thus regarded, we may divide them into five classes. First there are certain intellectual difficulties which have always puzzled the human mind. The difficulty of explaining the derivation of the finite from the infinite, and the difficulty of explaining the coexistence of evil with good in the physical and moral universe, motived the strange speculations of the Gnostics and the simpler but not less inconsistent theory of the Manichæans. The difficulty of harmonizing the mystery of the Trinity in Unity, and that of the Incarnation, with the conceptions of natural reason motived the heresies of the Patripassians, the Sabellians, the Macedonians, and the Arians, and again the difficulty of conceiving the supernatural or justifying the idea of inherited sin motived the Pelagian denial of these doctrines. A second source of heresies has been the outburst of strong religious emotions, usually based on fancied visions to which, as being direct communications from on high, it was claimed that the traditional teaching of the Church must give way. Montanism, that earliest example of what are now glorified as "religions of the Spirit", was the most striking example of this class. Thirdly, the chafing under the rule of authority, with the desire to pursue personal ambitions, is discernible in the origins of Novatianism and Donatism, whose founders, although they alleged on the flimsiest grounds that the rulers they wished to displace had been irregularly appointed, must be held to have acted primarily from the desire to exalt themselves, even at the risk of dividing the Christian community. In the fourth place comes the principle of nationalism, that is of nationalistic exclusivism, in those who ally themselves with a separatist movement not from any conviction personally formed of the justice of the arguments on its behalf, but because its leaders have contrived to present it to them as a means of emphasizing their national feeling. This has always proved a potent instrument in the hands of heretical leaders, and we have early examples of it in the way in which Donatism presented itself as the religion of the Africans, and Arianism as the religion of the Goths. A last class of motives which has often worked for separation is to be sought in the disposition of temporal rulers to intrude into the administration of the ecclesiastical province and mould ecclesiastical arrangements into forms that may assist their own political schemes. We have an example of this evil in the conduct of the Emperors Constantius and Valens, who so disastrously fostered the Arian heresy. To all these false principles the orthodox Fathers opposed, in the first place, the authority of the tradition that had come down from the Apostles, though not refusing to meet the heresiarchs on their own ground also, and refute them by argument, as many beautiful treatises testify.

B. *Nestorianism.*—Besides these notable heresies of the early centuries, which fixed the type, as it were, for all future divisions, Monothelitism in the seventh century, Iconoclasm in the eighth, together with the heresies of the Waldensians, Albigensians, Wycliffites, and Hussites of the medieval period, introduced strife and division into Christendom for periods shorter or longer. As, however, they too are extinct, it is enough just to refer to their existence, and we may pass on to the still-enduring separatist Churches of the East of which the most ancient is the Nestorian. The distinctive doctrine of the Nestorians is that which, as held by Nestorius, was condemned in the Council of Ephesus, in 431. It is the doctrine that in Christ there are not only two natures but also two persons, the Divine person, Who is the Second Person of the Blessed Trinity, and the human person, Who was born of the Virgin Mary; and that the union between these two persons is not physical but moral, the Divine person having chosen the human person to be in a unique manner His dwelling-place and instrument. As Nestorius, after his condemnation, was first imprisoned in his former monastery at Anti-

och and then banished to the Greater Oasis in Upper Egypt, his personal influence over his disciples ceased. But his doctrine was undoubtedly derived from his former master, Theodore of Mopsuestia, and, as Theodore's memory was cherished as that of the greatest theological light of Syria, the condemned doctrine found many friends in the Eastern Patriarchate, and was taken up with special zeal at Edessa. From thence it spread to the neighbouring kingdom of Persia, where it was welcomed and protected by the Persian king as tending to emancipate his Christian subjects from Byzantine influence. Shortly afterwards the prevailing sentiment at Antioch became Monophysite, and the Nestorians of the patriarchate had to take refuge in Persia, with the result that the subsequent development of the heresy had its centre of propagation in the Persian town of Seleucia-Ctesiphon, on the Tigris, where was its metropolitan see. These Nestorians had a fine missionary spirit, and evangelized many countries in the Far East, some even reaching China, and others founding those Christian communities on the Malabar Coast of India called the Thomas Christians, or Christians of St. Thomas. This Nestorian Church reached its highest pitch of prosperity in the eleventh century, but the Mongol invasion in the thirteenth and fourteenth centuries involved its adherents in ruin, and the great mass of their posterity became absorbed in the general Mohammedan population. They are now represented by a small body, who dwell on the borders of Lake Urumiyah in Kurdistan and in the neighbouring highlands. They are not a very civilized race and probably know little of the doctrine which was the original cause of their secession, or know it only as the patriotic watchword of their race. A still smaller body of Uniats of the same spiritual ancestry and the same liturgical rite are called Chaldees and live in the Euphrates and Tigris valley. In 1870 their catholicos seceded on a purely personal matter, and induced his people to refuse acceptance of the Vatican decrees. They returned to unity seven years later, but the episode seems to show that their faith is not very firm.

C. *Monophysitism.*—The Monophysite schism had still more serious consequences. Its distinctive doctrine is associated with the name of Eutyches, former archimandrite of a monastery near Constantinople, and Dioscorus, the nephew of St. Cyril and his successor in the patriarchal See of Alexandria. This doctrine, which was condemned at the Council of Chalcedon in 451, contrasted with Nestorianism by running to the opposite extreme. It maintained that in Christ there is not only a single personality, but also only a single nature. "Of two natures but not in two natures" was its phrase; for the Monophysites were zealous upholders of the decrees of Ephesus, and affirmed that Mary was the Theotokos, from whom her Son received a perfect human nature; but they maintained that the effect of the union was that the Divine nature absorbed the human so that there were no longer two natures, but one only; anything short of that seemed to them to dissolve the essential unity of Christ's person. At Ephesus the two theologians mentioned had stood by the side of St. Cyril and had fought hard for the condemnation of Nestorianism just on this ground, that it amounted to a denial of the unity of Christ; and now it seemed to them that his doctrine, which had triumphed so splendidly at Ephesus, had been condemned at Chalcedon. Nor can it be denied that some unguarded expressions used by St. Cyril, though not so intended by him, were susceptible of a Monophysite interpretation. Besides Eutyches and Dioscorus, some of those who had signed the decrees of the new council felt that St. Cyril's expressions were affected by its decisions, and they returned home dissatisfied.

But here, too, it was chiefly racial feeling which, by intensifying the crisis, precipitated a far-reaching schism. Although hellenized on the surface by their incorporation first in the Macedonian Empire and then in the Roman, the populations of Egypt and Syria were racially distinct from the Byzantines who governed them and the Greek colonists who had settled among them. Hence their attitude towards the dominant race was one of dislike and resentment, and they welcomed the opportunity which enabled them to assert in some measure their national distinctness. Accordingly, when the Egyptians were assured that their great hero St. Cyril had been outraged by a condemnation of his doctrine, they rallied round Timothy Ælurus, the usurping successor of Dioscorus, and embraced his doctrine. The Greek colonists of course took the orthodox side, or rather took the side of the Court, just as it happened to be at the time, whether orthodox or Monothelite, according to the personal policy of the successive emperors; but from the time of Chalcedon the great mass of the Christian population of Egypt became Monophysite and was lost to the unity of the Church. Two centuries later the Mohammedan invasion came both to emphasize and to enfeeble this extensive schism. During the interval, though the people were set against orthodoxy, the imperial power could do much to enforce it, but when the Mohammedans came the whole influence of the caliphs was used to confirm the schism—that is, in those whom they could not succeed in gaining over to the religion of Islam. In the Patriarchate of Antioch and the smaller Patriarchate of Jerusalem events pursued a corresponding course. The Christians of Syrian race were predisposed to take up with Monophysitism just because their Byzantine rulers were on the side of orthodoxy, and so fell away into a schism which, although from time to time checked or modified by the action of the Court as long as Byzantium retained its sovereignty over those parts, settled down into a permanent separation, when the Mohammedans had obtained possession of the country, besides losing vast numbers of its adherents by perversions to Mohammedanism.

The Christians of the present day who represent the former populations of the three splendid Patriarchates of Antioch, Alexandria, and Jerusalem are few in number, and fall into five classes. First there are the schismatic Copts in Egypt, descendants of the native Egyptians, whose numbers are estimated at about 150,000. Secondly the Abyssinians. These were in early days converted from Alexandria, and so in due course passed into schism along with it. They form the great mass of the inhabitants of Abyssinia, about three million and a half, and have kept their faith well, but are very ignorant of its teaching and duties. Thirdly, the Jacobites of Syria, who bear the same relation to the ancient Syrians as the Copts to the ancient Egyptians, and are called Jacobites after Jacob Barradai (Baradæus), who preserved the episcopal succession when it was threatened by Justinian. The Jacobites are to be found mostly in Mesopotamia, Syria, and Kurdistan, and are estimated as numbering some 80,000. Fourthly, the Thomas Christians on the Malabar Coast, who may number about 70,000. These were originally Nestorians, having been first evangelized, as we have seen, by the early Nestorians; the Portuguese sought to catholicize them by very harsh means, and succeeded only in attracting their dislike. When the Dutch succeeded the Portuguese in India, and began to persecute the Catholics, these Malabar communities returned to schism, but, not being able to find a Nestorian bishop, procured a Jacobite bishop from Jerusalem, to renew their episcopal succession, and thus ended in becoming Monophysites. Fifthly, the Armenians, if we include with those who dwell in Armenia Proper those of the same race and religion who are settled in Asia Minor, European Turkey,

Galicia, Armenia, and elsewhere, may perhaps amount to some three millions and a half, though trustworthy statistics are difficult to obtain. As in the case of the Nestorians, by the side of each of these sections of Monophysites is a corresponding body of Uniats who, once Monophysites, have at one date or another in the past renounced their heresy and been reconciled to the Catholic Church, which has cordially sanctioned the retention of their native rites. Of these the Melchites, Coptic and Syrian included, amount to about 35,000, the Uniats of St. Thomas to about 90,000, and the Uniat Armenians to about 60,000 or 70,000. Of Abyssinian Uniats there are practically none.

D. *Photianism.*—The next great schism which divided Christendom was that which is known as the Photian schism, and led to the separatist existence of that vast body of Christians which has come to be called "the orthodox Church". We shall employ both these names as names which have become current designations, though without accepting the implications that attach to them. Certainly Photianism is a name which well expresses the character of a separation motived, at all events in the first instance, not by any doctrinal reasons, but by one man's endeavour to realize his personal ambitions, that one man being Photius, the usurping Patriarch of Constantinople in 857. It is true that the schism initiated by Photius did not long survive his death, but he was a man as remarkable for his learning and ability as for his unscrupulousness, and so was able to create—doubtless out of pre-existing materials—and to equip with an effective controversial armoury an ecclesiastical party animated by his own separatist ambitions and anti-Latin animosities.

The history and vicissitudes of this most lamentable of all schisms have been sufficiently told in other articles (IGNATIUS OF CONSTANTINOPLE, SAINT; PHOTIUS OF CONSTANTINOPLE; MICHAEL CÆRULARIUS; GREEK CHURCH), but we must note here how entirely unprovoked it was, both in the time of Photius and in that of Michael Cærularius, by any harsh or inconsiderate action on the part of the popes. When Bardas, the uncle of the Emperor Michael III, presented himself to the Patriarch Ignatius to receive Communion while living in incest with his daughter-in-law—when the empress mother and her daughter were brought to the patriarch against their will to receive the veil of religion—what else could a conscientious prelate do save refuse what was so improperly sought? Yet it was just for this that the Patriarch Ignatius, on refusing to resign his see, was banished to the island of Terebinthus, and under just these circumstances that Photius mounted the still occupied patriarchal throne and sought confirmation of his appointment from Pope St. Nicholas I. The letter which he addressed to St. Nicholas ("Opera", in P. G., CII, 586–618) misrepresented the facts, and besides bore on its face such signs of unreality as could not but arouse the suspicions of the pope, who, when at last he found out what the true facts were, did the only thing that a conscientious pope could do, pronounced the election of Photius null and void, and laid Photius under excommunication. Later, when Photius saw that Rome could not be induced to sanction his usurpation, he threw off his disguise and, professing to have discovered that certain usages of the West were scandalous and even heretical, addressed an encyclical to the other Oriental prelates inviting them to meet in a general council at Constantinople and pass judgment on St. Nicholas.

Though the pope's real offence, in the eyes of Photius, was that, as successor of St. Peter, he exercised an authority which stood in the way of Byzantine ambitions, the schismatic felt that, if he would recommend his cause to the religious world, he must provide it with a dogmatic basis, and accordingly he formulated the following charges, only one of which raised an issue which had even the appearance of being dogmatic. The Westerns, he said, fast on Saturdays, use *lacticinia* during the first week in Lent, impose the yoke of celibacy on their clergy, reconfirm those who have been confirmed by simple priests, and have added the "Filioque" to the creed. To these five points he added four others, in a subsequent letter to the Bulgarians, namely, that they sacrifice a lamb along with the Holy Eucharist on Easter Sunday, oblige their priests to shave their beards, make their chrism of running water, and consecrate deacons *per saltum* to the episcopate. Nothing could be more trivial than these charges on the ground of which this man was prepared to break up the unity of Christendom; but for the time the schism thus caused was only transitory. Photius himself was quickly displaced by a fresh court intrigue, and though, on the death of Ignatius, he attained to a more legitimate possession of the patriarchate, he died in 867, after which there was a reconciliation with the Holy See which lasted for the next two centuries.

Then came the Patriarch Michael Cærularius, who in 1053—that is at a time when not only was there no tension between the emperor and the pope, but the Norman invasion of Sicily just then occurring made it peculiarly desirable that they should unite to oppose the common enemy—caused letters to be written and brought to the notice of the pope, in which he renewed the old condemnation of the Latins for fasting on Saturdays, consecrating the Holy Eucharist in unleavened bread, and requiring clerical celibacy. Also, at Constantinople, he invaded the churches built for the use of the Westerns, where the Latin Rite was used, and ignominiously handled the Blessed Sacrament there reserved, on the plea that, being consecrated in unleavened bread, it was not truly consecrated. Again there was a saint on the throne of St. Peter, and St. Leo IX in a temperate letter contrasted the violence offered by Michael to the Latin Church at Constantinople with the pope's cordial approval of the many monasteries of the Greek Rite in Rome and its neighbourhood. Further, at the request of the Emperor Constantine Monomachus, who by no means shared the patriarch's bitter spirit, St. Leo sent two legates to Constantinople to arrange matters. There was nothing, however, to be done, as the emperor was weak, and the patriarch was allowed to carry all before him. So the legates returned home, having first left on the altar of St. Sophia a letter in the pope's name by which Michael Cærularius and one or two of his agents were deposed and excommunicated. Of course the excommunication touched only the persons named in the document, and not the whole Byzantine Church; indeed the excommunication of a whole Church is an unknown and unintelligible process. If the whole Church or patriarchate from that time fell away from unity, and has remained out of it ever since, it was because, and in so far as, its members of their own initiative adhered to Michael and his successors in breaking off relations with Rome.

This fact, however, must remind us of the mistake we should make were we to regard the vagaries of a patriarch like Michael Cærularius as the adequate cause of so persistent and far-reaching an effect. Undoubtedly, he had with him in his secession, if not the whole population of his patriarchate, at all events a party strong and influential enough to compel the submission of the rest. This party was the one to which we have referred as formed and consolidated by Photius. In a less pronounced form it is traceable back to the secular struggle between the Greek and Latin races for universal dominion; and since the time of Photius its antipathies had been further stimulated by the growth of Western kingdoms hostile to the empire and by the amicable relations in which their

rulers stood to the Roman bishops. This then was the main cause of the separation which has endured so long, and still endures, but to estimate it at its full strength we must take into account the accompanying negative cause. For, though Photius in one of his letters claimed for his see that it was "the centre and support of the truth", and though his followers would have us seek our standard of doctrinal purity exclusively in the prescriptions of the first seven œcumenical councils, St. Leo IX, in his letter to Cærularius, enumerated nineteen of the latter's predecessors as having fallen under the condemnation of these seven councils, while Duchesne (Eglises séparées, p. 164) calculates that in the interval of 464 years which separates the accession of Constantine the Great from the celebration of the Seventh Council (787), Constantinople and its ecclesiastical dependencies had been in schism for 203 years. This means that the sense of unity, so strong in the West, had in the East, owing to the perversity of emperors and patriarchs, no fair chance of striking deep roots among the people, and so could seldom offer effectual resistance to the forces making for schism.

Unlike the Nestorians and the Monophysites (whom the Orthodox regard as heretics just as much as do the Catholics), the Photian schism commenced nearly nine centuries ago by Michael Cærularius is now represented not by a few scattered groups which taken altogether number not more than six or seven millions, but by vast populations which, in the aggregate, number not far short of a hundred millions. This is chiefly, though not solely, because, the Russians having been converted by missionaries from Constantinople about a century before the time of Cærularius, their direct religious intercourse was with Constantinople and not with distant Rome; and accordingly they drifted gradually first into unconscious, and later into conscious, acceptance of its separatist attitude. The upshot is that out of the 95,000,000, at which the Orthodox Christians are estimated by statisticians, some 70,000,000 are Russian subjects, the remaining 25,000,000 being divided among the pure Greeks of the Turkish Empire and the Kingdom of Greece, the Rumanians, Servians, and Bulgarians of the Balkan Peninsula, the Cypriotes, and the comparatively small number, mostly Syrians, who reside in the former territories of the Alexandrian and two Eastern Patriarchates. (For particulars see GREEK CHURCH.) As against these must be set a group of Uniats who, since the disruption, have been converted from their schism and are now in communion with the Holy See, though keeping religiously to their ancient Byzantine Rite, whether in its Greek, Slav, or other vernacular form. These are estimated by the author of the article just cited as numbering in all about 5,000,000, of whom the greater part are Ruthenians and Rumanians in the Austrian dominions.

Probably, when the Photian schism was first effected it seemed to the Byzantine leaders that, though by an unfortunate chance the see from which they were separating was the one which could claim the inheritance of the promise made to Blessed Peter, it was with themselves rather than with the Westerns that the main portion, the very substance, of Christendom was and would always be found. Certainly the centre of the world's culture and civilization, religious as well as civil, was then on the Hellespont, and it may be that even in actual numbers the subjects of this one patriarchate surpassed the hordes of half-converted barbarians (as they would have called them) who formed the populations of the new Western kingdoms. Regarded under this aspect, however, it cannot be said that the comparison still tells in their favour or that the schism has profited them. Impressive as is the Orthodox Church numerically, it is far surpassed in that respect by the 260,000,000 or more who represent the old Patriarchate of the West, nor could anyone now compare, to the advantage of the former, the religious culture and activity of the East with that of the West. Indeed, until a quite recent date, stagnation and ignorance is the judgment passed on the Orthodox clergy and laity by observers of all sorts; and if during the last century there has been a distinct improvement in the leaders among priests and people, it has derived much of its inspiration from Protestant sources, chiefly from German universities, and has not been obtained without some sacrifice of the integrity of their ancient tradition and without some admixture of the modern Protestant spirit.

In another very serious respect the Orthodox Christians have lost by their separation from Catholic unity, for they have succumbed to progressive disintegration—the fate of all communities that are without an effectual centre of unity. The Patriarch of Constantinople's original claim to be exalted to the second, if not to the first, place in Christendom was (though never formulated distinctly) that Old Rome had been chosen for the seat of primacy because it was the imperial city, and hence, with the transference of the empire, this primacy had passed to New Rome. Such a claim quite lost its significance when the Byzantine Empire was overthrown in the fifteenth century, and the sultans sat in the seat of the former sovereigns of the East. For the time, indeed, the new order of things brought with it even an accession of power to the patriarchs. The sultan saw the advantage of keeping alive a separation which alienated his Christian subjects from their brethren in the West. Accordingly he made the patriarchs, whom he could appoint, keep, or change at his pleasure, to be, under himself, the civil as well as the ecclesiastical governors of the Christians of whatever race, within his dominions. Still, the condition of patriarchs thus bound hand and foot to the chief enemy of Christendom was but a gilded servitude for which it was difficult to feel respect; and, as racial consciousness developed among the many nationalities of the patriarchate, it became more and more realized that the New Rome theory could now be given a fresh application.

Russia was the first to revolt, and in 1589 the Tsar Ivan IV insisted that the Patriarch Jeremias should recognize the Metropolitan of Moscow as the head of an autonomous patriarchate. Why should he not, when Moscow was fast becoming what Constantinople had formerly been, the metropolis of the great Christian Empire of the East? Later, to bring the ecclesiastical government more effectually under the thumb of the Crown and convert it into an instrument of political government, the whole constitution of the Russian Church was changed by Peter the Great, who, in contempt of every canonical principle, suspended the patriarchal jurisdiction of Moscow, and put the whole Church under a synod consisting of the three metropolitans, who sat *ex officio*, and some prelates and others personally appointed by the tsar, with a layman as chief procurator to dominate their entire action. Till the last century this was the only diminution of the Patriarch of Constantinople's jurisdiction; but, with the weakening of the sultan's power, the various nationalities over which he formerly reigned supreme have succeeded one after another in gaining their independence or autonomy, and have concurrently established the autonomy of their national Churches. Though adhering to the same liturgy and to the same doctrine as the other Orthodox Churches, they have followed the example set by Russia and, casting off all subjection to the patriarch, have instituted holy synods of their own to govern them ecclesiastically under the supreme control of the civil power. Greece began in 1833, and since then the Rumanians, the Servians, and the Bulgarians, with their respective

subdivisions, have followed suit; so that at present we must no longer talk of the Orthodox Church, but of the Orthodox Churches, seventeen in number, in no sense governmentally connected, torn with internecine quarrels, and offering no guarantee, especially in view of the infiltration of Protestant tendencies now going on, that their doctrinal agreement will continue.

Summary.—In these three Eastern schisms, which broke up so disastrously the ancient union of Christendom, two things are specially observable from the point of view of this article. One is that, apart from the separation from the centre of unity which constituted the schism, they have retained almost in its entirety the ancient system of Church organization and method. They have retained the threefold hierarchy endowed with valid orders, the sacrificial worship of the Mass, a spirituality based on the use of the seven sacraments, the Catholic doctrine of grace, the exaltation of the Virgin Mother, and the invocation of the saints. Above all they have retained the appeal to tradition as the sure test of sound doctrine and the principle of submission to a teaching authority. The other thing observable in these three schisms accords with what has already been noticed in the early schisms. Doctrinal considerations based on the exercise of private judgment may have influenced their founders to an extent greater or less, but reasons of quite a different order determined the allegiance of their followers. Nationalism exploited by their leaders, or more often exploited by civil rulers for political purposes, is the true formula which explains their origin and long endurance. The nationalism of Syria and Egypt in its antipathy to Byzantine rule, further exploited by Persian and Mohammedan sovereigns, is what explains the facts of Nestorian and Monophysite history; the nationalism of Byzantine hellenism in its antipathy to the Latins, as exploited by the Eastern emperors and their prelates, is what explains the separation of the Orthodox Churches from the Holy See; the nationalism of Greeks, Slavs of different races, and Byzantines, which is the source of their mutual antipathies, is what explains their separation from Constantinople and their erection into so many autonomous Churches.

E. *Protestantism.*—The fourth great breach in the union of Christendom was that caused by the Protestant Reformation of the sixteenth century. Of this movement it can by no means be said that it left the organization and methods of the Catholic Church largely untouched among the populations which it carried with it. On the contrary, it effected the most revolutionary changes of system where it prevailed, substituting church organizations constituted on a radically different principle and having codes of religious opinions unknown to previous ages. Luther, in the first instance, had no thought of breaking with the church authority; at all events he did not inscribe that object on his original programme. Out of his own disordered spiritual experiences he elaborated a theory of sin and salvation founded on his peculiar doctrine of justification by faith. Only when the Holy See rejected this travesty of St. Paul's teaching, together with the conclusions which Luther had deduced from it—only when it thus became necessary, if he would persist in his errors, that he should seek elsewhere for a principle on which to base them—did he fall back on the principle of the Bible privately interpreted as the sole and sufficient rule of Christian belief. He had, it must be acknowledged, forerunners in this course; for the Church herself has always preached the infallibility of Holy Scripture, and previous heresiarchs had been wont to justify their revolts against her doctrinal decisions by claiming that, as regards the particular doctrines in which they were interested, Holy Scripture stood for them and not for her.

What was special and novel in Luther and his colleagues was that they erected the principle of an appeal to the Bible not only into an exclusive standard of sound doctrines, but even into one which the individual could always apply for himself without dependence on the authoritative interpretations of any Church whatever. Luther himself and his fellow-reformers did not even understand their new rule of faith in the Rationalistic sense that the individual inquirer can, by applying the recognized principles of exegesis, be sure of extracting from the Scripture text the intended meaning of its Divine author. Their idea was that the earnest Protestant who goes direct to the Bible for his beliefs is brought into immediate contact with the Holy Spirit, and can take the ideas that his reading conveys to him personally as the direct teaching of the Spirit to himself. But, however much the Reformers might thus formulate their principle, they could not in practice avoid resorting to the principles of exegesis, applied well or ill, according to each man's capacity, for the discovery of the sense ascribed to the Holy Spirit. Thus their new doctrinal standard lapsed even in their own days, though they perceived it not, and still more in later days, into the more intelligible but less pietistic method of Rationalism.

Now, if the Bible were drawn up, as it is not, in the form of a clear, simple, systematic, and comprehensive statement of doctrine and rule of conduct, it might not, perhaps, seem antecedently impossible that God should have wished this to be the way by which his people should attain to the knowledge of the true religion. Still, even then the validity of the method would need to be tested by the character of the results, and only if these exhibited a profound and far-reaching agreement among those who followed it would it be safe to conclude that it was the method God had really sanctioned. This, however, was far from the experience of the Reformers. Luther had strangely assumed that those who followed him into revolt would use their right of private judgment only to affirm their entire agreement with his own opinions, for which he claimed the sanction of an inspiration received from God that equalled him with the Prophets of old. But he was soon to learn that his followers attached as high a value to their own interpretations of the Bible as he did to his, and were quite prepared to act upon their own conclusions instead of upon his. The result was that as early as the beginning of 1525—only eight years after he first propounded his heresies—we find him acknowledging, in his "Letter to the Christians of Antwerp" (de Wette, III, 61), that "there are as many sects and creeds in Germany as heads. One will have no baptism; another denies the sacrament, another asserts that there is another world between this and the last day, some teach that Christ is not God, some say this, some say that. No lout is so boorish but, if a fancy enters his head, he must think that the Holy Ghost has entered into him, and that he is to be a prophet". Moreover, besides these multiplying manifestations of pure individualism, two main lines of party distinction, each with a fatal tendency to further subdivision, had begun almost from the first to divide the reform leaders among themselves. The Swiss Reformer, Zwingli, had commenced his revolt almost simultaneously with Luther, and, though in their fundamental doctrines of the Bible privately interpreted and of justification by faith, they were on the same lines, in regard to the important doctrines of predestination and the nature of the Holy Eucharist they took opposite views, and attached to them such importance that they became irreconcilable foes and leaders of antagonistic parties.

On such a foundation, if consistently held to, it was impossible to build up a Church which should stand out in the world like the old Church they were

striving to destroy, for, if in the last resort the judgment of the individual be for him the supreme authority in matters of religion, it is impossible that any external authority can be entitled to demand his submission to its judgments when contrary to his own. The early Reformers probably realized this, but they felt the necessity of building up some sort of a Church which could bind together its members into a corporate body professing unity of belief and worship, and which, in contrast with the pope's Church, which they called apostate, could be called the true Church of God. And so, regardless of the contradictions in which they were involving themselves, they set to work to excogitate a theory of church-constitution to suit their purposes. This theory is exhibited in the seventh article of the Augsburg Confession of 1530, to which type the other Protestant Confessions, both Lutheran and Reformed (that is, Calvinistic), of the next few decades conformed. "The Church of Christ", says the Augsburg Confession, "is, in its proper meaning, the congregation of the members of Christ, that is of the Saints, who truly believe and obey Christ; although in this life many evil men and hypocrites are intermixed with this congregation until the day of judgment. This Church, properly so termed, has, moreover, its signs, namely, the pure and sound teaching of the Gospel and the right use of the sacraments. And for the true unity of the Church it is enough to agree as to the teaching of the Gospel and the administration of the sacraments."

This idea of the Church has some surface resemblance to the Catholic idea, but is in reality its exact converse. The Catholic, too, would say that his Church is the home of true teaching and true sacraments, but there the resemblance ends. The Catholic first asks himself which is the true Church that Christ has set to be the guardian of His Revelation, the teacher and ruler of his people. Then, having identified it by the marks set upon its face—by its continuity with the past, which, in virtue of its indefectibility, it must necessarily possess, its unity, catholicity, and sanctity—he submits himself to its authority, accepts its teaching, and receives its sacraments, in the full assurance that just because they are sanctioned by its authority its teaching is the true teaching and its sacraments are the true sacraments. The Protestant, on the other hand, if he follows the course marked out for him by these Protestant confessions, begins by asking himself, and decides by the application of a wholly distinct and independent test, what are the true doctrines and true sacraments. Then he looks out for a Church which professes such doctrines and uses such sacraments; and having found one, regards it as the true Church and joins it. The fatal tendency to disunion inherent in this latter method appears when we ask what is that distinct and independent test by which the Protestant decides as to the truth of his doctrines and sacraments, for it is, as the whole history of the Reformation movement declares, that very rule of the Bible given over to the private interpretation of the individual which is inconsistent with any real submission to an external authority. Important, however, and fundamental as this point is, the Augsburg Confession passes it over without the slightest mention. So, too, do most of the other Protestant Confessions, and none of them dare to go to the root of the difficulty.

The Scottish Confession of 1560 (of which the Westminster Confession drawn up in England during the Commonwealth is an amplification) is the most explicit in this respect. After claiming that the Presbyterian Church recently established by John Knox and his friends holds the true doctrine and right sacraments, it gives as its reason for so affirming that "the doctrine which we use in our Churches is contained in the written Word of God . . . in which we affirm that all things that must be believed by men for their salvation are sufficiently expressed". It then goes on to declare that "the interpretation of Scripture belongs neither to any private or public person, or to any Church . . . but this right and authority of interpretation belongs solely to the Spirit of God by whom the Scriptures were committed to writing". This, no doubt, is what the other Reformers in Germany, Switzerland, and elsewhere would also have said, but they prudently passed the point over in their confessions, half conscious that to claim the right of interpretation for the Spirit of God was but a misleading way of claiming it for each individual who might conceive himself to have caught the mind of the Spirit; foreseeing, too, that, if no Church could claim the right to interpret with authority, no Church, Protestant any more than Catholic, could claim the right to impose its doctrines or worship on others.

However, the Reformation leaders knew what they were about. They meant to have a Protestant Church, or at all events Protestant Churches, to oppose to the pope's Church, and they intended that these new Churches should profess a very definite creed, and enforce its acceptance, together with submission to its disciplinary arrangements, on all whom they could reach by the exercise of a very effective and coercive jurisdiction. Accordingly, these Protestant confessions of faith, which were the formal expression of their doctrinal creeds, contained and prescribed, quite after the manner of Catholic professions of faith or decrees of councils, lists of very definite articles, often with added anathemas directed against those who should venture to deny them. The ministers were to be "called" before they could exercise their functions, those entitled to call them being governing bodies consisting of clergy and laity in fixed proportions, and formed hierarchically into local, regional, and national consistories. To these governing bodies appertained also the right of administration, of deciding controversies, and of excommunicating. The difficulty was to equip them with coercive power, but for this the German Reformers had recourse to the secular power. The secular power was, they assured their princes, bound to use its sword for the defence of right and the suppression of evil; and it appertained to this department of its functions that in times of religious crisis it should take upon itself to further the cause of the Gospel—that is, of the new doctrines—and root out the old errors.

The German princes had hitherto stood off from the new evangelists, whose democratic tendencies they suspected, but this appeal for their intervention was baited with the suggestion that they should take away from the Catholics their rich endowments, and apply them to more becoming uses. The bait took, and within a few years, one after another, the princes of Northern Germany—no very edifying class—declared themselves to be on the side of the Gospel and ready to take over the responsibility for its administration. Then, from 1525 onwards, following the lead of Philip, Landgrave of Hesse, one of the most immoral men of the age, they seized the abbeys and bishopries within their dominions, the revenues of which they mostly applied to the increase of their own, and proceeded to found national Churches, based on the principles shortly afterwards accepted by the Augsburg Confession, which should be autonomous for each dominion under the supreme spiritual as well as temporal rule of its secular sovereign. For these national Churches they drew up codes of doctrine, schemes of worship, and orders of ministers, observance of which they enjoined on all their subjects under penalty of exile, a penalty which was at once inflicted on those of the Catholic clergy who remained faithful to the religion of their ancestors, as well as on multitudes of Catholic laymen.

This system of national Churches did not necessa-

rily involve the imposition of Protestant creeds differing among themselves, for it was within the power ascribed to the princes that they should agree together as to what they would enforce, and no doubt to a certain extent this was what happened, and by happening caused Lutheranism to be the prevailing form of religion in Protestant Germany. Still the system did involve that the prince had the power, if he judged fit, to introduce a creed differing from that of the neighbouring dominions, and eventually this was what occurred when the Lutheran and Reformed parties settled down within the limits of the Empire into formal opposition among themselves. Some principalities—and it was the same with the free cities which went over to Protestantism—enforced one of the forms of Lutheran confession, others one of the forms of Reformed confession, and there were even oscillations in the same principality as one sovereign succeeded another on the throne. The signal instance of this was in the Palatinate, the inhabitants of which were required to change backwards and forwards between Lutheranism and Calvinism four times within the years 1563 and 1623. This pretension of the German princes to dictate a religion to their subjects came to be known as the *jus reformandi*, and gave rise to the maxim, *Cujus regio ejus religio*. By the Peace of Augsburg, 1555, this pretension was reluctantly conceded as a temporary expedient to the Protestant princes, and by the Treaty of Westphalia (1648) it received a more formal kind of imperial sanction, against which an ineffectual protest was made on behalf of Pope Innocent X by his nuncio, Chigi.

In Switzerland there were no princes to put themselves at the head of the new national Churches, but their place was taken by the cantonal governments, wherever these had been captured by the Protestant faction. Thus Zwingli, who began his fiery preachings against the Catholic Church in 1518, and in a few years' time had gathered round himself a band of fanatical followers, with their aid and by holding out the confiscation of the church property as an inducement, was able by 1525 to draw over to his side the majority of the members of the State Council of Zurich. By this majority the Catholic members of the council were overpowered and extruded, which done, at the instigation of Zwingli, the Catholic religion, though it had been the religion of their ancestors for many centuries and was still the religion of the quiet people in the land, was summarily proscribed, even the celebration of the Mass being forbidden under the severest penalties; while, to make its restoration forever impossible, fierce crowds led by Zwingli in person were sent to visit the various churches and strip them of their statues and ornaments on the plea that the Bible commanded them to put down idolatry. The ground being thus cleared, the state Council by its own authority set up a national Church conformed to the German type. Berne, Basle, Schaffhausen, St. Gall, and Appenzell followed quickly in the footsteps of Zurich, the same methods of violence being employed in each case. The desires of the people themselves counted for nothing. The opinions of yesterday adopted by the fanatical leaders were at once exalted into dogmas for which was claimed an authority over the consciences of all far exceeding that which had been exercised by the venerable Church of the ages.

Nor were these Protestant cantons satisfied with imposing their new doctrines on their own subjects. Having combined with certain cities of the Empire to form a "Christian League", in its name they summoned the Catholic cantons, Schwytz, Uri, Unterwalden, Zug, and Lucerne, to follow their example in supplanting the old Faith by the new. The latter, however, were resolute in their refusal and, although their military strength was inferior to that of their antagonists, they eventually inflicted on them a severe defeat at Kappell (31 Oct., 1531), a defeat in which Zwingli himself and several other preachers were slain on the field. It was a crushing blow to Zwinghianism, which, as such, never recovered, and it saved the Catholic cantons from the danger of perversion, while opening the way for the Catholic restoration that was to ensue. But, if Zwinghianism in Switzerland was now practically dead, this meant not that Protestantism had become extinct there, but that it was about to pass throughout Switzerland into Calvinism. John Calvin, a native of Picardy, after imbibing in Paris the Lutheran views which later on he recast, in his "Institutes", into the form ever since associated with his name, settled down at Geneva in 1536. The desire of the citizens to cast off the yoke of Savoy by allying themselves with the Swiss Confederation gave him the opportunity of acquiring a power over them through the exercise of which he was enabled to force upon the city that all-penetrating theocratic despotism which stands out in history as the supreme example of spiritual tyranny.

From Germany and Switzerland, the sources respectively of Lutheranism and Calvinism, Protestantism was propagated into other lands, but in this respect Calvinism showed itself more successful than Lutheranism. Lutheranism spread into Denmark and the Scandinavian Peninsula, in each case owing its beginnings and consolidation to the compulsion and persecution practised on an unwilling people by unworthy sovereigns; but, except that in Poland also it made some headway, this was the extent of its conquests. Calvinism, on the other hand, in Germany itself supplanted Lutheranism and became the dominant religion in some parts, especially in the Palatinate, besides gaining over a sufficient number of adherents in the predominantly Lutheran districts to make it an enduring rival to Lutheranism on German soil. Moreover, in Transylvania and Hungary, and still more in the Netherlands, where its domination was destined to be lasting, it superseded the Lutheran apostolate which had been first in the field. In France, though from the time of the Revocation of the Edict of Nantes (1687) its adherents became a steadily decreasing number, for a whole century and a half it was so powerful that at times it seemed destined to absorb the country; yet there also it owed its progress chiefly to the military violence of its leaders. In Scotland it was tyrannically forced on the people by a corrupt and lawless nobility which, covetous of the church property, lent its support to the fiery energy of John Knox, a pupil of Calvin and a fervent admirer of his theocratic system.

England was a case apart. Henry VIII coquetted with Lutheranism, which was of service to him in his campaign against the pope, but he disliked Protestantism, whether in its Lutheran or its Calvinist form, and devised his Six Articles to aid him in suppressing it. Under Edward VI Calvinism was favoured by the two regents and the more influential bishops, and their legislation was directed towards the establishment of this system in the country, with the sole difference that episcopacy, in name at least, was to be retained. The short-lived reaction under Mary left Elizabeth a free soil on which to build, and she preferred an episcopal system with a considerable toning down of the asperities of Continental Protestantism, as more in harmony with a monarchical and aristocratic regime and better adapted to gain over a population which was at heart Catholic. Still she had to employ the *personnel* at her disposal, a section of which was of the same mind as herself, while another section had strong Calvinistic leanings. The result was that a double tendency developed in her newly-formed Church, one which, though hating Catholicism as a system, clung to some of the characteristic features of Catholic worship and organiza-

tion, the other which strove perseveringly for a root-and-branch subversion of the Elizabethan settlement and the substitution of one conformed to the Genevan model. During the Commonwealth the latter party obtained for the time the upper hand, but with the Restoration it was extruded altogether and became the parent of those Nonconformist sects whose progressive divisions and subdivisions have always been the gravest scandal of English religious life. The other party meanwhile, with some oscillations to the right or to the left (under the names of the High and Low Church parties), maintained itself with approximate consistency as exhibiting the distinctive spirit of the Established Church of the country.

Towards the middle of the nineteenth century, however, two quite novel tendencies asserted themselves in that communion (and these have since become so influential that before long they are likely to divide between themselves the race of Anglican Churchmen), one based on a far-reaching appreciation (but with some reservations) of the Catholic system, delighting to call itself Catholic, and striving to assimilate the national worship to the Catholic pattern, the other, which calls itself Liberal and, pushing to its bitter end the application of the Protestant principle of private judgment, has by its rationalistic criticism diffused a widespread scepticism as to the authenticity of the Christian records and the truth of the most fundamental articles of the Christian creed. This theological Liberalism has likewise exercised a disastrous influence on the English Nonconformist bodies, and one more deadly still on Continental Protestantism, Germany being the primary source from which it has sprung. Of Germany, in fact, it must now be said that, as in the sixteenth century it gave birth to what is called orthodox Protestantism, so in the present age it is engaged in throttling its offspring in the tight grasp of its criticism. Of the forms which Protestantism has assumed in the United States, Canada, and other countries colonized from Europe, it is sufficient to say that the immigrants have taken their beliefs and forms of worship with them to their new homes, and, the world of ideas being now one, this many-headed hydra has displayed in the new countries the same diversities as in the old.

Except for its Puritan variety, which depended for its propagation chiefly on the powers of physical coercion its leaders could dispose of, Protestantism was an easy-going religion which had abolished many of the ascetic observances and restrictions on liberty and license that held in the old Church. It was to be expected, therefore, that it should spread rapidly in an age when manners were alarmingly corrupt, nor must we be surprised that, with such a start, it was enabled soon to present the appearance of a group of Churches peopled by very many thousands of adherents. Since those early days, however, it cannot be said to have extended its conquests much, and the millions to which it has now grown are due not much to conversions, but rather to the natural increase of populations. In the present day the total number of Protestants is estimated at about 166,000,000, an enormous number, no doubt, but one which, unlike the 260,000,000 Catholics who all stand together, is only an aggregate made up of a multitude of separate communions, under separate governing bodies, which not only differ among themselves as to important points of doctrine, but—such is the increasing individualism among their members—are fast approaching a goal in which each member will have become a Church and a creed to himself.

Summary.—It will be useful, as in the cases of the primitive and the great Eastern divisions, to fix attention on the forces making for disintegration which have brought these Protestant divisions into being. If the effect of such a summary is to show the essential similarity of the forces at work in all these cases, that will be advantageous, for it will reveal to us how few are these disintegrating forces, and how elemental is their character; how, in fact, they spring from the very heart of human nature, which can only hope to counteract the divisions towards which they tend if sustained and elevated by some other forces of a different order altogether. In two respects, then, these separatist bodies to which Protestantism has given birth need to be considered, in their separations from the parent communions and in their cohesion among themselves, as corporate bodies enduring for a certain time and in a certain degree. The principle of private judgment has been the undoubted cause of their separations and incessant subdivisions, for the principle of private judgment is essentially disintegrating. The cause of such cohesion as they have exhibited has been, as their history shows, of the following nature. First, under the influence of private judgment, one or more strong-willed men have conceived a doctrinal system antagonistic to that of the religious communions to which they originally belonged, have gathered a party of others like-minded around them, and have undertaken on behalf of their system a propaganda which has attained a certain success. Next, wishing to establish a Church which shall be an embodiment of their system, but finding themselves unable by pure persuasion to hold the multitude to their views, they have had recourse to the civil power, or some dominant faction of nobles or democrats, and have induced it, in view of the temporal advantages to be gained, to impose their system on the people and sustain it by physical force. Or, *ex converso*, resistance to the ruling power or its established Church, when it has been able to maintain itself with comparative success, has caused the separatists to realize that they must unite together under definite rule and government if they are to make their resistance effectual—as has been the case with the English Nonconformist bodies. Thirdly, realizing that no system imposed by violence can hope to be lasting unless the mass of its people can be brought round to voluntary acceptance of it, they have exploited the passions and prejudices of the people, particularly its race and class exclusivisms, and sought to foment these by campaigns of bitter controversy and calumny. Fourthly, where this policy has succeeded in the earlier stages of a schism, a more internal and durable principle of cohesion has eventually been generated under the influence of custom and heredity, of antagonisms and misconceptions hardened by long-continued isolations and estrangements, of affections deepened by long-continued intimacies, cherished memories, experiences, and associations, and of the good faith and even high spirituality nourished by the detached truths retained in such false creeds, which can prevail under these later conditions.

Such, speaking generally, has been the chain of causes which has welded into churches and congregations with definite creeds and organizations the bodies of men that have preferred the principle of private judgment as a rule of faith to that of submission to the authority of the Catholic Church. But the species of unity thus attained is always in its outer relations separative, in its inner relations precarious; for the very motives that cause the members of such a body to cohere among themselves are those that separate them from other similar bodies; whilst within it, eating away its structure, there is always the latent consciousness among its members that their ruling body and its doctrinal formulæ have no valid title to enforce submission; and it only needs a crisis, or that spirit of radical inquiry which is now so common, to arouse this consciousness to activity. (See PROTESTANTISM; LUTHERANISM; CALVINISM; ANGLICANISM; NONCONFORMISTS; RITUALISTS; RATIONALISM.)

F. *Divisions within the Catholic Church.*—We ought not, perhaps, to conclude this survey of the history of religious divisions without touching on what some might consider to be such within the bosom of the Roman communion itself. There are and always have been opposite parties in this communion, whose adherents disagree on points of doctrine the importance of which may be estimated by the bitterness of their controversies. Thus there have been Jansenists and Molinists, Gallicans and Ultramontanes, Liberals and Infallibilists, Modernists and Anti-Modernists. It is true that a time has come for some of these parties when their peculiar tenets have been condemned, and a portion of their adherents have passed from the Church into schism. But this has not happened in all cases of party divisions; and even where it has happened, those ejected had for a long time previously been tolerated in the Church, holding their distinctive views, and yet not being denied the sacraments and other privileges of communion. Again, there have been, many times over, rival popes each gathering round himself a following and denouncing that of his rival; and during one notorious period of forty years' duration the Church was rent by these rivalries into two, and even into three, parts, to the grave scandal of Christendom. Do not these divisions show that the Catholic Church is as unable as the separated communions to claim unity of faith and government as her perpetual note? In two respects, however, there is an essential difference between the sort of dissensions that may arise in the Catholic Church and those which constitute heresy and schism in the separated communions.

First, in the Catholic Church the points in dispute round which these dissensions gather are not the Church's accepted doctrines, but further points which the course of study within or without the Church has forced into prominence, and which one party thinks to be compatible with the accepted Catholic doctrine and to make for its vindication, but another thinks to be incompatible with it and dangerous. Secondly, on both sides the combatants embrace the formal principle of Church unity, the *magisterium* of the Holy See, and, should the Holy See think fit to intervene, they are prepared to submit to its determination of their controversy. So far there is nothing to justify the imputation of schism but only an illustration of the error of those who imagine that inside the Church thought and speculation must be stagnant. For these domestic controversies, though sometimes rendered harmful by the defective spirit of those engaged in them, have their useful side, as conducing to the fuller, deeper, and more precise comprehension of the meaning and limits of the accepted doctrines. It may happen, however, that when the course of a controversy has made clear what is involved in the new opinions advanced, the supreme authority in the Church will feel the necessity of intervening by some decree. In that case a crucial moment often arises for the side whose tenets are now condemned. If they have the true Catholic spirit, falling back on their formal principle of unity, they will submit to the voice of authority, abandon their former opinions, and in so doing act with the truest consistency. If, on the other hand, they attach themselves so stubbornly to the condemned opinions as to prefer, rather than abandon them, to abandon their formal principle of unity, there is no longer a place for them in the Church, and they become schismatics in the ordinary sense.

A similar distinction applies to the case of schisms in the papacy. It is true that many anti-popes have sprung up and caused division in their time. They were mostly the creatures of some despot who had set them up by his own will, in defiance of the lawful method of appointment, and it is, and invariably was, easy to tell which was the true pope, which the anti-pope. The one exception to this general statement is that referred to in the objection, the case of the schism which lasted from 1378 to 1417. (For the fuller history of this distressing episode see SCHISM, WESTERN; URBAN VI; BONIFACE IX; GREGORY XII; ROBERT OF GENEVA; LUNA, PEDRO DE.)

What concerns us here is that the Conclave of 1378 was disturbed by the Roman mob, which, anxious lest the popes should go back to Avignon, demanded the election of a Roman or an Italian, that is to say, not a Frenchman. Urban VI, till then Archbishop of Bari, was elected and enthroned, and for some weeks was recognized by all. Then the main body of the cardinals dissatisfied with the administration of Urban, who certainly behaved in an extraordinarily tactless manner, retired to Anagni, declared that, owing to the pressure of the mob upon the Conclave, Urban's election had been invalid, and elected Robert of Geneva, who called himself Clement VII. This latter was soon compelled by circumstances to withdraw to Avignon, and so the schism resolved itself into a papacy at Rome and another at Avignon. Of the Roman line there were four popes before the schism was finally healed, Urban VI, Boniface IX, Innocent VII, and Gregory XII; of the Avignon line there were two, Clement VII and Benedict XIII. The effects were terrible and world-wide, some countries, through their sovereigns, ranging themselves on the side of Rome, others on the side of Avignon, politics in some degree determining their choice. But earnest efforts were made from the first to repair the evil, the kings appointing commissions to ascertain the facts, and the canonists writing learned treatises to expound the questions of law involved. Proposals were also made from the first, recommending alternative plans for solving the difficulty, namely that both popes should simultaneously resign and another be then elected, that both should agree to go by the decision of arbitrators, or that a general council should be called which both popes should combine to authorize, and that the decision should be left to this. All these plans failed for the time, because neither pope would trust the other, and this prevented their meeting and arranging. Hence, in 1408, the cardinals of both obediences abandoned their chiefs and meeting together convoked a council to be held the following year at Pisa and end the schism. When it met it declared both Gregory XII and Benedict XIII to have forfeited their claims by their conduct, which, it was suggested, was unintelligible save on the supposition that they had an heretical disbelief in the unity of the Church. It then elected Peter Philargi, who took the name of Alexander V. But this only made matters worse, for the Council of Pisa, not having been convoked by a pope, had no standing. Thus the sole effect of its action was to increase the confusion by starting a third line of popes. The end of the schism did not come till 1417. By that time John XXIII, the successor of Alexander V, had been deposed by the Council of Constance, a council of the same irregular kind as that of Pisa; and had also resigned. Benedict XIII had lost his following almost entirely, which was taken as a sign that he could not be the true pope, and Gregory XII, whose title is now generally held to have been the best founded, resigned after first legalizing the Council of Constance by a formal act of convocation, and authorizing it to elect a new pope. Then the council elected Martin V, who was forthwith universally acknowledged.

These are the leading facts of the history. It is of course difficult to exaggerate the injury done to the Church by this unfortunate schism, for, apart from the harm it wrought in its own age, it provided a dangerous precedent for future disturbers of the Church to cite, and, by diminishing the reverence in which the papacy had hitherto been held, it went

far towards creating the tone of mind which rendered the outbreak of Protestantism in the next century possible. Still, when we compare this schism with schisms like those of the Orthodox and the Protestants an essential difference between them appears. In the other cases the division was over some question of principle; here it was over a question of fact only. On both sides of the dividing line there was exactly the same creed and exactly the same recognition of the essential place of the papacy in the constitution of the Church, of the method by which popes should be elected, of the right to the obedience of the whole Church which attaches to their office. The only matter in doubt was: Had this person or that fulfilled the conditions of a valid election? Was the election of Urban VI due to the terrorism applied by the mob to the electors, and therefore invalid; or had it been unaffected by this terrorism and was therefore valid? If Urban's election was valid, so too were those of his successors of the Roman line; if his election was invalid, Clement VII's and Benedict XIII's were valid. But the verification of facts is through the testimony of those who have taken part in them, and in this case the witnesses were at variance. To decide between them belongs to the special articles on that schism. In this article what concerns us is to appreciate the difference between a schism of this sort over a question of fact and a schism over a question of principle like the others that have been instanced. We may help ourselves by an analogy; for we may compare this difference with that between a sword-stroke which has dissevered a limb from the body and one which has caused a deep wound in the body itself. In the former case the life of the organism ceases at once to flow into the dissevered part, and it begins to disintegrate; in the latter, all the powers and processes of the organism are at once set in motion for the repair of the injured part. It may be that the injury wrought is too serious for recovery and death must be expected, but the life is still there in the organism, and oftentimes it is able to achieve a complete restoration. To apply this to the history, whereas in schisms properly so called a depreciation of the value of unity is wont to mark their commencement, in this schism it was most remarkable how strong was the sense of unity which expressed itself on every side, so soon as the news of the rival lines set up became known, and how steadily, earnestly, discerningly, and unanimously the different parts of the Church laboured, with ultimate success, to ascertain which was the true pope, or to obtain the election of one.

IV. Reunion Movements in the Past.—A. *In the East.*—As Constantinople had so often been in schism for a season, the popes took some time to realize that the schism accomplished by the Patriarch Cærularius was destined to continue. Even when they were at last disillusioned, they never ceased to regard the Eastern Christians as a choice portion of Christ's flock, or to work for the restoration of that portion to unity according to their opportunities. Thus it was not merely for the recovery of the Holy Places and the protection of the pilgrims that Urban II and his successors originated and sustained the Crusades, but for the far more comprehensive object of bringing the concentrated strength of the Western Powers to the aid of their Eastern brethren, now threatened by a Turkish invasion which bade fair to overwhelm them. It is true that the intermingling of human passions and the clash of animosities, for which Easterns and Westerns were both to blame, not only brought to naught the realization of this splendid ideal, but actually enlarged the chasm which separated the two sides by intensifying the antipathy of the Easterns for their aggressive allies. Nor can it be denied that the Western populations often showed a very unsatisfactory spirit in their dealings with the East and their feelings towards them; for the Westerns, too, were dominated by the unbrotherly passions that spring from excessive nationalism, and it was just this that increased so seriously for the popes the difficulty of bringing the two sides together for the defence of Eastern Christendom.

But the important thing to observe is that the popes themselves, with wonderful unanimity, stood outside all these racial animosities, and, whatever were their personal affinities, never lost hold of the pure Christian ideal or thought to subordinate it to worldly politics. Thus a succession of popes from Gregory VII down to our own days (conspicuous among whom were Urban II, Blessed Eugenius III, Innocent III, Blessed Gregory X, Nicholas IV, Eugenius IV, Pius II, Calixtus III, St. Pius V, Clement VIII, Urban VIII, and Clement XIV) have manifested their strong desires and have striven most pathetically for the healing of this saddest of schisms, never losing heart even when the outlook was darkest, welcoming each gleam of sunshine as an occasion for repeating their assurances of a truly brotherly feeling, and a readiness to concede in the terms of union all that was not essential to the Church's faith and constitution. On the Oriental side there has not been much response to this pathetic call of the popes; but two of the Eastern emperors made overtures which led on to the solemn acts of reunion in the Council of Lyons (1274) and the Council of Florence (1439). Unfortunately, these negotiations were prompted, on the Oriental side, by the instinct of self-preservation in face of the Turkish danger more than by any adequate appreciation of the necessity of religious unity, and were, besides, undertaken by sovereigns the mass of whose subjects were not prepared to follow them in a course that ran counter to their traditional resentments. Still, the second of these councils had its solid results; for it won over the last two emperors of the East, the last three patriarchs under the old empire, the two distinguished prelates Bessarion of Nicæa and Isidore of Kiev, besides originating the Uniat bodies. Though adverse circumstances have sometimes disturbed their allegiance, and have prevented their numbers from attaining to any high figures, these Uniats have done good service to the cause of reunion by their standing testimony to the mode of reunion which is all that the popes ask for, namely, acceptance of the entire deposit of faith including the Divine institution of the Roman primacy, but beyond that a full-hearted adherence to those venerable rites and usages which are dear to Eastern hearts as an inheritance bequeathed to them by the highest Christian antiquity.

Although, since the Council of Florence, no more proposals for healing the schism have come from the main body of the Orthodox and their rulers, one must include among the reunion movements of the past the one which, initiated by some Ruthenian bishops, led to the union accomplished at Brest in Lithuania in 1596 (see Union of Brest). By this union a considerable portion of the Ruthenians, the race that had formed the original nucleus of the Russian Empire, was officially reunited with the Holy See, but it was not for some time, and after the fiercest opposition, that the main body of that people were gained over to the union. Having, however, at length accepted it, they remained firmly attached to it until the partition of Poland. Then one-half of these Uniats came under Austrian rule, the other under Russian rule. The former, meeting with toleration from their rulers, still remain constant, the latter have been the victims of a succession of the cruellest persecutions undertaken to drive them back into schism.

B. *In the West.*—In the first outburst of Protestantism neither its leaders nor their followers had any scruples about their separation from the communion of the ancient Church. They regarded it as an

apostate Church from which it was a blessing to be separated, and they anticipated the speedy advent of the time when, its members converted by the Protestant preachers, it would dissolve away, and their own purified Churches take its place everywhere. But, as new generations grew up which were not responsible for the schism, devout minds were inevitably led to contrast the sectarianism they had inherited with the beautiful ideal of religious unity praised by St. Paul and realized in their own lands in days previous to the Reformation. That there were many such minds is evidenced by the stream of converts to the Catholic Church, which from the days of the Reformers onward has never ceased to flow—of converts who invariably ascribe their first discontent with their previous Protestantism to the scandal of its divisions. The same deep sense of scandal motived the attempts to bring about reunion, whether among the Protestant sects themselves, or between these and the Catholic Church, which were made at various times during the succeeding centuries. All of these attempts failed because set on a false foundation, but some of them were certainly inspired by a genuine spirit of concord. We cannot indeed regard as so inspired the group of German Lutherans, represented by James Andreæ and Martin Crusius, who, in the last quarter of the sixteenth century, proposed to the Patriarch Jeremias II of Constantinople a plan for the union of the Lutherans with the Greeks on the basis of the Lutheran Creed, a plan promptly rejected by the patriarch; nor the Dutch Calvinists and Anglican divines who, a generation later, negotiated for a similar union with the semi-Calvinist Patriarch Cyril Lucaris, but were finally repulsed by the Synod of Jerusalem (1672), which condemned their doctrines together with the memory of the patriarch who had coquetted with them; nor again the Gallican priest, Ellies du Pin, and the Anglican archbishop, Wake, who in the first quarter of the eighteenth century negotiated a reunion between the Anglican and Gallican Churches. In each of these cases the predominant motive was not to heal division, but to aid the cause of separation by strengthening the opposition to the Holy See.

Very different, however, and in every way commendable, was the spirit in which the party led by George Callixtus in the second quarter of the seventeenth century, and that in which Molanus and Leibniz in their negotiations with Bishop Spinola of Neustadt and the great Bossuet, half a century later, worked for the elaboration of a reunion scheme which the Catholic Church and the Protestant bodies might both be able to accept. The last-mentioned episode, of which a full account may be read in M. Reaumes' "Histoire de Bossuet", is of peculiar interest, supported as it was by the Court of Hanover, with the approbation of many Protestant princes, and watched with sympathy by Clement IX and Innocent XI. But, though political reasons were the immediate cause of the discontinuance of these negotiations, they were doomed to failure for theological reasons also. Of attempts to unite the Lutherans and Calvinists who formed the two main varieties of Protestantism, several were made in Germany from the time of Melanethon downwards; but all failed until the occurrence of the tercentenary of the Reformation in 1817, when the scheme recommended by Frederick William III of Prussia achieved a partial success which still endures. By this scheme the two sides were to retain each its own doctrine, but they were to coalesce into one "Evangelical Church" and worship together according to a common liturgy, or *agenda*, which was drawn up on lines sufficiently vague to leave untouched the points as to which they were at variance among themselves. Even this *modus vivendi*, external and superficial as it was, would not have been able to establish itself had it not been for the pressure applied by royal authority, which in some districts had to resort to physical force; nor has it been able to embrace all the Lutherans in its fold, tending as it did to favour their side less than that of their traditional adversaries.

V. Reunion Movements in the Present Age.—In the present age the divisions of Christendom not only furnish its assailants with their most effective taunt, but constitute the most serious hindrance in the way of Christian work. Hence, among those who have inherited the condition of separation, the value of Christian unity has come to be much more deeply appreciated than ever before, and many active movements have been set on foot, and schemes devised, for its restoration.

A. *In the East.*—So far as the Orthodox Churches are concerned it does not appear that the solicitude for reunion is very marked, at least among the rulers and the great mass of the populations. During the last half-century some members of the High Church section of the Anglican party, and likewise some members of the Old Catholic party in Germany and Switzerland, have approached the adherents of Russian and Greek Orthodoxy, in hopes of inducing them to promote intercommunion between their respective Churches; but these negotiations, though they have led to occasional interchanges of ecclesiastical courtesies and concessions, such as the more rigidly consistent Roman Church would deem to be compromising, have not yet attained, and are not likely to attain, their object; for the simple reason that the Orthodox Churches have no intention of uniting with Churches which permit the most fundamental heresies to be held and taught by prelates and men of standing in their communions, and yet they are perfectly aware that this is the case in the Anglican Church, and are likewise aware that the Old Catholics, since they broke away from the Holy See in 1870, have come under Protestant influence and have lost their hold on much Catholic doctrine. As for negotiations with the Holy See or even an interchange of ideas with it, the rulers of these Eastern Churches are as ill-disposed as ever, and when invited to do so by recent popes—as by Pius IX, on his accession and when convoking the Vatican Council, and by Leo XIII on his accession and in his "Præclara Gratulationis" of 1894—they have always opposed either scornful silence or words of studied offensiveness to the affectionate language of the popes.

A pleasant exception to this rule is the present (1912) Patriarch of Constantinople, Joachim III, who, contrary to the prevailing custom, has been left in office since 1902—an unusually long time. It is known that he is personally inclined towards reunion, but he is only one and when, in 1902, shortly after his accession, he addressed a letter to the heads of the autocephalous Churches of his patriarchate, proposing to them that they should all agree to enter into negotiations both with the Protestant bodies and also with the Churches in union with the Holy See, they were unanimous in refusing even to discuss the idea, so far as Rome was concerned ("Reunion Magazine", Sept., 1910, p. 375, and Feb., 1911, p. 281). The only basis, they declared, on which the Orthodox Churches could entertain the thought of reunion with the Holy See was that of an acceptance of themselves as, by reason of their fidelity to the teaching of the seven œcumenical councils, "alone composing the one Holy Catholic and Apostolic Church"; and hence of a renunciation by the pope of all his innovations on this doctrinal standard, particularly of that worst innovation of all, the papal despotism. As there was no present likelihood of the pope's assenting to that basis, what room was there for negotiations?

Such was the answer to this important invitation returned so recently by the highest authorities of these Eastern Churches, and, if it represents their real mind we must agree with them that negotiations

would be useless; for one thing is quite certain, the Holy See can never accept conditions which would involve the renunciation of an office it knows to be of Divine appointment and vital for the maintenance of the Church's unity. Nor is this all, for these Orthodox prelates, if they will reflect, must needs see that their conditions are such as cannot possibly form a durable basis for reunion. They claim that their position and theirs only is sanctioned by what they call "the Seven General Councils"—that is, the Councils of Nicæa (325), Constantinople I (381), Ephesus (431), Chalcedon (451), Constantinople II (553), Third Constantinople (680), Second Nicæa (787). But this is just what Catholic historians deny; and, as it would appear, with a heavy balance of evidence on their side. Who, then, is to decide between the two contentions? In other words, is this Oriental claim more than a disguised appeal to the Protestant principle of private judgment, the very principle which, as the experience of four centuries of Protestantism has demonstrated, is essentially the principle of division, and not of unity? It will be replied that the authority to decide is with the next general council. But if it were at all conceivable that general councils could take the place of a living centre of unity in the government of the Church, at least they would require to be held at short intervals, and then the question arises: Why, if our Eastern brethren appreciate the importance of unity, have they not during all these centuries taken the initiative in working for the holding of such a general council and invited the Catholic representatives to take a friendly part in it? Why, when the popes have taken that initiative and have invited the Easterns in the most cordial terms to join in such a council, or at least to join with them in some friendly conference to discuss the possibilities of a reconciliation, have they always so sternly refused? There are those who think that, as in the times of Photius and Cærularius, the chief deterring causes that stand in the way of the reunion of the Orthodox with the Catholics are political, and to some extent that may be the case. But the Tsars, who, if they were to put themselves at the head of a vast reunion movement, could probably carry the rest of the Easterns (Monophysites and Nestorians included) with them, cannot be unconscious of the splendid rôle which would become theirs as the leading Christian sovereigns and protectors of a united Christendom of such vastly increased dimensions.

Evidently, then, the primary cause why the East will not approach the West for the healing of the schism is still to be sought in that indefinable spirit of antipathy which the Easterns have inherited from past ages, when to some extent it was reciprocated in the West, and which makes them suspect every overture that comes from the West of being dictated by some malign ulterior purpose—such as to suppress their ancient rites, or transform their religious habits, or crush out their reasonable liberties by extravagant exercises of ecclesiastical power. To us in the West it seems unintelligible that such groundless suspicions should be entertained. It may be that in some districts, where the East and West touch each other closely, and the blending of religions with political animosities causes tension, material for that sort of suspicion exists, but certainly there is no corresponding aversion to Easterns or their religious habits in the general area of Western Catholicism, and above all, as has already been observed, there is absolutely no ground for suspecting the integrity of the motives that have consistently animated the long line of popes. The Greeks who took refuge in Southern Italy under pressure of the Turkish invasion have never to this day found difficulty, but on the contrary much encouragement, from the popes, in their adherence to their Eastern customs, the marriage of their clergy included; and since the time of the Council of Florence it has been a fixed principle of papal government that Orientals passing into communion with the Holy See should be required to remain in their own rites and customs where no doctrinal error was involved, Leo XIII enforcing adherence to this principle by new sanctions in his "Orientalium ecclesiarum dignitas" (1893). Moreover, why should the popes or their adherents in the West cherish dislike for rites and customs so intimately associated with the memories of those venerable Fathers and doctors whom East and West agree in venerating and claiming as their own? Could the Easterns, then, only be induced to lay aside these suspicions, if but provisionally, and meet the pope or his representatives in friendly conference, the problem of reunion would already be half solved. For then explanations could be exchanged, and false impressions removed, particularly the false impression that it is lust of domination, and not fidelity to a Divine trust, that constrains the popes to insist on the recognition of their primacy. After that it might be necessary to discuss doctrinal points on which the two sides are at variance; but the discussion would turn on the application of ancient principles recognized on both sides. Seeing how shadowy are some of the points of disagreement, some of them would surely be cleared up completely by such discussions, and if others stood out, and thereby made any immediate act of reunion impossible, at least the better understanding arrived at might be hoped to impart to any further studies and discussions a convergent tendency and so lead on to intercommunion at no remote date.

Is such a consummation impossible? For the present it would seem to be so, if we are to judge by the attitude of the rulers, civil and ecclesiastical, of the Orthodox Churches. But it is at least symptomatic that Joachim III, the present Patriarch of Constantinople, the same who in 1902 proposed conferences on reunion to the other autocephalous churches, has recently (Bessarione, January–March, 1911) expressed his desire for reunion and for preparatory efforts to come to an understanding with the Westerns. The career, too, of such a man as the late Vladimir Soloviev—who, starting from the ordinary Orthodox conceptions, set himself to study the whole question of reunion in the light of the patristic writings, and was led to enroll himself among the Uniats—may fairly be taken, seeing what influence he exercised, and his memory still exercises, over many of his fellow-countrymen, as a sign that there are others of like mind in that sealed empire, as indeed is known to be the case. Moreover, the imperial edicts of toleration published in Russia in 1905, though they were quickly to all intents and purposes revoked, sufficed to lift the veil and make manifest the true sentiments of the many Ruthenian Uniats who had been given out as willing deserters to the camp of schism. So, too, did the memorandum of the thirty-two Orthodox priests on the necessity of changing the organization of the Russian Church (published at St. Petersburg in 1905), together with the subsequent discussions and proceedings for the determination of this question in a national council (Palmieri, "Chiesa russa", i), manifest the grave dissatisfaction of many of the Orthodox clergy with the suppression by the civil power of the spontaneous life and thought of their national Church.

Nor do we lack the direct testimony of witnesses familiar with Eastern lands to the existence there of many ardent aspirants after reunion. Thus Nicolà Franco, a Uniat priest of the Greek Rite, in his instructive study of the question under all its aspects, testifies that "the reunion movement has manifested itself in the provinces of European Turkey among Greeks, Albanians, and Bulgarians, and in Asia among the Greeks and Melchites, not to speak of the Armenians, Syrians, and Chaldeans, and, which is more significant still, among the Russians, in whose midst Catholic

groups of the Greek-Slav Rite keep on establishing themselves, and give promise of a wider extension of the apostolate for reunion" (Difesa del Cristianesimo, p. 199). It is perhaps the spectacle, which can now be seen in many places in the East, of Catholics of the Greek and Latin Rite working side by side in cordial co-operation, while on terms of friendly intercourse with the Orthodox of the same neighbourhood, which is chiefly helpful in removing prejudice by the object lesson it offers of what reunion would bring to pass in all parts of the world in these days, when Easterns as well as Westerns are spreading and mingling in many lands. Especially impressive in this way seems to have been the object-lesson of the Eucharistic Congress held at Jerusalem in 1893 in which the Catholic clergy and laity of both rites took part under the eyes of numerous adherents of the separated communions. The solemn Eucharistic Liturgies, according to the rite of St. John Chrysostom celebrated at St. Peter's in the presence of the pope on 14 Feb., 1908, and that celebrated later in the same year at Westminster Cathedral in the presence of his legate, were examples of similar import. Moreover, if Leo XIII's letter of 20 June, 1894, addressed to "the Princes and Peoples", received a rude answer from the patriarch Anthimus VII and his Synod (Duchesne, "Eglises separées"), there were not lacking devout minds in the East who contrasted the patriarch's brutal language with the exquisitely tender and conciliatory language of the pope. Padre Franco reports the accession of over a hundred thousand persons to the Uniat Churches as the harvest gathered from this episode during the years that followed.

B. *In the West.*—In the West the English-speaking countries must be distinguished from the others, which, like them, have inherited the state of religious isolation. In the latter no general sense of the evils of division appears to have been as yet awakened, and even in the former as much must be said of the great mass of the population, even of that section of it which is in earnest about its spiritual condition. Still, in England and the United States there are numerous groups of religious-minded persons who do take very much to heart the scandal of religious division which is brought home to them in diverse ways through their experience of the hindrances that block the path of Christian progress. Their sense of this scandal and the consequent desire for reunion goes back to the second quarter of the last century. It began with the Tractarians and sprang naturally out of the fuller realization, to which their Patristic studies had led them, of the nature and authority of the visible Church. This school is still the home of the most solid and fervent aspiration after reunion, but the aspiration has spread during the last few decades from this to other parties in the national Church, and even to the Nonconformists, who have grown ashamed of the multiplicity of their sects and are now anxious to find some basis on which they may coalesce among themselves. These latter, however, have no conception of unity in the Catholic sense of the term, and contemplate only a federation on the basis of sinking differences. The Free Church Council founded in England in 1894, and chiefly notorious for its political campaigns against the Anglican Church, is their principal achievement so far. The Presbyterians of Scotland have also felt the influence of the reunion ideal, but they too, except for some individuals, have not looked beyond the healing of their own intestine divisions.

The Anglicans (under which designation are included, as members of the same communion, the Episcopalians in America and elsewhere) have a wider vision, and have even fancied that to their Church, as holding a central position between the ancient Churches and the modern Protestant sects, is assigned the providential mission of bringing these two extremes together, and serving the cause of reunion by enabling them to understand each other. During the last half-century, under the spreading influence of the High Church movement, this sense of vocation has been specially cherished, and has found frequent expression in the pulpit and religious literature. It has also given birth to some well-meant undertakings. Thus the A. P. U. C., or Association for Promoting the Unity of Christendom—by which is meant the union of the Roman, Eastern, and Anglican "branches", others not excluded—is a league of prayer, founded in 1857, which is said to have by now many thousand members, drawn from various religious communions, though, as being under non-Catholic management, Catholics are not allowed to join it; the Eastern Church Association (E. C. A.) and the recently founded Anglican and Eastern Orthodox Church Union (A. E. O. C. U.) both work for the union of the Anglicans with the Easterns, the latter, "while in no way antagonistic to efforts for reunion in other directions", confining itself to those of the Eastern Churches which are in communion with the Patriarch of Constantinople. This A. E. O. C. U. is particularly active in the United States, where the existence side by side of Westerns and Easterns offers special facilities for mutual intercourse. It is due mainly to its instances that the Orthodox Bishop Raphael of Brooklyn recently sanctioned an interchange of ministrations with the Episcopalians in places where members of one or the other communion are without clergy of their own—a practice which, as coming from the Orthodox side, seemed strange, but was presumably justified by the "principle of economy" which some Orthodox theologians unaccountably advocate (see Reunion Magazine, Sept., 1910). This concordat did not, however, last very long: Bishop Raphael seems not to have understood, at first, the motley character of the Episcopalian communion, but having come to realize it, quickly revoked his concession (Russian Orthodox American Messenger, 28 Feb., 1912).

Other societies of kindred aim are the Christian Unity Foundation, established in the United States in 1910; the Home Reunion Society, established in England in 1875, of which the object is to reunite the various English religious bodies with the National Church; the Evangelical Alliance for banding together the Evangelical Protestants of all nations, which was founded in 1846, and is thoroughly Protestant in its principles and aims; the Christian Unity Association of Edinburgh which is under Presbyterian management. Apart from these, as being the only Anglican, or Protestant, Association which directly contemplates the union of the Anglican with the Catholic Church, is the Society of St. Thomas of Canterbury, founded in 1904, and undertaking as its special work to clear the way for this species of reunion by studying and making known the real doctrines of the Catholic Church held by its own members, as opposed to the erroneous or coloured accounts of the same doctrines which prevail so widely. This society being thus based on sound principles, though at present in its infancy, is capable of doing valuable work for the cause.

The annual Church Congresses in England are wont to give a place in their discussions to the reunion question, and even the decennial Pan-Anglican Conferences, in which the bishops of that communion come together from all lands, are increasingly affected by the movement; though, as consisting of prelates with very diverse views, they are always chary about committing themselves to definite statements. Their committees are allowed to be slightly more courageous, and in the Conference of 1888 the committee on Church Unity formulated four conditions as constituting the necessary and sufficient basis for all who might desire to enter into communion with them-

selves: (1) The Holy Scriptures as the rule of faith; (2) the Apostles' and the Nicene Creeds, as the statement of the Faith; (3) the two Sacraments ordained by Christ Himself; (4) the historic episcopate locally adapted in the methods of its administration to varying needs. This offer, which has come to be known as "the Lambeth Quadrikteral", has been renewed by the subsequent Pan-Anglican conferences and has been frequently discussed, but so far has not attracted any of those for whom it was intended. The same Committee of 1888 looked wistfully towards the separated communions of the East, but did not venture to do more than repudiate the idea of wishing to proselytize among them, and recommend that a statement of the Anglican position should be drawn up for their benefit. Subsequent Conferences have gone a little farther in this direction, and the Conference of 1908 went so far as to recommend in one of its resolutions that there should be an interchange of ministrations offered and accepted between members of the Orthodox and of the Anglican communion, in places where none of their own clergy were within reach—a recommendation which, as already mentioned, was for the moment reciprocated not indeed by the official representatives of the Orthodox Churches, but by two of their prelates in America. In the earlier Pan-Anglican Conferences the attitude taken up towards the Churches in union with the Holy See was hostile rather than friendly, warm sympathy being extended to those who had recently abandoned its communion. In the Conference of 1897 there was a slight improvement in this respect, and in the most recent of these Conferences, held in 1908, whilst recognizing, as they could not but do, that it would be useless to propose any terms of intercommunion to the Holy See, as they could offer none which it would accept, the Committee of Reunion and Intercommunion recorded their "conviction that no projects of union can ever be regarded as satisfactory which deliberately leave out the Churches of the great Latin Communion" and then went on to urge the importance of cultivating friendly relations with the ecclesiastical authorities of that communion abroad, an excellent recommendation which will be cordially reciprocated by the authorities in question, whether abroad or at home.

Of individual workers in the cause of reunion four names should certainly be mentioned. Father Ignatius (George) Spencer (1799–1864) was reconciled to the Catholic Church in 1829; in due course he was ordained priest, and in 1849 joined the Passionists. During the last twenty-six years of his life, both in England and on the Continent, he laboured with the utmost zeal to arouse men's minds to a sense of the importance of reunion and to engage them in systematic prayer for that object. Mr. Ambrose Phillips de Lisle (1809–77) was another convert from Anglicanism and an intimate friend of Father Ignatius Spencer. He took up the same crusade and formed the most sanguine expectations of a consoling result. In 1877, in co-operation with the Anglican, Dr. Frederick George Lee, he founded the Association for Promoting the Union of Christendom, to which reference has already been made. Mr. de Lisle failed to see the theological impropriety of Catholics joining an association of this kind under Protestant management, but the sincerity of his faith and the single-mindedness of his zeal were beyond all question. Newman's appreciation of these qualities in him caused him to say to de Lisle in 1857: "If England is converted, it will be as much due, under God, to you as to any one." It might seem strange to count Dr. Pusey among prominent reunionists in view of his "Eirenicon", of which the first part was published in 1864. But this book, as its name intimates, was written to promote reunion by raising a friendly discussion on certain points of Catholic practice which to Anglicans of the writer's party caused difficulty. Inadvertently he used language in describing these Catholic practices which gave offence, and brought down upon him from the Catholic side a torrent of reproaches that was rather excessive. This, however, should not blind us to the underlying fact that Dr. Pusey came forward with the best intentions, as a pacificator, not an assailant, and was prepared to use his powerful influence on behalf of a reconciliation. Viscount Halifax has identified himself with a method of reunion which can never be practical, because it overlooks the essential character of the Catholic system. It was this that frustrated his well-meant overtures to Leo XIII in 1894–6, and stamps with hopelessness the movement connected with his name. None the less he stands out as the man who has done more than any other to set the attractive ideal of Catholic unity before the eyes of the present generation. "Public opinion", he said, in his famous Bristol speech of 1895, "will never be influenced if we hold our tongues. It is influenced by those who, without any concealment, have the courage of their opinions. It is the interest of the whole Church of Christ, it is the interest of political order, it is the interest of the human race that these estrangements in the Christian family should cease. The cause is good, we have no need to be ashamed of it. Let us frankly avow it to be our own." These words may be regarded as the text of his untiring public action. And so far as they go, nothing could be more encouraging.

VI. Conditions of Reunion.—The longing for the restoration of unity to Christendom, which is active in these and other ways, must be regarded by Catholics as one of the most precious features of the present age, and should enlist all their sympathy. Even if these reunionists be working on lines that are in themselves hopeless, at least their desire is for a high object, and desires fondly cherished and energetically pursued tend to the acquirement of solid experience, and so eventually to the discovery of the true course for the attainment of their object. Nevertheless their schemes cannot have been worked out with much insight, for the principles on which they are based are such as could not possibly sustain a fabric of Christian unity—are in fact, the self-same principles which we have seen to be the cause of disunion in the past. What they contemplate is corporate reunion, that is to say, the reunion of whole Churches as such, each of which is to come into the union with its organization intact, its clergy remaining in their respective ranks, and the general body of its laity in theirs. It is from this standpoint that we need to consider the possibility of their projects. We ask, then, what kind of corporate reunion do they hope for and consider likely to prove satisfactory? The idea of reunion on a purely undenominational basis has been generally rejected by Anglican reunionists, and rightly. For, if it means anything, it must mean that the reuniting communions are to coalesce into a huge undogmatic Church in which the utmost license of religious opinion will be allowed, as long as it does not claim to be more than opinion; and in which, on that understanding, the sacraments will be accessible to all who seek them. Still, it is not out of place to reflect on this system, inasmuch as it is the system which, though not in any way sanctioned by its formularies, practically prevails in the modern Anglican Church, those of its members who hold the most subversive doctrines being not only allowed to approach its sacraments unchecked when they desire to do so, but often promoted to its posts of trust and authority. An individualism equally subversive has invaded the ranks of some of the Nonconformist bodies. Obviously, this scandal will need to be suppressed by a drastic discipline before the Churches affected by it can be in a position to propose a scheme of unity to other Churches. It is of little use for a group of Churches to pledge themselves to definite doctrines as long as

their individual members are free to hold or reject these doctrines, or even condemn them, without forfeiting their right to its membership.

"Comprehension not compromise" is a phrase often employed to express what is considered fitting and possible. The reuniting Churches are not to be asked to renounce any of the beliefs and practices to which from long usage they have become attached. They are to come in just as they are—all, that is, who are agreed as to a substratum of fundamental doctrines and institutions—and on this basis they are to be in recognized sacramental communion with one another everywhere. This system seems to its advocates not only to remove the chief difficulties in the way of reunion, but to have positive advantages. Instead of a dull and deadening uniformity extending throughout, it will give unity in variety, a "synthesis of distinctions", in which each reuniting Church will contribute to the general harmony some special gift which, under the Providence of God, it has cultivated with peculiar care and success. Under a slightly changed form we have here the self-same scheme, based on the distinction between essentials and non-essentials, which in the past has been put forward so often, and always so unsuccessfully. Is it likely to succeed any better now? First, what are to be deemed essentials? Is this a point on which agreement is likely to be reached? We have seen what four conditions the Pananglican Conferences have laid down as in their estimation essential, and we may be inclined to wonder at the liberality of the concessions involved in it. This "Quadrilateral" had in view, so it was understood, the Nonconformist Churches in England and perhaps the Presbyterians in Scotland and elsewhere. But general and indefinite as it is, it does not seem to have found favour with any of these; it does not go far enough for them.

But it will be found to go much too far for the Easterns, leaving it open, as it does, to anyone to believe that the sacraments are efficacious channels of grace or only nude symbols of the same, to believe that in the Holy Eucharist the Body and Blood of Christ are truly present or really absent, to believe that besides the two sacraments explicitly included there are or are not five others equally instituted by Christ and equally partaking of the true nature of sacraments, to believe that the historic episcopate does or does not involve the transmission of a mystic power over the sacraments such as is wont to be called the grace of Holy orders. Secondly, what guarantee is there that the assignment of essentials agreed to at the moment of union will continue to satisfy the contracting parties? What makes this question so pertinent is that in the "Quadrilateral", for instance, the stipulation is only that the reuniting Churches shall in fact be agreed on these four points; there is no stipulation for any formal principle of unity. It will be said, perhaps, that the first-named condition, that Holy Scripture is to be accepted as containing all things necessary to salvation and hence is the sufficient rule of faith, is this formal principle. But does this mean, as it appears to mean, that the individual is to be the judge of what Holy Scripture contains? If so, surely it is a bold thing, after these four centuries of disastrous experience, to put forward this rule as calculated to ensure an all-pervading and durable doctrinal agreement. Or does it mean that the governing authorities of the reuniting Churches are to decide what is contained in Scripture, and are to be qualified to enforce their decisions? If so, another crop of difficulties springs up. Why is this further condition, supremely important as it is, not included in the first article of the "Quadrilateral"? And what is to be the nature of these governing authorities, and of their relation to one another? Are they to be each and all autonomous, and, if so, what guarantee is there that they will all agree—for instance, that the Easterns will not insist that the Bible shall be interpreted according to the decrees of the seven œcumenical councils, and the Anglicans that at least the decrees of the Seventh, which sanctions the veneration of images, shall be deemed inadmissible? Or are these governing authorities of the reuniting Churches to be subjected to one supreme authority, and, if so, what is to be its nature (the papacy being, of course, out of the question)? Also, is the submission of the individual to the decisions of the heads of his own Church, or the submission of the reuniting Churches to the supreme authority they have recognized as over them, to be treated as imposed under pain of sin by some Divine sanction, and, if so, what is that sanction, and why is it not explicitly stated in the "Quadrilateral"? Thirdly, if we grant the impossible, and assume that the system will be found to work on the lines indicated, could the result be claimed as a becoming realization of Christian unity? Although the essentials are to be firmly fixed and accepted by all, each reuniting Church is to be free to retain the further beliefs and methods it has built on this foundation; in fact, it is just through this superstructure of its own that it is to make its own contribution to that "synthesis of distinctions", from which unity in variety is expected to result. But is it this that will result? If the Easterns, for instance, are to insist as they now do on the Eucharistic Sacrifice and the necessity of confession, on the invocation of saints and veneration of their icons; and the Anglicans, or at all events the Nonconformists whom we must suppose to have joined in likewise, are to teach that confession is soul-destroying; the Mass and invocation of saints idolatrous—will that be a synthesis of distinctions, and not rather a synthesis of contradictions? In short, if this system of "comprehension not compromise" were to obtain the general acceptance desired for it, in what respect would it differ from the present system of divisions, which is felt to be so scandalous, except that it would add the further element of scandal that those who preached these conflicting doctrines would come up together to the altar-rails, as if to show what light value they attached to the points about which they none the less contend so stubbornly?

Evidently, "comprehension not compromise" cannot be a guiding principle for those who wish to restore to Christendom such unity as our Lord prayed for, and the world will be constrained to recognize as an evidence of Divine handiwork. Neither can compromise help us, for truth does not admit of compromise, and what it is desired to restore throughout the world is unity in truth. What we do require is neither comprehension nor compromise, but conviction; for unity in truth must mean that all whom the system embraces profess one and the same creed in all its parts, that they are honestly convinced that in professing it they are adhering to the simple truth, and that in reality they are professing only the truth. How can a unity of that kind, a unity of conviction which is also a unity in truth, be brought about in such wise as to include the many separated Churches of Christendom and their members? That is the problem on which serious reunionists should concentrate their attention. They may begin by observing that in societies of all kinds—in kingdoms, armies, trade-unions, clubs, and even Churches—the principle of unity which holds them together is the authority of their chief rulers. If they submit to these—be they kings or presidents, bishops or moderators, parliaments, or committees, or conferences—they become one with them in their action, and (if the rulers have a recognized right to impose opinions) in their opinions also; and by way of consequence become one among themselves. On the other hand, in proportion as the members refuse submission to this ruling authority they become disunited and, if the insub-

ordination continues, break up into parties, or drift away, or set up opposition societies. Almost any Protestant Church among the many around us will supply an illustration of this. At one time its ruling authority is recognized by all the members to be the authentic interpreter of its formularies, and all are prepared to submit to it. It is then a united Church in itself. Later comes a time when a number of its members grow dissatisfied with these formularies, and refuse to accept them at the hands of their church authority. Then disunion sets in; either dissent from the letter of the formularies is tolerated, and intestine divisions arise, or some split off and set up for themselves opposition Churches elsewhere.

If this is the law of all human societies, is it not to be anticipated that the Christian community is also subject to that law, in other words that its unity is to be secured by the submission of its members and component Churches to the one ruling authority which is duly set over them all? It will be objected that this principle of authority, if allowed to prevail, may suffice to secure unity in Christendom, but not unity in truth. As soon as the time comes when it is the conviction of individual members or groups of members that their ruling authority is departing from the truth, they cannot but give the preference to truth over unity, which in fact is what has happened in the history of Christendom, and has caused the present disunion. The answer to this difficulty is that the human mind is indeed bound to truth, and acts irrationally if it does not pursue it at all costs; but none the less it is rational for the individual mind to subordinate its personal judgments to those of a mind which can give it a securer guarantee of truth than it can derive from its own reasonings; it is, therefore, supremely rational for it to submit to the mind of Christ, whensoever this can be securely ascertained. If Christ communicated His own mind to His Apostles as to the doctrines and laws He desired His Church to receive and obey; if His Apostles transmitted these Divine communications by tradition to future generations; if a living authority duly set over His people has watched over the safe transmission of this tradition; and, if the Holy Spirit was sent by Him to abide in His Church and secure this living authority in the faithful discharge of its trust—then, so far as we can see, the duty to truth and the duty to unity are fully harmonized, and a way opened for the reunion of Christendom without any outrage being done to the nature of the human mind. This, it may be said, is only an inference based on the law of human societies and the nature of the human mind. Can it be safe to take it as sufficing to determine a question of fact, such as is the question whether our Lord really did make this particular provision for the safeguarding of His revelation? But if it were only that, at least it proves that this principle of a Divinely guarded *magisterium* is not irrational, but on the contrary is, so far as we can see, the only principle capable of harmonizing the two certain facts, that our minds are by nature bound to truth at all costs and that our Lord prayed and therefore provided that we might all be one in faith. A principle, however, of this value must be regarded as resting on a much firmer basis than mere inference, especially when it is associated with the massive historical fact that the oldest and greatest of all the Churches—which is also the only one that has known how to secure unity among its children without injury done to their sense of truth—has all along been ruled by this very principle in the sure belief that it rests on the express words of Christ. Should not this send us back to a study of the words as they came from Christ's lips, and as they were understood by His Apostles, to see if those words do not correspond with this belief of the later Church?

And here we join on to the historical survey with which this article commenced, for in that survey has been epitomized the evidence from the New Testament and the early Christian writings, which shows that, if we are to credit these records, our Lord did establish and impose this very system; that the Apostles, whom He sent forth to lay the foundations of the Church, did so understand Him; that the Church of the second century, as represented by St. Irenæus, likewise so understood Him.

VII. Prospects of Reunion.—If corporate reunion were a practical ideal, capable of being realized at no distant date, it would have enormous advantages, for it would greatly facilitate the task of those who feel the sadness of their present isolation. But, the conditions of this mode of reunion being such as we have seen, it is unfortunately impossible to regard the prospect of its realization as other than discouraging. Why is it that those who tell us with transparent sincerity that they long for the time when Christendom will be united once more so persistently resist the rule of tradition and submission to the Holy See, though as capable as ourselves of appreciating the reasoning of the last section, and admiring the results which that rule can produce in the communion of the Apostolic See? Why is it that they continue, in the face of all their past disappointments, to stand out for their principle of comprehension, and to ask for reunion on the basis of mutual concession and contract? Obviously it is because they are still dominated by those self-same principles of religious division which we discerned in the earlier part of this article, when we were tracing to their ultimate causes the schisms that troubled the first four Christian centuries. We counted five such causes: "I cannot belong to a Church in whose doctrines I find insoluble intellectual difficulties", or "which cannot find a place in its system for religious experiences I take to be the direct voice of God to me", or "which claims to put fetters on my mental liberty", or "which runs counter to my national attachments and antipathies", or "which involves me in opposition to my temporal rulers". These principles, we said then, all or some of them, would be found likewise at the root of all subsequent schisms, and have not the summaries above given proved the truth of this? In the Oriental schisms, though private judgment on doctrinal subtleties had its part, the chief agencies at work were national antipathies and subservience to temporal rulers. In the sixteenth-century revolt all the five influences were fiercely active. Many Catholic doctrines—as, for instance, those of transubstantiation, the sacramental principle, the merit of good works—were condemned as offensive to the private judgment of the Reformers. The doctrine (Lutheran) of justification by faith was an egregious example of putting absolute trust in the assumptions of emotionalism, indeed was the first step towards transferring the basis of faith from the preaching of the word to the so-called testimony of experience. How repugnant to these Reformers was the idea of submission to any teaching authority save their own is evidenced by their denunciations of popes and priests; how much they were possessed by the principles of Nationalism and Erastianism is evidenced by the way in which they allowed their rulers to split them up into national Churches and gain their favour for these by stirring up their national animosities. At the present time, among the Churches of England and America which are asking for reunion—or rather, some of whose members are asking for reunion—these same sentiments still prevail, with some modification as regards their particular application. Is not this sufficiently attested by the tone of the criticisms which come so readily to their lips? "I cannot bring my mind to believe in a Trinity in Unity, in a God-man, in a sinless man, in an atonement, in transubstantiation, in original sin, in the power of a little water to wash away sin, in a power of absolution

entrusted to sinful men, in a gift of immunity from religious error vested in a succession of under-educated Pontiffs." And again, "I know from my spiritual experience that I am saved, that the sacraments I have received are valid whatever reasons may be urged against them, that my particular form of religion is the true one though it contradicts the religion of others who can cite similar experiences on their behalf." Or again, "I am not going to hand over the keeping of my conscience to any priest or Church, I am not going to surrender the open-mindedness which is the essential quality of a truth-seeker." Or again, "I want a religion to suit my national temperament as an Englishman or an American, I am not going to submit to a foreign priest or listen to an Italian mission." How is it possible that men saturated with principles so antagonistic to the obedience of faith should be induced to seek reunion in the only form in which, as we have seen, it can be solid and lasting, that is, by submission to the teaching of the Apostolic See? Indeed, how can one imagine that they would accept even a system of comprehension unless, like their own present systems, it should be one prepared to tolerate every variety of individualism? But the fact is, these Anglican reunionists strangely overlook the mentality of their fellow-churchmen, and persuade themselves that the comparatively small section which forms the moderately High Church party can be taken as duly representing their Church; and then, realizing that neither this small section, nor even they themselves, have the true Catholic disposition of submission to a teaching authority, they have taken refuge in a project of comprehension that would just include themselves.

But it will not do to take this over-hopeful view of the situation. The possibilities of an approaching corporate reunion must be judged by the mentality of the whole body, and what chance is there, humanly speaking, that—to say nothing of the Presbyterians and Nonconformists—the general body of Anglicans, which is every year becoming more and more radical in its tone, will be brought within a generation or two to such a degree of doctrinal unity and Catholic spirit among themselves as to make it likely that, as an organized body of bishops, clergy, and laity, they will approach the Holy See in the full spirit of submission, and ask to be received into its communion? Moreover, if we can imagine these internal difficulties overcome, and whole Churches approaching the Holy See in this manner, we must not overlook the probability that the difficulty from state interference, dormant for the present, would quickly revive. The statesmen would be sure to take alarm, and work against the project with all their might as a danger to their own selfish schemes; and this all the more because aggressive Anticlericalism has captured so many of the governments of powerful countries, and would strive, by appealing to racial prejudices and fostering campaigns of misrepresentation and oppression, to stamp out a movement calculated, if successful, to add so greatly to the forces of Christianity. It must be repeated that individuals might hold out against this persecution, but the masses of men whom we are supposing to form the membership of Churches anxious to reunite would in all probability be shattered by it, and break up. We must not, indeed, forget that we are all in the hands of God, and God may at any time intervene by some signal providence to clear away the obstacles from the path of corporate reunion. But we have no right to count on interventions of this kind. Reunionists whose inquiries have convinced them that the way to unity is through submission to the Holy See will be imprudent indeed if they delay their personal submission in expectation of a corporate act on the part of their respective Churches which, in the absence of any such Divine intervention, is, in view of the difficulties indicated, most unlikely to come till long after the present generation of men has passed away. Nor is it to the purpose to ask here if by this method of individual conversions there is any prospect of an eventual restoration of Christendom to the unity which once held it together. Possibly there is not; but why should there be? We may indeed look to a continuance, and perhaps to an expansion, of the process now going on whereby appreciable numbers are added to the Church through individual submissions, but it does not seem likely that, in this age of individualism, whole nations will be brought in by this method, nor is there any Divine promise that they will be. Another age may bring forth better things, but whether it will we know not. Still, though the prospects of corporate reunion appear discouraging, Catholics may well show themselves appreciative and sympathetic towards the efforts of those of other communions who are captivated by the splendid ideal and think that under one form or another it is capable of realization. We may safely leave to the Providence of God to determine what course the present reunion movement shall ultimately take, and meanwhile we may emphasize the substantial point that Catholics and other reunionists have in common: their mutual desire to see the barriers that separate them removed. They can co-operate, too, in working for the good cause in useful ways without any surrender of their own principles. For they can cultivate friendly personal relations, to the formation of which it will greatly contribute if they can work together for objects, social or otherwise, as to the value of which they are agreed. There is a special value in the personal friendships thus formed, for they tend to dissolve the obstacles which come from sheer misunderstandings and the animosities that these engender. And they can further co-operate for the removal of these same obstacles by positive efforts to understand one another correctly, particularly by the others seeking and the Catholics, if they are competent, showing a readiness to give simple explanations of the true character of their beliefs and practices.

The latter cannot indeed be too careful to avoid bitter controversies, for these, as experience has proved, serve more to harden estrangements than to cement reconciliations. But their explanations will be often welcomed, if it be known that they will be marked by candour, cordiality, and patience, for nowadays there is a growing number who have come to suspect that Catholicism is not as black as it has been painted for them, and are anxious to hear about it from those whom they can trust, and who have intimate knowledge of it from the inside. It would be rash, however, for Catholics to expect that their non-Catholic friends will be readily convinced by the explanations they give. Convictions are of slow growth; besides it is not for the human agent to intrude on the office which the Holy Spirit reserves to Himself. Lastly, there can be co-operation in efforts to promote reunion by earnest and assiduous prayer. Catholics cannot join an association for prayer like the A. P. U. C., which is under non-Catholic management, but they have the highest sanction for joining similar associations under Catholic management, such as the Confraternity of Compassion, which Leo XIII himself established in 1897, and entrusted to the administration of the Sulpician Fathers.

(See also CHURCH; POPE; TRADITION; GNOSTICISM; MARCIONITES; MONTANISTS; NOVATIAN; NOVATIANISM; MANICHÆISM; DONATISTS; ARIANISM; ALBIGENSES; WYCLIF, JOHN; HUS AND HUSSITES; NESTORIUS AND NESTORIANISM; CYRIL OF ALEXANDRIA; EPHESUS, COUNCIL OF; MONOPHYSITES AND MONOPHYSITISM; EUTYCHES; EUTYCHIANISM; CHALCEDON, COUNCIL OF; GREECE; GREEK CHURCH; PHOTIUS; MICHAEL CERULARIUS; RUSSIA; PROTESTANTISM; REFORMATION; LUTHER, MARTIN; CALVIN, JOHN;

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SYDNEY F. SMITH.

Unions of Prayer.—A tendency to form unions of prayer among the faithful has recently manifested itself in the establishment of organizations like the following:

(1) The Association of Prayer and Penitence in honour of the Heart of Jesus, founded at Dijon in 1879, transferred to Montmartre, and made an archconfraternity by Leo XIII, 10 April, 1894. Its purposes are: to offer reparation, by prayer and penitence, for sin, and for outrages against the Church and the pope; to obtain the welfare of the Church, the freedom of the pope, and the salvation of the world. (2) The Archconfraternity of Our Lady of Compassion for the Return of England to the Catholic Faith, founded at Saint-Sulpice, Paris, by Brief of Leo XIII "Compertum est" (22 Aug., 1897). Jean-Jacques Olier had always been zealous for the conversion of England; and the ministry of his congregation was favourable to the spreading of this confraternity. The Brief exhorts the faithful everywhere to join this confraternity, and authorizes its directors to unite with all other similar confraternities, and communicate to them its indulgences. The "Statutes" were published, 30 Aug., 1897, by Decree of the Congregation of Bishops and Regulars. The solemn inauguration took place, 17 Oct., 1897, by the Cardinal Archbishop of Paris, in the presence of the Cardinal Archbishop of Westminster. About 1000 confraternities, in France, England, Italy, Belgium, Australia, and elsewhere, have become united with the archconfraternity. By Apostolic Letter of 2 Feb., 1911, Pius X extended the scope of the prayers of the archeonfraternity from Great Britain to the whole of the English-speaking world. (3) Pious Union of Prayer to Our Lady of Compassion for the Conversion of Heretics, founded at Rome, 7 Nov., 1896, in St. Marcellus. Similar unions may be formed in any church where there is an altar and a statue of Our Lady of Compassion. The director-general is the Father-General of the Servites, who names a general secretary from his order. (4) Archconfraternity of Prayers and Good Works for the Reunion of the Eastern Schismatics with the Church, under the patronage of Our Lady of the Assumption, founded at the Church of the Anastasis at Constantinople. Organized by Emmanuel d'Alzon, the founder of the Assumptionists, it was developed under his successor François Picard to such a degree that even some Eastern schismatics were induced to pray for the same intentions. Leo XIII in the Brief "Cum divini Pastoris" (25 May, 1898) made it an archconfraternity *prima-primaria*. It is established at the church of the Assumptionists, under the title of Anastasis of Constantinople. Affiliated confraternities may be formed wherever there is an Assumptionist church and house, with the same privileges as the archeonfraternity. The "Statutes" were approved 24 May, 1898, by Decree of the Congregation of Bishops and Regulars. (See also APOSTLESHIP OF PRAYER; PARIS, *Famous Pilgrimages*; (2) Notre-Dame-des-Victoires.)

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C. F. WEMYSS BROWN.

Unitarians, a Liberal Protestant sect which holds as its distinctive tenet the belief in a uni-personal instead of a tri-personal God.

I. NAME AND DOCTRINE.—In its general sense the name designates all disbelievers in the Trinity, whether Christian or non-Christian; in its present specific use it is applied to that organized form of Christianity which lays emphasis on the unity of personality in God. The term seems to have originated about 1570, was used in a decree of the Diet held in 1600 at Leesfalva in Transylvania, and received official ecclesiastical sanction in 1638. It supplanted the various designations of anti-Trinitarians, Arians, Racovians, and Socinians. In England the name first appears in 1682. It became frequent in the United States from 1815, although originally it was received unfavourably by some anti-Trinitarians, and omitted in their official titles by some congregations whose religious position it defined. The explanation of this opposition is to be found in the reluctance of the parties concerned to lay stress on any doctrinal affirmation. Historical associations account for the name Presbyterians, frequently applied to Unitarians in the British Isles, and Unitarian Congregationalists, used in the United States. No definite standard of belief is recognized in the denomination and no doctrinal tests are laid down as a condition of fellowship. The co-operation of all persons desirous of advancing the interests of "pure"

(i. e. undogmatic, practical) Christianity is welcomed in the Unitarian body.

In granting this co-operation each member enjoys complete freedom in his individual religious opinions, and no set of doctrinal propositions could be framed on which all Unitarians would agree. The bond of union between them consists more in their anti-dogmatic tendency than in uniformity of belief. The authority of the Bible is in some degree retained; but its contents are either admitted or repudiated according as they find favour before the supreme, and in this case exacting, tribunal of individual reason. Jesus Christ is considered subordinate to the Father and, although the epithet Divine is in a loose sense not infrequently applied to Him, He is in the estimation of many an extraordinarily endowed and powerful but still a human religious leader He is a teacher to be followed, not a God to be worshipped. His Passion and Death are an inspiration and an example to His disciples, not an effective and vicarious atonement for the sins of men. He is the great exemplar which we ought to copy in order to perfect our union with God gradually. This teaching concerning the mission of Jesus Christ is but the logical complement of the Unitarian denial of the Fall of Man and with similar consistency leads to the suppression of the sacraments. Two of these (baptism and Eucharist) are indeed retained, but their grace-conferring power is denied and their reception declared unnecessary. Baptism is administered to children (rarely to adults) more for sentimental reasons and purposes of edification than from persuasion of the spiritual results produced in the soul of the recipient. The Eucharist, far from being considered as sacrificial, is looked upon as a merely memorial service. The fond hope of universal salvation is entertained by the majority of the denomination. In short, present-day Unitarianism is hardly more than natural religion, and exhibits in some of its members a pronounced tendency towards Pantheistic speculation. The Church polity in England and America is strictly congregational; each individual congregation manages, without superior control, all its affairs, calls and discharges its minister, and is the final judge of the religious views expressed in its pulpit. In Transylvania the Church government is exercised by a bishop who resides at Kolozsvár (Klausenburg) and is assisted by a consistory. The episcopal title which he bears does not imply special consecration but merely designates the office of an ecclesiastical supervisor.

II. History. A. *In Europe.*—The first Church holding Unitarian tenets was founded in Poland during the reign of Sigismund II (1548–72). The year 1568 saw the establishment and official recognition of such congregations in Transylvania. While in the former country Unitarianism was completely suppressed in 1660, in the latter it has, despite temporary persecution, maintained itself. The Transylvanian Church is of Socinian origin but has suppressed the worship of Jesus Christ, thus casting off what chiefly differentiated it from strict Unitarianism. Its present official name is the Hungarian Unitarian Church, although comparatively few of its members reside in Hungary proper. In England the organization of Unitarianism was effected at a much later date. The first attempt at establishing a congregation was made by John Biddle (1615–62), but the organization did not outlast its author. More permanency attended the efforts of Theophilus Lindsey (1723–1808). In 1773 he seceded from the Anglican Communion, organized the following year a Unitarian congregation in London, and in 1778 built the Essex Street chapel. About the same time anti-Trinitarian views were spread by the scientist Joseph Priestley, pastor of a congregation at Leeds (1768–80) and later at Birmingham. His work in the latter place was cut short by a popular uprising in 1791, and three years later he emigrated to America. Others, among them Thomas Belsham (1750–1829) and Lant Carpenter (1780–1840), continued to propagate Unitarianism in England. Legal restrictions were still in vigour, however, against persons denying the doctrine of the Trinity and hampered their work. But in 1813 most of these disabilities were removed, and in 1844 complete liberty was obtained, despite opposition, by the Dissenters' Chapels Act, sometimes called the Unitarian Charter. As early as 1825 English Unitarians had concluded a union with their co-religionists abroad under the name of British and Foreign Unitarian Association. This society disseminated religious literature and promoted the interests of the sect. The prospects of this activity were brightened by the appearance of a capable exponent of Unitarian views, Dr. James Martineau (1805–1900). After a successful resistance to early opposition, his personality dominated English Unitarianism for an extended period. His writings exercised a potent influence far beyond England, and still continue to advance the cause of Liberal Christianity. His disciples have taken up his work and outstripped their master in his radical views.

Scotland never proved a fruitful soil for Unitarian propaganda. A congregation was organized in 1776 at Edinburgh and the Scottish Unitarian Association was formed in 1813; but progress in that country has been insignificant and there are very few congregations there. In Ireland Unitarianism is held chiefly in the North where it has found adherents among the Presbyterians. It may not inappropriately be considered a self-governing branch of the Presbyterian body. Some Unitarian congregations are to be found also in the British colonies, notably in Australia and Canada, and among the French Protestants a comparatively large number are Unitarian in view, though not in name.

B. *America.*—About the middle of the eighteenth century Unitarian opinions gained favour among New England Congregationalists. They were propagated by Jonathan Mayhew (1720–66), for nineteen years pastor of the West Church at Boston, and Charles Chauncey (1705–87), in the same city. The first organized church was King's Chapel, Boston, when the congregation, until then Episcopal, removed in 1785 all references to the Trinity from the Book of Common Prayer and in 1787 assumed an independent existence. Congregations were also organized at Portland and Saco (Maine) in 1792, and in 1794 Joseph Priestley began his propaganda in Pennsylvania. It was particularly in New England, however, that the movement gained ground. The appointment in 1805 of the Rev. Henry Ware to the Hollis chair of divinity at Harvard College and the nomination within the next two years of four other Liberal candidates to important professorships in the same institution, brought that seat of learning under considerable Unitarian influence. Its school of divinity was endowed and organized by the denomination about 1817 and remained under its control until 1878, when it became undenominational. While the diffusion of Unitarian ideas was comparatively rapid the organization of churches was retarded by the reluctance of many to separate from the Congregationalist communities of which they were members. Before the separation was effected a heated controversy was waged between the liberal and the conservative wing of Congregationalism. Matters came to a head in 1819 when the Rev. William Ellery Channing, in a sermon preached at Baltimore at the installation of the Rev. Jared Sparks, advocated the public acknowledgement by the liberal members and congregations of their Unitarian beliefs. This discourse proved decisive, and the parties concerned immediately proceeded to organize themselves independently. From this date until his death in 1842, Channing was the

acknowledged leader of the denomination. Under his auspices the American Unitarian Association was founded at Boston in 1825 for the promotion of Unitarian interests.

After his death the radical element became predominant under the direction of Theodore Parker (1810–60), who succeeded him in influence. The authority of the Bible acknowledged by the old school was, under Parker, largely sacrificed to the principles of a destructive criticism, and Unitarianism drifted rapidly into Rationalistic speculation. The activity of Channing and Parker was supplemented by the more general and far-reaching influence of the Unitarian poet-philosopher, Ralph Waldo Emerson (1803–82). Although he resigned his charge of the Second Congregational Church at Boston after a short period (1829–32), he continued to preach for many years and his popularity as a writer and lecturer could but lend additional prestige to the advanced religious views which he defended. The interests of the Unitarian propaganda were also served by the foundation of the Western Conference of Unitarians in 1852 and that of the National Unitarian Conference in 1865. Of a more universal character was the International Council of Unitarians and other Liberal Religious Thinkers and Workers, which was organized at Boston in 1900. It has held sessions in London (1901), Amsterdam (1903), Geneva (1905), Boston (1907), and Berlin (1910). At the last-mentioned convention the official title was changed to International Congress of Free Christians and Other Religious Liberals. The purpose remains the same, namely: "to open communication with those in all lands who are striving to unite pure religion and perfect liberty and to increase fellowship and co-operation among them."

III. Propaganda; Educational Institutions; Statistics.—The Unitarian body sent a missionary to India in 1855, and since 1887 has carried on an active propaganda in Japan; however, its missionary efforts in foreign lands, viewed in the aggregate, have not been considerable. In accordance with its general indifferent attitude towards dogma, it endeavours to advance the cause of Christianity without emphasizing its own specific tenets, and its members have in the past liberally contributed to the missionary funds of other denominations. Their efforts, moreover, are more concerned with the dissemination of literature among civilized nations than with the sending of missionaries to non-Christian lands. This method of gaining adherents has proved successful, partly owing to the Liberal, Rationalistic, and excessively individualistic tendency of the present age, but largely also to the number of eminent men and capable writers who have adhered to or defended Unitarian doctrines. Financial resources for propagandist purposes were provided for by the rich Jamaica planter, Robert Hibbert (1770–1849), through the creation of the fund which bears his name. Out of it grew the well-known Hibbert Lectures, and the more recent "Hibbert Journal". An organization unique in its character is the Post Office Mission which, by means of correspondence and the distribution of books and periodicals, seeks to bring courage to the despondent and joy to the suffering.

The Church has made no determined effort to organize benevolent institutions of its own. A project is on foot to erect at Washington, in connexion with the contemplated national church of the Unitarian body, the Edward Everett Hale parish-house. This establishment, named after the late Unitarian chaplain of the United States Senate, is to be the headquarters of the philanthropic work of the denomination. A considerable number of the Unitarian ministry (to which women are admitted) receive their training in the educational institutions of other sects. The Church, however, maintains the following special schools for this purpose: in Hungary, the Unitarian College at Kolozsvár; in England and Wales, the Unitarian Home Missionary College at Manchester; the Manchester College at Oxford; the Presbyterian College at Carmarthen; in America, the Harvard Divinity School at Cambridge, Massachusetts; the Meadville Theological School at Meadville, Pennsylvania; and the recently established Pacific Unitarian School at Berkeley, California. In the United States the denomination maintains, beside these training-schools for the ministry, seven academies situated, with but one exception, in the New England States. The number of persons holding Unitarian views cannot be determined, even approximately; for many undoubtedly reject the doctrine of the Three Divine Persons and retain the belief in a uni-personal Godhead without ever affiliating with the Church. Among these must be reckoned not only a large number of Liberal theologians and advanced critics, but also some religious denominations which, either in their entirety, as the Hicksite Friends, or at least in many of their members, as the Universalists, are distinctly anti-Trinitarian. According to the "Unitarian Year-Book" (Boston, 1911) there are nearly 80,000 Unitarians in Hungary. Great Britain has 374 places of worship, 295 if which are in England, 38 in Ireland, 34 in Wales, and 7 in Scotland. In the United States the Unitarian body numbers, according to Dr. H. K. Carroll ("Christian Advocate," New York, 25 Jan., 1912), 533 ministers, 492 churches, and 70,542 communicants.

I.—On doctrine consult Martineau, Channing, and other Unitarian writers mentioned above; Hedge, *Reason in Religion* (Boston, 1865); Clarke, *Essentials and Non-Essentials in Religion* (Boston, 1878); Idem, *Manual of Unitarian Belief* (Boston, 1884); Allen, *Our Liberal Movement in Theology* (Boston, 1882); Emerton, *Unitarian Thought* (New York, 1911). II. A.—Bonet-Maury, tr. Hall, *Early Sources of English Unitarian Christianity* (London, 1884). B.—Allen, *Hist. of the Unitarians in the United States* in *Am. Church Hist. Series*, X, 1–249; Cooke, *Unitarianism in America; Hist. of its Origin and Development* (Boston, 1902). For a Catholic point of view, see Koelmann, *Unitarianism, thrologically and philosophically considered* (Washington, 1821); Hitchcock, *Religion of Unitarianism* in Martindale, *Hist. of Religions*, IV (St. Louis, 1910); Idem, *Present State of Unitarianism* in *Irish Theol. Quart.* IV (Dublin, 1909), 158–80.

N. A. Weber.

Unitas Fratrum. See Bohemian Brethren.

United States of America, The.—Boundaries and Area.—On the east the boundary is formed by the St. Croix River and an arbitrary line to the St. John, and on the north by the Aroostook Highlands, the 45th parallel of N. lat., the St. Lawrence, and the Great Lakes. West of Lake Superior, the Rainy River, Rainy Lake, and the Lake of the Woods form the boundary; thence to Puget Sound the 49th parallel. Thereafter it drops down to the Strait of Juan de Fuca, leaving Vancouver Island to the Dominion of Canada. The Atlantic Ocean washes the entire eastern shore. On the south the Gulf of Mexico serves as the boundary to the mouth of the Rio Grande del Norte. That river separates the United States from the Republic of Mexico until at the city of El Paso it turns northward; from that point to the Colorado River an arbitrary line marks the boundary of the two republics. The Pacific Ocean forms the western boundary. The total area is 3,026,789 sq. miles. The United States is divided into two unequal parts by the Mississippi River, which flows almost directly south from its source in a lake below the 49th parallel. The portion east of that great river is subdivided into two parts by the Ohio and the Potomac Rivers. The section west of the Mississippi is divided into two very unequal parts by the Missouri River.

In a physiographic view, however, the area of the United States may be divided into the Appalachian belt, the Cordilleras, and the central plains. The first of these divisions includes the middle Appalachian region, or that between the Hudson and the James Rivers; the north-eastern Appalachian region,

which overlaps New England at many points; the south-western Appalachian, which includes the country from Maryland to the Carolinas. In North Carolina the mountain belt reaches its greatest altitude, falling away in Georgia and Alabama. Much of the early history of the United States is concerned with the Atlantic coastal plain. In New England the mountains almost front the sea, and harbour and hill are within sight of each other. From New York, however, the interval which separates them gradually widens toward the southward, until in the State of Georgia it extends into the interior about 120 miles, after which it unites with the Gulf coastal plain. In New York is the rugged Adirondack region, which was very late in being settled. The characteristics of the region of the Great Lakes, which is a projection of the Laurentian Highlands in eastern Canada, are well known. Of almost inexhaustible fertility and of immense area is the region included by the Prairie States. Roughly speaking, it may be bounded by the Ohio and the Missouri Rivers on the south, and by the Great Lakes on the north. The Prairies are the gift of the glacial period. The Gulf coastal plain has been alluded to. Authorities on physical geography also distinguish a Texas coastal plain. Passing by the great valley of the Mississippi, the next division is the region known as the Great Plains, which extends from the 97th meridian of W. longitude to the base of the Rocky Mountains. To the elevated section between the Great Plains and the Pacific is given the name Cordilleras. This includes the Rocky Mountains, the Basin range, the plateau province, and the Pacific ranges (Cascade and Sierra Nevada). Around desirable harbours and in situations favourable for defence the first European settlements were made in what is now the United States. In this connexion are suggested the names: Boston, Salem, Plymouth, Providence, New York, Philadelphia, Charleston. For a long time the waterways not only influenced the social and political life of the people, but determined the direction of their movements when they went to new regions. Thus were the early westward movements of population conditioned by the river systems. This, too, explains the irregular character of the frontier line until railways became numerous, when it moved regularly toward the west.

Geology.—The Laurentian uplift, seen in the Adirondacks and the region of the Great Lakes, was clearly in the earliest geological periods. The rock structure and the character of the deposits tend to support this opinion. The Cordilleras, on the contrary, are of comparatively recent formation, and exhibit evidences of late volcanic action. The volcanoes of Mexico and of Alaska, indeed, are not yet extinct. Many of the valleys in the Cordilleras are vast lava beds. The entire region, including New England, New York to the Ohio River, and westward to the prairies and the great plains, exhibits evidences that a great glacial sheet had in practically recent times spread over it. In its retreat were left fertile prairie in the United States and unnumbered lakes and water-courses as well in that country as in Canada. In 1902 the United States produced about one third of the entire coal supply of the world. In the east it is generally distributed, except the anthracite variety, which is found in only a limited field. It is also found in many sections of the west. Still more valuable than the production of coal is that of iron, which in the year mentioned amounted to $367,000,000. Approximately the value of the gold produced yearly in the United States is $80,000,000; copper comes next with an estimated value of $77,000,000. Silver amounts to $29,000,000, lead to $22,000,000, and zinc to $14,000,000. Aluminium and quicksilver are less important. Montana and the Lake Superior region lead in the output of copper; gold is found in many of the western states, and silver is widely distributed. The zinc deposits in northern New Jersey are among the richest in the world. The non-metallic mineral products are also of great value, e. g. petroleum, clay, gypsum, salt, and natural gas. Of the tin, antimony, sulphur, and platinum consumed in the United States, much is imported.

Colonization.—In April, 1606, King James I created a company with two branches, viz. the London and the Plymouth. The former was given permission to make settlements between 34° and 41° N. lat., and was to receive grants of land extending fifty miles north and south from its first settlement,—a coast front of 100 miles and the same distance inland. The Plymouth merchants were permitted to make their first settlement between 38° and 45° N. lat., and were also given a block 100 miles square. To prevent disputes, the branch making the second settlement should locate at least 100 miles from the colony first established. Each branch was very careful to fix its first settlement on territory to which the other had no right whatever. The two branches are always mentioned as two companies. King James's patent of 10 April, 1606, is a document of interest. It provides that English colonists and their posterity "shall have and enjoy all liberties, franchises, and immunities within any of Our other dominions, to all intents and purposes as if they had been abiding and born within this Our realm of England or any other of Our said dominions". A similar provision was found in the earlier patent granted to Raleigh, and even in that obtained by Gilbert. On the other hand, the colonists of France, Spain, and other nations were regarded as persons outside the laws, privileges, and immunities enjoyed by those who continued to dwell in the mother land. It will thus appear that English settlers carried with them as much of the common law of their country as was applicable to their new situation. In colonization this principle marked an epoch.

The London Company was composed of merchants and gentlemen in the vicinity of London, and the Plymouth company of persons dwelling in the west of England. In some respects the British government had no more enlightened a conception of colonization than did contemporary governments. England was "to monopolize the consumption of the colonies and the carriage of their produce". This led to the enactment of the celebrated Navigation Laws. Commercial legislation affecting colonial trade falls under two heads: acts controlling exportation and importation, and those controlling production. By a law of 1660 certain enumerated commodities, being all the chief products of the colonies, could be landed only in British ports. Two later acts further extended this restriction. Under the Navigation Act of 1660, European goods could not be imported into the colonies except in ships of Britain or of British colonies, sailing from British ports. We are not now concerned with the Act of 1733. If strictly enforced this would have oppressed the New England colonies, but, fortunately for them, the revenue officers winked at their frequent infractions of the law.

The London Company was the first to establish a settlement, viz. that at Jamestown in 1607. The vicissitudes of that colony and the general outline of English colonial development will be found in the articles on the thirteen original states, viz. Delaware, Pennsylvania, New Jersey, Georgia, Connecticut, Massachusetts, Maryland, South Carolina, New Hampshire, Virginia, New York, North Carolina, and Rhode Island. This summary can touch upon them but briefly. On 6 May, 1607, the first Virginia settlers, 120 in number, entered Chesapeake Bay, and sailed about thirty miles up the James River, so named after the king. Toward evening they landed, and were attacked by the Indians. In a few months Captain Newport, who had brought out the first settlers, returned to England, collected supplies and recruits,

and in January, 1608, was again at James Fort, as the settlement was then called. Fever, hunger, and Indian arrows had swept off more than half of those he had first brought over, among them some members of the council. Wingfield, the first president, was under arrest, and John Smith, an influential man in the colony, was awaiting execution.

At the end of three months, when Newport again sailed for England, one-half of those who were alive in January had died. Edward Maria Wingfield, the first president of the local council, was the only person among the patentees who came with the colonists. With suffering came dissension. Ratcliffe, Martin, and Smith removed Wingfield not only from the presidency but from the council. In the circumstances his overthrow was easy. It was charged that he was a Catholic, some authorities say an atheist, that he brought no Bible with him, and also that he had conspired with the Spaniards to destroy Virginia. In April, 1608, Wingfield left Jamestown, and later in England made to the authorities an interesting statement in his own defence. For considerably more than two hundred years Captain John Smith was universally regarded as the ablest and the most useful of the first Jamestown settlers. Indeed, he was believed to have been the founder and the preserver of the colony. As a matter of fact, he was a mere adventurer, responsible for much of the dissension among the first settlers. His "General History" is an absurd eulogy of himself and an unfair criticism of his fellows. Perhaps it was no misfortune to Virginia when the accidental explosion of a bag of gunpowder compelled him to return to England for medical treatment. Smith was never afterward employed by the Virginia Company. The five hundred new settlers sent to Jamestown in 1609 were "a worthless set picked up in the streets of London or taken from the jails, and utterly unfit to become the founders of a state in the New World". This, however, while true of a particular band of immigrants, will not serve for a description of those who came later. During the seventeenth century there arrived numerous knights, and numbers of the nobility of every rank, representatives of the best families and the best intellect in England.

In the beginning the population of Virginia was almost exclusively English; indeed, Virginia was very much like an English shire. As early as 1619 the company had sent out a few Frenchmen to test the soil for its capacity to produce a superior variety of grapes. Other French immigrants continued to arrive in the colony throughout the seventeenth century. After the English took New Amsterdam, in 1664, many Dutchmen went from New Netherland to Virginia. Germans and Italians were never numerous in that province. During the era of Cromwellian ascendency many Irish were sent to Virginia. Again in 1690 and afterwards there arrived many Irishmen who were captured at the Boyne and on other battlefields. These non-English elements in the population do not appear, however, to have exerted much social or other influence. They soon melted into the population around them. The name of Edward Maria Wingfield has been mentioned as that of the only patentee who came over with the colonists. If there is any doubt as to the Catholicism of the first president of the council there is none concerning the religious belief of the Earl of Southampton. That nobleman had a keen interest in English colonization.

While England was engaged in developing the Province of Virginia, four other European powers, Spain, France, Holland, and Sweden, were establishing themselves on parts of the Atlantic coast of North America. In 1655 the Dutch conquered New Sweden, and nine years later New Netherland was acquired by the English. The latter conquest was facilitated by the former, because New Netherland had reduced itself to a condition of bankruptcy in order to send its warlike armament into Delaware Bay. After the failures of Ribaut and Laudonnière the French made no attempt to settle the south Atlantic coast. That nation, however, did not abandon American colonization. From the founding of Quebec, in 1608, great activity was manifested in Canada and later in Louisiana. On the Atlantic coast, therefore, Spain and England were the chief rivals. The former manifested little interest to the northward of the Mexican Gulf, and after 1664 England was free to develop her maritime colonies in her own way. In the meantime France was exploring the interior, establishing garrisons, and in other ways strengthening her hold on the most desirable part of the continent. Between the outposts of the two nations collisions were inevitable.

Inter-colonial Wars.—It is not possible to discuss here either the causes or the conduct of those wars which in 1763 ended in the complete triumph of British arms. Between 1689 and 1763 four separate struggles took place between these ancient enemies. The first, which began in 1689, is known as King William's War, ending in 1697 by the treaty of Ryswick.

The second conflict was Queen Anne's War, known in European history as the War of the Spanish Succession. Though not so widespread as the preceding one, in America it was marked by the same characteristics. In 1710, with the assistance of ships sent from England, Port Royal was again captured. With it the whole of Acadia passed into the hands of the English. The name of the town was changed to Annapolis Royal, in honour of Queen Anne. Acadia became Nova Scotia, or New Scotland. In 1713 this war was ended by the treaty of Utrecht. The extent of the country designated as Acadia was somewhat vague, and as to the regions included under that name new disputes were destined to arise.

The War of the Austrian Succession (1744–1748), occurring in the reign of George II, is known in American history as King George's War. The French promptly swept down on and captured the little town of Canso, in Nova Scotia. They carried off its garrison and then attacked Annapolis, but were repulsed. The most important event of this war was the expedition against Louisburg, on Cape Breton Island. Though Louisburg had been fortified at an expense estimated at $10,000,000, it was compelled to surrender. Later there came the alarming report that a French armada was on the way to retake Acadia and Louisburg, and to destroy Boston. Though the armada reached American waters, it was dispersed by a tempest off the coast of Nova Scotia, and its crestfallen crews soon returned to France. At this stage of the war both sides were freely assisted by savages. One of the French expeditions attacked the outpost of Saratoga, killed thirty persons, and took a hundred prisoners. By the treaty of Aix-la-Chapelle in July, 1748, all conquests were mutually restored. The news of the surrender of Louisburg, which had been chiefly won and defended at the expense of New England, caused the greatest dissatisfaction throughout the colonies, and strained somewhat the relations with the mother country.

Having emerged from the last war without loss of territory, France went to work more vigorously than ever with her preparations for excluding the British altogether from the Mississippi valley. In 1749 the Governor of Canada despatched Céloron de Bienville with a band of men in birch-bark canoes to take formal possession of the Ohio valley, the only highway still unguarded. Once on the Allegheny River, the ceremony of taking possession began. The men were drawn up by their commanders, and Louis XV was proclaimed king of all the country drained by the Ohio. Then the arms of France were nailed to a tree, at the foot of which was buried a leaden plate with an inscription claiming the Ohio and all its tributaries for the

King of France. At various points along the Ohio similar plates were hidden. Forts were built along the Allegheny. This activity on the part of the French alarmed Governor Dinwiddie of Virginia. He determined to demand the withdrawal of the French, and for his messenger chose George Washington, then an officer of the Virginia militia. Washington proceeded to Fort Le Boeuf, where he delivered Dinwiddie's letter to the commandant, Saint-Pierre, who promised to forward the letter to the authorities in Canada. In the meantime he would continue to hold the fort.

When Dinwiddie received the reply of Saint-Pierre, he knew that the time for action had come. He sent forward to the forks of the Ohio a party of forty men, who began the erection of a stockade, intended to surround a fort, on the site of the present city of Pittsburgh. On 17 April, 1754, while the English were still engaged at their work, a body of French and Indians from Fort Le Boeuf ordered them to leave the valley. The English commander was allowed to march off with his men. The French then completed the work thus begun, and in honour of the Governor of Canada called it Fort Duquesne. The surrender at the forks of the Ohio was soon known to the governors of Maryland, Virginia, and Pennsylvania. Virginia acted promptly and raised a force, of which Frye was commander, with Washington as lieutenant-colonel. Near a place called Great Meadows, Washington with a few men killed or captured a small party of French. On 4 July, 1754, he was himself besieged by a party of French and Indians, and after a brave resistance compelled to surrender. Thus was begun what the English colonists called the French and Indian War. The British in 1755 sent over Major-General Braddock as commander-in-chief in America. The colonial governors met him at Alexandria, Virginia. Four expeditions were agreed upon: (1) an expedition from New York to Lake Champlain, to take Forts Ticonderoga and Crown Point, and to move against Quebec; (2) an expedition to soil from New England and make such a demonstration against the French towns to the north-east as would prevent the French in that quarter from going off to defend Quebec and Crown Point; (3) an expedition, starting from Albany, up the Mohawk toward its source, to cross the divide to Oneida Lake, then by the Oswego River to Lake Ontario and the Niagara River; (4) an expedition from Fort Cumberland, in Maryland, across Pennsylvania to Fort Duquesne. Braddock himself took command of the fourth expedition. There was no opposition until his troops had crossed the Monongahela River and had arrived within eight miles of Fort Duquesne. Suddenly they came face to face with an army of the Indians and French. It was not in any sense an ambuscade, but the French and their Indian allies instantly disappeared behind bushes and trees, and poured a merciless and incessant fire into the ranks of the British. Braddock would not allow his men to fight in Indian fashion; therefore they stood huddled in groups, targets for the Indians and the French, till the extent of his loss compelled him to order a retreat. Had it not been for Washington and his Virginians the British force would probably have perished to a man. Braddock, wounded in the battle, died soon afterwards. The expedition against Niagara was a failure. That against Crown Point was partially successful.

The French Government now appeared to see vaguely the great importance of the contest in America. The demands of the European war had kept the French armies employed at home; therefore, no considerable force could be sent to America. The king, however, sent over the Marquess de Montcalm, the ablest French officer that ever commanded on this continent, and there followed for the British two years of disastrous war. Montcalm won over the Indians to the side of France, captured and burned the post at Oswego, and threatened to send a strong fleet against New England. Until the elder William Pitt became influential in the councils of Great Britain, no progress was made against the French. In the year 1758 the strong fortress of Louisburg surrendered to a joint military and naval force under Amherst and Boscawen. In the same year Washington took Fort Duquesne, which was renamed Fort Pitt. Fort Frontenac, on Lake Ontario, was destroyed by a provincial officer named Bradstreet. With the loss of Fort Duquesne this second disaster cut off the Ohio country from Quebec.

On 8 July, 1758, General Abercrombie, with an army of at least 15,000 men, made a furious and persistent assault on the strong post of Ticonderoga. The fort was defended by Montcalm with about 3100 men. The battle raged all day in front of Ticonderoga, its outlying breastworks, and its formidable abattis of fallen trees. When the British, under cover of darkness, withdrew, they left behind them 1944 killed, wounded, and missing. The French reported a loss of 377.

In a fiercely contested battle on the plains of Abraham, 13 Sept., 1759, the French were defeated, and Wolfe and Montcalm were among the dead. In the following year Montreal was taken, and the American phase of the war came to an end. In Europe the conflict continued until peace was made at Paris in February, 1763. By that treaty France gave to Spain, for her assistance in the war, all that part of the country lying west of the middle of the Mississippi River from its source to a point almost as far south as New Orleans. To Great Britain she surrendered all her territory east of this line.

From the beginning of the inter-colonial wars, in 1689, the Middle Colonies gave assistance to New England in its expeditions against the French strongholds in Canada. When the last conflict broke out the lower states of the south sent troops into Pennsylvania. Some of these served under Washington at Fort Necessity. Whenever troops from the different colonies acted together, as they frequently did, they used the name "provincials" to distinguish themselves from the British troops. There is a popular notion that all the proposals after 1643, when the United Confederation of New England was formed, were suggested by military necessity. In a measure, but not wholly, such necessity was the sole influence tending toward their union. As early as 1660 an agreement was entered into by Maryland, Virginia, and Carolina to restrict the production of tobacco. Even though nothing came of this commercial agreement, it indicates the existence among the colonies of interests other than military. As early as the eighteenth century (1720) Deputy-governor Keith, of Pennsylvania, submitted to the Lords of Trade and Plantations a plan, or a recommendation, for a union of England's North American colonies. In the treatises on the development of the idea of union this document is overlooked. It will be found, however, among the printed papers of Sir William Keith.

The French and Indian war was the prelude to the American Revolution. It trained officers and men for that struggle. During its campaigns the commander-in-chief in the War for Independence acquired his first knowledge of strategy. This war released the colonies from the pressure of the French in Canada, and developed in them a consciousness of strength and unity. Besides it gave to the colonies an unlimited western expansion. In this great acquisition of territory is to be found one of the earliest causes of the quarrel with the mother country. Though the provinces had fought for territorial extension, a royal proclamation was issued (1763) forbidding present land sales west of the Alleghenies, thus reserving the conquered territory as a crown domain. Though

they did not clearly perceive it, the war had welded the thirteen colonies into one people. It was in this era that there grew up the feeling that this conquered territory did not belong to the Crown but to the colonies collectively. So afterwards, when independence was achieved, it was contended that these western lands did not belong to the respective states but to the union collectively, because the domain had been won by their joint exertions. By the proclamation of 1763 a line was drawn around the head-waters of all those rivers in the United States which flow into the Atlantic Ocean, and west of that line the colonists were forbidden to settle. All the valley from the Great Lakes to the Florida country and from the proclamation line westward to the Mississippi was set apart for the Indians. Out of the conquered territory England created three new provinces: in Canada, the Province of Quebec; out of the country conquered from Spain, two provinces, namely, East Florida and West Florida. The Appalachicola separated the Floridas. The land between the Altamaha and the St. Mary's was annexed to the Province of Georgia.

In order to provide for the military defence of the colonies, it was decided to enforce the Navigation Acts. These required: (1) that colonial trade should be carried on in vessels built and owned in England or in the colonies, these ships to be manned, to the extent of two-thirds of the crew, by English subjects; (2) that important colonial products should not be sent to ports other than those of England. Products or goods not named in a certain list might be sent to any other part of the world; (3) if a product exported from one colony to another was of a kind that might have been supplied by England, it must either go to the mother country and then to the purchasing colony, or pay an export duty at the port where it was shipped, equal to the import duty it would have to pay in England; (4) goods were not allowed to be carried from any place in Europe to America unless they were first landed at a port in England. Not unconnected with this measure, perhaps, was an intention of establishing permanently in America a body of 10,000 British troops, for whose maintenance it was decided to provide at least in part by a Parliamentary tax in the colonies. These were among the measures which led ultimately to a division of the empire.

While these measures of Grenville's administration were in contemplation, information of the design of the ministry was received in Boston from the colonial agent in England, who asked counsel in the emergency. In the spring of 1764 a Boston town-meeting gave the subject special consideration. For the guidance of newly-elected members a committee was appointed to prepare instructions. This important work was assigned to Samuel Adams. While motives of policy suggested the language of loyalty and dependence, it is not difficult to see behind these instructions of Adams the spirit of a determined patriot who had long and thoughtfully considered the whole question of the relation of the colonies to the mother country, for he furnished Americans with arguments that never ceased to be urged till the separation from Great Britain was complete.

By drawing into question the right of the Crown to put an absolute negative upon the act of a colonial legislature, the Virginian orator merely revived in another form that struggle against prerogative which with varying success had long been maintained on both sides of the Atlantic. The resolutions of the Boston town-meeting, however, had a different purpose, marking, as they do, the first organized action against taxation.

Trade with the French and the Spanish West Indies not only stimulated the prosperity of the commercial centres in every colony, but was a chief source of wealth to all New England. For the abundant supply of timber standing in her forests, for her fish, and for her cattle, these islands furnished a convenient and profitable market. By the vessels engaged in this extensive trade, cargoes of sugar and molasses were unloaded at Boston and other New England ports. A Parliamentary statute of 1733 had imposed on both commodities a prohibitive duty, which but for the connivance of revenue officers would even then have accomplished the ruin of a flourishing commerce. When this law, after several renewals, was about to expire in 1763, the colonists actively opposed its re-enactment, but Grenville was resolved to improve the finances in his own way, and against the successive remonstrances of colonial agents, of merchants, and of even a royal governor, renewed the act, says Bancroft, in a form "greatly to the disadvantage of America". Commissioners of customs, regarding their places as sinecures, had hitherto resided in England. Now they were ordered at once to their posts; the number of revenue officers was increased, and, to assist in executing the new regulations, warships patrolled the harbours and the coast. These were instructed to seize all vessels suspected of smuggling. Army officers were commanded to co-operate. The jurisdiction of admiralty courts, in which cases were tried without juries, was greatly extended. Both the promise of emolument from confiscated property and the fear of dismissal for neglect of duty sharpened the vigilance of those engaged in enforcing the acts of navigation, and it was soon perceived that their unusual activity and violence threatened to destroy not only contraband, but menaced the very existence of even legitimate trade. At this time £164,000 sterling was the estimated annual value of the Massachusetts fisheries; and to supply the provisions, casks, and sundry articles yearly required in the business, there was needed an additional capital of £23,700. The importance of this industry may be easily estimated from the extent to which it had been carried by a single community. A rigorous execution of the Act of April, 1764, meant to Americans the annihilation of this natural and legal branch of commerce, for if the planters in the French West Indies could not sell their sugar and molasses, they would not buy fish, and any deficiency or any great irregularity in the supply of molasses would have been fatal to the distilleries of Boston and other New England towns. Ships would have been almost worthless on the hands of their owners, and the 5000 seamen employed yearly in carrying fish to Portugal and Spain would have been without an occupation. The severity of the new regulations, by which property amounting to £3000 was soon swept into prize courts, coupled with the declared intention of raising by imperial authority a revenue for the defence of the colonies, created a constitutional question of the gravest character.

Since 1763, when the war ended, the British Government had time to consider a system of revenue. The importunities of British merchants, who were creditors of American importers, as much at least as a feeling of tenderness for the colonists, influenced Grenville to suspend for almost a year his purpose of laying a stamp duty on America. An expectation of mastering the subject was undoubtedly an additional cause of delay. His purpose, however, remained unchanged, and neither petitions nor remonstrances, nor even the solemn pledges of the colonies to honour as hitherto all royal requisitions, availed to overcome his obstinacy, and on 6 Feb., 1765, in a carefully prepared speech, he introduced his fifty-five resolutions for a stamp act. In the colonies this aroused a bitter spirit; the stamp distributors were induced to abandon their offices by persuasion or intimidation, and delegates from nine colonies met in New York to express disapproval.

Patrick Henry, of Virginia, led the opposition with the resolutions: that the first Virginia colonists

brought with them "all the privileges and immunities that have at any time been held" by "the people of Great Britain"; that their descendants held these rights; that by royal charters the people of Virginia had been declared entitled to all the rights of Englishmen "born within the realm of England"; that one of these rights was that of being taxed "by their own assembly"; that they were not bound to obey any law taxing them without consent of their assembly. The Virginia Resolutions were passed 29 May, 1765. This action by the southern colony was followed on the part of Massachusetts by a call for a congress to meet at New York City. This assembly, known as the Stamp Act Congress, began its sessions in New York on 5 Oct., 1765, and was attended by delegates from nine of the colonies. New Hampshire, Virginia, Georgia, and North Carolina were unrepresented. The representatives from six of the nine colonies present (Maryland, Delaware, Pennsylvania, Rhode Island, New York, and Massachusetts) signed a "Declaration of Rights and Grievances", setting forth that the Americans were subjects of the British Crown; that it was the natural right of a British subject to pay no taxes unless he had a voice in laying them; that Americans were not represented in Parliament; that Parliament, therefore, could not tax them, and that any attempt to do so was an attack on the rights of Englishmen and the liberty of self-government. The grievances were five in number: taxation without representation; trial without jury (in the admiralty courts); the Sugar Act; the Stamp Act; restrictions on trade.

The "Sons of Liberty" promptly associated for resistance to that measure. At first they demanded no more than that the stamp distributors should resign their offices. Their refusal was the occasion of violence and serious riots. 1 Nov., 1765, was the day fixed for the Stamp Act to go into force. During the next six months every known piece of stamped paper was seized and burned; handbills were posted denouncing the law, and public meetings were called; mobs frequently paraded the streets, shouting: "Liberty, property, and no stamps!" Merchants pledged themselves not to import English goods till the Stamp Act was repealed. These agreements among the mercantile classes were widespread. The effect was to leave on the hands of British exporters goods intended for America. By its restraint on production it threw out of employment multitudes of English labourers. This led English merchants to flood Parliament with petitions calling for the repeal of the Stamp Act. The distress occasioned in England forced Parliament to yield, and in March, 1766, the law was repealed. Both in America and England rejoicings and votes of thanks greeted the repeal.

The term of rejoicing was brief. In England the king as well as his friends conceived for the authors of that conciliatory measure the most bitter dislike, which expressed itself in the driving from power of the supporters of Rockingham, and soon after, under a more compliant ministry, adopting a new form of taxation. At this unexpected course the indignation among the colonists far surpassed the outbreak which marked the first attempt upon their liberties. The new measures of taxation were known as the Townshend Acts: (1) the legislature of New York was forbidden to pass any more laws until it had provided the British troops in the city with shelter, fire, and such articles as salt, vinegar, and candles; (2) at Boston a Board of Commissioners of the Customs was established to enforce laws relating to trade; (3) taxes were laid on glass, painters' colours, lead, paper, and tea. Though these taxes were not burdensome, they involved the important principle of the right of Parliament to tax people not represented in it, and once more the colonists rose in resistance; again there were non-importation agreements, correspondence between assemblies, and a revival of the Sons of Liberty. For the Massachusetts Assembly, Samuel Adams drafted a circular letter, which was sent to the other colonies. It contained expressions of loyalty, re-asserted the rights of the colonists, and appealed for united action in opposing the new taxes. Many of the legislatures were dismissed or dissolved for their connexion with the circular letter, or for complaining of the unfair treatment of some sister colony.

The proroguing of colonial assemblies became frequent. The Massachusetts legislature was dissolved for refusing to recall the letter. In other words, the king had been defied. He ordered two regiments to Boston to assist the authorities in enforcing the new system of taxation. The people of Boston accused the soldiers of corrupting the morals of the town, "of desecrating the Sabbath with fife and drum; of striking citizens who insulted them; and of using language violent, threatening, and profane". This excited state of feeling led to frequent quarrels between the townspeople and the soldiers, and culminated on 5 March, 1770, in a riot known as the "Boston Massacre". More, perhaps, than anything which had yet happened this event hastened the revolution. A few years later (1773) a considerable quantity of tea which had arrived on ships from England was thrown into Boston Harbour. In Charleston, Annapolis, and Philadelphia also there was determined opposition to receiving the consignments of tea, which, though cheap, yet concealed a tax. When tidings of these events reached England, Parliament determined to punish Massachusetts, and proceeded to pass five laws so severe that the colonists called them the "Intolerable Acts". These were: the Boston Port Bill, which closed the port of Boston; the Transportation Bill, which gave the authorities power to send persons, accused of murder in resisting the laws, to another colony or to England for trial; the Massachusetts Bill, which changed the charter of the province, provided for it a military governor, and prohibited the people from holding public meetings for any purpose other than the election of town officers, without permission from the governor; the Quartering Act, which made it lawful to quarter troops on the people; and the Quebec Act, which enlarged the Province of Quebec to include all the territory between the Great Lakes, the Ohio River, the Mississippi River, and Pennsylvania. When the Puritan element in the colonies found that this law practically established the Catholic religion in the new territory, its traditional feeling of intolerance revived.

The news of these Acts of Parliament crystallized almost every element of union in the colonies. When, in May, 1774, the Virginia legislature heard of the passage of the Boston Port Bill, it passed a resolution that the day when the law went into effect in Boston should be one of "fasting, humiliation, and prayer" in Virginia. For this conduct the legislature was at once dissolved by the governor. Before separating, however, the members appointed a committee to correspond with the other colonies on the advisability of holding another general congress. There was a unanimous approval, and New York requested Massachusetts to name the time and place of meeting. To this request she agreed, selecting Philadelphia as the place, and 1 Sept., 1774, as the date. The Congress assembled in that city on 5 Sept. It included delegates from all the colonies except Georgia, and hence is commonly known as the First Continental Congress. It adopted addresses to the king, to the people of the colonies, of Quebec, and of Great Britain; passed a declaration of rights, summing up the various Acts of Parliament which were believed to be violative of those rights. This body had met, of course, in virtue of no existing law. In other words, it was a revolutionary assembly, though it assumed revolutionary functions slowly. In the matter of the petition it

ignored Parliament; it prepared Articles of Association, to be signed by people everywhere, and to be enforced by committees of safety. The members of these committees were to be chosen by the inhabitants of the cities and towns. The articles bound the people to import nothing from Great Britain and Ireland, also to export nothing to those countries. Henceforth the Committees of Safety were to perform an important service in promoting the Revolution. On 8 Oct. the Congress adopted the following resolution: "That this Congress approve the opposition of the inhabitants of the Massachusetts Bay to the execution of the late Acts of Parliament; and, if the same shall be attempted to be carried into execution by force, in such case all America ought to support them in their opposition." Before the Congress adjourned it was ordered that another Congress should meet on 10 May, 1775, in order to consider the result of the petition to the king. It then adjourned.

When the king and his friends heard of the proceedings of the Congress, they were more determined than ever to make them submit. On the other hand, the friends of the colonists exerted themselves to promote conciliation, but neither the influence of Pitt nor the eloquence of Burke could alter the resolution of the king's party. The ultimatum of the First Continental Congress led to considerable military activity. When it was seen that force would be met by force, the people began to arm. As was generally foreseen, the conflict between the people and the royal forces occurred before the meeting of the Second Continental Congress. An encounter was likely to occur anywhere, but most likely to take place in Massachusetts. Up to the meeting of the First Continental Congress there were in America thirteen local governments. From that time there came into existence a new body politic, with aims and with authority superior to the local governments. These several governments had actually formed a new state. The Declaration of Independence was merely an announcement of an established fact.

National History.—*War of the Revolution.*—When the Stamp Act was passed, the Congress which assembled acted as an advisory rather than as a legislative body. Perhaps the chief result of its meeting was that it accustomed the colonists to the idea of union. This feeling was confirmed when the First Continental Congress convened (1774). On 10 May, 1775, the Second Continental Congress assembled. By that time the notion of union was much more familiar; besides, the military phase of the war had begun three weeks earlier. Tidings soon came of the taking of Ticonderoga by a force under Ethan Allen. This was the key of the route to Canada. Thus far the chief object of the Americans had been to secure a redress of grievances. Independence was advocated by nobody, and a little earlier John Adams said that it would not have been safe even to discuss it. However, events moved rapidly. Separation was discussed, and on 4 July, 1776, a Declaration of Independence was adopted by the Congress, which had already become a revolutionary body. It had ceased to be an advisory assembly, and for some time had been exercising the powers of a national government. A constitution, entitled "Articles of Confederation and Perpetual Union", was proposed, but it was not until March, 1781, that it was adopted by all the states. For the conduct of the war in which they found themselves engaged they were wretchedly prepared: they had no money, no system of taxation, no navy.

Early in the war Congress sent to Canada a commission to win over its people to the side of the insurgent colonists. This body included Benjamin Franklin, Samuel Chase, and Charles Carroll. A cousin of the last-named, Rev. John Carroll, accompanied the commission to assist in promoting its patriotic purpose. By virtue of the Quebec Act the Canadians were enjoying religious liberty, and they must have wondered what they could gain from an alliance with a people who considered that measure of toleration as a ground of reproach to England. As to the enlargement of the Province of Quebec, already noticed, the people of Canada must have been somewhat indifferent. These and other considerations led them generally to adopt a policy of neutrality. The presence in the American army of one or two small battalions of Canadians did not to any considerable extent affect the sentiments of the French population. During the progress of the war their loyalty was often suspected by British officials, perhaps not without cause.

Under General Montgomery an army also was sent into Canada. A co-operating force under Benedict Arnold reached Canada by way of the Kennebec River and the Maine wilderness. Montgomery had won several small advantages, but the joint attack on Quebec, 31 Dec., 1775, resulted in his death, in the wounding of Arnold, and the defeat of their forces. Then was begun a disastrous retreat toward the State of New York. Either this step of Congress or the plans of the British War Office led to a counter invasion. A force under St. Leger, moving by way of Oswego and Fort Stanwix (Rome), was intended to create a diversion in favour of the main army under Burgoyne, which was advancing leisurely from Canada. With these two commands Clinton was expected to co-operate along the line of the Hudson. St. Leger's army was defeated or dispersed, and, instead of co-operating with Burgoyne, General Clinton had gone off to attack Philadelphia. A detachment from Burgoyne's army was defeated at Bennington, Vermont. This event left nearly all New England free to act on Burgoyne's line of communications. After two severe battles he surrendered, near Saratoga, on 17 Oct., 1777, his entire army of nearly six thousand men. Thus ended the struggle for the possession of the Hudson. The event influenced France to form an alliance, Feb., 1778, with the young Republic.

After the commission had returned from Canada, several agents were sent to represent the United States in Europe, and Franklin's ability had much to do with the establishment of friendly relations with France. When in March, 1776, Washington drove the British from Boston, he brought his army southward and occupied New York and Long Island. That portion of his force in Long Island met with disaster in the following August. To avoid capture, he turned northward, crossed the Hudson, entered New Jersey, and passed over into Pennsylvania. From his camp in that state he surprised a regiment of his pursuers at Trenton, 25 Dec., 1776, recrossed to Pennsylvania, and early in the following year again encountered the enemy at Princeton. This ended the first stage of the struggle for the Delaware. Cornwallis gradually retired towards New York.

In the West, Colonel George Rogers Clark took Kaskaskia, 4 July, 1778. The influence of Father Pierre Gibault, its parish priest, enabled Clark speedily to recruit two companies at that place and in the neighbouring settlement at Cahokia. A generous loan by François Vigo enabled him to complete his equipment for the march on Vincennes, which, after terrible hardships, was surprised and taken. These were the first steps in the winning of the West. That term included the region now covered by Ohio, Indiana, Illinois, Michigan, Wisconsin, and a part of Minnesota. In this great achievement of Clark's, Catholics acted a very praiseworthy part. When that commander arrived at Kaskaskia, he was not unexpected; the terms of enlistment of many of his men had already expired, and in the battalions with which he marched to Vincennes there was a great preponderance of Catholics. In the conquest of that

place he was also assisted by the inhabitants of the town. Indeed, he felt encouraged during the entire campaign by the friendship of the Spanish governor beyond the Mississippi.

When General Clinton should have co-operated with Burgoyne he set out for the conquest of Philadelphia, the capital of the new union. Transporting his army by the Atlantic and Chesapeake Bay, he landed in Maryland, marched towards Philadelphia and, after defeating Washington's army on the Brandywine, occupied the capital. Though the fighting around Philadelphia was not decisive, the patriot army, as shown in the engagement at Germantown (Oct., 1777), was improving in efficiency. To defend the Continental military stores, as well as to menace Philadelphia, Washington went into winter quarters at Valley Forge. It is unnecessary to repeat the familiar story of the sufferings of the patriot army. One thing, however, was accomplished during that terrible winter. The little army of Washington was rigorously drilled by the German volunteer, Baron Von Steuben. Thereafter the Continentals were a match for the best-drilled troops of England. In the spring of 1778 there was a rumour that a French fleet had sailed for the Delaware. This consideration, together with the improvement in the condition of Washington's army, persuaded the British to return across New Jersey to New York City. During this march a severe engagement occurred at Monmouth Court House, N. J., 28 June, 1778. It was only the treachery of General Charles Lee that prevented Washington from winning a more complete victory.

The alliance with France has been noticed. The operations of its fleet at Newport are popularly regarded in America as having been somewhat useless. As a matter of fact, the activity of the allies put the British on the defensive at the very moment that they had decided to wage aggressive war. At an early stage Beaumarchais had forwarded military supplies to the United States. After Feb., 1778, his government loaned large sums of money ($6,352,500), used its armies wherever the opportunity offered, and into every quarter of the globe, even into the Indian Ocean, sent its warships to fight England.

When New England and the Middle States were believed to be lost, the British endeavoured to win back the South. This policy brought Cornwallis into the Carolinas. After a crushing defeat of one of his subordinates at King's Mountain he retired into Virginia, watched by the vigilant General Greene. That officer had been sent South to reorganize and to command the army that had been ruined by the incapacity of General Gates. While he won no great victories, Greene found himself a little stronger after each engagement; the discipline and the equipment of his army also were constantly improving. He succeeded in drawing Cornwallis farther and farther from his base of supplies on the coast. The posts forming Cornwallis's line of communication were successively surprised by partisan bands commanded by such officers as Marion, Sumter, and Pickens. With Greene's army growing stronger, the independent forces more bold, and his own force melting away, nothing appears to have been left for Cornwallis but to fortify himself in Virginia. His army with a smaller force under Arnold (who had deserted to the British) destroyed much private property in that state. A small force under General Lafayette had been sent by Washington to watch the movements of the enemy. It was about this time that there arrived from Europe a great French fleet under the Count de Grasse, perhaps the most powerful armament that had put to sea since the days of the Spanish Armada. It defeated a great British fleet off the capes of the Chesapeake and gave Washington the opportunity for which he had yearned. It then approached the position of Cornwallis at Yorktown. Meanwhile the commander-in-chief was hurrying southward from New York with his own army and a fine French army under General Rochambeau to join the force under Lafayette. Further to embarrass Cornwallis, a French force under the Marquess Saint-Simon was landed. The allied armies under Washington promptly began the siege of Yorktown, which ended, 19 Oct., 1781, in the surrender of the army of Cornwallis. Thus ended the military phase of the War for Independence, and thus culminated a party struggle that had long been in progress on both sides of the Atlantic. The Whigs, whether English or American, had been endeavouring to diminish the power of the king; the Tories, both English and American, would preserve that power unimpaired. The Whig opposition in England and Ireland finally forced George III to apply to Russia for troops, and, when they were refused, to hire Waldeckers, Brunswickers, and Hessians. Besides these foreign soldiers there was in America a large number of Loyalists or Tories. These fought in the armies of the king, and when the war was over, because of the hostility of the patriots, settled in England or in Canada.

When the Revolutionary War began, there were few Catholics in the United States. Perhaps their number did not exceed 26,000. However, members of that faith were to be found on all her borders, and everywhere they were either neutral, as were many in Canada, or friendly, as in the Spanish colonies around the Mexican Gulf and in the French settlements of the Illinois country. The services of the latter have been noticed, while those of the Spaniards of New Orleans would require much space to describe. The reader who desires to examine this neglected phase of the Revolution will find ample materials in the unpublished papers of Oliver Pollock, on file in the Library of Congress. It is well known that Spain declared war against England (1779) and loaned money to the United States. It is known also that the Dutch Republic was friendly to America and that among all the Netherland elements who favoured its independence Catholics were conspicuous. During the progress of the war Frederick the Great had urged the United Provinces, as he had urged France, to join in the war against England. The withholding by George III of the subsidy that had formerly been granted to Prussia incensed its ruler against his former ally.

It has been stated that the colonies were wretchedly prepared for engaging in war with the mother country. In July, 1775, it was voted to issue due bills for 2,000,000 Spanish milled dollars, to be sunk by taxes in four successive years, beginning 30 Nov., 1779, the taxes to be levied and collected by the states in proportion to population. These bills Congress petitioned the states to make legal tender. In different ways and at different times this was done, and before 4 July, 1776, $9,000,000 in due bills were out. To distinguish it from the issues of the states this was called "Continental" currency. From this time forward fiat money got possession of the American people, and by 1779 the issues amounted to $242,000,000 in a single year. By 1781 the whole mass became worthless.

Up to this time the fatal error was the belief that the credit and currency of continental money could be maintained by acts of compulsion. From this delusion, which affected governments, state and national, few persons were exempt. By October, 1779, Boston was on the verge of starvation; money transactions had nearly ceased, and business was done by barter. In May, 1779, there was a mutiny of certain Connecticut regiments on account of bad pay. In January, 1781, there was a mutiny of the Pennsylvania Line for the same reason. In that disturbance the soldiers killed a captain who tried to

bring them to submission. This is not so much to be wondered at when one learns that $7.00, the monthly pay of an enlisted man, dropped by depreciation to .33. Before Washington could move his army to Yorktown it was necessary to give the soldiers their back pay. To do this, Robert Morris had to borrow hard money from Rochambeau. In March, 1780, there was outstanding $200,000,000 of continental money. Congress declared this to be worth forty dollars for one dollar of a "new tenor". In other words, of that entire amount Congress repudiated all but $5,000,000. The "old tenor" fell to 500 to 1 in Philadelphia, when it ceased to circulate. To complete the misfortunes of this experiment, counterfeiters successfully imitated the issues of Congress and hastened the death of paper money. Then hard money sprang to life, and was abundant for all purposes. Much had been hoarded and great quantities had been brought in by the armies and navies of both France and England. As early as 1779 Congress attempted the expedient of specific supplies. Requisitions were made upon the states for meat, flour, forage etc. Because of the defective system of transportation, and for other reasons, it became necessary to abandon this resource. The impressment of horses, wagons etc. was perceived to be dangerous and was soon given up. The income of the Continental Treasury from 1775 to 1783 was $65,863,825. This was received from domestic loans, foreign loans, taxes, paper money, and from miscellaneous sources. Outstanding certificates of indebtedness amounted to $16,708,000. Besides these sums, the total cost of the war included the expenditures of the several states.

The Confederation and the Constitution.—Though prepared soon after independence was declared, the "Articles of Confederation and Perpetual Union" were not adopted until 1781, when the war was nearly won. This was due chiefly to the opposition of Maryland, which refused to confederate until states having western lands should cede them to the Union; as it was claimed that all such lands had been held only by the joint exertion of the states. Under the Articles all measures of government were directed to the states as corporations; there was no national executive; the Congress was a body of only one chamber; the states paid, and had the power to recall, their delegates; in theory it was difficult to amend this constitution, and in practice it had proved impossible; finally there was no efficient system for obtaining a federal revenue. In other words, the government under the confederation had no independent income, but depended entirely upon the contributions of the various states. These defects soon produced consequences so alarming that the leading patriots brought about a constitutional convention which attempted to amend the fundamental law. When this was found to be impossible, they framed a new constitution of government (1787). This provided for a national executive, a national legislature, and a national judiciary; also for a simpler method for its own amendment. It gave to Congress the power to lay and collect taxes, duties, imposts, and excises for federal purposes.

The Congress was further empowered to borrow money on the credit of the United States; to establish a uniform rule of naturalization and uniform laws on the subject of bankruptcies throughout the United States; to coin money and regulate the value thereof; to regulate commerce with foreign nations, with the Indian tribes, and among the several states. To the National Legislature was also given power to declare war; to maintain and equip an army and a navy; to exercise exclusive legislative power over such tract as may, by cession of particular states, become the capital of the United States; to make all needful rules and regulations respecting the territory and other property of the United States. The body vested with the powers just enumerated was a bicameral one. In its upper house (Senate) each state has two senators, while in the lower house each has representatives in proportion to population. The House of Representatives is merely a legislative body. The Senate, on the other hand, performs a threefold function. Primarily it assists the house in making laws; in ratifying treaties or confirming nominations to office it performs executive functions; in trying an impeachment it acts as a judicial body. The duration of a session of Congress is two years, the term for which representatives are elected. Senators are chosen for a term of six years. In construing an act of the National Legislature one is to assume that it has no power to pass such act unless the authority is conferred by the Constitution, or may be fairly derived from some grant of powers enumerated therein. In examining the constitutionality of a state law one is to assume that the state legislature has power to pass all acts whatever, unless they are prohibited by the Constitution of the United States or by the constitution of the state.

Under the Articles of Confederation there was no national executive. The Constitution, however, vests the supreme executive authority in a President of the United States, who, with a vice-president, is chosen for a term of four years. Both officers are chosen by an electoral college. In this college each state has a number of electors equal to its whole number of senators and representatives in Congress. Originally the electors of president and vice-president looked over the country and selected some distinguished public character for each office. In a little while, however, they ceased to exercise such discretion, and nominations for both the presidency and vice-presidency were made in congressional caucuses. The contest of 1824 brought this method into disfavour. Thereafter, for a brief period, many of the states nominated some favourite son. An evident disadvantage of this system was the great number of candidates, of whom none was likely to receive, as the Constitution requires, a majority of all the votes cast. About 1831 there began to take shape the present system of a national nominating convention. In this extra-constitutional institution the states are represented according to population, each sending twice as many delegates as it has senators and representatives in Congress. The District of Columbia, the Territory of Alaska, and some of the insular possessions are also entitled to send delegates. To obtain the nomination in a Republican National Convention a majority of the delegates is sufficient, whereas in that held by the Democratic party a two-thirds vote is necessary.

Presidential electors are chosen on the Tuesday after the first Monday in November of every fourth year. No person except a natural-born citizen is eligible to the office of president or of vice-president. The president shall be commander-in-chief of the army and navy of the United States, and of the militia of the several states when called into the actual service of the United States. He has power to grant reprieves and pardons for all offences against the United States, except in cases of impeachment; by and with the advice and consent of the Senate he has the power to make treaties, provided two-thirds of the Senators present concur. In addition to these powers he can nominate, and, by and with the advice and consent of the Senate, appoint ambassadors, other public ministers and consuls, judges of the United States Supreme Court, and all other officers of the United States whose appointments are not otherwise provided for in the Constitution. He is empowered to convoke Congress in special session and to dissolve that body when the two houses are unable to agree upon a time for adjournment. Like other civil officers, the president and vice-president may be removed from office on impeachment for, and conviction of, treason, bribery, and other high crimes and misdemeanours.

By the Constitution the judicial power of the United States is vested in a supreme court, and such inferior courts as the Congress may, from time to time, ordain and establish. In order to secure the independence of the judiciary the judges of both the supreme and inferior courts hold their offices during good behaviour, and, for their services, receive a compensation which shall not be diminished during their continuance in office. The judicial power is commensurate with the legislative, and extends to all cases, in law and equity, arising under the Constitution, the laws of the United States, and the treaties made, or which shall be made, under their authority. It also extends to cases affecting foreign representatives (ambassadors, ministers, and consuls), to cases of admiralty and maritime jurisdiction, to controversies to which the United States shall be a party, to controversies between two or more states, etc. In all cases affecting ambassadors, other public ministers and consuls, and those in which a state shall be a party, the Supreme Court shall have original jurisdiction. In all other cases it possesses appellate jurisdiction, both as to law and fact, with such exceptions and under such regulations as Congress shall make.

In addition to the division of political power among the three departments mentioned, the Constitution also provides for inter-state comity. For example, it is provided that full faith and credit shall be given in each state to the public acts, records, and judicial proceedings of every other state. It also provides that the citizens of each state shall be entitled to all privileges and immunities of citizens in the several states; for the return of fugitives from justice and for the admission of new states. By the Constitution the United States is required to guarantee to every state in this Union a republican form of government, and to protect each of them against invasion, and, in certain circumstances, against domestic violence. Amendments to the Constitution may be proposed by two-thirds of both houses of Congress or by the legislatures of two-thirds of the states. Amendments proposed in either manner become valid as parts of the Constitution, when ratified by the legislatures of three-fourths of the several states, or by conventions in three-fourths of them. Congress is empowered to propose the method of ratification. The schedule provided that the ratification by conventions of nine states should be sufficient for the establishment of this Constitution between the states ratifying the same.

Owing to the opposition to its adoption, especially in Virginia and New York, it was agreed by the friends of the Constitution that a bill of rights should be added to it. Accordingly, many amendments were proposed; these were grouped under ten heads, familiar as the first ten amendments, and known to students of the Constitution as the Bill of Rights. The eleventh amendment, declared a part of the Constitution in 1798, interprets a part of Article III, and prevents the citizens of a state from suing another state, or a foreign citizen or subject from bringing suit against one of the states. The twelfth amendment, which became a part of the Constitution in 1804, makes a change in the method of choosing a president. It made the ballot of the elector more definite, and in case the election went into the House of Representatives, it restricted the choice of that body to the three candidates highest on the list. The remaining amendments, the thirteenth, fourteenth, and fifteenth, grew out of the Civil War. Contrary to a popular notion, the framers of the Federal Constitution had had considerable experience in the making of constitutions before they set about the establishment of their crowning work. Shortly after independence was declared, the states were advised to prepare constitutions of government. All complied promptly, except Rhode Island and Connecticut, both of which retained their liberal colonial charters. The establishment of any state religion is prohibited by the Constitution. The regulation of charities, education, marriages, land tenures, religious corporations, etc., about which it says nothing, is reserved, by inference, to the various states.

The period from 1783, when the definitive treaty of peace was signed, until 1789, is known as the critical era of American history. The federal government was in distress; many of the states were on the verge of civil war. Relations, external and internal, were highly unsatisfactory. Indeed, the situation was worse than at any time during the progress of military operations. When George III, for himself and his successors, acknowledged the independence of the United States, the several commonwealths, claiming to be sovereign, adopted policies more or less selfish. This disposition begot a number of domestic quarrels. In addition to dissension at home, foreign relations were not too harmonious. The young republic had nearly forfeited the confidence of its own citizens, and was beginning to incur the contempt of the world outside. It was these alarming symptoms that forced upon a few leaders the idea of amending the fundamental law. When, however, the Constitution was submitted to the people, a majority of them appeared to oppose its adoption. This opposition was overcome by the influence and activity of the leading patriots. In this great work the services of Washington cannot be overestimated. His brilliant lieutenants, Hamilton and Madison, ably supported his efforts in conventions and in the Press. The names of the friends of the Constitution would make a considerable list, and no list would be complete. Of course, all those who signed the instrument worked for its adoption. The Constitution also had friends who were not members of the Convention. Among the ablest and the most useful of these was Pelatiah Webster, an able student of public finance and of constitutional systems. In 1788 the proposed Constitution was ratified by the requisite number of states (nine), and on 4 March, 1789, the first Congress assembled under it. Much of its time and energy was devoted to considering means for improving the public credit and to organizing the various departments of government. In this work Congress was greatly assisted by Alexander Hamilton, Secretary of the Treasury. On 30 April, 1789, General Washington had been inaugurated president. John Adams had been chosen vice-president. Internal relations and external relations were speedily improved by the wisdom of Washington. The measures of his administration soon established domestic tranquillity and general prosperity.

Starting the Government.—In his exercise of the appointing power Washington observed the greatest care. His nominations to office were remarkable for their accuracy. He set an example, however, which none of his successors has seen fit to imitate. He appointed to the most important position in his cabinet Thomas Jefferson, the head of an opposition which a little later assumed more definite form. Ultimately Hamilton and Jefferson quarrelled, and both resigned from the administration. Hamilton, however, had done his work. His report on manufactures, a remarkable document, and one still consulted by statesmen, among other things justifies the tariff policy then adopted. Measures involving a still broader construction of the Constitution were enacted. One was the organization of the First United States Bank. To its establishment there was social, sectional, and constitutional opposition. There was also considerable hostility toward the measure for assuming the Revolutionary debts of the states. The enactment of these laws was chiefly responsible for the rise of a new political party, the Republican party of Jefferson. The revenue system established by

Congress led to an insurrection in western Pennsylvania. That outbreak was suppressed in 1794 by sending the militia of New Jersey, Maryland, and Virginia, and some troops of Pennsylvania, into the troubled region. This indicated the energetic policy that was adopted by the new government. Armies under Generals Harmer and St. Clair were defeated by the Miamis. In 1795, after their defeat by General Wayne, the tribe made a cession of nearly the whole of Ohio. In 1794–95 John Jay, Chief Justice of the United States Supreme Court, negotiated a very unpopular treaty with Great Britain. After the people of France had put their king and queen to death, President Washington issued his Neutrality Proclamation, thus taking the first step in the foreign policy of the United States. Though Washington was honoured by a second election, his administration continued to be attacked with considerable energy and great bitterness. After enacting the laws referred to, tracing the foreign policy of his country, and organizing its departments, Washington determined to retire from public life. Before doing so he issued his "Farewell Address". Washington's refusal of a third term was, perhaps, not unconnected with the attacks upon him by the coarse journalists of that time.

John Adams, who had served two terms as vice-president, was chosen to succeed Washington. His majority over Jefferson, who was elected to the vice-presidency, was very slight. An effort of this administration to negotiate a commercial treaty with France resulted in the celebrated "X Y Z" correspondence. In portions of the country there was opposition to the new taxes. A graver problem with the administration was the question of dealing with those citizens and resident aliens who attacked the president and the members of his administration. The Alien and Sedition Laws were designed to meet the emergency. By a majority of the people the Sedition Law was regarded as a violation of the First Amendment of the Constitution, which guarantees freedom of speech and of the Press. By the legislatures of Virginia and Kentucky these measures were criticised, and the latter came near to proclaiming nullification as the rightful remedy. Madison was the author of the Virginia resolutions, while Jefferson prepared those passed by Kentucky. These resolutions connect with the Hartford Convention, Nullification, and Secession. In the third presidential election the administration was embarrassed by the taxes necessary for building up a navy, by the Alien and Sedition Laws, and by dissension among the Federalist leaders. Hamilton attacked President Adams with great severity, and contributed to the defeat of the Federalist party, of which he had been the intellectual head.

Early Political Parties.—In the Constitutional Convention at Philadelphia there were many discrepant elements. We are now concerned with only two, viz., those who favoured the *fœdus*, or union, under the proposed system and those who opposed it. The former were known as Federalists, the latter as Anti-Federalists. When the Constitution was finally adopted, the Anti-Federalists became "strict constructionists" and the Federalists "loose constructionists". President Washington had generally acted with the Federalists. Adams also belonged to that party. It was during his presidency that Congress enacted the celebrated Alien and Sedition Laws. These measures were unpopular, and, combined with the attitude of the Federalists during the War of 1812, led to their complete overthrow. They had organized the government and given it its tendency, but after the administration of Adams they became little more than a party of protest. In 1800 the followers of Jefferson, then known as Republicans, won the presidency. They had previously obtained control of Congress. At that time the conflict in progress between England and France divided the American people on the question of foreign relations. The Federalists, who were strongest in New England, favoured England, while the Republicans generally sympathized with France, the late ally of the United States. After the War of 1812 party lines had been almost effaced. President Monroe was practically the unanimous choice of the American people. The rivalry of Andrew Jackson and Henry Clay led, after 1829, to the rise of a new political party. The followers of Clay were known as Whigs, those of Jackson as Democrats. Clay and his friends favoured internal improvements at federal expense, and the continuance of the United States Bank, an institution first chartered by the Federalists. They also favoured a tariff for protection. These principles formed what is known as the "American" system. Of course, the Whigs were "loose constructionists" of the Constitution. To these principles the Democrats were opposed. That organization is generally regarded as being identical with the Jeffersonian party. William Henry Harrison, the first Whig president, served for one month. His successor, Vice-President Tyler, though an admirer of Henry Clay, was a "strict constructionist". Again in 1848 the Whigs elected General Zachary Taylor and Millard Fillmore. This was their last victory. Their attitude toward the Fugitive Slave Law impaired their popularity, and in 1852 they met with a crushing defeat. In 1856 a new organization, composed chiefly of anti-slavery elements, nominated Fremont and Dayton, the first candidates of the Republican party. They were defeated. After 1860, however, they won all the presidential elections except those of 1884 and 1892, when Grover Cleveland, the Democratic candidate, was chosen. The third parties, generally parties of moral ideas, will be noticed presently.

Territorial Accessions.—After 1800 the successive acquisitions of territory are to be noticed. In point of time the Louisiana Purchase, in 1803, came first. This was acquired from France after she had lost the important colonial possession of Hayti, and when Napoleon had decided to renew the war with England. Florida was acquired from Spain in 1821, when the United States surrendered any claim they may have had to the Texan country. At that time and by the same purchase the United States succeeded to Spain's rights in the Oregon country. Having achieved her independence from Mexico, Texas was annexed in 1845 by a joint resolution of both Houses of Congress. The constitutionality of that act has been challenged. The settlement of the Oregon dispute was a contemporary event. To that country America had several distinct titles. Oregon was claimed by right of Captain Gray's discovery of the Columbia River, which he named after his ship; when President Jefferson had bought Louisiana he sent Lewis and Clark to explore that region; in 1811 the fur-trading station Astoria was established there. The right acquired with the purchase of Florida has already been mentioned. These claims, reinforced by American occupation, ultimately gave the vast Oregon country to the United States. The Treaty of Guadalupe Hidalgo (1848), which concluded the war with Mexico, gave to the United States an immense region in the southwest. This included the whole of California, Nevada, Utah, a small part of Wyoming, more than a third of Colorado, and considerable portions of Arizona and New Mexico. In 1853 the Gadsden Purchase from Mexico completed the boundary of the United States in that region. Alaska was purchased in 1867 for $7,200,000 from Russia. In our own time (1899) Porto Rico and the Philippine archipelago were acquired, as a result of the war with Spain. Less important insular possessions in the Pacific (Hawaiian Islands, Guam, Samoan Islands) were also acquired about this time.

Foundations of Foreign Policy.—The Neutrality Proclamation of President Washington has been mentioned. A second important step in the development of America's foreign policy was taken in 1823, when President Monroe sent to Congress his annual message. Between 1816 and 1822 a revolutionary government had been established in each of the Spanish colonies from the Rio Grande to Cape Horn. Upon due consideration, the United States had acknowledged their independence. After the overthrow of Napoleon the Holy Alliance had restored absolutism on the continent of Europe. The project was then considered of restoring to Spain her lost dependencies in South America. England, however, was opposed to such intervention. Her attitude was chiefly determined by the profitable commercial interests which had sprung up since the overthrow of Spanish dominion in that region. It was in these circumstances that Canning, the British Minister of Foreign Affairs, proposed to Dr. Rush, the United States Minister in England, that the two powers issue a joint declaration against the proposed intervention of the Holy Alliance. Another element in the situation was the attitude of Russia, which had been establishing trading posts in the North-West. It was feared that she would endeavour to extend her dominion farther down the coast. John Quincy Adams, Secretary of State, protested against this action, and informed the Russian Minister that the United States would assume the position that the American continents were no longer open to future colonization by European nations.

President Monroe sought the advice of ex-Presidents Jefferson and Madison, and was encouraged by both in the stand which he was about to take. In his message to Congress, Dec., 1823, the president, in speaking of America's foreign policy, said that hitherto the United States had not interfered in the internal affairs of the Allied Powers; that "We owe it, therefore, to candor and to the amicable relations existing between the United States and those powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered, and shall not interfere. But with the governments who have declared their independence and maintained it, and whose independence we have, on great consideration and just principles, acknowledged, we could not view any interposition for the purpose of oppressing them or controlling in any other manner their destiny, by any European power in any other light than as the manifestation of an unfriendly disposition towards the United States". And, "It was impossible that the Allied Powers should extend their political system to any portion of either continent without endangering our peace and happiness; nor could any one believe that 'our Southern brethren', if left to themselves, would adopt it of their own accord. It was equally impossible, therefore, that we should behold such interposition in any form with indifference". The part of the message referring to Russia declared that "occasion has been judged proper for asserting, as a principle in which the rights and interests of the United States are involved, that the American Continents, by the free and independent condition which they have assumed and maintained, are henceforth not to be considered as subjects for future colonization by any European power". These announcements of the president have since been collectively known as the "Monroe Doctrine". When these bold declarations were made, the United States felt confident of the support of Great Britain. Their joint navies would have made it impossible for the Allied Powers to conduct any military operations in the western hemisphere.

Sectional Conflict.—In the Constitutional Convention (1787) it was clear that the North and the South had interests which were somewhat different. Notwithstanding this fact, they agreed upon a fundamental law by adopting a number of compromises. In the endeavour to administer the government other compromises were adopted between 1789 and 1860 when the Southern States were convinced that further compromises would be useless. It has already been stated that one form of opposition to the establishment of the First United States Bank was sectional. It was regarded as a Northern measure; was supported chiefly by Northern members of Congress, and received few votes from the South. In 1820 the difference between the sections assumed a very different form. At that time it was bound up with the institution of slavery. In 1818 the Territory of Missouri applied for admission into the Union as a state. That application had not been acted upon in 1819 when Representative Tallmadge, of New York, proposed an amendment to the effect "that the further introduction of slavery or involuntary servitude be prohibited, and that all children of slaves born within the said state after the admission thereof into the Union shall be free at the age of twenty-five". This raised an important constitutional question, namely, whether under the Constitution, Congress had the power to impose conditions upon the admission of new states which were not imposed by the Constitution on the original states. The amendment of Tallmadge passed the House, but failed in the Senate. The discussions on the anti-slavery amendment created the greatest excitement throughout the country. The matter was finally settled by the first of the great compromises between the sections. Missouri was admitted without any restrictions upon slavery, but in all other territory north of its southern boundary (36° 30′ N. lat.) slavery was prohibited forever. Bound up with this controversy was the application of the District of Maine, which since 1691 had been a part of Massachusetts. Maine was admitted as a free state, thus preserving in the United States Senate the balance between the two sections. The Missouri constitution contained a provision excluding free negroes. This was a palpable violation of the Federal Constitution, which guarantees to the citizens of each state the privileges and immunities of citizens of the several states. This part of the controversy was set at rest by the influence of Henry Clay. It was provided that this discrimination of the Missouri constitution would not be enforced. This ended the first controversy over the question of slavery. In the division of the Louisiana Territory thus effected, the North gained much more territory than the South.

Grave as was the constitutional question that arose on the application of Missouri for admission to the Union, that which grew up about 1830 was much more alarming. After the war of 1812 the successive Congresses enacted tariff laws. So great was the opposition to that which was passed in 1828 that it was called the "Tariff of Abominations". The feeling between the sections showed itself when Senator Foote, of Connecticut, introduced a resolution proposing an inquiry as to whether or not it was desirable temporarily to suspend the sale of public lands, excepting such as were already surveyed. It also proposed to abolish the office of surveyor-general. Senator Hayne, of South Carolina, chose to regard this as a manifestation of the Eastern jealousy of the West. He made Foote's resolution the occasion of a general and energetic attack upon New England and a pretence for expounding the doctrine of nullification. By "nullification", in American history, is meant the claim by a state of the right to suspend within her own territory the operation of any act of Congress which the state deems injurious to her own interests.

Hayne's brilliant oration was replied to by Webster (1830) in, perhaps, the greatest speech ever delivered in the Senate. It has been said that Webster took ground on a position toward which the greater part of the nation was steadily advancing, that is in the direction of nationalism. Hayne's sentiments found favour in the South alone. The theory which he had championed South Carolina soon sought to put into practice. In 1832 Congress passed a new tariff law, which omitted many of the objectionable features of the Act of 1828, though it still contained the principle of protection.

In South Carolina, where the objection to the law was strongest, the governor convoked the legislature in special session. That body issued a call for a state convention to meet at Columbia 19 Nov., 1832, and on 24 Nov. there was passed by that convention the famous Ordinance of Nullification. This declared the tariff law null and void so far as concerned South Carolina, forbade the payment of duties after 1 Feb., 1833, and prohibited appeals arising under the law from being taken to the United States courts. If Congress attempted to reduce the state to obedience, South Carolina would regard her connexion with the Union as dissolved. The legislature passed several laws to carry the ordinance into effect. Among them was an act that provided for placing the state on a war footing for the purpose of resisting the authority of the United States. Another act provided a test oath for all officers of the state, by means of which Union men were to be excluded from holding positions of honour or trust under South Carolina. President Jackson, who had been re-elected in 1832, does not appear to have been alarmed at the condition of affairs in South Carolina. He instructed the collector of customs at Charleston to perform the duties of his office, and, if necessary, to use force. He also issued an address to the Nullifiers. In it he urged them to yield; he likewise told them that "the laws of the United States must be executed. . . . Those who told you that you might peacefully prevent their execution deceived you. . . . Their object is disunion, and disunion by armed force is treason". When Congress met in December, 1832, the president wanted the passage of an act giving him power to collect tariff duties by force of arms. A great debate followed on this measure, which was known as the Force Act. Speaking for the South, Calhoun asserted the right of a state to nullify acts of Congress deemed injurious to her interests, and also the right to secede from the Union. Webster denied the right of nullification and secession, and upheld the Union and the Constitution. Henry Clay, fearing a civil war, now came forward with a compromise. He proposed that the tariff of 1832 should be reduced gradually till 1842, when on all imported articles there should be an *ad valorem* duty of twenty per cent. This Compromise Tariff became a law in March, 1833. A second convention met in South Carolina, and repealed the Ordinance of Nullification.

The acquisition of territory from Mexico led to another great controversy between North and South, or rather between the free and the slave states. In August, 1846, President Polk asked Congress for $2,000,000 "for the settlement of the boundary question with Mexico". Mexico had abolished slavery long before (1827), and David Wilmot of Pennsylvania moved that the money should be granted, provided that neither slavery nor involuntary servitude should exist in any territory that might be acquired from Mexico. The bill passed the House of Representatives, the Southern members voting almost solidly against it; in the Senate it never came to a vote. When finally the measure did pass, the Wilmot proviso was stricken out. Later it was sought to attach this anti-slavery provision to other bills. While it did not pass, it aroused the most bitter feeling in the South. At a meeting of Southern members of Congress an address written by Calhoun was adopted and signed, and then circulated throughout the country. Among other things it complained of the constant agitation of the slavery question by the Abolitionists. In 1849 the legislature of Virginia adopted resolutions of which one declared that "the attempt to enforce the Wilmot Proviso" would rouse the people of Virginia to "determined resistance at all hazards and to the last extremity". The Missouri legislature also protested against the principle of the Wilmot proviso. One of the toasts at a dinner to Senator Butler, in South Carolina, was "A Southern Confederacy". Besides this general Southern opposition to the Wilmot proviso, that section complained of the difficulty of recovering slaves who had escaped to the free states. In almost every part of the South there was a demand that the territories be opened to slavery. Some of the legislatures contended that the abolition of the slave trade in the District of Columbia would be a direct attack on the institutions of the Southern States.

In the North, public sentiment was not less excited. The legislatures of the free states, except Iowa, resolved that Congress had the power and was in duty bound to prohibit slavery in the territories. Many states instructed their congressmen to do everything possible toward abolishing the slave trade in the District of Columbia. When Congress met in December, 1849, it had serious business on hand. It then seemed as if the Union were about to be broken up, and that in its place there were to be two republics—one composed of free states and one made up of slave states. As in the excitement of 1832, so now again Henry Clay came forward as a peacemaker. In his patriotic task he was assisted by both Webster and Calhoun. Several bills were at last passed by Congress. Collectively they are known as the Compromise Measures of 1850. By this treaty between the sections it was provided that California be admitted as a free state, and that the slave trade, but not the institution of slavery, be prohibited in the District of Columbia. These bills were agreeable to the North. The measures in which the South was interested were: territorial governments for Utah and New Mexico without any restriction on slavery; and the payment to Texas of $10,000,000 for abandoning her claim to considerable neighbouring territory, and for having surrendered her revenue system to the United States at the time of her annexation. The measure in which the South was most interested, however, was a more stringent law for the return of fugitive slaves. During the debates on the measure, President Taylor died (9 July, 1850). He was succeeded by the vice-president, Millard Fillmore. A law relative to the return of fugitive slaves had been passed in the administration of President Washington (1793). The new law empowered United States commissioners to turn over a coloured person to anybody who claimed him as an escaped slave. It also provided that the negro could not give testimony. It further provided that all citizens, when summoned to do so, were required to assist in the capture of the slave, or, if it seemed necessary, in delivering him to his owners. Any citizen who harboured a fugitive slave or prevented his recapture was liable to fine and imprisonment. The Compromise of 1850 was expected to last forever. As we shall see, it became the very seed-plot of graver troubles. Slave catchers in great numbers invaded the North and hunted up negroes who had escaped twenty years, or even a generation before, and with the assistance of the United States marshals took them back to slavery. Both the free negroes and the whites in the North interfered with the officers in the performance of their duties. In this way many negroes regained their liberty. Disturbances occurred in many Northern cities, and some

negroes were restored to their owners only after enormous expense. Northern States began promptly to pass Personal Liberty bills, for the protection of negroes who were claimed as slaves. In the South these laws were regarded as a violation of the Compromise.

Slavery Controversy.—In colonial America slavery was general in the English possessions. In the South nearly all the unskilled labour was performed by negro slaves; in the North much of that work was done by a class of men known as "Redemptioners". For the latter class there was a prospect of entire freedom and even of social importance. For the most part the negro was doomed to toil forever; he had no hope of freedom and, perhaps, scarcely dreamt of wealth. When the War of Independence began, negro slavery existed in all the rebellious colonies. For economic and other reasons negroes were not numerous in the North. In the diversified industries of that section slave labour was not regarded as efficient. In the South, on the other hand, life was largely agricultural. On the large plantations the negro could be employed to advantage. His mind was adapted to the simple operations required in the tobacco and rice fields, while his body was well suited to its semi-tropical climate. There he thrived in spite of malaria. While the South was the section peculiarly interested in the institution of negro slavery, the North was not less interested in importing them from Africa. In the Declaration of Independence, Jefferson in his indictment of George III charged him, among other counts, with "suppressing every legislative attempt to prohibit or restrain this execrable commerce". In so doing he had "waged cruel war against human nature itself, violating its most sacred rights in the person of a distant people who had never offended him". Out of deference to the wishes of some Southern delegates in Congress, especially those from South Carolina and Georgia, Jefferson's denunciation was stricken from the final draft of the Declaration.

In the North the principles of 1776 were applied early. In 1777 Vermont, whose territory was still claimed by both New Hampshire and New York, adopted a constitution which declared that no person ought to be held as a slave after attaining to the age of maturity. In 1780 Pennsylvania enacted that the children of slaves born after that date should be free. A principle of the Massachusetts constitution of 1780 was interpreted by the supreme court of that state as abolishing slavery. In 1783 New Hampshire, and in 1784 Connecticut and Rhode Island all adopted measures looking to the gradual emancipation of their slaves. New York and New Jersey came later. At the time of the adoption of the Constitution (1785), slavery had almost disappeared in the North. Even in parts of the South it was unpopular. The great patriots and statesmen of Virginia, Washington, Jefferson, Madison, Mason, and others, hoped to see the institution quietly disappear. The Constitution recognized the existence of slavery and permitted the importation of negroes until 1 January, 1808. It also provides that in a census of the people three-fifths of the negroes be counted. This provision gave rise to two systems of enumeration. For state purposes every human being was counted, that is, if he were an inhabitant. For Federal purposes all whites were counted, three-fifths of the negroes, and any Indians who paid taxes. Thus the population of the state was not the same as its "Federal numbers". At the same time that the Constitution was being framed, the Continental Congress enacted the famous Ordinance of 1787. Section 6 forever prohibits slavery in the territory north-west of the Ohio River. This measure was re-enacted by the Congress under the Constitution.

When benevolent people and wise statesmen of the South expected the gradual extinction of slavery, the invention of the cotton gin created an industrial revolution in that section. Slavery became a source of extraordinary profit and was soon regarded as an economic necessity. Thereafter cotton-raising became the chief industry of the South. There was an immense demand for negroes, and all thought of emancipation was forgotten. The Constitution conferred upon Congress no authority over the subject of slavery except in the territories and in the District of Columbia. After the admission of Maine as a free state, almost to the time of the Civil War, slave states and free states were admitted to the Union alternately. This preserved a sort of balance between the two sections. The American Colonization Society was organized at Washington in 1817. The object of this association was to organize settlements on the western coast of Africa for free negroes who would volunteer to go thither. During the forty years ensuing, 8000 emancipated blacks emigrated to Africa. The promoters of this society, whose officers were largely Southern men, were disappointed in the slender success of the movement. At that time there were a number of abolition societies in the South, though very few in the North. After 1829 abolition societies began to be organized in the North. These demanded the extinction of slavery not only in the territories but in the states. Periodicals appealing to this constituency and endeavouring to win converts were now undertaken from time to time.

Among the pioneers in this movement was one Benjamin Lundy, a New Jersey Quaker. He had resided in East Tennessee, whence he removed to Baltimore. In that city he published the "Genius of Universal Emancipation". There also he made the acquaintance of William Lloyd Garrison. The hostility of the pro-slavery element compelled them to leave the city. In 1831 Garrison began publishing the "Liberator" in Boston. The "Liberator" denounced the slaveholders as criminals, and demanded the immediate emancipation of slaves throughout the United States. As a defensive measure it was excluded from circulation in the South. While the effect of Garrison's teachings was feared in the slave states, they were not very acceptable in Boston. In 1835, while addressing an anti-slavery meeting at the City Hall, he was taken from the building and dragged through the streets with a rope about his body. For personal safety it was necessary to lodge him in jail. As a result of Garrison's teachings anti-slavery societies were formed in the North. The first of these was the "New England Anti-Slavery Society", organized in 1831. A few years later a national organization was formed in Philadelphia. The membership of these early anti-slavery organizations included Wendell Phillips, Gerrit Smith, Emerson, Dr. Channing, Theodore Parker, Henry Ward Beecher, and other persons equally well-known. Anti-slavery meetings were often dispersed by Northern mobs. A Connecticut teacher, Miss Crandall, who opened her school to negro girls, was thrown into jail, while her school was broken up by the mob. An Illinois Abolitionist editor, Rev. Elijah P. Lovejoy, was killed by a pro-slavery mob.

In 1831 occurred in Southampton County, Virginia, the Nat Turner insurrection, when the slaves rose against their masters and massacred sixty persons. In the South this was ascribed, without much reason, to the influence of Abolitionist literature. Large rewards were offered, below Mason and Dixon's Line, for the delivery of the prominent anti-slavery leaders. Northern legislatures were called upon to suppress the Abolitionist societies by law. They continued, however, to flood the South with their literature, and appear to have seriously expected to convince the slave-holders of the evils of human servitude. The South demanded the exclusion from

the mails of this obnoxious literature, but the postmaster-general claimed that he had no authority to exclude objectionable matter from the mails. In the summer of 1835 the people of Charleston took the matter into their own hands, intercepted the mails, seized the Abolitionist literature and made a public bonfire of it. The House of Representatives refused to receive petitions in any way relating to slavery, or rather voted to lay them on the table. In Congress ex-President John Quincy Adams acted as the spokesman of the Abolitionists. In the brief space of four years he presented two thousand anti-slavery petitions. The more the House endeavoured to discourage such petitions, the more active became the Abolitionists. That body therefore on 28 Jan., 1840, declared that "no petition, memorial, resolution or other paper praying for the abolition of slavery in the District of Columbia or any State or Territory, or the slave trade between the States and the Territories of the United States in which it now exists, shall be received by this House or entertained in any way whatever". About twenty members from the free states supported this resolution. For a long time petitions poured into the House praying for the repeal of the "gag rule", but it was not until 1844 that this was done.

In 1840 the Abolitionists nominated James Gillespie Birney, a Southerner, as their first candidate for the presidency. He received 7000 votes. Four years later (1844) 62,000 voters supported another Abolitionist candidate. When it is remembered that many of the anti-slavery party were so radical that they refused to participate in such contests, their increase in numbers must have convinced the South that they were destined soon to be a menace to slavery. In Congress the discussion of slavery aroused much bitterness, and henceforth that issue coloured almost every question in the tide of events. Slavery had been recognized by the Constitution, but that instrument gave to Congress authority over the subject only in the District of Columbia and in the territories, and it was not until vast areas had been acquired by the United States that Southern statesmen perceived any danger to their own section in such agreements as the Compromise on the admission of Missouri. After the acquisition of the South-West from Mexico, they insisted that the restriction of slavery in the territories was a discrimination against those Southern citizens who were interested in the institution. The territories were open to the citizens of the North with their property; why not allow the citizens of the South the same privilege? To this the North replied that negro slavery was a moral wrong, and ought to be restricted rather than extended. The civilized world, said that section, has condemned slavery as an evil. If, then, the institution could not be abolished, it should not be further extended. Moreover, if the citizens of a commonwealth could take into one of the territories all the kinds of property recognized by the laws of that commonwealth, the citizens of other states could insist upon the same privilege. In this case everything would be property in one of the territories which was so regarded in any one of the states. This is entirely inconsistent with any Congressional regulation of the subject. Perhaps not more than one-third of the Southern people were interested in the institution of slavery, but the large slave-holders formed a powerful aristocracy. Though in number they may not have exceeded 10,000, they were influential enough to name governors, congressmen, and state legislators, and for a time to determine important questions of foreign and domestic policy. In the South their opinions were not often questioned. In many of the Southern States it was forbidden to teach slaves to read and write, but oftentimes the more humane masters taught them the meaning of the Scripture and even the elements of knowledge. Naturally the influence of the more intelligent among the negroes was feared. Southern statesmen of the generation before the Civil War expressed opinions that are not now held in that section.

The Kansas-Nebraska Bill.—From the results of the presidential election of 1852 the Whig party never recovered. The great Democratic victory of that year is generally ascribed to the attitude of that party toward the Compromise measures, especially its position on the Fugitive Slave Law. Though in the beginning it met with much opposition, that act was now enforced quietly. When Franklin Pierce was inaugurated, 4 March, 1853, the nation was enjoying something like a state of tranquillity. The new president apparently believed that the slavery agitation had permanently sunk to rest. In the midst of this repose a measure was introduced into Congress which plunged the nation into a sectional strife more bitter than any which preceded it. Stephen A. Douglas, of Illinois, Chairman of the Senate Committee on Territories, introduced a bill to organize a government for that part of the Louisiana Territory between Missouri and the Rocky Mountains. Senator Douglas has been accused of having been influenced by his personal ambition. He could have added to his popularity by assisting in the acquisition of Cuba, a project agreeable to the South, but he was not in the president's cabinet. In the way of increasing his popularity he could have made himself acceptable to that section by a better tariff law, but he had little talent for mathematics or economics. The position which he occupied, as Chairman of the Committee on Territories, he proceeded to turn to account. He maintained that the part of the Compromise of 1850 referring to Utah and New Mexico established "certain great principles", which were intended to be of "general application". In his second bill it was provided that the country mentioned would be divided into two territories, one to be called Kansas and the other Nebraska. It expressly repealed that section of the Missouri Compromise restricting slavery, and opened up to slavery territory which was already free soil.

The true intent and meaning of this act, said the law, is, "not to legislate slavery into any territory or state, nor to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States". There began at once a seven years' struggle for Kansas. From the North the free state men and from the South the slave state men rushed into Kansas and began a struggle for its possession. The slave State of Missouri promptly attempted to colonize the new territory, and settled at a place which was called Atchison, in honour of a pro-slavery Senator of Missouri. On the other hand, the North was not idle. The New England Emigrant Aid Society sent a band of free state men, who settled west of Atchison at a place named Lawrence. Strife began in November, 1854, at the election of a territorial delegate to Congress. Armed bands of Missourians crossed the border into Kansas, took possession of the polls, and, though they had no right to vote, elected a pro-slavery delegate. According to the principle of the Kansas-Nebraska Bill, the people dwelling in the territory were to decide whether it should be a free or a slave territory. Therefore each side endeavoured to elect a majority of members to the territorial legislature. The election took place in March, 1855. As election day approached, armed Missourians entered Kansas "in companies, squads, and parties, like an invading army, voted, and then went home to Missouri". In this manner was elected a legislature of which every member save one was a pro-slavery man. It promptly adopted the slave laws of Missouri and

applied them to Kansas. The free state men repudiated this legislature, held a convention at Topeka, and made a free state constitution, which they submitted to popular vote. Pro-slavery men refrained from voting but the free state people ratified the proposed constitution. Later they elected a governor and a legislature. When that body assembled, senators were elected, and Congress was asked to admit Kansas into the Union.

The old leaders of the Whig party, Clay and Webster, were dead, but that organization lost not only leaders but thousands of voters in the free states. As early as 1841 a state convention in Louisiana founded the Native American or Knownothing party. The Kansas-Nebraska Act and its execution led to a breaking up of the old political parties. As early as 1854 there was formed a new organization established on anti-slavery principles. The new party, named Republican, was joined by Free-soilers, Whigs, and anti-Nebraska Democrats. The first National Nominating Convention of this party (1856), its candidates, and some of its principles have been noticed in the sketch of political parties. In that election the Democratic nominees, Buchanan and Breckinridge, were chosen. Whigs and Knownothings then disappeared from national politics. In his inaugural address President Buchanan referred to a forthcoming decision of the United States Supreme Court, which would set at rest the slavery agitation. This was in the case of Dred Scott *v.* Sanford. The question in this celebrated case was whether a slave became free if taken by his master to, and permitted to reside in, a free state. The opinion of the majority decided (1) that Dred Scott was not a citizen, and therefore could not sue in the United States courts. His residence in Minnesota had not made him free; (2) that Congress could not exclude from the territories slave property any more than other sort of property; (3) the Missouri Compromise of 1820 was null and void. The dissenting opinion of Justice Curtis in this case was destined to become the legal basis of the Thirteenth Amendment.

The effect of this decision was to split the Democratic party in the North and to attract great numbers of anti-slavery men to the new Republican organization. In Kansas the struggle between free-state and slave-state men continued, the administration giving its support to the latter. To this era belong the celebrated joint debates between Senator Douglas and Abraham Lincoln for the United States senatorship for the State of Illinois. The legislature which was to elect a successor to Senator Douglas was itself to be chosen in 1858. One candidate was an advocate of squatter sovereignty, the other was opposed to the extension of slavery into the territories. Before the people of seven towns in their state the rival leaders discussed their respective platforms. Though Lincoln was defeated for the United States Senate, his remarkable speeches made him a national character and won for him the Republican nomination in the great contest for the presidency in 1860. In that era John Brown, who hated slavery and who had opposed it in Kansas, settled on the Maryland side of the Potomac River not far from Harper's Ferry with about twenty followers. In October, 1859, they seized the United States armoury at that town and freed a number of slaves in its vicinity. The negroes did not rise as Brown had expected; his force was soon overpowered by United States troops; Brown himself was captured, tried for treason against the State of Virginia, and convicted of promoting a servile insurrection. In December, 1859, he was hanged. In some localities of the North there was sympathy for his fate, but other communities looked on with indifference.

To many people in America the administration of President Buchanan appeared to be perfectly tranquil. Nevertheless, there were at work unseen but powerful forces. As we have seen, as early as 1832 there was talk of disunion; after 1850 the notion of secession became familiar. In 1860 the excuse for this step was the election of Abraham Lincoln, the candidate of the Republican party, who was regarded by the South as a sectional candidate, now a sectional president-elect. The party to which Lincoln belonged was a minority one. Indeed, there were cast against him almost a million more votes than were cast for him. In the Presidential contest of 1860 Breckinridge and Lane expected the support of the Southern States; Douglas was the choice of the Northern Democrats. The Constitutional Unionists nominated Bell and Everett. It was this split in the Democratic party that made possible, in November, 1860, the election of Abraham Lincoln and Hannibal Hamlin.

The Legislature of South Carolina, which had assembled for the purpose of appointing electors of president and vice-president, called a convention, which met at Charleston on 20 Dec., 1860, and passed an ordinance of secession. According to the Southern theory, this act severed the relations of that state with the Union. Other states followed her example, and in Feb., 1861, at Montgomery, Alabama, organized the Confederate States of America. A provisional constitution was adopted, and agents were sent into other Southern States to persuade them to join the slave-holding confederacy. At different dates until May, 1861, other commonwealths cast their fortunes with the new government. In all, the seceding states numbered eleven. The President of the Southern Confederacy was Jefferson Davis, of Mississippi; Alexander H. Stephens, of Georgia, was chosen vice-president. The constitution differed but slightly from the Constitution of the United States. Its preamble stated that the Confederate States acted in their sovereign and independent capacity.

Civil War.—While the people of the South were organizing a government, President Buchanan did nothing to preserve the Union. In his view the states had no right to secede, but, if they did so, there was no authority conferred by the Constitution of the United States to prevent such action. On 4 March, 1861, Lincoln took the oath of office as president and delivered a very temperate address, in the course of which he stated that he had no purpose to interfere with the institution of slavery in the states where it existed, and he believed that he had no lawful right to do so. Nevertheless, he had formed a resolution to enforce the laws and to protect the property of the United States. It was in his endeavour to carry out this policy that the great Civil War began. In their eagerness to extend their authority over the entire South the Confederate officials decided to seize Fort Sumter, which was the property of the United States. On 12 April, 1861, a considerable army under General Beauregard began its siege. The little garrison under Major Anderson was compelled to surrender. The first important battle between the sections took place at Bull Run, Virginia, 21 July, 1861, when the same Confederate general defeated the Union army under General McDowell. For the conflict thus inaugurated the South, which had long been preparing, was much better equipped than was the North. After looking into the law and consulting the precedents, President Lincoln in a proclamation called forth the militia of the several states.

The policy adopted in Washington was to divide the Confederate States along the line of the Mississippi, to blockade their ports and to take their capital, which had been removed to Richmond after the secession of Virginia. The Confederates won another battle, at Ball's Bluff, in Oct., 1861. Meanwhile a large army was being brought together at Washington. This was placed under the command of General

George B. McClellan, who later advanced toward Richmond from Yorktown. In May, 1862, his army was close to the Confederate capital. Thereafter occurred heavy fighting until the beginning of July. Later in the season the Union forces were again defeated near the old Bull Run battle-ground. This succession of victories persuaded General Robert E. Lee, then in command of the Army of Northern Virginia, to make his first invasion of the North. On 16–17 Sept., 1862, he was defeated at Antietam by a superior Union force under General McClellan, and compelled to retreat into Virginia. The approach of winter found him occupying a strong position in the vicinity of Fredericksburg. There he was attacked by General Burnside, who had superseded McClellan in the command of the Federal army. Lee inflicted immense loss on his opponents, and in May, 1863, at Chancellorsville won perhaps a still greater victory. These advantages effaced every recollection of his defeat at Antietam, and induced him to make another invasion of the North. During May and June, 1863, his victorious troops marched leisurely through Virginia and Maryland, and during the first three days of July following fought at Gettysburg, Pennsylvania, the greatest battle of the New World. The defeat of General Lee by General George G. Meade, the Commander of the Army of the Potomac, was a disaster to the South, and marked the turning-point of the war. General Lee never again commanded so splendid an army; in fact the Confederacy could not furnish one. Perhaps a greater military leader than Meade would have annihilated the remnant of the Army of Northern Virginia before it arrived at the Rappahannock a second time. As it was, Lee escaped and was able to protract the struggle for more than another year. When the war was renewed in Virginia, Lee and his famous captains were opposed to Generals Sheridan and Grant.

The mention of these officers reminds one of the progress of the Federal armies in the West. The problem of opening up the Mississippi was begun in the south by General Benjamin F. Butler in command of an army, and Commodore D. G. Farragut, who co-operated with a powerful fleet. In April, 1862, New Orleans was permanently occupied by the Federals. Farther north the river had been freed from Confederate control by the victories of General Pope, General Grant, and Commodore Foote. The capture of Forts Henry and Donelson brought Grant's army into the heart of Tennessee and led to the flight of its legislature to Memphis, where the Confederates still had a foothold. Later that general directed his attention to the remaining obstacles to the free navigation of the Mississippi, namely Vicksburg and Port Hudson. However, his first movements were not altogether successful. Sherman and some of his other officers met with reverses. In fact, there was little in the first attempts that would lead one to foretell a glorious conclusion of the campaign. Grant decided to run past the batteries at Vicksburg; landed a large army below that place, and in the interior of Mississippi defeated both Pemberton and Johnston, the Confederate commanders. The army of the former general, over 37,000 strong, which was forced into the city of Vicksburg, surrendered on 4 July, 1863. This loss occurring on the day after the great defeat at Gettysburg was too much for the resources of the South. Within about five days Port Hudson also fell into the hands of the Federals, and the Mississippi was open from its source to the Gulf.

A large Union force under General Rosecrans was stationed near Murfreesboro, Tennessee, where also was the Confederate General Bragg with a fine army. In that vicinity was fought one of the great battles of the war. Bragg was defeated 31 Dec., 1862, and 2 Jan., 1863, and was finally forced to enter Georgia, where he was greatly strengthened. On 19 and 20 September, 1863, these armies fought at Chickamauga the most desperate battle that had yet taken place in Tennessee. The military genius of General George H. Thomas saved the Union army from destruction after Rosecrans had left the field. Though his fame was to come later, even here Sheridan displayed great ability. Though still in command, Rosecrans remained inactive, and pressed the administration for reinforcements. When it was feared that he would surrender the army, President Lincoln sent General Grant to the headquarters of Rosecrans; Sherman came later with a small force. As we have seen, Sheridan and Thomas already belonged to that army. General Hooker was sent west from the Army of the Potomac, which was following Lee. This was the only occasion during the war when nearly all the great Union commanders took part in any battle. The Federal cause had the benefits of their services at Missionary Ridge and Lookout Mountain, 23–25 Nov., 1863. In these great battles Bragg, after much loss, was forced into Georgia, where his command was turned over to General Joseph E. Johnston. He retreated slowly toward Atlanta, followed by Sherman and Thomas. Grant and Sheridan came east; the former, commander-in-chief of all the Federal armies, took up his headquarters with Meade's army, while the latter was given an independent command in West Virginia. This brought him later into the Shenandoah Valley, where he destroyed a fine Confederate army under General Early during the summer and autumn of 1864.

After winning a number of small battles from Johnston, who had continued to retire before him, Sherman finally reached Atlanta. There his command was energetically attacked by General J. B. Hood, who had superseded Johnston. The aggressive system of the new leader destroyed an excellent army and left the State of Georgia at the mercy of Sherman's veterans. To draw the Federal commander away from the interior of the commonwealth, Hood entered Tennessee, intending, no doubt, to alarm the people of the Middle West by a demonstration of force in the direction of the Ohio River. This policy, however, failed to divert Sherman from his purpose of marching to the sea and destroying *en route* whatever would be of value to the Confederate armies. This was very thoroughly, Southern people think ruthlessly, done. By December, 1863, Sherman captured Fort McAllister, and later made President Lincoln a Christmas present of Savannah. As he marched northward through the Carolinas, General Hardee hurried away from the city of Charleston lest his little army might be captured. When Hood invaded Tennessee, Sherman left Thomas to deal with him. In an evil hour for the Confederacy, Hood threatened Thomas at Nashville. The Union commander came from behind his defences, captured the Confederate guns and soldiers behind their intrenchments and annihilated Hood's army. After this, all the available troops in the lower South were entrusted once more to General Johnston. Great though that officer's genius undoubtedly was, it was not sufficient to sustain the declining fortunes of the South. Grant had begun at the Wilderness, 4 May, 1864, his advance toward Richmond and Petersburg. Sheridan, as already stated, had destroyed the army of Early in the Shenandoah Valley, and of his own account joined the great army under Grant. In the beginning of 1865 there was an attempt to end the war by a conference of Southern statesmen and President Lincoln, with his Secretary of State, at Hampton Roads, Virginia. Nothing came of this attempt. The South made an expiring effort, but its resources were exhausted. Grant forced Lee out of Richmond; he was hurrying toward the western part of Virginia, and was compelled at Appomattox Court House to surrender the

remnant of his small army. Grant was in his rear and Sheridan squarely in his path. The end, which had long been foreseen, came on 9 April. Less than three weeks later Johnston surrendered to Sherman near Raleigh, North Carolina. The small Confederate forces still in arms soon dispersed or surrendered.

The Confederate navy was built chiefly in England. Cruisers equipped in that country inflicted much damage on American commerce, and for her failure to refrain from these indirect acts of hostility Great Britain was later compelled to pay the United States the sum of $15,500,000. This was distributed among those American citizens whose property and ships had been destroyed by vessels of the class of the "Alabama", the "Florida", and the "Shenandoah". For a time England refused to pay any attention to the demands of the United States, but finally entered into a treaty, and consented to leave the settlement of the matter to an arbitration court, which convened at Geneva in 1872, with the result mentioned. These vessels inflicted great damage on American commerce, and British officials in the Bahamas, the Bermudas, and the West Indies permitted ships known as blockade runners to land immense quantities of English goods in Southern ports. This had much to do with the desperate resistance of the South. The Federal navy, however, was efficient, and during the war captured or destroyed 1504 ships engaged in this perilous trade. In the beginning of the conflict the South built ironclads like the "Merrimac," and destroyed many of the wooden ships of the United States navy. After 1862 the Federal Government began to construct a new type of warship known as "Monitors", which were found effective in coping with the Southern ironclads, and resulted in the maintenance of the blockade of the Southern ports. The first of those so named was invented by an engineer named Ericsson, also the inventor of the screw propeller. When the war began, the vessels of the United States navy were scattered over the globe.

Reconstruction.—When the Virginia secession convention decided to support the Confederate States, the citizens in the western part of the "Old Dominion" took steps to establish a loyal state of Virginia. A governor was chosen, senators and representatives were elected, and finally admitted to seats in Congress. The new commonwealth, which was called West Virginia, was proclaimed a member of the Union, 20 June, 1863. As soon as Tennessee was beginning to slip from the hands of the Confederacy, President Lincoln appointed Andrew Johnson as military governor of that state. Immediately after his arrival in Nashville he began to organize the Union elements, and took steps toward the building up of a loyal state government. He also exerted himself to persuade men to enlist, and after providing them with arms sent them to the front. His attempts to establish a government friendly to the United States were constantly interrupted by Confederate armies. It was during the severe fighting in that state that the president issued his proclamation of amnesty and reconstruction. He sought to apply the same system to the States of Arkansas and Louisiana. His plan of restoring loyal governments in those states was as follows: a duly qualified person was to take a census of those who were willing to take an oath of allegiance to the United States. If their number was equal to ten per cent of the voters of the state in the presidential election of 1860, they were empowered to take steps toward the formation of a loyal government. This nucleus would be recognized by the president as the state, and would receive the protection of the army and navy of the United States while they were organizing it. Of the states reconstructed according to this plan only Tennessee was recognized by Congress. On this important subject the National Legislature was not in harmony with the executive, and after the assassination of President Lincoln, that body soon disagreed with his successor, Andrew Johnson. When the 39th Congress met in December, 1865, it refused to admit to the seats which they claimed those senators and representatives who came from states reconstructed under the direction of President Johnson during the preceding summer. Instead the Congress appointed a joint committee, which was empowered to inquire into the condition of the states recently in rebellion, and determine whether any of them were entitled to representation in Congress.

On 18 Dec., 1865, the thirteenth amendment was proclaimed a part of the Constitution. This abolished slavery in every part of the United States. The president's proclamation, which became operative on 1 Jan., 1863, had freed the slaves only in the seceding states, and of them certain parishes of Louisiana, a few counties in Virginia and the entire State of Tennessee were excepted. There was also a doubt in the minds of some lawyers as to whether the proclamation of President Lincoln, which was issued as a military measure, was perfectly valid. To free the slaves everywhere in the Union, and to set at rest the scruples of constitutional lawyers, it was deemed necessary to make this change in the fundamental law. The Joint Committee suggested the submission to the states of the fourteenth amendment. This, which was adopted in July, 1868, nationalized citizenship, disfranchised certain classes who had participated in rebellion, and prohibited the payment of the Confederate debt. To entitle a state to restoration in its former place, these amendments had to be adopted. Those states that did not do so promptly were required to adopt still another amendment, the fifteenth, which in effect gave the freedmen the franchise. Mr. Lincoln would have conferred the suffrage upon the more intelligent of the negroes and those who had fought gallantly in the Union ranks. Beyond that he was not prepared to go. The enfranchisement of the entire body of males twenty-one years and over among the freedmen was the result of the adoption by Congress of a plan of reconstruction very different from that of Mr. Lincoln. It was shaped to a great extent by Charles Sumner and Thaddeus Stevens. In pushing their measures through Congress they were constantly opposed by President Johnson, who was a Democrat and a "strict constructionist" of the Constitution. When he violated the Tenure of Office Act, he was promptly impeached of high crimes and misdemeanours. The managers of the impeachment lacked one vote of the two-thirds necessary to convict. One by one the erring states returned. The Congressional plan of reconstruction provided for a division of the South into eleven military districts, and the establishment in each of troops commanded by a major-general. Far earlier there had been established a Bureau of Freedmen, Refugees, and Abandoned Lands. The army and the Freedmen's Bureau assisted in preserving order during the interval up to the spring of 1877, when the last of the Federal troops were withdrawn from the South. This was the end of the era of Reconstruction. It is impossible even to estimate the destruction of wealth that had resulted from four years of war, or the confusion that succeeded.

Burdens of War.—In the administration of President Jackson the public debt of the United States was about $37,000. By 1861 it had risen to $90,000,000. The total revenue was then only $41,000,000 a year. When the war began it was necessary to adopt a method more productive. Early in the conflict Congress increased the duties on imports; imposed a tax of 3 per cent on all incomes over $800; created an internal revenue; taxed trades, professions, occupations, and even sales and purchases. From such sources there was collected between 1862 and 1865 the

sum of $780,000,000. By reason of its constitutional authority Congress borrowed money "on the credit of the United States" by selling bonds. The extent to which advantage was taken of this grant of power will be apparent from the fact that between 1 July, 1861, and 31 Aug., 1865, there was sold to the people of the United States $1,109,000,000 worth of bonds, to raise money to carry on the war. United States notes, bearing interest, were issued to the amount of $577,000,000. There were also notes bearing no interest. These included the "old demand notes", the "fractional currency", and the "national bank notes". Though the amount of money paid out in the course of the war was immense, there was a public debt of $2,845,000,000 on 31 Aug., 1865. Besides the Federal debt there were state debts of almost $500,000,000. A generation after the war had passed away the National Government was still paying out annually in pensions from $150,000,000 to $160,000,000, at that time about one-third of its entire expenses. At the distance of half a century from the beginning of the great conflict vast sums are still paid in pensions to the disabled survivors and the dependents of deceased Union soldiers. It has been estimated that 300,000 men lost their lives in the war for the Union. In the cause of secession the loss of life must have been quite as great, and the amount of suffering very much greater, because the South, in the era preceding the war, obtained almost everything in the way of manufactures from the North or from Europe. The outbreak of the rebellion found the people within the Confederacy almost destitute of the skill or the machinery to make the goods which they consumed, and the stringent enforcement of the blockade by the United States ships soon caused embarrassment everywhere in the South. Instead of healing the wounds of war the Congressional plan of reconstruction, which contained vindictive elements, served only to aggravate them. It was, however, believed to be necessary, and was, therefore, supported by patriotic and enlightened men in the North.

New States.—The south-western part of the United States was acquired from Mexico at the close of the Mexican War. California, which was included in that cession and admitted to the Union as a free state by a provision of the Compromise of 1850, rapidly developed. The rumour that gold had been discovered there was soon known throughout the world, and from the countries and the islands of the Pacific there arrived many settlers. From Mexico and from every part of the United States came multitudes. The rush was greatest in 1849, but it continued long after. Indeed, it has been only in comparatively recent times that it has nearly ceased. Even yet some of its rapidly growing cities receive large accessions from the older states. In 1858, ten years after the discovery in California, tidings reached Missouri that gold had been found on the eastern slope of the Rocky Mountains. A mining camp was soon established on Cherry Creek, in what was then the Territory of Kansas. Later it was named Denver, in honour of the governor. Within a year the place had a population of 1000. In the interior of the mountains some silver-mining camps were in 1864 erected into the State of Nevada. In the space between that state and the Territory of Colorado the Mormons, after having been driven out of Illinois, settled in 1848, when they established the community of Deseret, later known as Utah. Montana and Idaho, as well as Colorado, were made territories, while Arizona was separated from New Mexico. In 1876 Colorado became a state. The camp on Cherry Creek, Denver, is now a populous city.

On 2 Nov., 1889, the Dakotas came into the Union as states; Montana was admitted on 6 Nov., and three days later the Territory of Washington became a state. In 1907 Oklahoma was admitted as the forty-sixth state. In 1912 Arizona and New Mexico were admitted as states. The accession of new states suggests the territorial expansion of the original Union. It does not, however, give one a definite idea of the national increase in population, in wealth, and in power since 1789.

End of Reconstruction.—The two administrations of President Grant formed a period of recuperation and industrial progress. His second term was marked by much corruption in the bureaus of the general government. This condition may have been due to his training, which was chiefly military. Perhaps it was this limitation that enabled dishonest men to win his confidence. During the war the Democratic party formed a very small minority in Congress, but it was strong enough to watch the opposition and to take note of the political scandals. Just at that moment this minority party came under the leadership of Samuel J. Tilden, of New York. With great ability as a lawyer and an unquestioned record as a reformer, he was influential enough to persuade his party to accept the Civil War amendments of the Constitution. In the summer of 1876 he was nominated for the presidency. At the same time Thomas A. Hendricks, of Indiana, was nominated for the vice-presidency. Two weeks earlier the Republican national nominating convention had named Governor R. B. Hayes, of Ohio, and William A. Wheeler, of New York, as its candidates for the presidency and vice-presidency, respectively. On 6 Nov. the election took place, and on the following morning most of the Republican leaders conceded the election of the Democratic candidates. Zachariah Chandler, the campaign manager of the Republican party, did not, however, admit it, but promptly claimed for the nominees of his party 185 electoral votes, and their election by a majority of one vote. On the face of the returns it appeared that the Democratic candidates had carried all the Southern States; also New York, New Jersey, and Indiana. There was no question that Tilden received 184 votes, or one less than the majority required by the Constitution. The 185 claimed by the Republican manager could be made up only by including the electoral votes of Florida, South Carolina, and Louisiana. The Republican "returning boards" of those states had it in their power to determine the result of the election by throwing out the votes of any places where, in their judgment, fraud or intimidation had occurred. One of the Republican electors of Oregon was said to have been disqualified under the Constitution, because he was an officer of the United States. The governor gave the certificate in this case to the Democrat having the highest vote. If Tilden could get this disputed vote his election was assured. This disqualification was merely a technical one, for the Republicans had undoubtedly carried that state.

It seems to have been otherwise in the case of the three Southern States. The constitution says that the presiding officer of the Senate "shall open all the certificates and the votes shall then be counted", but it does not say who is to do the counting. In 1876 the Senate was Republican and the House was Democratic. Two sets of certificates had been sent to Washington. In November and the months following there was much excitement throughout the country, and some persons thought of attempting to seat Mr. Tilden by force. To suppress any disorder, President Grant strengthened the military forces around the capital. In this action the Democrats perceived an attempt at intimidation. So grave was the situation that Congress decided to submit the disputed points to an Electoral Commission. This was to consist of five United States senators, five representatives, and five justices of the United States Supreme Court. There were three Republican and two

Democratic senators; the House had appointed three Democratic and two Republican representatives. Congress had elected two Republican and two Democratic justices, and they were to choose a fifth. It is perfectly clear that this member could determine the entire question. Mr. Justice Bradley, a Republican, was the person chosen. This made up a commission of eight Republicans and seven Democrats. Every important question before the Commission was decided by a strict party vote. By many independent persons it is regarded as an established fact that the Democrats had been counted out in the election of 1876 by "carpet baggers" and the negroes, who were under their guidance. On 2 March the election of Hayes and Wheeler was announced by the president of the Senate. Amongst Democrats there was extreme disappointment, but Mr. Tilden himself advised obedience to the law.

An early act of the new president, often referred to by orators and newspapers as a fraudulent Executive, was the withdrawal of the Federal troops from the South. The "carpet bag" governments soon came to an end, and also the wild political orgies that disgraced them. This also was the era of strikes, Chinese agitation, and epidemics. Before the administration of President Hayes began, an important question of foreign relations was settled. In 1861 Great Britain, Spain, and France each sent an army to Mexico to collect debts due their respective subjects. When it became apparent that Napoleon III had ulterior designs, Great Britain and Spain withdrew. The French troops remained. Seeing that the United States was engaged in war, Napoleon overturned the Mexican Republic and made Maximilian, a brother of the Emperor of Austria, Emperor of Mexico. The United States protested against this violation of the principles of the Monroe Doctrine, but nothing was done till the war was over. Then General Sheridan was sent to the Rio Grande with 50,000 veterans. The French army was promptly withdrawn in 1867, and Maximilian fell into the hands of the Mexicans, by whom he was shot. The republic was then restored.

Recent History.—In the election of 1880 the Republican candidates, General James A. Garfield and Chester A. Arthur, were successful. The new executive had scarcely entered upon the duties of his office when he was shot by Charles J. Guiteau, a disappointed office-seeker. This event took place on 2 July, 1881, but the president lingered on till 19 Sept., 1881, when he died at Elberon, New Jersey, where he had been taken in the hope that he might recover. The forty-sixth Congress had ceased to exist on 4 March, and the forty-seventh would not meet till December. Had President Arthur died or been killed during the interval, there would have been no national executive. It was this condition which suggested the passage in 1886 of the Presidential Succession Act. Thereafter, in case of the occurrence of vacancies in both offices, the heads of departments would succeed to the presidency in the order in which those departments had been established, viz., State, Treasury, War, Justice, Post Office, Navy, Interior. No other departments existed at that time. Of course, the secretary succeeding to the presidency must have the qualifications enumerated in the Constitution. In the administration of President Arthur there was passed a law for the suppression of polygamy in Utah; also an act to regulate appointments to the Civil Service of the United States. Hitherto most of those appointments had been bestowed as a reward for partisan services. The new law was designed to make appointments to public office on the ground of fitness. Since its passage in 1883 much progress has been made in the matter of making appointments, but the system is still crude.

In the presidential contest of 1884 the Republicans nominated James G. Blaine and John A. Logan as their candidates, while the Democrats selected Grover Cleveland and Thomas A. Hendricks. The nomination of Blaine was the signal for a secession from the Republican ranks. Independents within the party, then known as "Mugwumps", refused to support the ticket, and contributed much toward its defeat. In the first administration of Grover Cleveland there were passed several important laws: an anti-contract labour law (1885), which prohibited the importation of aliens into the United States under contract to perform labour or service; the Interstate Commerce Act (1887), which placed railways under the supervision of a commission. That body has to see that charges for the transportation of merchandise and passengers are reasonable and just; also that no rebates, special rates, or unjust discriminations are made for one shipper in preference to another. A second Chinese Exclusion Act was passed in 1888. This prevented the return to the United States of any Chinese labourer who had once left this country. A Bureau of Labour was created in the same year. Questions of public finance also received the attention of the administration. In twenty years the public debt had been reduced by $1,100,000,000. Every bond that could be cancelled was called in and paid at its face value. There were other bonds, but they had many years to run. The Government could indeed buy them at a high rate or allow them to run. It did not appear sound policy to buy them at a high rate, while if they were permitted to run, the Government did not need its present income, for a surplus was rapidly accumulating in the Treasury. This was the condition which led to the proposal to enact a new tariff law. This conclusion was reached toward the close of President Cleveland's administration. When, therefore, the presidential election of 1888 came round, it found the Democrats supporting the policy of a tariff for revenue. On the other hand, the Republicans desired to retain the protective tariff. They proposed to reduce the revenue by lowering the taxes on tobacco and on spirits used in manufactures. They would also admit free of duty articles of foreign manufacture, if the United States did not manufacture a similar class of articles. Benjamin Harrison and Levi P. Morton were chosen as Republican candidates. When this party was again in control of the government, it began at once to take measures for the redemption of its promises. The McKinley Tariff Act was passed in 1890, and on 27 June in the same year a dependent pension bill. Hitherto the laws granted pensions only to those who had sustained an injury or contracted a disability in the service and in line of duty. The new law allowed a pension to all those who had served ninety days in the army or the navy, and were disabled, whether they contracted that disability in the service or not. The maximum allowance under this law was $12, and the minimum $6 a month. This law increased the names on the pension rolls to 970,000. It was in the administration of President Harrison that the Sherman Act became a law. It provided that the Secretary of the Treasury should buy each month 4,500,000 ounces of silver; that he should pay for the bullion thus purchased with treasury notes; that on demand of the holder the secretary must redeem these notes in gold or silver; after a fixed date, 1 July, 1891, the silver need not be coined, but might be stored in the treasury, and silver certificates issued. The Farmers' Alliance and the People's Party belong to this era.

In 1892 Cleveland was once more elected. This time the Democratic party had control of the two political departments of the government, its first complete triumph since 1856. At the time of his inauguration, 4 March, 1893, the business of the country appeared to be in a very prosperous state, but during the succeeding summer and autumn there

STATISTICS OF THE UNITED STATES

State	Area, Sq. Miles	Population, 1910	Dioceses	Catholics in 1912
Alabama	52,250	2,138,093	Mobile (part)	34,000
Arizona	113,020	204,354	Tucson (part)	28,500
Arkansas	53,850	1,574,449	Little Rock	23,000
California	158,360	2,377,549	San Francisco	251,000
			Monterey and Los Angeles	100,000
			Sacramento (part)	40,000
Colorado	103,925	799 024	Denver	105,000
Connecticut	4,990	1,114,756	Hartford	412,973
Delaware	2,050	202,322	Wilmington (part)	27,000
Florida	58,680	752,619	St. Augustine	37,525
			Mobile (part)	5,700
Georgia	59,475	2,609,121	Savannah	17,240
Idaho	84,800	325,594	Boise	16,000
Illinois	56,650	5,638,591	Chicago	1,150,000 (1909)
			Alton	80,000
			Belleville	71,400
			Peoria	96,000
			Rockford	50,000
Indiana	36,350	2,700,876	Fort Wayne	105,523
			Indianapolis	122,172
Iowa	56,025	2,224,771	Dubuque	130,500
			Davenport	50,125
			Des Moines	25,000
			Sioux City	56,000
Kansas	82,080	1,690,949	Concordia	29,000
			Leavenworth	60,000
			Wichita	32,000
Kentucky	40,400	2,289,905	Covington	60,000
			Louisville	98,945
Louisiana	48,720	1,656,388	New Orleans	550,000
			Alexandria	33,000
Maine	33,040	742,371	Portland	123,547
Maryland, and District of Columbia	12,280	1,626,415	Baltimore	260,000
			Wilmington (part)	7,500
Massachusetts	8,315	3,366,416	Boston	900,000
			Fall River	158,090
			Springfield	323,122
Michigan	48,915	2,810,173	Detroit	317,820
			Grand Rapids	140,000
			Marquette	96,500
Minnesota	83,365	2,075,708	St. Paul	265,000
			Crookston	20,705
			Duluth	57,375
			St. Cloud	64,200
			Winona	60,000
Mississippi	46,810	1,797,114	Natchez	27,700
Missouri	69,415	3,293,335	St. Louis	365,000
			Kansas City	55,000
			St. Joseph	35,000
Montana	146,080	376,053	Great Falls	24,000
			Helena	61,000
Nebraska	77,510	1,192,214	Kearney	16,000
			Lincoln	38,120
			Omaha	76,635
Nevada	110,700	81,875	Sacramento (part)	8,000
			Salt Lake (part)	3,500
New Hampshire	9,305	430,572	Manchester	126,034
New Jersey	7,815	2,537,167	Newark	367,000
			Trenton	135,000
New Mexico	122,580	327,301	Santa Fe	140,573
			Tucson (part)	20,000
New York	49,170	9,113,614	New York	1,219,920 (1909)
			Albany	201,246
			Brooklyn	700,000
			Buffalo	267,000
			Ogdensburg	94,000
			Rochester	144,447
			Syracuse	151,463
North Carolina	52,250	2,206,287	Vic. Apost. of North Carolina, and Belmont Abbey	6,506
North Dakota	70,795	577,056	Bismarck	28,300
			Fargo	65,571
Ohio	41,060	4,767,121	Cincinnati	200,000
			Cleveland	331,000
			Columbus	89,271
			Toledo	125,000
Oklahoma	70,470	1,657,155	Oklahoma	36,937
Oregon	96,030	672,765	Oregon City	55,000
			Baker City	6,000
Pennsylvania	45,215	7,665,111	Philadelphia	604,000
			Altoona	84,760
			Erie	121,500
			Harrisburg	56,600
			Pittsburgh	475,000
			Scranton	275,000
Rhode Island	1,250	542,610	Providence	255,000
South Carolina	30,570	1,515,400	Charleston	9,650
South Dakota	77,650	583,888	Lead	18,000
			Sioux Falls	55,000
Tennessee	42,050	2,184,789	Nashville	18,500
Texas	265,780	3,896,542	Corpus Christi	81,917
			Dallas	62,000
			Galveston	62,000
			San Antonio	95,000
Utah	84,970	373,351	Salt Lake (part)	8,000
Vermont	9,565	355,956	Burlington	77,389

STATISTICS OF THE UNITED STATES

State	Area, Sq. Miles	Population, 1910	Dioceses	Catholics in 1912
Virginia	42,450	2,061,612	Richmond (part)	38,600
			Wheeling (part)	3,000
			Wilmington (part)	500
Washington	69,180	1,141,990	Seattle	90,000
West Virginia	24,780	1,221,119	Wheeling (part)	45,500
			Richmond (part)	2,400
Wisconsin	56,040	2,333,860	Milwaukee	250,000
			Green Bay	139,660
			La Crosse	116,000
			Superior	54,043
Wyoming	97,890	145,965	Cheyenne	12,000
Alaska	577,390	64,356	Alaska, Pref. Apost	14,500
Canal Zone	400		Panama (part)	
Guam	200	12,240	Mariana Islands, Pref. Apost. (part	
Hawaii	6,740	191,909	Hawaiian Islands, Vic. Apost	37,000
Philippine Islands	127,853	8,276,802	Manila	1,327,000
			Calbayog	800,000
			Cebu	1,146,266
			Jaro	1,200,000
			Lipa	640,000
			Nueva Caceres	670,000
			Nueva Segovia	900,000
			Palawan, Pref. Apost	16,529
			Tuguegarao	250,000
			Zamboanga	298,145
Porto Rico	4,000	1,118,012	Porto Rico	1,000,000
Samoan Islands	79	6,668	Samoa and Tokelau, Vic. Apost	

swept over the country a financial and industrial panic which wrecked banks and commercial establishments. Manufactories shut down everywhere, and over 300 banks suspended or failed. This was the beginning of a period of great distress. Believing that the compulsory purchase of silver by the Secretary of the Treasury was responsible, to some extent, for the alarming conditions, the president convoked Congress in special session, and asked for the repeal of that clause of the Sherman Act which required a monthly purchase of silver. On 1 November, after a considerable struggle, the compulsory clause was repealed. Industry, however, did not revive. In December, 1893, the Democratic Congress met and passed the Wilson Bill, a tariff measure in harmony with Democratic principles. As it was foreseen that the revenue from such a tariff would not produce a revenue sufficient to pay the expenses of the Government, one section of the act provided for a tax of two per cent on all incomes above $4000. This part of the law was afterward declared by the United States Supreme Court to be unconstitutional.

In the matter of foreign relations there occurred during the second administration of President Cleveland a grave controversy between the United States and Great Britain over the boundary between Venezuela and British Guiana. England claimed territory which had hitherto been regarded as belonging to Venezuela, and in this claim the president believed that he perceived a purpose on the part of England to ignore the principles of the Monroe Doctrine. The excitement both in England and the United States was extreme, and some people looked for a war as the outcome. On 2 Feb., 1897, however, a treaty of arbitration was signed at Washington between Venezuela and Great Britain. While the controversy was pending a commission appointed by the president had examined the boundary question and made a report on the subject. President Cleveland inherited from his predecessor the results of a revolution in the Hawaiian Islands, a revolution in which the United States was involved. In January, 1893, Queen Liliuokalani was deposed by her subjects, who then set up a provisional government, and sent commissioners to Washington to prepare a treaty of annexation to the United States. On 15 Feb. this was sent to the Senate for approval. During the progress of these negotiations the president had heard that a force of men from a United States vessel had landed and given assistance to the revolutionists. This consideration led him to recall the treaty from the Senate and also to send to the islands an agent to investigate the entire affair. The report of this commissioner set forth that the queen had been practically deposed by United States officials. The president then sent another representative to the islands. He was instructed to seek for the restoration of the deposed queen on certain conditions, namely that she would grant full amnesty to all persons concerned in the events by which she had been deposed. To this she demurred, and expressed a purpose to behead the leaders and to confiscate their property. Upon receipt of this reply the president instructed his representative to cease all communication with her until she would agree to grant an amnesty. To this she consented in December, 1893. President Dole was then requested to surrender the government to the queen, but he refused to do so, denying the right of the President of the United States to interfere in the domestic affairs of the islands. Mr. Cleveland, doubting his authority to employ force, referred the entire matter to Congress, where it was investigated by the Senate Committee on Foreign Relations. Construing this action as a purpose to leave the islands to take care of themselves, the revolutionists framed a constitution and organized a republic, 4 July, 1894. The new government was promptly recognized by President Cleveland, and the deposed queen, to whom he had promised a restoration, abandoned the contest for her throne. Though the United States was chiefly responsible for her deposition, succeeding Congresses have ignored her repeated applications for indemnity.

In the presidential election of 1896 the Republican party nominated William McKinley and Garret A. Hobart, and in its platform declared its opposition to "the free coinage of silver except by international agreement". Upon this announcement there took place a secession of twenty-one delegates from the convention. These represented the states which were then the chief producers of silver, namely Colorado, Idaho, Montana, Nevada, South Dakota, and Utah. The Democratic convention was held in July, and after a very exciting session chose William J. Bryan and Arthur Sewall, and declared for "the free and unlimited coinage of both silver and gold at the present legal ratio of 16 to 1, without waiting for the aid or consent of any other nation". Following this declaration of the convention, many leaders of

the party refused to give it their support, scores of newspapers withheld their assistance, and finally in the month of September a convention of "gold Democrats" nominated John M. Palmer and Simon B. Buckner on a platform which declared for a gold standard. In the meantime the silver party had endorsed the Democratic candidates (Bryan and Sewall), and the Populists had nominated Bryan and Thomas E. Watson. There were also other tickets in the field, namely: the Prohibitionists, the National Party, the Socialist Labour Party. After a very serious discussion of the issues McKinley was elected. Immediately following his inauguration, 4 March, 1897, he convoked Congress in special session to revise the tariff. During the course of the same summer the Dingley Tariff became a law.

Cuban Question—War with Spain.—More serious than the tariff question was the situation in the neighbouring Island of Cuba. In February, 1895, for the sixth time in half a century, the natives of Cuba, weary of the misrule of Spain, rose in revolt and founded a republic. In 1868 there was an insurrection in the island which lasted for ten years. By 1878 it had collapsed, but broke out in 1895 on a larger scale. General Campos attempted to suppress the rebellion, but was soon superseded by General Weyler, whose methods were drastic. The chief feature of his policy was to bring the non-combatants into the towns, so that they could not give any further aid to the insurgents. Penned in camps which soon became filthy, and poorly fed, they died in great numbers. Of course, this policy interrupted production and, if continued, would soon depopulate the island. In his annual message, 7 Dec., 1896, President Cleveland noticed the progress of the insurrection, and declared that the United States could not be expected to maintain that attitude indefinitely. In Cuba upwards of $50,000,000 of American capital were invested in plantations, mines, railways, and other lines of business. A trade amounting to about $100,000,000 was being destroyed. The wretched condition of the *reconcentrados* excited the sympathy of the American people, and they began to send food and medical aid to the stricken island. President Cleveland declared that when it became evident that Spain was unable to subdue the rebellion, American obligations to Spain would be superseded by obligations still higher.

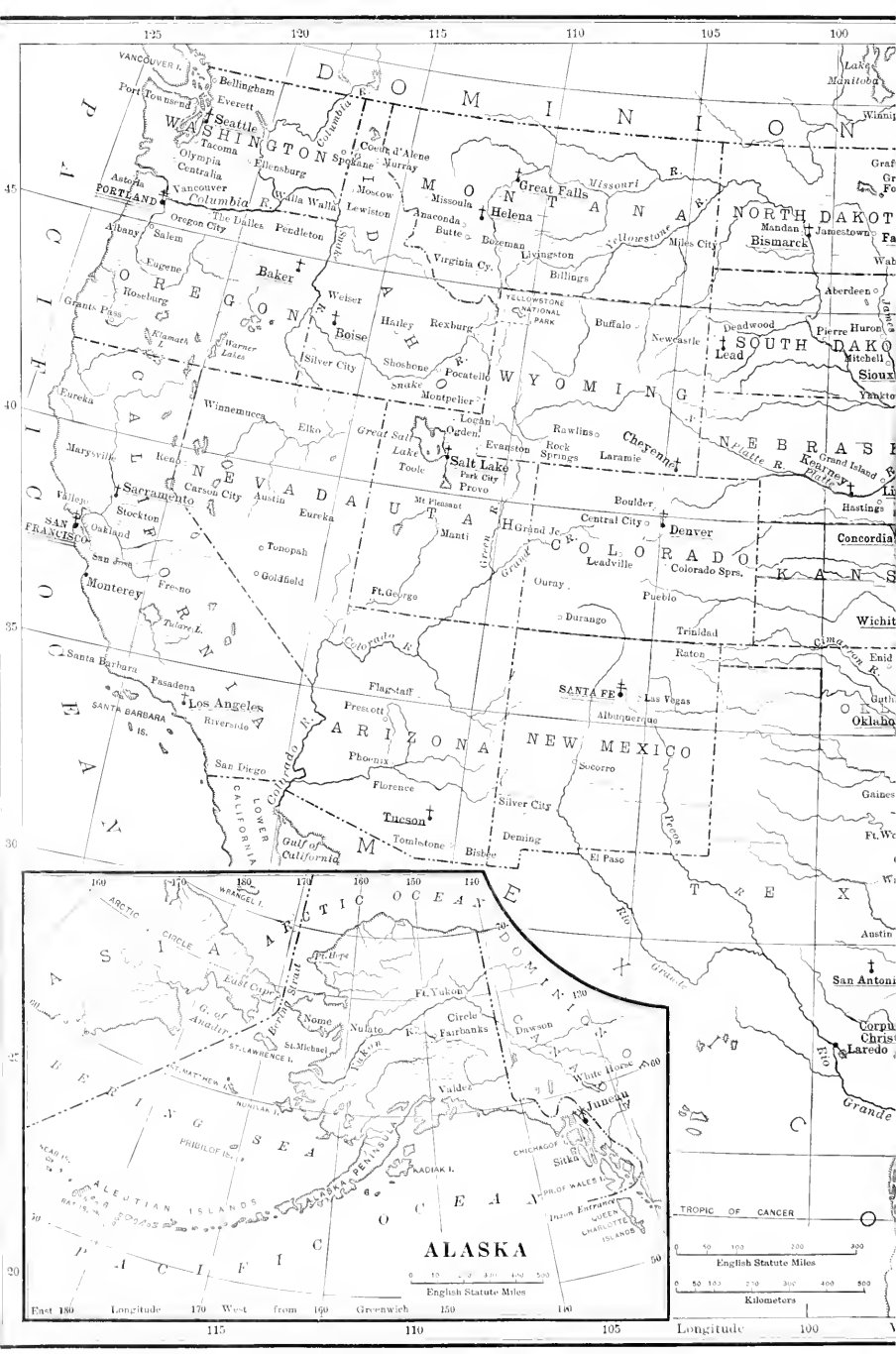
When McKinley became president, he demanded the release of American prisoners in Cuba, and requested the Spanish Government to put an end to the conditions existing in the island. At that time it was costing the United States much money to enforce the neutrality laws. A new administration in Spain led to the recall of General Weyler, and to the promise of local autonomy for Cuba; also to the release of the American prisoners and to an amelioration of the state of the *reconcentrados*. These concessions, however, did not pacify the insurgents, and they rejected the offers almost unanimously. In his message to Congress, 6 Dec., 1897, President McKinley expressed the opinion that the time for intervention on the part of the United States had not yet come. He believed that Spain should be given a reasonable time in which to prove the efficiency of the new system. The Spanish Government had agreed to admit free of duty articles contributed by Americans for the relief of the *reconcentrados*. In February, 1898, there was published by the Cuban junta in New York a private letter of the Spanish Ambassador to Washington, Señor Dupuy de Lome, in which the diplomat referred to President McKinley as "a pot-house politician and caterer to the rabble", who was endeavouring to stand well with the Spanish Minister and the Jingoes of his party.

An incident more grave than this, which was settled by the resignation of Señor de Lome, was the destruction of the battleship "Maine" and about 260 of her officers and crew, by a mine in Havana harbour. It was generally believed to have been the work of Spain, and, of course, the Cubans did not attempt to remove that idea. A war between the United States and Spain was what the natives of Cuba were eager to bring about. A court of inquiry was unable, however, to fix the responsibility for the explosion, which has since been shown to have been an external one. Congress voted $50,000,000 for strengthening the national defences and buying ships and material of war. On 19 April, 1898, Congress adopted a resolution declaring for the freedom of Cuba, demanding the withdrawal of Spain from the island, and authorizing the president to compel such withdrawal by force. Diplomatic relations were broken off by Spain on 21 April. A few days later Congress declared war, and 200,000 volunteers were enlisted. On 1 May, 1898, Commodore Dewey destroyed the Spanish fleet and captured the forts in Manila Bay, and took possession of Cavité. A joint land and naval force then invested the city of Manila. Another Spanish fleet, under Admiral Cervera, took refuge in the harbour of Santiago de Cuba, where it encountered the American fleet, under Rear-Admirals Sampson and Schley. Cervera lost all his crews and vessels. Besides the loss in killed and wounded, the Spanish admiral and about 1800 of his men were taken prisoners. On 14 July, 1898, General Toral surrendered Santiago and his army of 25,000 men. General Miles landed a force on the Island of Porto Rico just as hostilities came to an end. Before the tidings had reached the Philippines, Dewey's fleet and an army, under General Merritt, had taken Manila and 7000 Spanish prisoners.

By the treaty of peace, signed 10 Dec., 1898, at Paris, it was provided that Spain should relinquish her title to Cuba, cede Porto Rico, Guam, and the Philippines to the United States, and that the United States should pay $20,000,000 to Spain. On 6 Feb., 1899, the treaty was ratified by the United States Senate. It was also accepted by Spain, and the $20,000,000 was promptly paid. Diplomatic relations were soon resumed. During the progress of the war with Spain the people of the United States began to take a different view of territorial expansion. Though the inhabitants of Hawaii had made repeated applications for annexation to the United States, it was only on 7 July, 1898, that the president signed the joint resolution of Congress which provided for annexation. The formal transfer took place on 12 August.

The natives of the Philippines, who had been restless under Spanish rule, expected their political independence after the success of the Americans. Their failure to receive it led them on 4 Feb., 1899, to attack the United States troops at Manila. A war, disastrous for the natives and their leader Aguinaldo, ensued and continued for more than a year. Peace was finally imposed on all the discontented elements in the islands, and in 1900 a commission was sent thither by the president to organize civil government in such localities as appeared to be ready to receive it. On 1 May, 1900, a system of civil government went into operation in Porto Rico also. Cuba continued under the military control of the United States for many months. In June, 1900, however, the city governments in the island were turned over to the people, and on 5 Dec. a constitutional convention assembled.

In the presidential election of 1900, McKinley and Roosevelt, the Republican nominees, defeated Bryan and Stevenson, the Democratic candidates. While holding a reception during the summer of 1901, at the Pan-American Exposition at Buffalo, President McKinley was shot by an anarchist, and died on 14 September. In succeeding to the presidency, Mr. Roosevelt announced his intention of continuing the policy and retaining the cabinet of his predecessor.



DOMINION
PACIFIC OCEAN
WASHINGTON
OREGON
CALIFORNIA
NEVADA
IDAHO
MONTANA
WYOMING
UTAH
COLORADO
ARIZONA
NEW MEXICO
NORTH DAKOTA
SOUTH DAKOTA
NEBRASKA
KANSAS
OKLAHOMA
TEXAS
MEXICO
ALASKA
ARCTIC OCEAN
BERING SEA
ALEUTIAN ISLANDS
ALASKA PENINSULA
TROPIC OF CANCER
Seattle
Portland
Sacramento
San Francisco
Los Angeles
Salt Lake
Denver
Santa Fe
Tucson
Helena
Great Falls
Boise
Cheyenne
Bismarck
Lead
Sioux
Kearney
Wichita
Oklahoma
San Antonio
Corpus Christi
Laredo
Juneau
Sitka
Nome
Fairbanks
Dawson
Valdez
Tonopah
Goldfield
Monterey
Fresno
Santa Barbara
Pasadena
Riverside
San Diego
Flagstaff
Prescott
Phoenix
Florence
Tombstone
Bisbee
Silver City
Deming
El Paso
Albuquerque
Las Vegas
Socorro
Pueblo
Trinidad
Raton
Durango
Ouray
Leadville
Central City
Boulder
Colorado Sprs.
Grand Jc.
Manti
Mt Pleasant
Ft. George
Ogden
Logan
Evanston
Rock Springs
Laramie
Rawlins
Rexburg
Hailey
Shoshone
Pocatello
Montpelier
Silver City
Boise
Baker
Weiser
Pendleton
Walla Walla
Lewiston
Moscow
Spokane
Coeur d'Alene
Murray
Missoula
Anaconda
Butte
Bozeman
Livingston
Billings
Virginia Cy.
Miles City
Buffalo
Newcastle
Deadwood
Pierre
Huron
Mitchell
Aberdeen
Jamestown
Mandan
Hastings
Concordia
Enid
Gaines
Austin
Corpus Christi
Rio Grande
Pecos
Colorado R.
Green R.
Grand R.
Platte R.
Yellowstone R.
Missouri R.
Snake R.
Columbia R.
Lake Manitoba
Vancouver I.
Port Townsend
Bellingham
Everett
Tacoma
Olympia
Centralia
Ellensburg
Astoria
Vancouver
Albany
Salem
Oregon City
The Dalles
Eugene
Roseburg
Grants Pass
Klamath L.
Warner Lakes
Eureka
Marysville
Reno
Carson City
Austin
Winnemucca
Elko
Vallejo
Stockton
Oakland
San Jose
Fresno
Tulare L.
Santa Barbara
Pasadena
Riverside
San Diego
Gulf of California
Lower California
Great Salt Lake
Toole
Park City
Provo
Ft. Yukon
Circle
Nulato
St. Michael
Nome
Pt. Hope
East Cape
G. of Anadir
Bering Strait
Yukon R.
Valdez
White Horse
Sitka
Chichagof I.
Pr. of Wales I.
Dixon Entrance
Queen Charlotte Islands
Kadiak I.
Pribilof Is.
Nunivak I.
St. Lawrence I.
St. Matthew I.
Wrangel I.
Arctic Circle
Tropic of Cancer
English Statute Miles
Kilometers
Longitude
East 180 Longitude 170 West from 160 Greenwich 150 140

MAP OF THE UNITED STATES

SHOWING

PROVINCES AND DIOCESES OF THE CATHOLIC CHURCH

Seat of Archbishopric ✝ Seat of Bishopric ✝

Seat of Vicariate Apostolic ✝ Seat of Prefecture Apostolic ✝

Inverted signs ✝ ✝ indicate vacated or transferred seats.

The Provinces are in different colors, and the name of the Province is the same as the City at which the seat of Archbishopric is located, except for Province of Oregon.

The boundaries of Dioceses are shown in Red, and the name of the Diocese is the same as the city at which the seat of Bishopric is located, except when otherwise named on map.

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95 from 90 Greenwich 85 80 75

The new executive recommended several new laws, but Congress did not pass many at that session. He used his influence during a great strike to bring about a compromise between the coal operators and the mine-workers in the anthracite region of Pennsylvania. Upon the president's recommendation, a Department of Commerce and Labour was established in December, 1902. Soon afterwards (18 Oct., 1903), a dangerous controversy with Great Britain over the Alaska boundary was settled at London. Another dispute was arbitrated with Mexico. Relations with the United States of Colombia were not so cordial.

During President Roosevelt's administration was passed an act authorizing the construction of a ship canal across the narrow isthmus connecting North and South America. After expending $250,000,000 in digging a canal between Panama and Colon, a French company was declared bankrupt. In 1889 a new company was organized and was said to have completed two-fifths of the work. At that stage this corporation offered to sell to the United States for $40,000,000 all its rights and property. In June, 1902, Congress empowered the president to accept this offer and to complete the canal at a cost not to exceed $120,000,000. For the necessary concessions generous terms were offered to Colombia, but, under a belief that a much larger sum could be obtained, that Government failed to ratify the proposed treaty. This action was the signal for a revolt in Panama, and for the establishment there of a separate state. In November, 1903, the people of that province proclaimed their independence, and set up a republican government. The United States prevented Colombia from suppressing this rebellion, and promptly acknowledged the independence of the new state. With it a treaty was soon concluded containing the concessions demanded by the United States for the completion of the canal. At this stage Colombia was willing to concede, free of cost, all that the Americans had asked, provided she were allowed to reassert her sovereignty over her lost province. The Colombian envoy was informed, however, that it was now too late. The $10,000,000 which had been offered to Colombia was promptly accepted by the new republic; also a perpetual annuity of $250,000, beginning nine years after ratifying the treaty. In return, the United States secured jurisdiction over a zone of territory five miles wide on each side of the canal, and any other land necessary for its construction and maintenance. The Panama policy of President Roosevelt was denounced by many Democratic senators in Congress, but was nevertheless approved by a vote of 66 to 14. Colombia's efforts to stir up complications in Europe came to naught.

In 1901 Mr. Roosevelt was elected president, with Charles W. Fairbanks as vice-president. The Democratic candidates were Judge Alton B. Parker and Henry G. Davis. During his second term President Roosevelt was thwarted by the Senate in his endeavours to regulate railway rates and to advance the cause of arbitration. A prosperity almost unparalleled marked the beginning of the year 1907; at its close business was greatly depressed. In October a panic swept banks and trust companies into the hands of receivers. Relief did not come till the beginning of 1908. The subject of the Federal control of corporations was very fully discussed in the president's message of 3 Dec., 1907. He recommended the enactment of more stringent laws on this subject. On 16 June, 1908, at Chicago, the Republican National Nominating Convention selected as its candidates for the presidency and vice-presidency William H. Taft and James S. Sherman. Bryan and Kern were the Democratic nominees. In the November elections the Republicans were successful. (See articles on the various states of the Union and the Catholic dioceses. See also AMERICA; AMERICA, PRE-COLUMBIAN DISCOVERY OF; BEDINI; INDIAN MISSIONS, BUREAU OF CATHOLIC; INDIANS, AMERICAN; KNOWNOTHINGISM; LEGATE; MISSIONS, CATHOLIC INDIAN, OF THE UNITED STATES; STATISTICS OF RELIGIONS.)

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CHARLES H. MCCARTHY.

Unity, MARK OF THE CHURCH.—The marks of the Church are certain unmistakeable signs, or distinctive characteristics which render the Church easily recognizable to all, and clearly distinguish it from every other religious society, especially from those which claim to be Christian in doctrine and origin. That such external signs are necessary to the true Church is plain from the aim and the purpose which Christ had in view when He made His revelation and founded a Church. The purpose of the redemption was the salvation of men. Hence, Christ made known the truths which men must heed and obey. He established a Church to which He committed the care and the exposition of these truths, and, consequently, He made it obligatory on all men that they should know and hear it (Matt., xviii, 17). It is obvious that this Church, which takes the place of Christ, and is to carry on His work by gathering men into its fold and saving their souls, must be evidently discernible to all. There must be no doubt as to which is the true Church of Christ, the one which has received, and has preserved intact the Revelation which He gave it for man's salvation. Were it otherwise the purpose of the Redemption would be frustrated, the blood of the Saviour shed in vain, and man's eternal destination at the mercy of chance. Without doubt, therefore, Christ, the all-wise legislator, impressed upon His Church some distinctive external marks by which, with the use of ordinary diligence, all can distinguish the real Church from the false, the society of truth from the ranks of error. These marks flow from the very essence of the Church; they are properties inseparable from its nature and manifestive of its character, and, in their Christian and proper sense, can be found in no other institution. In the Formula of the Council of Constantinople (A. D. 381), four marks of the Church are mentioned: unity, sanctity, Catholicity, Apostolicity—which are believed by most theologians to be exclusively the marks of the True Church. The present article considers unity.

1. *Some False Notions of Unity.*—All admit that unity of some kind is indispensable to the existence

of any well-ordered society, civil, political, or religious. Many Christians, however, hold that the unity necessary for the true Church of Christ need be nothing more than a certain spiritual internal bond, or, if external, it need be only in a general way, inasmuch as all acknowledge the same God and reverence the same Christ. Thus most Protestants think that the only union necessary for the Church is that which comes from faith, hope, and love toward Christ; in worshipping the same God, obeying the same Lord, and in believing the same fundamental truths which are necessary for salvation. This they regard as a unity of doctrine, organization, and cult. A like spiritual unity is all the Greek schismatics require. So long as they profess a common faith, are governed by the same general law of God under a hierarchy, and participate in the same sacraments, they look upon the various churches, Constantinople, Russian, Antiochene etc., as enjoying the union of the one true Church; there is the common head, Christ, and the one Spirit, and that suffices. The Anglicans likewise teach that the one Church of Christ is made up of three branches: the Greek, the Roman, and the Anglican, each having a different legitimate hierarchy but all united by a common spiritual bond.

II. *True Notion of Unity.*—The Catholic conception of the mark of unity, which must characterize the one Church founded by Christ, is far more exacting. Not only must the true Church be one by an internal and spiritual union, but this union must also be external and visible, consisting in and growing out of a unity of faith, worship, and government. Hence the Church which has Christ for its founder is not to be characterized by any merely accidental or internal spiritual union, but, over and above this, it must unite its members in unity of doctrine, expressed by external, public profession; in unity of worship, manifested chiefly in the reception of the same sacraments; and in unity of government, by which all its members are subject to and obey the same authority, which was instituted by Christ Himself. In regard to faith or doctrine it may be here objected that in none of the Christian sects is there strict unity, since all of the members are not at all times aware of the same truths to be believed. Some give assent to certain truths which others know nothing of. Here it is important to note the distinction between the habit and the object of faith. The habit, or the subjective disposition of the believer, though specifically the same in all, differs numerically according to individuals, but the objective truth to which assent is given is one and the same for all. There may be as many habits of faith numerically distinct as there are different individuals possessing the habit, but it is not possible that there be a diversity in the objective truths of faith. The unity of faith is manifested by all the faithful professing their adhesion to one and the same object of faith. All admit that God, the Supreme Truth, is the primary author of their faith, and from their explicit willingness to submit to the same external authority to whom God has given the power to make known whatever has been revealed, their faith, even in truths explicitly unknown, is implicitly external. All are prepared to believe whatever God has revealed and the Church teaches. Similarly, accidental differences in ceremonial forms do not in the least interfere with essential unity of worship, which is to be regarded primarily and principally in the celebration of the same sacrifice and in the reception of the same sacraments. All are expressive of the one doctrine and subject to the same authority.

III. *The True Church of Christ Is One.*—That the Church which Christ instituted for man's salvation must be one in the strict sense of the term just explained, is already evident from its very nature and purpose; truth is one, Christ revealed the truth and gave it to His Church, and men are to be saved by knowing and following the truth. But the essential unity of the true Christian Church is also explicitly and repeatedly declared throughout the New Testament. Speaking of His Church, the Saviour called it a kingdom, the kingdom of heaven, the kingdom of God (Matt., xiii, 24, 31, 33; Luke, xiii, 18; John, xviii, 36); He compared it to a city the keys of which were entrusted to the Apostles (Matt., v, 14; xvi, 19); to a sheepfold to which all His sheep must come and be united under one shepherd (John, x, 7–17); to a vine and its branches, to a house built upon a rock against which not even the powers of hell should ever prevail (Matt., xvi, 18). Moreover, the Saviour, just before He suffered, prayed for His disciples, for those who were afterwards to believe in Him—for His Church—that they might be and remain one as He and the Father are one (John, xvii, 20–23); and He had already warned them that "every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand" (Matt., xii, 25). These words of Christ are expressive of the closest unity.

St. Paul likewise insists on the unity of the Church. Schism and disunion he brands as crimes to be classed with murder and debauchery, and declares that those guilty of "dissensions" and "sects" shall not obtain the kingdom of God (Gal., v, 20, 21). Hearing of the schisms among the Corinthians, he asked impatiently: "Is Christ divided? Was Paul then crucified for you? or were you baptized in the name of Paul?" (I Cor., i, 13). And in the same Epistle he describes the Church as one body with many members distinct among themselves, but one with Christ their head: "For in one Spirit we are all baptized into one body, whether Jews or Gentiles, whether bond or free" (I Cor., xii, 13). To show the intimate union of the members of the Church with the one God, he asks: "The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body, all that partake of one bread" (I Cor., x, 16, 17). Again in his Epistle to the Ephesians he teaches the same doctrine, and exhorts them to be "careful to keep the unity of the Spirit in the bond of peace", and he reminds them that there is but "one body and one spirit—one Lord, one faith, one baptism, one God and Father of all" (Eph., iv, 3–6). Already, in one of his very first Epistles, he had warned the faithful of Galatia that if anybody, even an angel from heaven, should preach unto them any other Gospel than that which he had preached, "let him be anathema" (Gal., i, 8). Such declarations as these coming from the great Apostle are clear evidence of the essential unity which must be characteristic of the true Christian Church. The other Apostles also persistently proclaimed this essential and necessary unity of Christ's Church (cf. I John, iv, 1–7; Apoc., ii, 6, 14, 15, 20–29; II Peter, ii, 1–19; Jude, 5–19). And although divisions did arise now and then in the early Church, they were speedily put down and the disturbers rejected, so that even from the beginning the Christians could boast that they were of "one heart and one soul" (Acts, iv, 32; cf. Acts, xi, 22; xiii, 1).

Tradition is unanimous to the same effect. Whenever heresy threatened to invade the Church, the Fathers rose up against it as an essential evil. The unity of the Church was the object of nearly all the exhortations of St. Ignatius of Antioch ("Ad Ephes.", n. 5, 16–17; "Ad Philadelph.", n. 3). St. Irenæus went even further, and taught that the test of the one true Church, in which alone was salvation, was its union with Rome (Adv. hæres., III, iii). Tertullian likewise compared the Church to an ark outside of which there is no salvation, and he maintained that only he who embraced every doctrine handed down

by the Apostolic Churches, especially by that of Rome, belonged to the true Church (De præscript., xxi). The same contention was upheld by Clement of Alexandria and by Origen, who said that outside the one visible Church none could be saved (cf. Schaff, "Hist. of Christian Church", 169–70). St. Cyprian in his treatise on the unity of the Church says: "God is one, and Christ one, and one the Church of Christ" (De eccl. unitate, xxiii); and again in his epistles he insists that there is but "One Church founded upon Peter by Christ the Lord" (Epist. 70, ad Jan.) and that there is but "one altar and one priesthood" (Epist. 40, v). Many more testimonies of unity might be adduced from Saints Jerome, Augustine, Chrysostom, and the other Fathers, but their teachings are only too well known. The long list of councils, the history and treatment of heretics and heresies in every century show beyond doubt that unity of doctrine, of cult, and of authority, has always been regarded as an essential and visible mark of the true Christian Church. As shown above, it was the intention of Christ that His Church should be one, and that, not in any accidental internal way, but essentially and visibly. Unity is the fundamental mark of the Church, for without it the other marks would have no meaning, since indeed the Church itself could not exist. Unity is the source of strength and organization, as discord and schism are of weakness and confusion. Given one supernatural authority which all respect, a common doctrine which all profess, one form of worship subject to the same authority and expressive of the same teaching, centred in one sacrifice and in the reception of the same sacraments, and the other marks of the Church necessarily follow and are easily understood.

That the mark of unity which is distinctive of and essential to the true Church of Christ is to be found in none other than the Roman Catholic Church, follows naturally from what has been said. All the theories of unity entertained by the sects are woefully out of harmony with the true and proper concept of unity as defined above and as taught by Christ, the Apostles, and all orthodox Tradition. In no other Christian body is there a oneness of faith, of worship, and of discipline. Between no two of the hundreds of non-Catholic sects is there a common bond of union; each one having a different head, a different belief, a different cult. Nay more, even between the members of any one sect there is no such thing as real unity, for their first and foremost principle is that each one is free to believe and do as he wishes. They are constantly breaking up into new sects and subdivisions of sects, showing that they have within themselves the seeds of disunion and disintegration. Divisions and subdivisions have ever been the characteristics of Protestantism. This is certainly a literal fulfilment of the words of Christ: "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt., xv, 13); and "every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand" (Matt., xii, 25).

ST. THOMAS, *Summa*, II–II, Q. i, a. 4 ad 3; a. 5 ad 1; a. 10; Q. iv, a. 6; Q. v, a. 4; Q. xxxix, a. 1; Q. lxxx, a. 12 ad 3; Q. clxxviii, a. 2; IDEM, *Contra errores Græcorum*, xxxii; IDEM, *Expos. in Ephes. IV*, lect. 2; IDEM, *Opusc. in symb.*, a. 9; BELLARMINE, *De eccles. milit.*, IV, iii; TANQUEREY, *Synop. Theol. fund.*, I, 397 sq.; DE GROOT, *Summa apolog. de eccles.*, Q. v, a. 1–2; NEWMAN, *Diff. of Anglicans*, I, lect. X; SPALDING, *Evidences of Catholicity* (Louisville, 1870), lect. VI; MORRIS, *Ecclesiology* (New York, 1885), 152, 160; SCHAFF, *Reunion of Christendom* in *Parliament of Religions*, p. 1192; SHIELDS, *The Hist. Episcopate* (New York, 1894), 13, 62.

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Universalists, a Liberal Protestant sect whose distinctive tenet is the belief in the final salvation of all souls, and which is chiefly to be found in North America. The doctrine of universal salvation found favour among members of various Christian Churches (see APOCATASTASIS for its treatment anterior to the foundation of the Universalist Church). The present article will exclusively consider Universalism as a separate denomination.

I. *Doctrinal Principles.*—The historic creed of this religious body is the profession of belief adopted by the General Convention at Winchester, New Hampshire, in 1803. It contains the following articles:

(1). We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

(2). We believe that there is one God whose nature is Love, revealed in one Lord, Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

(3). We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works; for these things are good and profitable unto men.

To meet the objections raised by some Universalists to parts of the foregoing articles, a briefer statement of essential principles was adopted in 1899 by the General Convention held at Boston. It requires for admission to fellowship the belief in the following articles: (1) the universal fatherhood of God; (2) the spiritual authority and leadership of His Son Jesus Christ; (3) the trustworthiness of the Bible as containing a revelation from God; (4) the certainty of just retribution for sin; (5) the final harmony of all souls with God. To the admission of these principles must be added "the acknowledgment of the authority of the General Convention and assent to its laws". The Trinity is usually rejected by present-day Universalists. The reception of the sacraments is not enjoined; but baptism and the Lord's Supper are administered; the former according to the mode preferred by the candidate. The infliction of temporary punishment for sin insufficiently atoned for on earth is now generally admitted. A usage of distinctly Universalist origin is the observance of "Children's Sunday". A special day (now the second Sunday in June) is set apart for the baptism of children and their dedication to God's service. This observance has been taken over by other Protestant churches. Until a comparatively recent date the several Universalist congregations administered their own affairs independently, and the General Convention enjoyed merely advisory powers. The functions of this body were enlarged in 1866 and further extended in 1870, so that it is at present the highest legislative authority for the United States and Canada. It meets biennially, and when not in session most of its powers are exercised by a board of trustees. It is composed of clerical and lay delegates from the subordinate state conventions. The latter meet annually, and are made up of delegations from the various parishes of the same state.

II. *History; Missionary, Social, Educational Activities; Statistics.*—The first Universalist congregation was organized in 1750 in London by Rev. James Relly, who ministered to its spiritual needs until his death (1778). In spite of this early establishment few Universalist churches exist at present in Europe; but Universalism is undoubtedly believed in outside of the denomination. The stronghold of the sect is in America, where the first church was established by Rev. John Murray. He landed in New Jersey in Sept., 1770, preached the doctrine of Universalism along the Atlantic seaboard, and in 1779 formed with fifteen other persons the first American congregation of that faith at Gloucester, Massachusetts. Other preachers of the same doctrine arose about this time: Elhanan Winchester, a former Baptist minister, taught Universalism at Philadelphia, and Adams Streeter and Caleb Rich spread it in New England.

More marked in its success and wider in the range of its influence was the propaganda of the Rev. Hosea Ballou (1771–1852), whose Unitarian views triumphed in the denomination over the Sabellian conception of the Trinity taught by Murray. His teaching of universal salvation immediately after death, however, did not meet with unanimous approval, and caused the secession of eight ministers and some members who, under the name of Restorationists, founded a separate sect. But the existence of this new creation was short-lived (1831–41), while the parent body spread during Ballou's lifetime not only in the United States but also to Canada. Its progress was retarded by the Civil War, but the propaganda subsequently carried on, chiefly under the direction of the board of trustees and the state conventions, was crowned with some success, and the denomination is now represented in almost every state of the Union. The statistics for 1910, however, indicate a decrease of 9 churches and 2686 communicants. Foreign missionary work has recently been inaugurated, and is carried on mainly in Japan, where the first station was founded in 1890. The church maintains charitable institutions in New York, Philadelphia, Minneapolis, and Boston. It supports a publishing house in the latter city, with a branch in Chicago. It controls the following educational institutions: Tufts College (founded in 1852), Medford, Mass.; Lombard College (1852), Galesburg, Illinois; St. Lawrence University (1856), Canton, New York; Buchtel College (1872), Akron, Ohio. A school of divinity is connected with the first three institutions named. Academies are maintained at Franklin, Massachusetts (Dean Academy); Barre, Vermont (Goddard Seminary); and Portland, Maine (Westbrook Seminary). Statistics for the United States in 1911, according to Dr. H. K. Carroll in the "Christian Advocate", New York, 25 Jan., 1912: 709 ministers, 886 churches; 52,150 communicants.

BALLOU, *A Treatise on Atonement* (14th ed., Boston, 1902); THAYER, *Theology of Universalism* (Boston, 1862, 1891); ATWOOD, *The Latest Word of Universalism* (Boston, 1880); EDDY, *Universalism in America* (Boston, 1884–86); IDEM, *History of Universalism* in *Amer. Church Hist. Series*, X, 251–493 (New York, 1894); ADAMS, *Fifty Notable Years* (Boston, 1882); THOMAS, *A Century of Universalism* (Boston, 1872); also the biographies of Ballou by WHITTEMORE (Boston, 1854–55) and SAFFORD (Boston, 1889); of MURRAY by his wife (Boston, 1869), and ADAMS, *Hosea Ballou and the Gospel Renaissance* (Boston, 1903).

N. A. WEBER.

Universals.—I. MEANING OF THE TERM.—The name refers on the one hand to the inclination towards uniformity (*uni-versus*) existing in different things, in virtue of which different things may be represented by a single idea applicable to all in the same way; and on the other hand to this one idea which is applicable to the different things (*unum versus alia*).

II. DEFINITION.—Universals are those ideas which, while excluding whatever constitutes the difference of things of the same genus or species, represent that which is necessary to their constitution, is essential, and is therefore common to all, remaining fixed in all vicissitudes (*universalia post rem, in re*). Universals are thus merely an expression of those Divine ideas which are concerned with the universal (*universalia ante rem*). Universal ideas are opposed to sense impressions, which represent that which is merely individual and contingent in a concrete phenomenon, and thus that which changes with circumstances in corporeal things of the same kind. These sense impressions correspond to those Divine ideas which are concerned with the corporeal individual.

III. SUBDIVISION.—In so far as the nature of a thing is the object of a direct act of perception, it contains no relation to individuals, but is recognized in itself only according to its essential parts. When, however, the intellect has represented to itself the essential form of a thing (whether this be a substance or an accident), it can by reflexion make this representation of the essence the object of its perception. It can apply the idea to various individuals of the same kind, can compare it with other ideas, and thus determine relationship and differences. The *universale directum* thus appears as an embryo, which is developed, ever more clearly arranged, and constantly more nearly perfected by reflexion and various logical operations. It is but another way from the imperfect idea which a great investigator of ants formed when as a boy he first saw an ant, to that perfected idea of the animal which he now possesses as the result of all his investigations and studies.

The means to arrive at a perfect idea and an exact definition is the clear distinction between the parts of a thing, which are grasped directly, if obscurely, by the perception. It should here be remarked that our intellect proceeds from the more general and thus less precise ideas to the less general and more precise. In the direct recognition of a corporeal being, it grasps first its reality, the idea of existence. This is the most universal of all ideas, but it is no true universal, since existence pertains to different things in different ways, and consequently cannot be predicated equivocally of all of them. While the senses are grasping what is individual in the phenomena, the intellect presses onward to the essence or nature of the thing, and grasps especially that which is most universal, its independence, and forms the idea of substance. It simultaneously seizes the notes of existence pertaining to and borne by the substance (accidents), which in the individual phenomenon are the object of the senses. Meanwhile it does not escape the intellect that quality and quantity are possessed by the substance which they determine in an entirely different way from the *actio* (action) and *passio* (passion), and these again in an entirely different way from the *ubi* (where) and *quando* (when), and that relation stands on the extreme border of accidental existence. In short, it grasps the various modes of existence of the above-mentioned accidents in the first substance. It thus comes that the idea of an accident is only analogous, like that of substance, and that it has no greater claim than this to be considered a true universal. The case is otherwise with the idea of substance and the ideas of the individual accidents mentioned above. They are the most universal of universals in the true sense of the word.

If these ideas be applied with the help of reflexion to individuals, they become the highest predicates (categories) of concrete substance, and prove also the highest ideas of genera. The intellect is not yet satisfied. If possible, it proceeds step by step from the highest and least determinate idea of genus to the lowest and most determinate, which represents that which is common to two immediately related kinds. Only then is it possible to form a clear and distinct idea of species. This having been accomplished, one can distinguish the difference constituting the species, and by noting this lowest species and this difference supply an exact definition. In very many cases, however, the intellect must remain content with the greatest possible approximation to the definition. For this purpose are employed description, the characteristics, explanation, and discussion. The final object in this is to give the lowest clearly recognizable species and that which, in the notes added to the substance, is proper (*proprium*, ἴδιον) to all the individuals of the same kind. Consequently, the connexion of the accidents with the substance must be established to discover which of those accidents necessarily and of themselves arise from the substance (and from this alone), as speech in the case of man. Other properties are to be referred to fortuitous external influences, as lameness in the case of individual men. We thus obtain the logical accident, which indeed must be distinguished from the metaphysical, which, in accordance with what was said above, may

be a *proprium*, or logical accident. One may even enquire into the genus, species, and specific difference of a metaphysical accident (e.g. of continued quantity).

The above paragraphs might be reviewed as follows: According to their origin in a direct act of perception or in reflexion, universals are divided into direct and reflex universals. The direct universal, waiving, as it does, the question of the reality of the perceived being in nature, is metaphysical. In it lies only the possibility of being applied to many things, but the relation of universality is not recognized in it. Consequently, it is also known as the "material universal". The reflex universal includes the relation to individuals, and is thus known as the *universale logicum*, or also as the "formal universal", since it is recognized as universal. The *universale directum* is divided into the categories, since these represent the various modes of existence in the actual being. Recognized by reflexion as the highest species, the categories are included under the *universale logicum*, which is divided into the five predicables: genus, species, specific difference, *proprium*, and logical accident.

IV. IMPORTANCE OF THE PROBLEM OF THE UNIVERSALS.—Science in general, inasmuch as it is the knowledge of the necessary and permanent drawn from the nature of things, is impossible without the recognition of the universals. Without such recognition, it is degraded into the description of successive individual impressions. The war between the pure Darwinists and the physicists, who recognize natural species which, in consequence of their mode of development and the influence of conditions, can be arranged into various systematic species, has been already designated a new phase of the Scholastic controversy concerning universals. In physics and chemistry the constancy of the laws of nature depends on the constancy of the nature of things. In psychology the existence of universals has led to the recognition of the intellect as a faculty fundamentally distinct from the senses. That metaphysics and logic would be an impossibility without universals, is self-evident. Without universals ethics and aesthetics would also be surrendered to a relativism ungoverned by principles, and thus to annihilation. Without universals impressionism in art and individual autonomy in life must attain undisputed sway. To these tendencies correspond in religion the exclusive validity of religious experiences, the belief in the changing content of dogmas, and the complete displacement of dogmatic by historical mode of thought. A history of the controversy concerning the universals and their relation to existence must necessarily be a presentation of the most fundamental differences of all philosophical systems. It would reveal that a deviation from Aristotelean Thomistic moderate Realism leads, on the one side, over Conceptualism and Nominalism to Scepticism and Agnosticism, or to barren Empiricism and Materialism, and on the other side over extreme Realism to false Idealism and Pantheism.

JOHN RICKABY, *General Metaphysics* (London, 1909); BRENTANO, *Von der mannigfachen Bedeutung des Seienden nach Aristoteles* (Freiburg, 1862); COMMER, *Logik* (Paderborn, 1897); GLOSSNER, *Moderne Philosophie* (Frankfort, 1889); HAURÉAU, *Hist. de la philosophie scholastique* (Paris, 1872–80); KLEUTGEN, *Philos. der Vorzeit* (2nd ed., Münster, 1878); LIBERATORE, *Della conoscenza intellettuale* (Rome, 1857–59), tr. DERING, *Universals*; London, 1892); WERNER, *Thomas von Aquino* (Ratisbon, 1889); VILLMANN, *Gesch. des Idealismus* (2nd ed., Brunswick, 1907); VELF, *Hist. de la philos. médiévale* (2nd ed., Louvain, 1905).

ALOIS PICHLER.

Universe, SYSTEMS OF THE.—Universe (or world) is here taken in the astronomical sense, in its narrower or wider meanings, from our terrestrial planet to the stellar universe. The term "systems" restricts the view to the general structure and motions of the heavenly bodies, but comprises all the ages of the world, the present, past, and future.

I. HISTORIC TIMES OF THE UNIVERSE.—The present system, in the widest sense of the term, forms the subject of universal cosmography. Descriptions of this kind were made by Lambert, the two Herschels, Laplace, Newcomb, and others. The present section treats only of the solar system, and in particular of the disputed theories of Ptolemy and Copernicus, and the proofs in favour of the latter.

A. *Ptolemaic and Copernican Systems.*—(1) The earliest astronomical systems are found in the Greek school. No planetary system can be discerned in Chinese or Babylonian records. The astronomical knowledge of the Greeks shows three periods. Its infancy is represented by Philokaus and Eudoxus, of the fifth and fourth century B. C. The earth is the common centre of the universe, within the celestial sphere of the fixed stars. The great luminaries, sun and moon, and the five planets have each their concentric spheres, upon which they slide in two directions, longitude and latitude, keeping constantly the same distance from the earth. The flourishing period of Greek astronomy extends from Heraclides Ponticus in the fourth century B. C. to Hipparchus in the second. Observation was made its basis. The different degrees of brilliancy observed in the nearest planets, Mercury, Venus, and Mars, at the times of the opposition and conjunction with the sun, pointed to heliocentric orbits, and analogy demanded the same arrangement for Jupiter and Saturn. The hypothesis was then established, probably by Heraclides himself, that the sun revolved annually, with the five planets, around the earth, while the moon remained on her sphere as before. Heraclides also made an important step in advance by asserting the diurnal rotation of the earth. His system was afterwards known as that of Tycho Brahé. Even the annual motion of the earth around the sun is mentioned by Heraclides as held by some of his contemporaries. The heliocentric system was certainly pronounced and defended by Aristarchus of Samos, although his writings are lost, and known only through Archimedes, whose works were published a year after Copernicus's death (Basle, 1544).

The period of decline had commenced when Hipparchus flashed up as the last genius among the Greek astronomers. The precession of the equinoxes, which he discovered, was made to fit the geocentric system, then prevailing, only a century after Aristarchus. The philosophical schools, in particular the Stoics, began to prefer astrology to observational astronomy. The geometrical knowledge that apparent or relative motion remains unaffected by an interchange of its component motions, as was correctly demonstrated by Apollonius, paved the way to the confusion of the solar system. It must be remembered that the apparent planetary motions are epicyclical, each planet revolving in its own orbit, the epicycle, around the sun, and with the sun, as centre of the epicycle, apparently around the earth in a common orbit, which is called the deferent orbit. These are the correct ideas, and will ever form the basis of spherical astronomy.

The decadence of astronomical concepts among the Greek philosophers appeared in two ways. First, they applied the geometrical fiction of Apollonius to the physical planetary system, supposing that the epicycle must always be the smaller of the two components in apparent motion; and, secondly, they believed that a physical planet could revolve, all alone, around a fictitious point in space. For the outer planets, Mars, Jupiter, and Saturn, the apparent orbit of the sun is the smaller component—the common deferent orbit. It cannot be made the epicycle, without introducing into the system three new circles each with a fictitious centre. This was done, but worse was to come for the inner planets, Venus and Mercury. There was no need for them to dislodge the common deferent circle, or solar orbit, as it was larger than the two planetary epicycles. And yet the centre of the deferent was moved from the sun towards the earth,

at the cost of introducing into the system two new circles and two ideal centres of motion. The precession of the equinoxes, discovered by Hipparchus, even lent support to the concept of fictitious pivots. It seemed to swing the pole of the ecliptic around the pole of the celestial sphere. In this shape the Greek system of the heavenly bodies came down to posterity, during the second century of our era, through Ptolemy's "Syntax". The two fundamental propositions of the geocentric system, viz. that the earth has no axial rotation and no translation in space, form the sixth chapter of the first book. The "Syntax" did not pass directly from the Alexandrian school to Europe. Greek astronomy made its round through Syria, Persia, and Tatary, under Albategnius, Ibn-Yunis, Ulugh-Beg. The Ptolemaic system was accepted by the Arabic astronomers without criticism, and was made known in Europe through their translations. An unintelligible Latin "Almagest" had taken the place of the Greek "Syntax", and rested like a tomb-stone on European astronomy.

(2) New astronomical life awoke in the fifteenth century in Germany. Nicholas of Cusa rejected the axioms of Ptolemy; Peurbach and Müller restored the text of Ptolemy's "Syntax", and Copernicus made it his life-work to disentangle the cycles and epicycles of the Greek system. The task of Copernicus was harder than that of his predecessor Aristarchus, on account of the unanimous acceptance of the geocentric system for more than a thousand years. The first book of Copernicus's great work, "On the Revolutions of the Celestial Bodies", is directed against the Ptolemaic axioms on the centre of the universe and the stability of the earth. He rightly observes that the universe has no geometrical centre. He then gives clear definitions of relative and apparent motion and applies the Apollonian principle of interchanging the component motions in the opposite sense of Ptolemy. The complex heavenly machinery was explained by a triple motion of the earth, one around its axis, another around the sun, and a third, a conical motion, around the axis of the ecliptic, in periods of respectively one day, one year, and 25,816 years. Ptolemy's negative arguments against a moving earth were answered in a masterly manner. It had been objected that a disastrous centrifugal force would be created on the surface of the earth. Copernicus retorts that a far greater centrifugal force must be admitted in the outer planets and the fixed stars if they revolved around the earth. The resistance of the atmosphere, which, it was urged, would sweep away every object from a moving earth, was disposed of by Copernicus, exactly as it is to-day: each planet condenses and carries its own atmosphere. A third difficulty was raised about necessary changes in the appearance of the constellations, or, in modern language, about large parallaxes of the stars, when viewed from opposite points of the earth's orbit. Copernicus correctly thought the stars so far away as to make the terrestrial orbit comparatively too small to show any effect in the instruments then available. The negative arguments of Ptolemy being dispelled, there remained only one positive argument, in favour of Copernicus.

(3) The simplicity of the heliocentric system had sufficient weight to convince a genius like Copernicus. He never called his system an hypothesis. The first who exercised censorship on the work "De revolutionibus" was the Reformer, Osiander. Dreading the opposition of the Wittenberg school, he put the word "Hypothesis" on the title-page and substituted for the preface of Copernicus one of his own—all without authorization. It was more than half a century later that the Congregation of the Index pointed out nine sentences that had either to be omitted or expressed hypothetically before the book might be read freely by all. The argument of simplicity was greatly strengthened by Kepler, when he discovered the ellipticity of planetary orbits. Copernicus had found, by long years' observation, that the inequalities of planetary motion could not be accounted for, after Ptolemaic fashion, by simply placing the circular orbits excentrically. Not being prepared to abandon the circle, he resorted to small epicycles. Their final removal greatly enhanced the simplicity of the Copernican system. Then came the discoveries of the aberration of light and of stellar parallaxes. While they appeared as natural consequences of the orbital motion of the earth, they threw on the Ptolemaic system the condemnation of an almost infinite complexity. The fixed stars were recognized to vibrate in double ellipses, their major axes parallel to the ecliptic, in periods of exactly one year. The double ellipses are the images of the terrestrial orbit, projected on the celestial sphere by the parallactic displacement of the stars and by the finite velocity of light. The former kind is much the smaller of the two, and in most cases dwindles to immeasurable dimensions. Some twelve hundred of them have actually been observed. The aberration-ellipses have their apparent major axes all of equal length. The geocentric system not only has no explanation for these phenomena, but cannot even represent them without two epicycles for each star in the firmament. The Copernican argument of simplicity thereby received an overwhelming corroboration.

B. *Direct Proofs of the Copernican System.*—While the argument of greater simplicity is only an indirect criterion between the two opposing systems, mechanics has furnished more direct proofs. Copernicus actually had them in mind when he maintained that centrifugal force in a daily rotating celestial sphere would have to be enormous, that the atmosphere is condensed around the terrestrial globe, and that single planets cannot revolve around fictitious points that have no physical meaning. Kepler was too much preoccupied with geometrical studies and with the favourite idea of cosmical harmonies (*Harmonices mundi*) to recognize in the common focus of his elliptical orbits a governing power. It was reserved for Newton and Laplace to formulate the mechanical laws of celestial motion.

(1) The annual revolution of the earth around the sun is a necessary consequence of celestial mechanics. (a) Knowing the mathematical expression of centrifugal force, Newton computed, from the velocity and distance of our satellite, the amount of attraction that the earth must exercise upon it to maintain its orbital revolution. Learning then, from French geometers, the exact dimensions of the earth, he found the force that keeps the moon in her orbit to be identical with terrestrial gravity, divided by the square of the distance from the centre. The discovery led to the computation of the masses of sun and planets, inclusive of the earth, the latter turning out more than three hundred thousand times lighter than the sun. The mechanical conclusion is that the lighter body revolves around the heavier, and not the reverse; or, in more scientific language, that both revolve around their common centre of gravity, which, in this case, lies inside the solar sphere.

(b) Our satellite furnishes another more direct proof of the annual revolution of the earth. Carl Braun shows in the "Wochenschrift für Astronomie", X (1867), 193, that the moon is attracted nearly three times more forcibly by the sun than by the earth. Our satellite would, therefore, leave us unless we revolved with it around the sun. The earth is only able to give the annual lunar orbit a serpentine shape, so as to have the satellite alternately outside and inside her own orbit.

(c) Newton also alludes to comets and shows that, in the Ptolemaic system, each of them needs an epicycle parallel to the ecliptic, to turn its orbit towards the sun. With our present cometary knowl-

edge of comets the argument can be made stringent. More than three hundred comets have their orbits well determined. Over two hundred of them have passed the ecliptic within the earth's orbit, and some, like Halley's comet at its last appearance, almost in line between sun and earth. Most of the comets, including Halley's, come to us from distances beyond the orbit of Neptune. Now, computation shows that they all have their common focus in the sun and that the earth is, as a rule, outside their orbits. In the case of Halley's comet the earth was, at one time, even on the convex side of the orbit. The mechanical conclusion is as follows: If, without any regard to the earth, the comets obey the sun, the earth must do the same.

(2) The daily rotation of the earth around its axis is demonstrated in many ways. Once the annual revolution is proved, the daily rotation becomes a matter of course. If the earth has not the power to swing the sun around its own centre once a year, it will be far less able to do so in one day; and if it cannot swing around one sun, what could it do with the countless suns of the universe? Yet, we have direct and special proofs of the diurnal rotation. They all rest on mechanics, partly celestial, partly terrestrial. Celestial mechanics has turned into proofs what formerly seemed to be difficulties. This occurred in the case of stellar parallaxes, the absence of which had been objected by Ptolemy, and the existence of which was shown by Bessel. The precession of the equinoxes also has changed its rôle. Laplace showed it to be due to the action of the sun on the protuberant equatorial regions of the rotating earth. The similar result of the action of the moon upon the earth is called nutation. Laplace's demonstration was based upon the flatness of the earth, which had been measured in the seventeenth century, and was also theoretically deduced by him from the existence of centrifugal force. We have here a complex reverse of rôles. The consequences of centrifugal force, so strongly urged against diurnal rotation by Ptolemy, turned out to be the cause of precession, known to Hipparchus, and of several phenomena, discovered only after the time of Copernicus. Precession was still a matter of special difficulty to Copernicus, and the one of the three terrestrial motions that he could not explain. To him it was the resultant of two annual, slightly different, conical rotations of opposite direction, to which no cause could be assigned.

So much about the proofs from celestial mechanics. There are others, by means of instruments, so-called laboratory experiments. They commenced immediately after the time of Galilei and seem to have received the impulse from his trial. The experiments may be classified chronologically in five periods or groups. From 1640 to 1770 they were crude trials without result. The years from 1790 to 1831 were a period of experiments with falling bodies. The twenty years from 1832 to 1852 were a time of pendulum experiments. Then followed a period, 1852–80, of experiments with more elaborate apparatus; and the last, since 1902, may be called that of modern methods.

(a) The first period is represented by the names of Calignon, Mersenne, Viviani, and Newton. Calignon (1643) experimented with plumb lines, without knowing what their variations should tell. Mersenne (1643) had pieces of artillery directed to the zenith, rightly expecting a westerly deviation of the balls. Foucault's pendulum experiment was materially forestalled by Viviani at Florence (1661) and Poleni at Padua (1742), but was not formally understood. The easterly deviation of falling bodies was explicitly announced by Newton, but unsuccessfully tried by Hooke (1680). Galilei had alluded to it before, in his "Dialogo" (Opere, VII, 1897), in a contradictory manner. In one place (p. 170) he denied the possibility of the experiment, in another (p. 259) he affirmed it. Lalande missed the opportunity of first making Newton's experiment at the Paris observatory. The honour was reserved to Abbate Guglielmini.

(b) The second period comprises the experiments with falling bodies, made by Guglielmini at Bologna (1790–2), by Benzenberg at Hamburg (1802) and Schlebusch (1804), and by Reich at Freiburg (1831). The general drift of the balls towards the east side of the meridian was unmistakable. It proved the rotation of the earth from west to east, but only in a qualitative manner. Quantitative proofs were obtained in the next period.

(c) Three kinds of pendulum experiments filled the third period. The horizontal pendulum was invented and tried by Hengler, in 1832, for the effects of the centrifugal force. The instrument is still waiting for a more delicate manipulator. Foucault's vertical pendulum dates from 1851, and was tried first in a cellar, then in the Paris Observatory, and last in the Panthéon. The deviation of the pendulum from the original vertical plane was clockwise, as expected by Foucault, but no quantitative measures were ever published by him. They were made in many places, chiefly in large cathedrals. The best results known are those of Secchi in Rome (1851) and of Garthe in Cologne (1852). Secchi experimented in San Ignazio, in presence of many Italian scientists, and Garthe in the cathedral, before Cardinal Geissel, royal princes, and numerous spectators. The counterproof in the southern hemisphere, where the deviation of the pendulum must be counter-clockwise, has not been made to this day. The attempt at Rio de Janeiro (1851) cannot be regarded as such. A conical pendulum was set in motion by Bravais in the same meridian room of the observatory and in the same year as the vertical pendulum of Foucault. The experiment had the advantage of being reversible. Swinging clockwise, the pendulum appeared to move faster than in the opposite sense, for the reason that the theodolite, in which it was observed, followed the rotation of the earth. Two pendulums used simultaneously, and moving in opposite directions, yielded the correct value of the diurnal rotation within a tenth of one per cent, a result never reached by Foucault's pendulum.

(d) The second half of the nineteenth century, the fourth period, is remarkable for complicated experiments and profound theories. The instruments were the gyroscope and the compound pendulum. The invention of the former is due to Foucault, and furnished a new proof of the diurnal rotation. It was constructed by him in three forms: the universal, the vertical, and the horizontal gyroscope, so called according to their degrees of freedom. The vertical gyroscope was perfected by Gilbert (1878) into his barogyroscope, while the horizontal gyroscope was lately introduced on warships as an astronomical compass. The proofs of Foucault and Gilbert could only be qualitative, for want of electric motors. The delicate experiment made in 1879 with the compound pendulum by Kamerlingh Onnes, comprises those of Foucault and Bravais as special cases, and in general all the movements between the plane and the circular pendulum vibrations (see "Specola Vaticana", I, 1911, Appendix I).

(e) The fifth and last period of experiments falls within the twentieth century and presents no less than four proofs, all widely different among themselves. The difficult experiment with falling bodies was brought within the walls of the physical laboratory by E. H. Hall in 1902. Under improved facilities, a fall of only twenty-three metres showed the easterly deviation better than all the preceding trials with heights from three to seven times as large. In 1904 the gyroscope was made to yield quantitative results by Föppl. An electric motor gave to a double wheel

of 160 pounds a speed of over two thousand turns a minute. The rotation of the earth was strong enough to deviate the horizontal axis, which was suspended on a triple wire, six and a half degrees from the prime-vertical. A novel scheme had been tried by Perrot in 1859. He made a liquid flow through the central orifice of a circular vessel, and rendered the currents visible by means of floating dust. We have to take his word, that the currents were spiral-shaped, and ran counter-clockwise. The experiment was repeated by Tumlirz in Vienna (1908), and its result photographed and compared with theory. While the experiments of Hall, Föppl, and Tumlirz are repetitions of former ones, with improved methods, the next proof of the diurnal rotation is new as an experiment, although forecast in the idea by Poinsot as early as 1851. It was carried out at the Vatican Observatory in 1909. Its principle is that of equal areas described in equal times, applied to a horizontal beam suspended in form of a torsion balance, on which heavy masses can be moved. The shifting of the masses from extremity to centre will make the beam turn faster than the earth; the opposite will happen in the reverse case. The last proof had never been proposed before, and consists in observing the thread of the Atwood machine in a telescope. Viewed in the meridian, the thread of the falling weight is seen to come down east of the plumb-line, but viewed in the prime vertical it remains exactly plumb. This experiment was likewise carried out at the Vatican Observatory in 1912 (see "Specola Vaticana", I, 1911, appendix II, 1912).

Some writers have expressed surprise that Catholic scientists were allowed to take part in the experiments, e. g. that Bonfioli, domestic prelate to Pius VI, assisted Guglielmini in measuring the impressions of the balls on the plate of wax (Benzenberg, "Umdrehung der Erde", 1804, 278), or that Secchi demonstrated the rotation of the earth in Rome "before all the people" (Wolf, "Handbuch", I, Zurich, 1890, no. 262 e). We must remember, however, that what was condemned in a former age was not the experiment but a then gratuitous assertion.

II. Past and Future of the World.—The present system of the world has been found, by the greatest scientists, to be in an unstable condition. As it is, it cannot have existed for many millions of years, nor can it last for many more. Naturally, therefore, speculations have arisen, both retrospective and prospective; but speculations they will remain. How the world has developed into its present shape, and how it will pass out of it, science will never tell. Cosmogony is the accepted name for all the hypotheses on the past (from *κόσμος*, world, and *γίγνεσθαι*, to originate). A corresponding form from the Greek, to designate the speculations on the future of the world, cosmothany (world's death), was used by C. Braun (Kosmogonie, 1905, X, 346); more correct formations are perhaps: cosmophthory (*φθορά*, corruption) or cosmodysy (*δύσις*, *occasus*, decline). World must here be taken in all its narrower or wider meanings, as earth, solar system, stellar system, universe.

A. *Cosmogony.*—The writer of the article Cosmogony has well distinguished between mythical, Biblical, and scientific cosmogonies. While confining himself to the first kind, he left the second for the writer of Hexaemeron, and the third for the present article. The term "scientific" is used only for the sake of distinction. No cosmogony can really claim to be a scientific theory or even hypothesis, in the proper sense of a systematic development of the details from a definite number of assumed principles, after the manner of the long-accepted atomic theory, for example. All cosmogonies, so far imagined, have shared in the common fate of being refuted as insufficient or even impossible. Proposition and rejection are alike vague and uncertain, and must be so, as processes of extrapolation from laboratory laws to the fabric of the Creator. Cosmogonies may be classified according to the component parts of the word, considering either the various kinds of cosmos, or the variety of origins. The former classification will bring to light the necessity of some great cosmogony, while the latter will prove to be a mere enumeration of possibilities, real or imaginary.

(1) The classification of cosmogonies by worlds may begin with the microcosm of our terrestrial abode and end with the macrocosm of the universe.

(a) The structure of the earth points to a history, the chronological successions of which can be recognized, although the span of duration is unknown. The superficial layer, allotted to the human race, represents the "Quaternary age". Underlying in space, and preceding in time, there are three others, known as the recent formation, the cretaceous and jurassic formation, and finally the carboniferous and silurian. Parallel to the latter three ages, the tertiary, secondary, and primary, run the prehistoric ages of the biological kingdom, known as the cainozoic, the mesozoic, and the paleozoic. The mere aspect of the successive layers justifies their names and calls for a terrestrial cosmogony.

(b) No less explicit are the celestial indications of a planetary cosmogony. The five kinds of uniformity in the orbital motions of planets, satellites, and comets, adduced by Laplace, are not representative of modern cosmography. Laplace knew of only seven planets and eighteen satellites, while we can count eight major and some six hundred minor planets and twenty-six satellites. Besides smaller exceptions to Laplace's "uniformities", the singular situation of our own planet must be accentuated. The earth has only one moon, comparable to itself in size, while the inner planets are moonless, and the outer planets are accompanied by more numerous and more minute satellites, Neptune alone forming an apparent exception. The asteroidal and Saturnian rings render the difference between inner and outer planets still more conspicuous. The rapid discovery of puny satellites by photography has brought to light the asteroidal character of these bodies and suggests the conclusion, that the great planets are accompanied by zones of pigmy moonlets, in direct and retrograde motion, in striking contrast to the earth-moon system. The latter forms a veritable binary system, the only one in the solar cortège. Far from destroying Laplace's conclusion, the variations and contrasts only confirm the belief in some planetary evolution. Whatever cosmogony may be imagined, it will have to account for the critical position occupied by our own planet.

(c) Terrestrial and planetary cosmogonies will not satisfy those who look up to systems of higher order, as they are called in Lambert's "Kosmologische Briefe" (1761). The solar system is a mere fragment of creation. Its fundamental plane, or ecliptic, is replaced in the stellar system by the galaxy, and its planetary revolutions have their equivalent in the proper motions of the stars, including our own sun, which is moving towards the constellation of Hercules. Even the difference between slow and swift planets is reflected in the white Helium-stars (6.5 kilometres per second) and the strongly coloured stars (19.3 kilometres). The Jovian and Saturnian systems, with their client globes and rings, have their counterparts in the solar clusters of the Pleiades and Hyades, drifting each of them along the galactic plane around some unknown centre of gravity. The ecliptic character of the Milky Way is further evidenced by the grouping of the Algol stars and the *novæ* along its belt, representing stellar eclipses and collisions. The general condensation of the stars towards the galactic circle, and its lining by the brightest constellations in the heavens, has conveyed the idea of a flattened stellar cumulus. More likely its shape is that of a

bipolar-spiral, judging from its branches and from two principal star-drifts in opposite directions. The vast system calls for an explanation of its origin: a stellar cosmogony. Here again, as in planetary cosmogony, our terrestrial home seems to present a singularity. Science urges the conclusion that one half of the stars, if not most of them, broke up into components as they condensed, a manner of evolution which would incapacitate them from becoming centres of planetary systems. Stellar cosmogony must leave the question open, whether the mechanism of our own system was not the outcome of special and peculiar design, fitting it to be the abode of life.

(d) Yet even the stellar agglomeration of the Milky Way is a tiny spot in the abysmal cosmos. From near its centre, where we find ourselves at present, the heavens appear studded with similar groupings of masses, partly gaseous, partly condensed into fluid streams or solar clusters. Since Herschel gauged the heavens, more than thirteen thousand of these objects have been catalogued, and hundreds of thousands are suspected. Classifying them into diffused, spiral, and planetary nebulæ, Herschel considered them as so many simultaneous exponents of gradual cosmic evolution, thus showing his belief in the possibility of some universal cosmogony. The belief has since been strengthened by a wider knowledge of the ultra-sidereal world. Photography shows the heavens almost covered with nebulous matter, spectrum analysis reveals the general identity of cosmical elements, and has moreover disclosed the fact that planetary nebulæ move at great speed with reference to the stellar system, while the diffused Orion nebula remains at rest. The necessity of some comprehensive cosmogony is apparent. Attempts in that direction have not been wanting, as we shall presently see.

(2) The classification of cosmogonies by the origin which they ascribe to the world, may appropriately rest on certain celestial objects, from which they took their inspiration. These are Saturn's rings, at first believed to be coherent masses, whether gaseous or fluid or solid; then the same rings as recognized (by Bond, 1851) to be a swarm of minute satellites; and finally the spiral nebulæ. The differences in the inspiring types led to corresponding differences in the predominant ideas of cosmogonists. Coherent rings demanded hydrodynamic treatment, pulverulent rings suggested meteoric theories, and spiral nebulæ prompted ballistic speculations. Hydrodynamic cosmogonies confined themselves to the solar system; meteoric cosmogonies made faint attempts towards the stellar system, and only ballistic cosmogonies have dared to speculate on the undivided cosmos.

(a) First among the hydrodynamic cosmogonies is the "nebular hypothesis", imagined by Kant (1755), partly in contradiction with mechanical principles. The application of the hydrodynamic laws was reserved to Laplace (1798). His mechanism is too simple, however, for the complex problem. Objections were raised by Babinet (1861), Kirkwood (1869), Moulton (1900), and others. Roche (Montpellier, 1873) even fixed a limit for each primary planet, within which a liquid satellite could not revolve intact. Saturn's rings lying inside the limits, thus failed to accomplish what Kant and Laplace had expected. The field of cosmogonic possibilities was widened by Darwin and Poincaré (1879–1885), when they introduced planetary tides, pear-shaped hydrodynamic surfaces and satellite fission; and again by C. Braun (1887–1905), when he pointed to plurality of condensation centres, to excentric collisions, and to the resultant effect between resisting medium and hydrostatic pressure. The applicability of Darwin's speculation to our lunar-terrestrial system, and to binary systems in general, has been questioned by Moulton.

(b) The bases of meteoric cosmogonies are the asteroidal composition of Saturn's rings and the affinity between meteors and comets, discovered by Schiaparelli. Meteors were no longer the debris of ruined worlds, they became the embryos. Nebulæ, stars, comets, zodiac light, solar corona, all originated from meteoric clouds. Life was brought into the chaos of cosmic dust, cold and dark as it was from the first, by a devious variety of motions, after the fashion of Descartes's vortices, resulting in collisions, evaporations, condensations, and consequent production of heat. Suns were forming, Newton's gravitational law set in, and the masses began to comport themselves in the manner imagined by Laplace. Meteoric cosmogonies thus distinguished two periods: the Cartesian and the Newtonian. The quiet machinery of Laplace's annulation is preceded by a primeval whirlpool period. Representatives of meteoric cosmogony are Faye (1884), Lockyer (1887), and Ligondès (1897), while Kirkwood, Wolf, and Braun oppose it. Darwin tried to support it by applying the kinetic theory of gases to cosmic matter in meteoric condition, treating its particles as molecules on an enormously magnified scale. Belot (1911) has recently imagined a Cartesian whirlpool of cylindrical form, shooting like a torpedo into an amorphous nebular mass, in the direction of the solar apex. The effects of the impact on the cylinder are longitudinal vibrations with nodes, the embryos of the future planets.

(c) Ballistic cosmogonies take their pattern from nebulæ. The spiral form of most nebulæ, with interspersed nuclear condensations, opened the widest field for collision, ejection, and capture theories. Herschel did not venture on any hypothesis, although he believed in stellar growth from chaotic nebulous matter by a process through diffused spiral and planetary nebulæ. Even to-day science has not proved the transition from the nebular to the stellar condition of any celestial object. It is true, the bipolar structure of spiral nebulæ, disclosed in recent years by photography, has greatly strengthened the idea of violent cosmogonic formations. Collision theories were propounded by Chamberlin and Moulton (1905) and by Arrhenius (1907). The process in a nebulæ begins with nuclear condensations, which are followed by excentric collisions or disruptive approaches. Bipolar systems of streams are thus produced and, if combined with concurrent rotation, spiral nebulæ are formed. Collisions are repeated on a smaller scale by the accretion of scattered material around denser nuclei. The further development partly overlaps with the hypothesis mentioned next.

An ejection theory is mentioned by Laplace, as due to Buffon, who supposed comets to fall into the sun and splash solar matter into space. A more scientific form is given to the theory by Wilde (1910). In the right and left spiral streams of nebulæ, in their interspersed stellar condensations, and in the elongated fissions of their convolutions, he recognized processes like the eruption of solar protuberances, or the uplifting of terrestrial continents, or the impacts attested by lunar craters. Planets and satellites are *ejectamenta* from exploded primaries. A capture theory was invented by See (1910). The parent of the solar system is a spiral nebula. Sun, planets, satellites, and comets originate from nuclear condensations, but their grouping into regular order is due to the capturing of the smaller by the larger. The outlying wisps of the solar nebula appear as comets.

What precedes is more a classification than a description of the various cosmogonies. None of them has found universal acceptance, and none has escaped criticism.

B. *Cosmodysy.*—This is the proposed name for all the hypotheses on the future of the world, as explained in the introduction to section II. The literature on cosmodysy is far less extensive than that on cosmog-

ony. The youth of the world seems to exert a stronger charm on human speculation than its old age and decline. There does not seem to exist any mythical cosmodysy, and very little can be found on scientific cosmodysies. So much the more explicit and detailed is Biblical cosmodysy (see JUDGMENT, DIVINE, IV). And yet, from a scientific point of view, the prospective conclusion from the known premises of the present world would seem to be better warranted than retrospective speculations upon cosmical conditions entirely unknown. A classification of cosmodysies from the various meanings of cosmos would have no object, for want of scientific material. No terrestrial, planetary, stellar, or universal cosmodysies have been elaborated. Two classes, however, may be distinguished from the manner of end to which the world may come: the extinction and the destruction theories.

(1) The extinction theory rests on a certain irreversible process, common to all natural phenomena. While the sum total of cosmical energy is supposed to remain constant, the amount of potential energy is steadily diminishing. It is the unstable condition of potential energy that animates all activity in the universe. Drifting as it is towards stability, it will end in exhaustion and repose. The process is not reversible and consequently not cyclical. Applying it to the earth but abstracting from organic life, it will mean the extinction of its interior phtonic power and of its rotary speed. The raising and shifting of continents, the continual tremors, occasional earthquakes and volcanic eruptions, the gradual shrinkage of the crust and the wandering of the polar ice caps, are so many irretrievable losses of potential energy. If the lengthening of our time scale, the sidereal day, is not directly observable, it is at least indicated in the apparent acceleration of the moon's longitudinal motions, and theoretically assured from the oceanic elevation, always east of the moon and acting as a perennial brake on the revolving globe.

The stability of planetary movements is guaranteed only for the span of historic times. The demonstrations given by Lagrange, Laplace, Poisson, Delaunay, Gylden, all rest on successive approximation, and, what is worse, they are based on fictitious celestial points and Newtonian attraction, exclusive of resisting medium, planetary tides, magnetic fields, and radio-repulsive forces. The resisting medium alone would suffice to change planetary orbits into spirals with the sun as the final pole and resting-place. Our sun is not exempt from the general thermodynamic process. Its temperature is constantly sinking, and all theories of complete contemporaneous compensation, by contraction and meteoric impacts, have been rejected. According to Lord Kelvin, the sun has not illuminated the earth for five hundred millions of years, and will not do so for many millions of years longer, unless new sources are discovered in the storehouse of creation. The recent electronic theory of matter has indeed complicated the problem of elemental evolution, but, so far, has not reversed the general process towards repose. May not the extinction of our luminary be forecast by the multitudinous existence of obscure stars, ascertained by Bessel and confirmed by the spectroscope?

(2) The destruction theory does not consider annihilation of matter; it only opens the field of perturbations in the present organization of planetary or stellar systems. Within the solar system, the erratic procedure of comets and meteors is harmless only because of their insignificance. In a sidereal cluster, like the Milky Way, however, star may collide with star, or star with cosmic cloud. The spectacle of meteors, kindling to brief splendour in shooting athwart our atmosphere, is repeated on an enormous scale in the blazing stars that occasionally appear in nebulæ or clusters, particularly in the Milky Way. Rising in a few days to a thousand times their normal brilliancy, they relapse in the course of years into their former obscurity. Temporary stars were known to Hipparchus and gave the impulse to his star catalogue. From 1848 to the time when the continuous photographic survey of the heavens began, about one in ten years was noticed with the naked eye. At present, *novæ* are announced almost every year; but, like the shooting stars, most will pass unnoticed. Whether the stellar conflagration is due to direct collision, or the passing of stars within grazing distance, or rather to the shooting of globes through cosmical clouds or nebulæ, in all cases it would mean the end of our terrestrial habitation. The orbit of our sun is inclined at a small angle to the plane of the Milky Way, and its pace is little more than half the average stellar speed. This is all we know of our cosmic tour. Will the sun forever keep clear of the star throngs, and never get entangled in the diffused nebulosities with which the Milky Way abounds? Small as our knowledge is of the stellar agglomeration in which we travel, it dwindles to almost nothing in regard to ultra-galactic worlds. Whether they are embryos or ruins will be an enigma forever. We can only say that, if spiral nebulæ develop into galaxies, the incessant action of their clustering power must produce conditions for catastrophes, at least similar to those we are witnessing in the Milky Way.

(3) Our scanty science of cosmodysy might be a temptation to look for further information in the Scripture. Will the darkening of sun and moon, and the falling of stars, lend support to the extinction theory? Or does St. Peter advocate the destruction theory when he speaks of the heavens being on fire and the elements melted by burning heat? The like question may be raised in cosmogony. Can Genesis be consulted to decide between the hydrodynamic, the meteoric, and the ballistic hypotheses? The answer is given by an attempt, made three centuries ago, in cosmography. The Scriptural decision of the controversy, whether the solar system be geocentric or heliocentric, was bound to be a failure either way. Cosmogonic revelation was given to impress on the human race its physical and moral dependency upon the Creator. Likewise has cosmodysic revelation the purpose of holding out to mankind the final administration of justice. Purely scientific curiosity will find no satisfaction in Scripture.

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Universities.—The principal Catholic foundations have been treated in special articles; here the general aspects of the subject are presented: I. Origin and organization; II. Academic work and development; III. Renaissance and Reformation; IV. Modern period; V. Catholic action.

I. ORIGIN AND ORGANIZATION.—Although the name

university is sometimes given to the celebrated schools of Athens and Alexandria, it is generally held that the universities first arose in the Middle Ages. For those that were chartered during the thirteenth century, dates and documents can be accurately given; but the beginnings of the earliest are obscure, hence the legends connected with their origin: Oxford was supposed to have been founded by King Alfred, Paris by Charlemagne, and Bologna by Theodosius II (A. D. 433). These myths, though they survived well on into modern times, are now generally rejected, and the historian's only concern with them is to discover their sources and trace their development. It is known, however, that during the eleventh and twelfth centuries a revival of studies took place, in medicine at Salerno, in law at Bologna, and in theology at Paris. The medical school at Salerno was the oldest and the most famous of its kind in the Middle Ages; but it exerted no influence on the development of the universities. At Paris, the study of dialectics received a fresh impetus from teachers like Roscellin and Abelard, and eventually it displaced the study of the Classics which, especially at Chartres, had constituted an energetic though short-lived humanistic movement. The dialectical method, moreover, was applied to theological questions and, mainly through the work of Peter Lombard, was developed into Scholasticism (q. v.). This meant not only that all sorts of questions were taken up for discussion and examined with the utmost subtlety, but also that a new basis was provided for the exposition of doctrine and that theology itself was cast into the systematic form which it presents in the works of St. Thomas, and above all, in the great "Summa". At Bologna, the new movement was practical rather than speculative, it affected the teaching, not of philosophy and theology, but of civil and canon law. Previous to the twelfth century, Bologna had been famous as a school of arts, while in regard to legal science it was far surpassed by other cities, e. g. Rome, Pavia, and Ravenna. That it became within a comparatively short time the chief centre of the teaching of law, not in Italy alone but in all Europe, was due mainly to Irnerius (q. v.) and to Gratian (q. v.). The former introduced the systematic study of the whole *Corpus juris civilis*, and differentiated the course in law from that in the Liberal Arts; the latter, in his "Decretum", applied the scholastic method to canon law, and secured for this science a distinct place apart from theology. In consequence, Bologna, long before it became a university, attracted large numbers of students from all parts of the Empire, and its teachers, as they became more numerous, also attained unrivalled prestige.

The school growing thus vigorously from within was further strengthened by the privileges which the emperor granted. In the "Authentic" *Habita* issued in 1158, Frederick I took under his protection the scholars who resorted to the schools of Italy for the purpose of study, and decreed that they should travel without hindrance or molestation, and that, in case complaint were lodged against them, they should have the option of defending themselves either before their professors or before the bishop. This grant naturally turned to the profit of Bologna; but it also served as the basis of many privileges subsequently accorded to this and to other schools. That Paris also enjoyed similar protection and immunities from an early date is highly probable, though the first grant of which there is record was made by Philip Augustus in 1200. To these two factors of internal growth and external advantage, a third had to be added before either Paris or Bologna could become a university: it was necessary to secure a corporate organization. Both cities by the middle of the twelfth century possessed the requisite elements in the way of schools, scholars, and teachers. At Paris three schools were especially prominent: Saint Victor's, attached to the church of the canons regular; Sainte-Geneviève-du-Mont, conducted first by seculars and later by canons regular; and Notre-Dame, the school of the Cathedral on the "Island". According to one account these three schools united to form the university; Denifle, however (Die Universitäten, 655 sqq.), maintains that it originated in Notre-Dame only, and that this school therefore was the cradle of the University of Paris. This does not imply that the cathedral school as an institution was elevated to the rank of a university by royal or pontifical charter. The initiative was taken by the professors who, with the licence of the chancellor of Notre-Dame and subject to his authority, taught either at the cathedral or in private dwellings on the "Island". When these professors, in the last quarter of the twelfth century, united in one teaching body, the University of Paris was founded (For the older view, see PARIS, UNIVERSITY OF).

This *consortium magistrorum* included the professors of theology, law, medicine, and arts (philosophy). As the teachers of the same subject had special interests, they naturally formed smaller groups within the entire body. The name "faculty" originally designated a discipline or branch of knowledge, and was employed in this sense by Honorius III in his letter (18 Feb., 1219) to the scholars of Paris; later, it came to mean the group of professors engaged in teaching the same subject. The closer organization into faculties was occasioned in the first instance by questions which arose in 1213, regarding the conferring of degrees. Then came the drafting of statutes for each faculty whereby its own internal affairs were regulated and lines of demarcation drawn between its sphere of action and those of the other faculties. This organization must have been completed within the first half, or perhaps first quarter, of the thirteenth century, since Gregory IX in the Bull "Parens scientiarum" (1231) recognizes the existence of separate faculties. The scholars, on their part, just as naturally fell into different groups. They belonged to various nationalities, and those from the same country must have realized the advantage, or even the necessity, of banding together in a city like Paris to which they came as strangers. This was the origin of the "Nations", which probably were organized early in the thirteenth century, though the first documentary evidence of their existence dates from 1249. The four Nations at Paris were those of the French, the Picards, the Normans, and the English. They were distinctively student associations, formed for purposes of administration and discipline, whereas the faculties were organized to deal with matters relating to the several sciences and the work of teaching. The Nations, therefore, did not constitute the university, nor were they identical with the faculties. The masters in arts were included in the Nations and at the same time belonged to the faculty of arts, because the course in arts was simply a preparation for higher studies in one of the superior faculties, and hence arts formed an "inferior" faculty, whose masters were still classed as scholars. The professors of the superior faculties did not belong to the Nations.

Each Nation elected from among its members a master of arts as procurator (*proctor*), and the four procurators elected the rector, i. e. the head of the Nations, not, at first, the head of the university. As, however, the faculty of arts was closely bound up with the Nations, the rector gradually became the chief officer of that faculty, and was recognized as such in 1274. His authority extended later to the faculties of law and medicine (1279) and finally (1341) to the faculty of theology; thenceforward the rector is the head of the entire university. On the other hand, the office of rector did not confer very large powers. From the beginning the chief authority

had been exercised by the chancellor, as the pope's representative; and though this authority, by reason of conflicts with the university, had been somewhat reduced during the thirteenth century, the chancellor was still sufficiently powerful to overshadow the rector. Before the university came into existence, the chancellor had conferred the licence to teach, and this function he continued to perform all through the process of organization and after the faculties with their various officials were fully established.

At Bologna, towards the close of the twelfth century, voluntary associations were established by the foreign, i. e. non-Bolognese, students for purposes of mutual support and protection. These students were not boys, but mature men; many of them were beneficed clergymen. In their organization they copied the guilds of travelling tradesmen; each association comprised a number of Nations, enacted its own statutes, and elected a rector who was assisted by a body of *consiliarii*. These student-guilds were known as *universitates*, i. e. corporations in the accepted legal sense, not teaching bodies. Originally four in number they were reduced by the middle of the thirteenth century to two: *universitas citramontanorum* and *universitas ultramontanorum*. Neither the Bolognese students nor the doctors, being citizens of Bologna, belonged to a "university". The doctors were employed, under contract, and paid by the scholars, and were subject, in many respects, to the statutes framed by the student-bodies. In spite of this dependence, however, the professors retained control of strictly academic affairs; they were the *rectores scholarum*, while the heads of the universities were *rectores scholarium*; in particular, the right of promotion, i. e. conferring degrees, was reserved to the doctors. These also formed associations, the *collegia doctorum*, which probably existed at or before the time of the founding of the student "universities". At first the doctors had full charge of examinations and in their own name granted the licence to teach. But in 1219 Honorius III gave the Archdeacon of Bologna exclusive authority to confer the doctorate, thus creating an office equivalent to that of the chancellor at Paris. The doctorate itself, as implying the right to membership in the *collegium*, was gradually restricted to the narrower circle of the *doctores legentes*, i. e. actually teaching. On the other hand, the student control was lessened by the fact that, in order to offset the inducements offered by rival towns, the city of Bologna, towards the end of the thirteenth century, began to pay the professors a regular salary in place of the fees formerly given, in such amount as they saw fit, by the scholars. As a result the appointment of the professors was taken over by the city, and eventually by the *reformatores studii*, a board established by the local authority. Meantime the two "universities" were being drawn together in one body and this was brought into closer relations with the college of doctors; so that Clement V (10 March, 1310) could speak of a *magistrorum et scholarium universitas* at Bologna. At the beginning of the sixteenth century there was only one rector.

The growth of Oxford followed, in the main, that of Paris. In the middle of the twelfth century the schools were flourishing: Robert Pullen (q. v.), author of the "Sentences" on which the more famous work of Peter Lombard is largely based, and Vacarius, the eminent Lombard jurist, are mentioned as teachers. The number of students, already considerable, was swelled in 1167 by an exodus from Paris. There were two Nations: the Boreales (Northern) included the English and Scottish students; the Australes (Southern), the Welsh and Irish. In 1274 these coalesced in one Nation, but the two proctors remained distinct. In 1209, owing to difficulties with the town, 3000 scholars dispersed. On their return, the papal legate Nicholas issued (1214) an ordinance enjoining that the town should pay an annual sum for the use of poor scholars and that "in case a clerk should be arrested by the townsmen, he should at once be surrendered on the demand of the Bishop of Lincoln, or the archdeacon of the place or his official or the chancellor, or whomsoever the Bishop of Lincoln shall depute to this office" (Munimenta, I, p. 2). The first statutes were enacted in 1252, and confirmed by Innocent IV in 1254. The chancellor at first was an independent official appointed by the Bishop of Lincoln to act as ecclesiastical judge in scholastic matters. Gradually, however, he was absorbed into the university and became its head.

The development at Paris and Bologna explains the term by which the university was first designated, i. e. *studium generale*. This did not originally and essentially mean a school of universal learning, nor did it include all the four faculties: theology was often omitted or even excluded by the early charters. It first appears at Bologna in 1360, at Salamanca towards the end of the fourteenth century, at Montpellier in 1421: yet each of these schools was a *studium generale* in the original sense of the term, i. e. a school which admitted students from all parts, enjoyed special privileges, and conferred a right to teach that was acknowledged everywhere. This *jus ubique docendi* was implied in the very nature of the *studium generale;* it was first explicitly conferred by Gregory IX in the Bull for Toulouse, 27 April, 1233, which declares that "any master examined there and approved in any faculty shall everywhere have the right to teach without further examination".

Universitas, as understood in the Middle Ages, was a legal term; it got its meaning from the *Corpus juris civilis*, and it denoted an association taken as a whole, i. e. in its corporate capacity. Employed with reference to a school, *universitas* did not mean a collection of all the sciences, but rather the entire group of persons engaged at a given institution in scientific pursuits i. e. the whole body of teachers and students: *universitas magistrorum et scholarium*. This is the meaning of the term in official documents relating to Paris and Bologna; thus Alexander IV (10 Dec., 1255) states expressly that under the name university he understands "all the masters and scholars residing at Paris, to whatever society or congregation they may belong." Gradually, however, the terms *universitas* and *studium* came to be used promiscuously to denote an institution of learning: *Universitas Oxoniensis* and *Studium Oxoniense* were both applied to Oxford. There is mention as early as 1279 of *delicta in universitate Oxoniæ perpetrata* (Munimenta, I, 39), and in the next century such phrases occur as (1306) *in universitate cursus legere* and (1311) *in universitate Oxoniæ studere* (ibid., 87 sqq.). That the terms had become practically synonymous at the beginning of the fourteenth century appears from a statement of Clement V, 13 July, 1312, to the effect that the Archbishop of Dublin, John Lech, had reported that in those parts there was no *scolarium universitas vel studium generale*. About 1300 also the expression *mater universitas* was used by the Oxford masters, and these may have taken it from a document of Innocent IV (6 Oct., 1254) in which the pope speaks of Oxford as *fœcunda mater*. Later the expression *alma mater* was applied, e. g. to Paris in 1389; Cologne, 1392; Oxford, 1411. *Alma* was probably suggested by the liturgical use, as e. g. in the hymn beginning "Alma redemptoris mater".

The earliest universities had no charters; they grew *ex consuetudine*. Out of these others quickly developed, by migration, or by formal establishment. As the universities in the beginning possessed no buildings like our modern halls and laboratories, it was an easy matter for the students and professors, in case they became dissatisfied in one place, to find accommodations in another. Conflicts with the town often led

to such migrations, especially where some rival town offered inducements: hence the secessions from Bologna to Vicenza (1204), to Arezzo (1213), to Padua (1222), the "great dispersion" from Paris (1229), and the migration (1209) from Oxford to Cambridge. But causes of a less tumultuous sort were also operative. The privileges enjoyed by the first universities led other cities to seek similar advantages in order to keep their own scholars at home, and possibly attract outsiders, thereby adding to the local prosperity and prestige. Bologna and Paris served as patterns for the new organizations, and the desired privileges were sought from pope or civil ruler. It became, indeed, usual for the papal charter to include a set formula granting the new university "the same privileges, immunities, and liberties which are enjoyed by the masters and scholars of Paris" (or Bologna); thus Oxford, Cambridge, St. Andrews, and Aberdeen were to a large extent modelled on Paris and Glasgow on Bologna. The Parisian type was also reproduced at the earliest German universities, Prague, Vienna, Erfurt, and Heidelberg; but these soon began to depart from the original. The Nations were of less importance; the rector might be chosen from any faculty; the authority was vested in permanent and endowed professors who predominated in the university council; and the colleges were under the control of the university, which kept the teaching in its own hands.

In Ireland the first step toward establishing a university was taken by John Lech, Archbishop of Dublin. At his instance, Clement V issued, 11 July, 1113, a Bull for the erection of a university near Dublin; Lech, however, died a year later, and nothing was accomplished until his successor, Alexander de Bicknor, in 1320 established a university at St. Patrick's Cathedral with the approval of Pope John XXII. The first chancellor was William Rodiart, Dean of St. Patrick's, and the first graduates William de Hardite, O.P., Edward of Karwarden, O.P., and Henry Cogry, O.F.M. Lectures were still given in 1358; in that year Edward II issued letters-patent protecting the members of the university on their travels, and in 1364, Lionel, Duke of Clarence, founded a lectureship. The university failed for want of endowment, as did also the one founded by the Irish Parliament at Drogheda in 1465.

The Founders: Popes and Civil Rulers.—In view of the importance of the universities for culture and progress, it is quite intelligible that there should be considerable discussion and divergence of opinion regarding the authority which should receive credit for their foundation. It has, e. g., been maintained that only the pope could establish a university; contrariwise, it has been held that such an establishment was the exclusive prerogative of the civil rulers, i. e. emperor and king. These, however, are extreme positions, neither of which accords with the facts, while both are based on a study of a limited group of universities and, in large measure, on a failure to appreciate the relations of Church and State in the thirteenth century. From misunderstandings on the latter point erroneous conclusions have been drawn, not only regarding the origins of universities, but also the general attitude of the age towards the papacy and *vice versa*. Once it is settled, e. g. that, according to the view prevalent in the thirteenth century, only the pope could found a university, it is easy to interpret any similar foundation by a monarch or any initiative taken by a municipality, as evidence of hostility to the Holy See and as a first move towards that "emancipation" which actually came to pass in the sixteenth century. By the same sort of reasoning the inference is drawn that the popes resented the action of the civil power in granting charters, and repressed all attempts at freedom on the part of the universities themselves. To set these conclusions in the proper light, it is sufficient to glance at the various modes of foundation.

Previous to the Reformation 81 universities were established. Of these 13 had no charter; they developed spontaneously *ex consuetudine*; 33 had only the papal charter; 15 were founded by imperial or royal authority; 20 by both papal and imperial (or royal) charters. Once the oldest universities, especially Paris and Bologna, had grown to fame and influence so that their graduates enjoyed the *licentia ubique docendi*, it was recognized that a new institution, in order to become a *studium generale*, required the authorization of the supreme authority, i. e. of the pope as head of the Church or of the emperor as protector of all Christendom. Thus in "Las Siete Partidas" (1256–1263), Alfonso el Sabio declares that a "studium generale must be established by mandate of the pope, the emperor, or the king"; and St. Thomas (Op. contra impugn. relig., c. iii): "ordinare de studio pertinet ad eum qui præest reipublicæ, et præcipue ad authoritatem apostolicæ sedis qua universalis ecclesia gubernatur, cui per generale studium providetur", i. e. in the matter of universities the authority belongs to the chief ruler of the commonwealth and especially to the Apostolic See, the head of the universal Church, "the interest of which is furthered by the university". These last words contain the essential reason for seeking authorization from the pope: the university was not to be a merely local or national institution; its teaching and its degrees were to be recognized throughout the Christian world. On the other hand, in the civil order, the emperor was supreme; hence he conferred on the universities founded by him, without any papal charter, the right to grant degrees in all the faculties, theology and canon law included. The imperial charters were recognized by the popes and, whenever necessary, additional privileges were granted. It cannot then be said that the action of Maximilian I in founding (1502) the University of Wittenberg was an epoch-making event: Charles IV had long before done the same for Siena, Arezzo, and Orange, and the charters with which he founded Pavia and Lucca preceded by twenty years the papal grants.

The kings were not on the same plane as the emperor. They could indeed found a university, appoint the chancellor, and authorize him to confer degrees; but they could not establish a *studium generale* in the full sense of the term; what they founded was a university *respectu regni*, i. e. the degrees it granted were valid only within the limits of the kingdom. To secure universal recognition for them, papal action was necessary. This was the situation at Naples, founded (1224) by Frederick II, and especially in the Spanish universities. The kings themselves were aware of their limitations in this respect, and accordingly sought the papal authorization. The popes on their part recognized the royal charters as valid, and added to these the character of universality required for a *studium generale*. In some cases the papal intervention was necessary and was sought, not simply to confirm what the king had established, but to save or revive the university: such e. g. were the measures taken by Honorius III (1220) for Palencia, by Clement VII (1379) for Perpignan, and by Julius II (1464) for Huesca—all royal foundations which showed no vitality until the pope came to their assistance. The power of bishops and municipalities was, of course, still more restricted. They could take the initiative by calling professors, establishing courses of study, and providing endowments; but sooner or later they were obliged to seek authorization from the pope. This was notably the case in Italy where the free and enterprising cities (Treviso, Pisa, Florence, Siena), stimulated by Bologna's example, undertook the founding of their own universities. At Siena, it seemed at first that the

attempt to get on without either imperial or papal charter would succeed; the *studium*, inaugurated in 1275, had ample funds and a large body of professors and students which was considerably increased by an emigration from Bologna (1312); yet in 1325 it was on the verge of collapsing, and its existence was not secured until it obtained university privileges from Charles IV in 1357 and papal grants from Gregory XII in 1404. St. Andrews in Scotland was more fortunate. It was founded by Bishop Henry Wardlaw in 1411; but shortly after its opening the bishop in a document addressed 27 Feb., 1412, to the masters and scholars speaks of the "universitas a nobis salva tamen sedis apostolice auctoritate de facto instituta et fundata". Six months later (28 Aug., 1412), Benedict XIII (Avignon) issued the charter of foundation, and appointed Wardlaw as chancellor.

There is no ground, then, for the inference that the founding of universities by the civil power and their organization by laymen for lay students was a symptom of antagonism to the Holy See or an attempt at emancipation from the authority of the Church. Such an interpretation of the facts merely projects modern ideas back into a period in which an entirely different spirit prevailed. That spirit was one of co-operation, even of emulation, in a common cause; and neither the spirit nor the cause would have been possible but for the unity of faith and of hierarchical jurisdiction which held the West together in one Church. Had this unity included all Christendom, the East would doubtless have had its share in the university movement; at any rate, it is significant that in Russia and the other countries dominated by the schismatic Greek Church, no university was established during the Middle Ages.

Besides issuing charters the popes contributed in various ways to the development and prosperity of the universities. (1) Clerics who held benefices were dispensed from the obligation of residence, if they absented themselves in order to attend a university. Both lay and clerical students enjoyed certain exemptions, e. g. from taxation, from military service, from the jurisdiction of the ordinary courts, and from citation to courts at a distance from Paris (*privilegium fori*). To safeguard these privileges was the special duty of the conservator Apostolic, usually a bishop or archbishop appointed by the pope for this purpose. (2) By the Bull "Parens scientiarum" (1231), the Magna Charta of the university of Paris, Gregory IX authorized the masters, in the event of an outrage committed by any one on a master or a scholar and not redressed within fifteen days, to suspend their lectures. This right of cessation was frequently made use of in conflicts between town and gown. (3) On various occasions the popes intervened to protect the scholars against the encroachments of the local civil authorities: Honorius III (1220) took the part of the scholars at Bologna when the *podestà* drew up statutes that interfered with their liberties; Nicholas IV (1288) threatened to disrupt the *studium* at Padua unless the municipal authorities repealed within fifteen days the ordinances they had framed against the masters and scholars. Even the chancellor of Paris, when he demanded of the masters an oath of obedience to himself, was checked by Innocent III (1212), and his powers were greatly reduced by the action of later popes. It became in fact quite common for the university to lay its grievances before the Holy See, and its appeal was usually successful. (4) In many instances, especially in Germany, the endowment of the universities was drawn, largely if not entirely, from the revenues of the monasteries and chapters. More than once the pope intervened to secure the payment of their salaries to the professors, e. g. Boniface VIII (1301) and Clement V (1313) at Salamanca; Clement VI (1346) at Valladolid; and Gregory IX (1236) at Toulouse, where Count Raymond had refused to pay the salaries. The popes also set the example of endowing colleges, and these, founded by kings, bishops, priests, nobles, or private citizens, became not only residential halls for students but also the chief financial support of the university.

II. Academic Work and Development.—*The Academic Year.*—In the earlier period lectures were given throughout the year, with short recesses at Christmas, Easter, and Pentecost and a longer vacation in summer. At Paris this vacation was limited by order of Gregory IX (1261) to one month, but by the end of the fourteenth century it had been extended for the arts faculty from 25 June to 25 Aug., for theology and canon law from 28 June to 15 Sept. The year really began on 1 Oct., and was divided into two periods; the grand ordinary, from 1 Oct. to Easter; and the little ordinary, from Easter to the end of June. At Bologna the vacation began 7 Sept., and the scholastic year opened again on 19 Oct.; this, however, was interrupted for ten days at Christmas, two weeks at Easter, and three weeks at carnival. In Germany, there was considerable difference between the calendars of the various universities and even between those of the faculties at the same university. In general, the year began about the middle of October and closed toward the end of June. But at Cologne, Heidelberg, and Vienna there was a little ordinary from 25 Aug., to 9 Oct. The vacation, however, was not a complete suspension of academic work; the extraordinary lectures, given for the most part by bachelors, were continued, and credit was given to students who attended them. About the middle of the fifteenth century, the division of the year into two semesters, summer and winter, was introduced at Leipzig, and eventually was adopted by the other German universities.

Lectures.—Both the annual calendar and the daily schedule took into account the distinction between ordinary and extraordinary or cursory lectures. This originated at Bologna where certain books of the civil law ("Digestum Vetus" and "Code") were ordinary, while others ("Infortiatum", "Digestum novum", and the smaller textbooks) were extraordinary. In canon law, the ordinary books were the Decretum and the five books of the Decretals (Gregory IX); the extraordinary were the Clementines and Extravagants. Ordinary lectures were reserved to doctors, and were given in the forenoon; extraordinary lectures, known at Paris as cursory, and given by masters or by bachelors, were assigned to the afternoon during the year; in the vacation they might be given at any time of the day, as the ordinary lectures were then suspended. Cursory meant either that the lecture was followed by the *cursores*, i. e. candidates for the license, or that it ran rapidly over the subject-matter, whereas the treatment in the ordinary lecture was more thorough.

In all the faculties the work of teaching centred about books, i. e. the texts, compilations, and glosses which were regarded as the chief authorities in each subject. At the beginning of the year (or semester) the books were distributed among the professors, who were obliged to use them in accordance with the regulations established by each faculty regarding the daily schedule, the length of the course, the hall to be used, the academic dress to be worn, and the method to be followed. The lecture was in the strict sense a *prælectio* (whence the German *Vorlesung*); the professor had to read the text; in the ordinary lectures, he was not allowed to dictate anything beyond the divisions and conclusions and such corrections of the text as he deemed necessary. The scholars were supposed to have their own copies of the text; if they were too poor to procure the books, the professor might dictate the text to them, not in the regular lecture but at special classes or exercises (repetitions). The plan of the lecture was analytic: careful explana-

tion and definition of terms (*ponere et determinare*); division of the matter and discussion of the several points followed by a summary of the essential (*scindere et summare*); presentation of problems suggested by the text (*quæstiones*), and solution of objections. In lectures on law the reading of the glosses was an important feature, and cases were frequently proposed to illustrate principles. At the ordinary lectures, the scholars were not supposed to ask questions; at the extraordinary, greater freedom was permitted, the scholars being encouraged to express their doubts as to the meaning of the texts and to request further information on obscure matters. More thorough training, however, was given in the resumptions and repetitions which the masters held at stated times for the treatment of special problems. The exercises, conducted in dialectical form, afforded full opportunity for discussion between scholar and master; and they served as examinations by which the progress of the scholar was tested. But the most important of the academic exercises was the disputation. This was of two kinds: *d. ordinaria* and *d. de quodlibet*. The ordinary disputation took place every week and lasted from morning till noon, or till evening according to the number of participants. On the day set apart for this purpose the lectures and other exercises were suspended, so that all the masters, bachelors, and scholars might be present at the disputation. One of the masters (*disputans*) announced, in the form of question or thesis, the subject of the debate; other masters (*opponentes*) presented arguments against the thesis; answers to the arguments were given by two or three bachelors (*respondentes*) appointed for the occasion. The number of arguments was regulated by statute or was fixed by the dean of the faculty whose duty it was to preside. Throughout the disputation the syllogistic form was employed. The disputation *de quodlibet* was held only once a year, but with greater solemnity than the ordinary, and over a wider range of topics. The master elected or appointed for the occasion, and known as the *quodlibetarius*, had to debate a separate question with each of the other masters who chose to enter the lists. The disputation lasted several days, sometimes a fortnight. The arguments and their solutions were written out and preserved in book form. A specimen may be found in the "Quodlibetales" of St. Thomas. It was mainly out of these lectures, repetitions, and disputations that the works of the medieval doctors grew; so that the various commentaries, *summæ*, and books of "sentences" afford the best idea of university teaching both as to content and as to method.

Courses of Study: Degrees.—The distribution of the subjects to be studied and of the books to be read in the course was regulated in view of the degrees, i. e. of the various steps (*gradus*) by which the student advanced from the stage of a simple scholar to that of a master or doctor. The system of degrees developed out of the necessity of restricting the right to teach, and consequently of fixing the qualifications which the teacher should possess. It did not, any more than the university itself, spring suddenly into existence, nor did it everywhere present the same details. Three degrees, however, were generally recognized; baccalaureate, licentiate, and doctorate or mastership. The requirements for these varied at different periods and in different universities; each faculty, moreover, had its own regulations regarding the length of courses and the subjects of study; in particular, there was a rather broad division between the faculty of arts and the superior faculties of theology, medicine, and law. For the courses of study in arts, see ARTS, BACHELOR OF; ARTS, THE FACULTY OF; ARTS, MASTER OF.—In theology, the texts were the Bible and the "Sentences" of Peter Lombard; in law, the books mentioned above; in medicine, the works of Galen, Avicenna, and other writers prescribed for Montpellier by Clement V in 1309. The medical course included also practical work in anatomy, for which the "Anatomia" of Mondino (1275–1237) of Bologna and a similar text by Henri de Mondeville (1260–1320) of Montpellier, served as guides. The student was further required, before graduation, to accompany the professor on the latter's visits to the sick for the purpose of clinical study. For degrees in the higher faculties, see DOCTOR.

STUDENTS.—The most conspicuous feature of the student body as a whole was its cosmopolitan character. This is evidenced by the division into Nations mentioned above. The University of Bologna owed its origin mainly to associations of foreign students, and among these the Germans enjoyed exceptional privileges. At Paris the English nation was prominent, and Irish scholars were found in the continental universities long before they were expelled from the English universities in 1423. What the total number was at any of the older universities is a debated question. According to Odofredus, Bologna, at the close of the twelfth century, had 10,000; Oxford, according to Richard Fitz Ralph (d. 1360), had at one time 30,000 and in his own day 6,000, while Wyclif (d. 1384) placed the "heroic" number at 60,000, in his own day at 3,000; the earlier accounts gave Paris between 20,000 and 40,0000. Recent estimates have reduced these numbers, allowing Paris as a maximum 6000–7000, Bologna about the same, Oxford 1500–3000 (Rashdall, op. cit. *infra*). For the German universities, the numbers are still smaller; in 1380–1389 Prague had 1027, in the second half of the sixteenth century Vienna had 933, in 1450–1479 Cologne had 852, in 1472 Leipzig had 662; while Greifswald in 1465–1478 had only 103 and Freiburg, in 1460–1500, only 143 (Paulsen). In respect of age the differences were considerable. A boy could begin arts at between twelve or fifteen years of age and graduate at twenty or twenty-one. The students of the superior faculties were, of course, older men. Candidates for the doctorate in theology at Paris must have been over thirty; and it was not uncommon for priests who had already spent some time in the ministry, to matriculate at the university; an abbot, a provost, or even a bishop might become a student without any sacrifice of his dignity.

The frequent use of the word *clericus* or "clerk" to designate a university student, does not imply that every student was an ecclesiastic. At Bologna the distinction was clearly drawn between the *scolaris* and the *clericus;* the statutes concerning the rector provide that he must be a scholar of Bologna and, in addition, "an unmarried cleric, wearing the clerical dress and not belonging to any religious order". Similar provisions are found at Florence, Perugia, and Padua. Long before the rise of the universities, clerics enjoyed certain privileges and immunities, and these were extended, when the universities had been established, to all the students, lay and clerical alike. The layman would naturally wear the clerical garb not merely as an academic costume but as an evidence that he was entitled to clerical privileges. Even at Paris and Oxford, where the ecclesiastical element dominated, the enjoyment of these privileges was not dependent on the reception of tonsure, i. e. on admission to the clerical state in the canonical sense (Rashdall, II, 646). Celibacy, however, was obligatory on all scholars and masters; as a rule, a master who married lost his position, and though married scholars are sometimes mentioned, e. g. at Oxford, they were disqualified for taking degrees. Still, celibacy was not universally enforced; there were married professors of medicine at Salerno, and at the university of the Roman Curia, which was under the direct supervision of the pope, the masters of law had their wives and children. One of the famous canonists of Bo-

logna was Joannes Andrea (1270–1348), whose daughter Novella sometimes lectured in his stead. At Paris the obligation of celibacy for masters in medicine was removed by Cardinal Estouteville in 1452, for those in law by the statutes of 1600. The first rector at Greifswald (1456) was married, as was also the rector at Vienna in 1470. In other German universities the requirement of celibacy remained longer in force, owing in part, at least, to the fact that many of the chairs were endowed with the revenues of canonries; but this did not imply that laymen were excluded from university positions.

An important element in the student body and in the entire life of the university was contributed by the religious orders. In Italy they had long been the recognized teachers of theology, and when the faculty of theology was established at Bologna in 1260, they supplied the professors and the majority of the students. The Dominicans settled at Paris in 1217 and at Oxford in 1221; the Franciscans at Paris in 1230 and at Oxford in 1224. At both universities the Carmelites and Augustinians also had their convents. The members of these orders in their community life enjoyed many advantages: a permanent home in which their material needs were provided for, regular hours of study, discipline, and religious practice; and for each order the bond of membership was a source of strength and solidarity. It is not then surprising that the regulars took high rank as scholars and teachers. Of the secular clerks some lived in apartments, others with their masters, and others again, the "martinets", with the townsmen. The students frequently banded together and lived in a rented hall (*hospicium*) under the management of one of their own number, a bachelor or a master elected by them as principal. For the poorest students colleges were established and endowed with burses by generous founders. Between 1200 and 1500 Paris had sixty colleges; Oxford, eleven; Cambridge, thirteen. The founders were mostly bishops, canons, or other ecclesiastics; but the laity, including the sovereigns, did their share (see OXFORD, UNIVERSITY OF: I. *Origin and History*). At Bologna the most famous was the College of Spain founded by Egidio Albornoz, Cardinal Archbishop of Toledo (d. 1367). The colleges at the German universities were primarily for the benefit of the teachers, though scholars also were received. The college residents at Paris were students in arts or theology; they were known as *socii* (fellows) and were governed by a master, or by several masters if the students belonged to different faculties. The masters were required to hold repetitions on the subjects treated in the university schools and "faithfully to instruct the scholars in life and in doctrine". This tutoring gradually became more important than the university lectures, and attracted to the colleges large numbers of students besides the holders of burses or scholarships; by the middle of the fifteenth century almost the whole university resided in the colleges, and the public lecture halls served only for determinations and inceptions. In this way the Sorbonne, originally a hospice for poor clerks, became the centre of theological teaching at Paris. The university, however, claimed and exercised the right of visitation and of disciplinary enactments; in 1457 it obliged the martinets to live in or near some college, and forbade the migration of scholars from one master's house to another; and in 1486 it enacted that teachers in colleges should be appointed by the faculty of arts.

With the founding of the colleges, discipline improved. The earlier university regulations dealt chiefly with academic matters, leaving the students quite free in other respects. According to all accounts this freedom meant licence in various forms—fighting, drinking, and graver offences against morality. With due allowance for the exaggerations of some writers who charge the scholars with every crime, it is clear from the college statutes that there was much need of reform. It should, however, be remembered that in any age the boisterous and lawless elements are more conspicuous than the serious, conscientious student; and it is doubtless to the credit of the medieval university, as a social factor, that it succeeded in imposing some sort of discipline upon the motley throngs which it undertook to teach. When the reform did come, it fairly rivalled, in minuteness and strictness, the monastic mode of life. But it did not prevent the survival of certain praetices, e. g. the initiation or deposition of the *bejaunus* (yellow-bill), the medieval form of hazing; nor did it establish perfect tranquillity in the university.

Agitations of a more serious nature affected the development of the universities. Both Paris (1252–1261) and Oxford (1303–1320) were embroiled in struggles with the mendicant friars (q. v.). Repeated conflicts with the town, notably the "Slaughter" of 1354 at Oxford, turned eventually to the benefit of the university, which, as Rashdall says (II, 407), "thrived on her own misfortunes". It was the chancellor who profited most and whose jurisdiction was gradually extended until, in 1290, it included "all crimes committed in Oxford where one of the parties was a scholar, except pleas of homicide and mayhem" (Rashdall, II, 401). In 1395, a Bull of Boniface IX exempted the university from all episcopal and archiepiscopal jurisdiction; but in consequence of the archbishop's opposition the Bull was revoked by John XXIII in 1411, only to be renewed by Sixtus IV in 1479. The conflict between Nominalism (q. v.) and Realism was in itself a scholastic feud; yet it was closely connected with the "reform" inaugurated by Wyelif; and while Wyelif may be regarded as a champion of intellectual freedom, it is interesting to note among his errors condemned at Constance (1415) and by Martin V (1418), the proposition that "universities with their studies, colleges, graduations, and masterships, were introduced by vain heathenism; they do the Church just as much good as the devil does" (Denzinger-Bannwart, "Enchiridion", n. 609).

In the calmer appreciation of modern historians the medieval university was a potent factor for enlightenment and social order. It aroused enthusiasm for learning, and enforced discipline. Its training sharpened the intelligence, yet subjected reason to faith. It was the centre in which the philosophy and the jurisprudence of antiquity were restored and adapted to new requirements. From it the modern university has inherited the essential elements of corporate teaching, faculty organization, courses of study, and academic degrees; and the inheritance has been transmitted through the manifold upheavals which submerged the ancient learning and rent Christendom itself asunder.

III. RENAISSANCE AND REFORMATION.—The effect of the "new learning" on the German universities was revolutionary. At first the Humanist professors got on fairly well with the rest of the faculty; but when they asserted their superiority as representatives of the only real knowledge, bitter attacks and recriminations ensued. The Humanists ridiculed the barbarous Latin of the university and the wretched translations of Aristotle used in commentaries and lectures. Then they assailed the Scholastic method of teaching with its endless hair-splitting and disputations, and strove to substitute rhetoric for dialectic. Finally they struck at the content itself, declaring that much time was spent in gaining very little knowledge of hardly any value. All these charges were drawn up in publications marked by brilliant style and sharp invective; e. g. the "Epistolæ obscurorum virorum", written against the professors of arts and theology, especially those at Leipzig and Cologne. This vio-

lent satire contained much that was false or exaggerated, and therefore calculated rather to add new disturbance than to effect the reform which was really needed. The better days of Scholasticism, in fact, had passed; the universities had no longer such leaders of thought as the thirteenth century had produced; both studies and discipline were on the decline. Humanism triumphed, in the first place, because, as a reaction and a novelty, it appealed to the younger men who were anxious to be free from the dryness of Scholastic exercises and the restrictions imposed by college statutes. Their unruly conduct and their ceaseless brawls with the townfolk afforded the princes and the city authorities a pretext to undertake university reforms; and the reforming was accomplished by placing the Humanists in control. These conflicts and remedial measures, however, were only the surface of a much deeper movement. Before it asserted itself in the universities, Humanism had won over the higher and more influential classes of the people by catering, in the form of literature, to the spirit of luxury which the growth and increasing wealth of the cities had engendered. There was no doubt a charm in the elegant diction of the Humanists; but their attractive force lay in the rehabilitation of those views and ideals of life which the naturalism of the pagan world had expressed in perfect form and which brought men back to themselves and to earth. Aristotle had triumphed in the thirteenth century; he was overcome in the fifteenth by the orators and poets.

The Renaissance, originating in Italy, had thence spread to the northern countries. Its introduction into the universities of Italy and France did not lead to revolt against the Church; the popes were its patrons, and many distinguished Humanists remained loyal to Catholicism. In Germany and England, on the contrary, the Renaissance coalesced with another movement which had far more serious consequences. Luther, though not in sympathy with Humanism, was bent on sweeping away Scholastic theology by returning, as he claimed, to the pure teaching of the Gospel; and he would have made an end of the universities, which he denounced as the devil's workshops. The violent theological discussions aroused by the reform doctrine had a disastrous effect, not only on Humanism but also on the life of the universities. Some of these closed their doors, and nearly all were in danger of dissolution for want of students. Melanchthon declared that philosophy was the worship of idols and that the only knowledge necessary for a Christian was to be obtained from the Bible. But the reformers soon realized that their cause could not dispense with the higher education; and it was Melanchthon himself who reformed the existing universities and organized the new, i. e. Protestant, foundations, Marburg (1527), Königsberg (1544), Helmstadt (1574). The endowment was supplied chiefly from the revenues of confiscated monasteries and other church properties; Classic philology and the new theology took the place of Scholasticism; and the universities became state institutions under the control of secular princes.

As a result, the universities lost in great part their international character. In place of the medieval *studium generale*, there arose a multitude of institutions each limited to its own territory and devoted to the creed of its founders. During the sixteenth and seventeenth centuries, the traditional organization was preserved; but Classical culture was on the wane, and there was little progress in other lines. "At the end of the seventeenth century the German universities had sunk to the lowest level which they ever reached in the public esteem and in their influence upon the intellectual life of the German people . . . Academic science was no longer in touch with reality and its controlling ideas; it was held fast in an obsolete system of instruction by organization and statutes and toilsome compilation was the sole result of its activity. Added to this was the prevailing coarseness of the entire life. The students had sunk to the lowest depths, and carousals and brawls, carried to the limits of brutality and bestiality, largely filled their days" (Paulsen, "The German Universities", p. 42).

When Erasmus came to England in 1497, Classical studies imported from Italy were already cultivated at Oxford by men like Colet, Grocyn, Lynacre, and Sir Thomas More. In 1516, Richard Fox, Bishop of Winchester, endowed the first lectureship in Greek and founded Corpus Christi College. In 1525, Wolsey founded Cardinal College and engaged eminent teachers to "cultivate the new literature in the service of the old Church" (Huber). But his princely designs were checked by the question of Henry's divorce from Catharine of Aragon. At Cambridge also the Renaissance movement was furthered by the teaching of Erasmus and the exertions of Bishop Fisher; but at the same time the writings of Luther were being studied by a group of scholars under Tyndale and Latimer, and it was Cranmer, then a fellow of Jesus College, who suggested that the legality of Henry's marriage should be referred to the universities of Christendom. After some opposition both Oxford and Cambridge gave an opinion favourable to the king; and finally they declared for the separation from Rome which was consummated by the Act of 1534. By the Royal Injunctions of 1535, the teaching of canon law and of the Sentences was abolished; Aristotle, however, was retained, and the study of civil law, Hebrew, mathematics, logic, and medicine was encouraged. The spoliation of the monasteries, which had sheltered many of the poorer scholars, reduced the numbers at the universities. In 1549 a royal visitation eliminated from the statutes every trace of popery, and abolished numerous stipends that had formerly been given for Masses. In a spirit of iconoclasm, altars, images, and statues were torn from the college chapels, and many valuable manuscripts of the libraries were burned. Under Mary's brief rule the Protestants in turn suffered; Cranmer, Ridley, and Latimer perished at the stake at Oxford, and the anti-Catholic statutes were repealed. During Elizabeth's reign and Leicester's chancellorship, every Oxford student above sixteen years of age was obliged at matriculation to subscribe to the Thirty-Nine Articles and the Royal Supremacy, a measure which made the university an exclusively Church of England institution. At Cambridge a royal mandate in 1613 required all candidates for B.D. or for the doctorate in any faculty to subscribe to the Three Articles. In both universities, Puritanism was a disturbing element, and a number of its adherents were obliged to withdraw from Cambridge. In 1570 the Elizabethan statutes were enacted "on account of the again increasing audacity and excessive licence of men", as the preamble declares. These new regulations circumscribed the powers of the proctors and provided that they should be elected, not as formerly, by the regents, but according to a cycle of colleges. The Elizabethan code remained in force for nearly three centuries. Under Charles I similar provisions were made for Oxford by the Laudian statutes (1636), and the whole administration of the university was entrusted to the vice-chancellor, the proctors, and the heads of colleges. "This statute effectually stereotyped the administrative monopoly of the colleges, and destroyed all trace of the old democratic constitution which had been controlled only by the authority of the medieval Church" (Brodrick). Oxford was governed by this code until 1854.

In Scotland, after the abolition of papal jurisdiction and ratification of Protestant doctrine in 1560, the universities suffered severely. "To St. Andrews, as

to the other universities, the Reformation did serious injury. Their constitution and organization were upset by ecclesiastical discord; their income was sadly reduced by the rapacity of the nobles who appropriated the lion's share of the patrimony of the Church. From a greatly diminished income they had to uphold the stipends of the parishes which belonged to them. This was necessarily accompanied by a reduction of the salaries of the professors, for which certain grants by successive administrations made small but inadequate amends. The attendance of students was also injuriously affected" (Kerr, p. 108). Though various schemes of reform were proposed, especially by Knox, they proved ineffectual owing to the tumults about religion and the alternations between presbytery and episcopacy. The universities became institutions of the state in 1690 and religious tests were enforced for all teachers and officials. Curricula and organization, however, retained for a long time their medieval features. During the seventeenth and eighteenth centuries, various modifications were introduced in the courses of study; new chairs were founded and the financial condition improved.

At Paris this period witnessed the long struggle between the university and the Jesuits (see SOCIETY OF JESUS: *History;* France), the inroads of Gallicanism and Jansenism, and the substitution of royal for papal supremacy. As far back as 1475, Charles VII had placed the university under the jurisdiction of the Parlement; by the end of the sixteenth century the secularization was complete. If Richelieu, by rebuilding the Sorbonne, and Mazarin, by establishing the Collège des Quatre-Nations, enhanced the outward splendour of the university, they did not endow it with vitality sufficient to check the new philosophical movement which culminated in the work of the Encyclopedists and the Revolution. In 1793 the university was suppressed and with it all the other universities of France. Napoleon I reorganized them as faculties under the one imperial university situated at Paris; and this arrangement continued until, in 1896, the faculties were restored to university rank.

IV. MODERN PERIOD.—In Germany, the eighteenth century brought decided changes which some authors (Paulsen) regard as the origin of the modern university. From Halle, founded in 1694, Christian Wolff's rationalistic philosophy spread to all the Protestant universities, and from Göttingen (1737) the new Humanism, especially the study of Greek. Freedom of research became the characteristic feature of the university; the systematic lecture replaced the exposition of texts; the seminar exercises supplanted the disputation; and German was used instead of Latin as the vehicle of instruction. The foundation of the University of Berlin (1800) was another advance in the way of free scientific culture. Philosophy became the leading subject of study. Next in importance was philology, Classical, Romance, and German. The development of the historical method and its application in all lines of research are among the principal achievements of the nineteenth century. In the natural sciences laboratory training was recognized as indispensable, and the study of medicine was put on a new basis by improved methods of investigation. Specialized research with productive scholarship, rather than accumulation of knowledge, was held up as the aim of university work. As a result the departments of science multiplied and in each the number of courses rapidly increased. This was the case especially in the faculty of philosophy, which came to include practically everything that did not belong to theology, medicine, or law. The B.A. degree disappeared, the M.A. was merged with the doctorate in philosophy, and this had its chief significance as a requisite for teaching. Great importance was attached to the preparation of teachers for the schools and gymnasia, while in the university itself, the recruiting of professors was provided for by the system of *Privatdozents*, i. e. instructors who have the privilege of teaching but no official duties or salaries. These instructors often teach at various universities before being promoted to a professorship, and thus acquire a wide experience as well as an acquaintance with conditions in different parts of the empire. The students also are encouraged to pass from one university to another. They no longer live in colleges, nor are they exempt from municipal control and military service. Most of them, however, are members of some *Verein* or *Verbindung* which develops the social spirit, though it often encourages duelling, drinking, and other practices hardly conducive to moral or intellectual advance.

In England and Scotland the nineteenth century was marked by numerous and far-reaching changes. A succession of statutes revised the system of examinations and degrees; religious tests were abolished at the English universities in 1871, at the Scottish in 1892; many of the traditional oaths disappeared, and the restrictions imposed by the Elizabethan code were in large part removed. The tendency of legislation (Acts of 1854, 1856, 1877) was in line with the reforms advocated by the Royal Commission in 1852, i. e. "the restoration in its integrity of the ancient supervision of the university over the studies of its members by the enlargement of its professorial system, by the addition of such supplementary appliances to that system as may obviate the undue encroachments of that of private tuition . . . the removal of all restrictions upon elections to fellowships and scholarships . . . an adequate contribution from the corporate funds of the several colleges towards rendering the course of public teaching, as carried on by the university itself, more efficient and complete". This movement toward a revival of the authority of the university has been furthered by Lord Curzon in his "Principles and Methods of University Reform" (1909). The monopoly of higher education so long enjoyed by Oxford and Cambridge was broken by the creation of new universities; Durham was established in 1832, and the University of London, founded in 1825 and chartered as an examining and degree-conferring institution in 1838, was reorganized on a broader basis in 1889. The university extension movement, inaugurated at Cambridge in 1867, was taken up by Oxford also. Women were admitted to examinations and degrees at London in 1878, Cambridge in 1881, and Oxford in 1884. The Scottish universities were remodelled in 1858 and in 1889; the system of studies and degrees was reorganized and greater uniformity in government was secured. At Aberdeen and Glasgow, however, the rector is still elected by the matriculated students, who are divided into four nations as in the Middle Ages. Women were admitted as students in 1892.

For the earliest foundations in America see UNIVERSITIES, SPANISH-AMERICAN. In the United States the oldest universities grew out of colleges modelled on those of England: Harvard (1636), Yale (1701), Princeton (1726), Washington and Lee (1749), University of Pennsylvania (1751), King's, i. e. Columbia (1754), Brown (1764). The first step towards university instruction was the addition of graduate studies pursued by resident students (mentioned at Harvard towards the end of the eighteenth century). During the first quarter of the nineteenth century, American students began to study in Germany and they naturally, on returning to their own country, sought to introduce elements from the German universities. It was not, however, until 1861 that the doctorate in philosophy was conferred (Yale); since that time, the universities have developed rapidly but not according to any uniform plan of organization. In all these institutions there is a

combination of graduate with undergraduate study, and in many of them departments of pure science exist alongside of professional schools; but it would be impossible to select any one of them as the typical American university, and difficult to group them on any purely educational basis. This diversity is largely owing to the fact that the American institutions, especially the more recent, have been organized to meet actual needs rather than to perpetuate traditions; and since these needs are constantly changing, it is quite intelligible that new forms of university organization should appear and that the older forms should be frequently readjusted. Apart, however, from details, what may be called the university situation presents certain features that are noteworthy.

(1) The oldest universities were established and endowed by private individuals, and they have retained their private character. Even where the States have organized universities of their own, no measures have been taken to prevent private foundations; the latter in fact are as a class more influential than those controlled by the State, and, on the other hand, the private universities are empowered to give degrees through charters granted by the State. This freedom is far more in accordance with the spirit of American institutions and more essential to the national welfare than any hard and fast uniformity under state domination. (2) From the beginning, as the oldest charters explicitly declare, the furthering of morality and religion, not merely in a general way, but in accordance with the belief of some Christian denomination, was an avowed purpose of the founders; and divinity schools are still maintained at Harvard, Yale, and Princeton. But the state universities and nearly all the more recently founded private universities exclude theology. There is a decided tendency with powerful financial support to make the university non-sectarian by eliminating all religious tests and removing denominational influence. (3) Besides the state appropriations, vast sums of money are contributed by individuals to the endowment of universities and the establishment of institutes for scientific research. Such liberality is an evidence of the practical interest taken in education, which is considered as the best means of improving moral, social, and economic conditions. Whether the final result will be the application of a money test in deciding what is or is not a university, must depend largely on the standards of scholarship that are adopted and the idea of its functions as a social power that is formed by the institution to which so much wealth is entrusted. (4) The practical character of university training is shown by the attention that is paid to technical instruction in all its forms. The preference for applied science manifested by many students has a serious effect not only on university policies and curricula but also on the work of secondary and elementary schools, in which the relative value of cultural and vocational studies is keenly debated. (5) As the efficiency of the university is in part determined by the quality and extent of the student's previous education, one of the chief problems demanding solution at present is the relation between the university and the preparatory schools. In the endeavour to secure satisfactory relations between college, high school, and elementary school, the university exerts an influence which becomes more permeating as the educational system is more thoroughly articulated. The entire question of adjustment will probably be settled not so much by discussion or legislation as by the training of teachers, which now holds a prominent place in each of the larger universities. (6) Although women have long formed the majority of teachers in elementary and public schools, they were not admitted to the universities until about the middle of the nineteenth century. The co-educational movement began in the state universities of the West, received a fresh impetus at the University of Michigan in 1870, and then spread rapidly through the East. In some universities all departments of instruction are now open to women on the same footing with men; in others, women are excluded from the courses in law, medicine, and engineering, and receive separate instruction in affiliated colleges. (7) Within recent years, university extension, correspondence courses, and local examinations have enabled the university to widen out its sphere of activity. It might seem indeed that the centripetal movement which in the Middle Ages brought students from all parts to the *studium generale*, were now to be reversed or at least to be reflected in the opposite direction.

V. Catholic Action.—The universities of France, Italy, and Spain, though affected to some extent by the Reformation, had remained loyal to the Catholic Faith, and preserved their chairs of ecclesiastical science. Louvain especially, while it developed Humanistic studies to a high degree, resisted the encroachments of Protestantism. The Council of Trent ordained that provision should be made for the study of Scripture, that beneficed clergymen studying at universities should enjoy their traditional privileges, that bishops and other dignitaries should be selected by preference from among university professors and graduates (Sess. V, can. i; VII, xiii; XIV, v; XXII, ii; XXIII, vi; XXIV, viii, xii, xvi, xviii). It also provided for the education of priests by its decrees regarding the establishment of ecclesiastical seminaries. (See Seminary, Ecclesiastical.) But the Church did not lose interest in the universities or desist from establishing new ones. In spite of the loss of revenues through the confiscation of church properties, Catholic universities or academies were founded at Dillingen (1549), Würzburg (1575), Paderborn (1613), Salzburg (1623), Osnabrück (1630), Bamberg (1648), Olmutz (1581), Graz (1586), Linz, (1636), Innsbruck (1672), Breslau (1702), Fulda (1732), Münster (1771). To this period also belong the French universities at Douai (1559), Lille (1560), Pont-a-Mousson, later Nancy (1572), and Dijon (1722); the Italian at Macerata (1540), Cagliari (1603), and Camerino (1721); the Spanish at Granada (1526) and Oviedo (1574); Manila in the Philippines (1611), and the South American foundations (see Universities, Spanish-American). Most of these new universities were entrusted to the Jesuits, whose colleges in regard to Classical studies rivalled, and, in matters of discipline, surpassed the universities. After the suppression of the Society (1773), the chairs which they had held were either abolished or transferred to secular professors. Among the papal documents bearing on universities should be mentioned: the Constitution, "Imperscrutabilis", addressed by Clement XII (4 Dec., 1730) to Philip V of Spain regarding the University of Cervera; the "Quod divina sapientia", published, 28 Aug., 1824, by Leo XII for the reformation of university studies in the Papal States and some other provinces of Italy; the Brief by which Gregory XVI, 13 Dec., 1833, approved the action of the Belgian bishops in restoring the University of Louvain; and the Apostolic Letter of Pius IX, 23 March, 1852, approving the statutes of the University of Dublin, the founding of which had been decided upon by the Irish episcopate at the Council of Thurles in 1850.

During the latter half of the nineteenth century the Spanish and Italian universities were taken over by the State, and the faculties of theology disappeared. In France, under the present system, there is no faculty of theology in any state university; the Catholic faculties at Paris, Bordeaux, Aix, Rouen, and Lyons were abolished in 1882, and the Protestant faculties at Paris and Montanbon became free theological schools in 1905. In 1875, however, the French bishops established independent Catholic universities

or institutes at Angers, Lille, Lyons, Paris, and Toulouse. In Germany, though all universities are state institutions, there are Catholic faculties of theology at Bonn, Breslau, Freiburg, Munich, Münster, Strasburg, Tübingen, and Würzburg. The professors are appointed and paid by the State, but they must be approved by the bishop, who also has the right to superintend the teaching. The Austrian universities, though injured in the eighteenth century by Josephinism and modified in the nineteenth by various reforms, have still retained the teaching of theology in the faculties of Graz, Innsbruck, Cracow, Lemberg, Prague, Olmutz, Salzburg, and Vienna; and in Hungary at Agram and Budapest. It should be noted, however, that in Germany and Austria the existence of a faculty of Catholic theology does not make the whole university Catholic; the other faculties may include members who profess no creed. This situation naturally gives rise to difficulties for Catholic students, especially in philosophy and history. In countries where a larger freedom is enjoyed, the Holy See has encouraged new foundations. Pius IX gave a charter to Laval, Canada (1876); Leo XIII to Beirut, Syria (1881), and to Ottawa, Canada (1889). The University of Fribourg, Switzerland, established in 1889, was warmly approved by Leo XIII. The project of founding a Catholic university in the United States was suggested at the Second Plenary Council of Baltimore in 1866; its execution was resolved on at the Third Plenary Council in 1884, and the statutes of the Catholic University of America were approved by Leo XIII in the Apostolic Letter of 7 March, 1889.

Present Law of the Church.—The principal laws now in force regarding universities are as follows: 1. For the establishment of a complete Catholic university, including the faculties of theology and canon law, the authorization of the pope is necessary; and this alone suffices if the foundation is made with ecclesiastical funds or private endowment. If public funds of the state are also used for the purpose, authorization must likewise be obtained from the civil power. The Church, moreover, recognizes the right of the State, or corporations or individuals under control of the State, to establish purely secular faculties, e. g. of law and medicine (Clement XII, Const. "Inperscrutabilis", 1730). 2. The Church requires that in universities founded by the civil power for Catholics, the faculties of theology and canon law, once they are canonically established, shall remain subject to the supreme ecclesiastical authority, and moreover, that professors in the other faculties shall be Catholic and that their teaching shall accord with Catholic doctrine and moral principles. 3. As appears from recent papal charters, the university enjoys autonomy e. g. in the appointment of instructors, the regulation of studies, and the conferring of degrees in accordance with the statutes. 4. By the Constitution "Sapienti Consilio", 29 June, 1908, the Congregation of Studies is charged with all questions regarding the establishment of new Catholic universities and important changes in those already founded. 5. Degrees in theology and canon law conferred without examination by the Holy See through the Congregation of Studies, give the recipient the same rights and privileges as the degrees conferred after examination by a Catholic university (Cong. Stud., 19 Dec., 1903; Roviano, "De jure ecclesiæ in universitatibus studiorum", Louvain, 1864; Wernz, "Jus Decretalium", III, Rome, 1901).

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Information regarding all the universities of the world is given in *Minerva* (Strasburg), of which the *Handbuch* (vol. I, 1911) describes the organization, and the *Jahrbuch*, now in the twentieth year, contains annual announcements of courses, equipment, and statistics.

Edward A. Pace.

Canada.—A. *University of St. Francis Xavier's College.*—The University of St. Francis, Antigonish, Nova Scotia, was founded in 1885, under the name of St. Francis Xavier's College, by Rt. Rev. Dr. MacKinnon, Bishop of Arichat (now the Diocese of Antigonish). A legislative enactment of 1866 empowered it to confer degrees. A statute of 1882 granted full university powers. The new charter (enacted in 1909) gave it all the powers, rights, and privileges that any university could reasonably demand from the State, including the right to confer all the usual university degrees, and to acquire and hold real and personal property to any value or extent whatsoever. The supreme governing body is a board of twelve governors, of which the Bishop of Antigonish is ex-officio chairman. There are at present (1912) twenty-five professors, lecturers, and tutors. In 1911–12 there were 356 students, the majority of whom came from the eastern provinces of Canada, the New England States, and Newfoundland, and a few from Western Canada, the Pacific States, and Great Britain. Four-year courses lead, respectively, to the degrees of Bachelor of Arts, Bachelor of Science, and Bachelor of Letters. After the sophomore year, excellent opportunities are given to students anxious to devote some of their time to special preparation for scientific pursuits, or for one of the professions. The course in philosophy extends over three years. A short course in law is given, which counts as a year for the degree of LL.B. in the Halifax Law School. The two-year course in engineering admits to the third-year class in any of the leading schools of engineering in Canada or the United States. Some university extension work has been done. Two summer sessions, five weeks each, have been held. Some of the courses were especially designed to meet the needs of teachers in the public schools. Intended for the education of laymen as well as ecclesiastics, St. Francis Xavier's has given to the State many useful and some brilliant men—judges, legislators, physicians, engineers, and to the

Church a large number of priests and several bishops. Two archbishops and two other bishops are still living. The late Dr. Cameron, Bishop of Antigonish, and Dr. MacNiel, late Archbishop of Vancouver, are among the presidents whose learning, ability, and zeal have, despite many disadvantages, rendered service to the cause of Catholic education in Eastern Canada. The present Bishop of Victoria, Rt. Rev. Dr. Alexander MacDonald, was for nineteen years one of the professors.

A. J. G. MacEchen.

B. *University of St. Joseph's College.*—Memramcook, New Brunswick, Canada, founded in 1864 by Rev. Camille Lefebvre, C.S.C. The institution owes its inception partly to the desire of the late Bishop Sweeny, of St. John, N. B., to secure for the youth of his diocese the advantages of a secondary education, partly to the zeal of the Rev. F. X. Lafrance, pastor of Memramcook (1852–64), for the intellectual development of the French Acadians entrusted to his care. The college was incorporated, with degree-conferring powers, by an Act of the New Brunswick Legislature in 1868; and, thirty years later, by an amendment to that act, it received its present title. In addition to the faculties of arts and theology, commercial courses in English and French have always occupied a well-defined place in the curriculum. It is mainly owing to St. Joseph's that within the past half-century the French inhabitants of Canada's maritime provinces have steadily advanced to a position of acknowledged social, industrial, and professional equality with their fellow-provincialists of other racial descent. Scarcely less notable has been St. Joseph's rôle in furthering the interests, enlarging the prospects, and elevating the ideals of New Brunswick's English-speaking Catholics. At present, practically all the priests of the Diocese of St. John, including its bishop, are sons of New Brunswick and graduates of St. Joseph's; other graduates hold prominent rank in commerce, law, medicine, the Provincial Legislature, and the Federal Parliament.

Sorin, *Circular Letters* (Notre Dame, Indiana, 1880); Poirier, *Le Père Lefebvre et l'Acadie* (Montreal, 1898); *St. John Globe* (anniversary number, 13 Dec., 1911).

Arthur Barry O'Neill.

Ireland.—A. *Catholic University of Ireland.*—The project of a Catholic University for Ireland was launched at the Synod of Thurles in 1850. To revive true learning was essential for the well-being of Irish Catholics; the suggestion of Pius IX and the example of Louvain were inspiring; and, above all, it was necessary to provide a seat of higher education on Catholic lines for lay students who kept away from the condemned Queen's Colleges, where religion had no official or collegiate recognition and the governing and academic bodies, as regards Cork and Galway, were foreign to the religious convictions of the people they were intended to educate. The Holy See gave approval in 1852; liberal contributions poured in, and property was acquired in Dublin for university purposes. The bishops had secured John Henry Newman as rector for a short term of years. At their meeting in May, 1854, the hierarchy gave solemn effect to the papal letters regarding the erection of the university. On the Feast of Pentecost following Dr. Newman took the oath of office at a function in the metropolitan church, where Archbishop Cullen delivered an address. Statutes, framed for the government of the university, were sanctioned by the Holy See; papal authority was granted to confer degrees; and in November of the same year the work of the university began. The Irish hierarchy, acting through a committee, constituted the supreme governing body. Among its authorities the senate was the body representative of the university; and the rectorial council was the rector's ordinary adviser. The university had five faculties, viz.—theology, law, medicine, philosophy and letters, science. Newman was careful to secure the services of various distinguished men as professors and lecturers. The first appointments to professional chairs comprised the names of Edmund O'Reilly, S. J., Dr. P. Leahy, Eugene O'Curry, T. W. Allies, and D. F. McCarthy; and gradually a considerable number of students, including some in high rank, from different European countries, began to frequent the halls of the new university. But the institution itself and its students laboured under the greatest disadvantages. The university had no charter from the State to confer degrees, nor were its lectures recognized elsewhere in Ireland as leading to a degree. It had to depend entirely on voluntary contributions for its revenue. In the immediate issue these obstacles were not to be adequately surmounted even by the fame and genius of Newman, the eminence of the professors, the devoted loyalty of Irish students, and the constant efforts of the bishops. But the determination of Irish Catholics produced highly important results. The Government, confronted with their standing protest, after a time deemed it expedient to attempt to deal with their grievance in the matter of university education. The Liberal plan of a Supplemental Charter, incorporating the Catholic University as a college, not as a university, and enabling the students educated in its halls to obtain degrees from an enlarged Queen's University, failed in 1866; the Conservative scheme of chartering an unendowed Catholic university was announced, considered, and abruptly withdrawn in 1868; Mr. Gladstone's proposal of one Irish university, comprising Catholic and other colleges without public endowment as well as Trinity College and two of the Queen's Colleges with their endowments continued, was defeated in 1873 by an adverse majority of three votes in the House of Commons. But in 1879, on the second reading of a University Bill introduced by the O'Connor Don, the Beaconsfield administration announced that they would themselves introduce a University Bill for Ireland; and the promised Bill became an Act of Parliament in that year. It abolished the Queen's University, while sparing its colleges, and set up in its place the Royal University of Ireland, an examining body entitled to give degrees to all comers on condition of passing the prescribed examinations, and to award prizes for distinguished answering. Moreover, an arrangement was made to provide a small indirect endowment to help the work of the Catholic University through fellowships to be held by a certain number of its professors.

It was for the purpose of arranging the Catholic colleges of higher education in an associated group, to stand against the endowed Queen's Colleges in the competition of the Royal University, that the framework of the Catholic University was considerably modified in 1882. In that year the teaching institution in St. Stephen's Green became University College and the Catholic University, of which Maynooth since 1876 had been constituted a college, was made to embrace an association of colleges, each retaining its own independent collegiate organization. The success of the Catholic colleges cleared the way for Mr Birrell's University Act in 1909. University College, under the management of the Jesuits from 1883, gave a fine lead in conjunction with the Catholic University School of Medicine. This school, which in 1892 was placed under a governing body of its own, had been founded by the bishops in 1855 in Cecilia St., Dublin, and, unendowed though it was, had been a success from the start, owing to the advantage it enjoyed, in that its teaching was recognized as qualifying a student to stand the examinations for a licence to practise. It now merges, like University College, in the new University College, Dublin, which is the leading constituent college of the National Univer-

sity established in 1909. This constituent college has utilized the buildings of the Catholic University. The Catholic University church, built by Dr. Newman, has been made available by the bishops for the Catholic members of the National University; but the Catholic University itself still exists, as was affirmed in an important judicial decision by the Master of the Rolls in 1911.

Dr. Newman, who retired in 1858, was succeeded in the rectorial Chair by Dr. Woodlock, Dr. Neville, Dr. Molloy, and Dr. O'Donnell. It is said that £250,000, subscribed mainly in Ireland and America, was collected and expended upon the university. After providing buildings and equipment, that sum would allow little over £8000 a year during the quarter of a century that elapsed before the fellowships of the Royal University were made available. The ideals sustained and the reforms achieved in higher education amply justify the effort. Archbishop Walsh and John Dillon were its students; the "Atlantis" and O'Curry's Lectures were its products. Even in its last years it had among its professors such men as Aubrey De Vere, Dr. Casey, George Sigerson, Dr. Molloy, James Stewart, and Robert Ornsby.

Catholic University of Ireland, Constitution and Statutes; *The Catholic University Gazette* (1854); WALSH, *Irish University Question* (Dublin, 1897); *Royal Commission on University Education* (1902); *Royal Commission on Trinity College* (1907).

PATRICK O'DONNELL.

B. *University College, Dublin*, a constituent college of the National University of Ireland. By its charter, granted 2 Dec., 1908, in accordance with the Irish Universities Act of that year, members of the college include every graduate of the Royal University of Ireland who was a matriculated student of "University College, St. Stephen's Green, Dublin, or of the Medical School, Cecilia Street, Dublin". Thus the history of the existing college is linked with the story of Newman's foundation in Ireland. From 12 November, 1883, when the Irish Jesuits opened University College, St. Stephen's Green, Dublin, in the old Arts School of the Catholic University, to 1 November, 1909, when the new college began its work, the history of Irish Catholic and national university education centred mainly in the St. Stephen's Green institution. The college had two purposes to fulfil; first, to show by its success in the competitive field that Irish Catholics had the material and capacity, given equal opportunity, to establish a university of their own upon the highest academic level; second, to afford a university training to young Irish Catholics, whom conscience prevented from availing of Trinity College, with its Protestant Episcopalian atmosphere, or of the Queen's Colleges, with their secularist atmosphere. The first president of University College was Rev. William Delany, S. J. With an interval filled by Rev. Robert Carbery, S. J., Father Delany continued in office until the new college was founded. His colleagues of the Society at the beginning were Rev. Thomas Finlay, philosopher and economist, Rev. Denis Murphy, Irish historian, Rev. James J. O'Carroll, Gaelic scholar and linguist, Rev. Gerard Hopkins, Oxford Classicist and poet, and Rev. Robert Curtis, mathematician. Of Newman's old guard and their first successors there still remained Thomas Arnold, son of the Master of Rugby, Robert Ornsby, the biographer of Hope Scott, James Stewart, a Cambridge rector who had followed Newman, John Casey, the Irish mathematician, Dr. John Egan, afterwards Bishop of Waterford, and Abbé Polin. Among the assistant professors selected by Father Delany were Mr. William J. Starkie, a Cambridge scholar, now Resident Commissioner of National Education, and Mr. (now Sir) Joseph Magrath, the present registrar of the National University. Father Delany began practically without endowment. The only public assistance received was indirect. Beaconsfield's University Act empowered the senate of the Royal University to appoint Fellows, with a salary of £400 a year out of the university revenues, on condition of their examining for the university and lecturing at certain assigned colleges. Fourteen Fellows, out of twenty-eight, were assigned to University College, the remainder to the Queen's Colleges, already endowed to the extent of £12,500 a year each. Two of the first Fellows were Jesuit Fathers; some years later the number was increased to five, and with their salaries the equipment and maintenance of the college were undertaken.

At the end of the first academic year a hundred of the distinctions awarded by the Royal University were won by Queen's College, Belfast; seventy-nine by University College, Dublin, twenty by Queen's College, Cork, and eight by students of Queen's College, Galway. This success of the unendowed college could not be ignored. In the Parliamentary session following (1885) the Irish Party raised the university question under the new aspect it had assumed. The Chief Secretary (Sir Michael Hicks-Beach) at once admitted the necessity for government action. For the Government he promised that, if they held office in the next session, he would "make some proposal which might deal in a satisfactory way with this most important matter". The year 1886, however, brought its change of Government, Gladstone's first Home Rule Bill, the Liberal Irish Alliance, and its developments; and the university question as a question of practical politics was shelved for a generation.

The University College continued its work with ever-increasing success. Year by year the tabulated results of the examinations of the Royal University showed that the unrecognized Catholic University College was not only doing better work than even the most successful of the well-endowed Queen's Colleges, but that it was ever increasing its lead until it far out-distanced the three together. The following table shows the relative endowments of the colleges and the first-class distinctions won by each college in the year 1898 compared with those ten years later.

Endowments	Colleges	Prizes and Honours	
		1898	1908
£ 6,000	University College, Dublin	40	99
£11,400	Queen's College, Belfast	28	22
£11,400	Queen's College, Galway	5	5
£11,400	Queen's College, Cork	1	0

In scholarship, in literature, in the public service, past students began to win honour for their college. Even in the department of scientific research, hampered as was the staff by lack of equipment, the work of Preston, M'Clelland, and Conway established the name of the college in the annals of scientific advance. Murphy's work for Irish history, Hogan's in the Irish language, and Finlay's in the field of practical Irish economics were also far-reaching. An aim of Father Delany had been to train a thoroughly competent staff to meet the time when justice should be done and a wider field opened. This, too, was fulfilled; and the men selected for the first appointments to the chartered college by the commissioners entrusted with the work, unfettered though the commissioners were in their discretion, include, in all the chief departments, a large majority of men who had been educated in University College.

In 1904 Mr. Balfour and Mr. Wyndham made acknowledgment of the Catholic claims; two royal commissions had reported in their favour; but the ministers were deterred by Orange influence from its

settlement. Mr. Bryce took up the question in courageous fashion during his brief chief secretaryship. It was left to Mr. Birrell to carry a measure granting facilities for University education under conditions fairly satisfactory to Catholics. The Jesuits facilitated the reform in every way and, though they might have put forward a title to special consideration, they sought no peculiar recognition. Cardinal Logue declared the settlement to be largely due to their labours. The Archbishop of Dublin expressed his admiration for "the fidelity, constancy, and undaunted courage" which they had shown in the enterprise. Many years before, in 1886, when jealous criticism was afoot, Father Delany had already defined their interest to be to establish "a central College, which should be national in its Constitution; should be governed by a body representative of the whole Catholic people, with all its interests; where the main condition of appointments to posts should be excellence of qualification, the best man winning whether priest or layman". The new constitution of the college approaches that ideal. Mr. Birrell, when introducing his University Bill, bore testimony to "the patriotism" of Father Delany's attitude. The passing of the University Act coincided with the silver jubilee of the old college; and when the new college came into existence the Jesuits, in order to facilitate its commencement, surrendered to it, with the approval of the Irish bishops, the old buildings of the Catholic University.

The new Irish Universities Act of 1908 is based on the principle of the non-recognition of theological or religious teaching. No part of the public endowment can be applied for the purpose of such teaching. But the university may recognize a theological faculty or a religious chair provided by private endowment. The indifferentist principle was accepted by Irish Catholics because the scheme of government embodied in the charters both for the National University and for its constituent colleges enabled a sympathetic government to be established. The first senate and the first governing bodies were nominated, and the governing body of University College, Dublin, now consists of twenty-seven Catholics and three Protestants. When it ceases to hold office the new governing body will be constituted mainly of persons elected by the college corporation itself, and by the General Council of Irish County Councils, which represents Irish opinion. In the first appointment of deans of residence two Catholic priests were among those appointed. They voluntarily provide religious lectures in addition to discharging the duties of their office. The bishops of Ireland have also in hand (1912) a scheme for the establishment of a lectureship in theology in the college and have selected Rev. Peter Finlay, S.J., for the office. The growth of this side of the college work would complete its activities as a university institution. All the other faculties are adequately provided for, and include arts, philosophy, Celtic studies (including archæology, history, and philology), science, law, medicine, and engineering. The staff consists of the president (Dr. D. J. Coffey, dean of the old successful medical school), forty-three professors, and eight lecturers. All the professors of philosophy are Catholics. The public endowment of the college is £32,000 a year and the total revenue in 1910–11 was £40,357. Six hundred and ninety-five students were in attendance in that year. The first plan of buildings provides for eight hundred students. One hundred and ten thousand pounds of public grant is available for their erection and equipment, but it will certainly prove inadequate, and must be supplemented from either public or private sources. So far, though the college is open to all, ninety-eight per cent of the students are Catholics.

Universities Act (1908); *Charter of the National University* (1908); *Charter of University College, Dublin* (1908); *Royal University Acts* (1897 and 1881); *Royal University Calendars* (1884 to 1909); DELANY, *The Irish University Question; A plea for Fair Play* (Dublin, 1904); *Parliamentary Proceedings* (1908).

ROBERT DONOVAN.

III. SPANISH-AMERICAN UNIVERSITIES.—The University of St. Mark's at Lima enjoys the reputation of being the oldest in America; it has the distinction of having first begun its course by royal decree. The university in Santo Domingo in the West Indies was the first to be established by a papal Bull. Other similar institutions soon arose all over Spanish America, flourishing during the colonial period, under the joint auspices of Church and State. Then, when the Revolution came, they passed from the direct control of the former to that of the latter, with the exception of the University of Havana, which remained in possession of a religious order until late in the nineteenth century. It was in 1538 that a Bull of Paul III established the pontifical University of St. Thomas in Santo Domingo, at the request of the Dominicans. However, the institution was not definitively established, until Philip II gave it legal existence in 1558, seven years after the foundation of St. Mark's in Peru. The University of Santo Domingo had faculties of theology, jurisprudence, philosophy, and medicine, and lasted throughout the colonial period. The University of Lima was founded by decree of Charles V in 1551 in the monastery of the Holy Rosary, remaining under the direction of the Dominicans until 1571, when, being confirmed by Pope Pius V, it passed into the hands of seculars. The Dominicans still continued, however, to occupy posts of honour. For centuries the university exercised an influence that spread over all the colonies of Spain in South America, and many eminent men went out from its lecture-rooms. The renowned Pedro Peralta and the French savant, Godin, were among its professors in the eighteenth century, while such men as the poets Oña, Castellanos, and Olmedo, and the first American bibliographer, Leon Pinelo, were among its students. The faculties of the university included theology, jurisprudence, philosophy, medicine, and, for a time, the language of the Incas.

The next in importance of the Peruvian universities was that of Cuzco, founded, in 1598, as the University of San Antonio Abad. In the seventeenth century the University of Guamanga in Peru was established with the same faculties as that of Cuzco. In the meantime, university studies had been inaugurated at Quito with the establishment, in 1586, of the University of San Fulgencio, under the Augustinian fathers, by a Bull of Sixtus V. A second University of Quito, the one which gained the greatest prominence in the colonial period, was that of St. Gregory the Great, founded by the Jesuits in 1620. The early seventeenth century was a period of considerable literary activity and educational work in Spanish America, and several universities were founded. In 1627 the Dominicans succeeded in establishing their royal and pontifical University of Santo Tomas, at Santa Fe de Bogotá, while the Jesuits continued their old College of San Luis, founded in 1592, as the Xaverian University. The University of Santo Tomas obtained renown through such eminent jurists as Luis Brochero, and such linguists as the Dominican, Bernardo de Lugo. The celebrated historian of New Granada, Fernández de Piedrahita, Bishop of Panama, was a doctor of this university.

The Jesuits arrived in Chile in 1593 and at once inaugurated higher studies with chairs of philosophy and theology. However, the honour of founding the first university in Santiago belongs to the Dominicans. It was established in the Monastery of the Holy Rosary, under the title of Santo Tomas in 1619, by a Bull of Paul V, that permitted its existence for ten years. In 1684 its privileges were renewed by Innocent XI for a period to last

until Santiago should possess a public university. The faculties included logic, history, mental philosophy, physics, mathematics, canon law, and theology. In the meantime, as early as 1621, the Jesuits had obtained from Pope Gregory XV the Bull "In eminenti" which granted the privilege of conferring degrees for ten years. This privilege was renewed by Urban VIII for another ten years, and finally granted without limitation in 1634. There were thus two pontifical universities in Santiago. Finally, in the first half of the eighteenth century, Santiago beheld the foundation of its Royal University of San Felipe by a decree of Philip IV in 1738, with chairs of theology, canon and civil law, mathematics, cosmography, anatomy, medicine, and Indian language. About the time that the Jesuit and Dominican universities were established at Santiago, Charcas, in Upper Peru, now Bolivia, beheld a university arise in that of St. Francis Xavier, founded in 1623. This became one of the most famous in the New World. Towards the end of the eighteenth century, however, the spirit of this university had grown to be quite anti-clerical. Yet it produced a number of distinguished men, such as Mariano Moreno, Bernardo Monteagudo, José Ignacio Gorriti, and José Mariano Serrano. In 1622 the Jesuit college at Córdoba del Tucumán, founded a few years earlier in what is now the Argentine Republic, was raised to the rank of a university by a Bull of Gregory XV and a decree of Philip III. After the expulsion of the Jesuits, it passed for a brief period to the Franciscans, until towards the end of the eighteenth century it was taken over by seculars. Two universities were established in the eighteenth century, the one in Venezuela, the other in Cuba. In 1722 the old seminary of Santa Rosa, founded at Caracas by Don Diego de Baños y Sotomayor, was raised to the rank of a royal and pontifical university by a decree of Philip V and a Bull of Innocent XIII, the faculties of civil law and medicine being added to those that already existed. The year before the granting of the faculties to the University of Venezuela, the Dominicans of Havana had obtained from the same pope the privilege of establishing a university which, owing to some misunderstanding with the bishop, did not finally begin in the Dominican monastery until 1728. The title of Royal and Pontifical University was accorded to it in 1734.

Such was the condition of university education in the West Indies and South America up to the Revolution. Most of the old universities continued, but no longer under the direct control of the Church, passing generally, in course of time, to the Department of Public Instruction. St. Mark's at Lima still exists, and preserves its autonomy, with the old title of pontifical, and with a faculty of theology, though it is said that in its secular departments, its religious influence has passed away. The University of Cuzco occupies to-day a portion of the former Jesuit college. That of San Cristobal at Guamanga became extinct in 1878. The University of St. Augustine at Arequipa still exists, and Trujillo, where a college was founded in 1621, enjoys to-day the benefits of a university. The University of Sucre (Charcas) is still regarded as the best in Bolivia, where the Universities, also, of La Paz, Santa Cruz, and Cochabamba exist. The Bolivian universities have faculties of theology, subject to ecclesiastical control. Colombia has to-day a national university at Bogotá, consisting of faculties in separate colleges. There are also universities at Cauca, Antioquia, Nariño, and Cartagena. At Quito higher education is imparted in the Central University of Ecuador, priests, among them Jesuits, being permitted to hold chairs. Venezuela has actually two universities, the Central University and that of Los Andes. The old Jesuit University of Córdoba is to-day one of the three national universities of Argentina. At Santiago de Chile, the convictorium of St. Francis Xavier has become the Instituto Nacional, that serves as a preparatory school for the National University which is the historical sequel of San Felipe. The University of Havana remained in charge of the Dominicans until 1842, when it was secularized. It still exists, with faculties of letters and science, law, and medicine. At present there are two Catholic universities in South America, the one of Santiago de Chile, founded by Archbishop Casanova in 1888, and the other at Buenos Aires. The former has faculties of law, mathematics, agriculture and industry, and engineering. The Catholic University of Buenos Aires, still in the formative period, has faculties of law and social science. The tendency of South American universities to-day in general is rather practical than theoretical and classical, much stress being laid upon such studies as engineering and others of a practical nature.

MARKHAM, *A Hist. of Peru* (Chicago, 1892); IDEM, *Peru* (London, 1880); IDEM, *Cuzco and Lima* (London, 1856); GARLAND, *El Perú en 1906* (Lima, 1907); tr by Gepp (Lima, 1907); CIRIACUS MORELLUS (DOMINGO MURIEL, S.J.), *Fasti Novi Orbis et ordinationum apostolicarum ad Indias pertinentium cum annotationibus* (Venice, 1776); MENDIBURÚ, *Apuntes históricos del Perú* (Lima, 1902); ANGULO, *La orden de Santo Domingo en el Perú* (Lima, 1906); FUENTES, *Lima* (Paris, 1866); *Anales de la universidad mayor de San Marcos* (Lima, 1902–8); *Memoria de justicia, instrucción y culto* (Lima, 1902); FUENTES, *Cuzco y sus ruinas* (Lima, 1905); GIESECKE, *Memoria del rector de la universidad de Cuzco* (Cuzco, 1910); MENÉNDEZ Y PELAYO, introduction to *Antología de poetas hispano-americanos* (Madrid, 1895); GUINAZU, *Los frailes en Chile al traves de los siglos* (Santiago, 1909); VICUÑA SUBERCASEAUX, *Memoria sobre la producción intellectual en Chile* (Santiago, 1909); HUNEEUS, *Cuadro histórico de la producción intellectual en Chile* (Santiago, 1910); BARROS ARANA, *Historia general de Chile* (Santiago, 1885); IBAÑEZ, *Las crónicas de Bogotá* (Bogotá, 1891); VERGARA Y VERGARA, *Historia de la literatura en Nueva Granada* (Bogotá, 1867); QUIJANO OTERO, *Compendio de historia patria* (Bogotá, 1883); ROCHEREAUX, *La vie intellectuelle en Colombie* (Santander, Colombia); VAN BRABANT, *La Bolivie* (Paris and Brussels); GARCÍA, *Compendio de la historia de Santo Domingo* (Santo Domingo, 1896); *Universidad de la Habana. Memoria anuario* (Havana, 1904); RODRÍGUEZ, *Vida del presbítero Don Felix Varela* (New York, 1878); *Anales de la universidad central del Ecuador.*

CHARLES WARREN CURRIER.

IV. UNITED STATES.—A. *Columbia University*, Portland, Oregon, formerly known as Portland University, is located on the east bank of the Willamette River in northern Portland, and is conducted by the Congregation of Holy Cross, whose motherhouse is at Notre Dame, Indiana. In 1898 Portland University, conducted by a local Methodist association, failed and was obliged to close its doors. For three years the buildings were unoccupied. In 1901 the school buildings and property of this institution were acquired by Most Reverend Alexander Christie, D.D., Archbishop of Oregon City. For one year the school, now called Columbia University, was conducted by the diocesan clergy. In 1902 Archbishop Christie appealed for teachers to Rev. J. A. Zahm, then provincial of the Congregation of Holy Cross, who at once sent some of his religious to take charge of the new institute. In 1909 the university was incorporated under the laws of Oregon, and empowered to teach collegiate and university courses and to confer certificates, diplomas, honours, and degrees in the arts, sciences, philology, literature, history, mathematics, and other university branches. To meet the need of a thorough preparatory school in the North-West an academic department was founded at Columbia. The first faculties organized were those of arts and letters and science. To-day, besides the college department and preparatory school, Columbia has chairs of philosophy, history and economics, mathematics and languages. There have been three presidents of the university. Rev. E. P. Murphy, of Portland, was chosen as first president; Rev. Michael Quinlan, C.S.C., and Rev. Joseph Gallagher, C.S.C., were his successors. At present (1912) about two hundred students are registered. The faculties are made up of twenty professors including a few laymen. The erection of

Christie Hall, recently, has made accommodations for an additional one hundred and fifty students.

J. C. McGinn.

B. *De Paul University*, Chicago, is the outgrowth of St. Vincent's College, which opened in Sept., 1898. The university was incorporated, 24 Dec., 1907, by ten Vincentian priests and five Catholic laymen. Besides the usual collegiate studies, De Paul offered, at the time of incorporation, courses in mechanical, civil, and electrical engineering, also special work in science. Thirteen priests and six laymen constituted its faculty. The origin of St. Vincent's College may be traced to the desire of Archbishop Feehan to have a Catholic institution for young men on the "North Side" of Chicago. The Vincentians had been here for twenty years, and the Very Rev. T. J. Smith, C.M., with three of his priests, became incorporated as St. Vincent's College in June, 1898. Among the first professors were: Rev. Thomas Finney, C.M., T. F. Levan, C.M., P. A. Finney, C.M., J. Murray, C.M., M. Le Sage, C.M., P. H. McDonnell, C.M., and D. J. McHugh, C.M. In Jan., 1899, Rev. P. V. Byrne, C.M., became president. A man of high ideals, he soon desired to enlarge the educational work, and was warmly seconded by Rev. J. A. Nuelle, C.M., prefect of studies. Engineering courses were accordingly begun in Sept., 1906. No expense was spared in equipping for scientific pursuits the building erected the following year. Pre-medical studies were then undertaken. In July, 1910, the Very Rev. F. X. McCabe, C.M., LL.D., became rector of De Paul University. With the approval of Archbishop Quigley, De Paul entered a new field in 1911, that of enabling women to gain credits and university degrees. The summer school of 1911 was attended by one hundred sisters and lay teachers. Twice this number are now pursuing extension work. The students numbered 550 in 1911. The faculty includes sixteen Vincentian priests, and almost the same number of laymen. In the spring of 1912 the Illinois College of Law became the Law Department of De Paul, and library and classes were removed to the university buildings; 150 students were thus added

Daniel J. McHugh.

C. *Fordham University* developed out of Saint John's College, founded by Bishop Hughes upon the old Rose Hill Farm at Fordham, then in Westchester County, and formally opened on St. John the Baptist's Day, 24 June, 1841. This same year the theological seminary of the New York diocese was moved from Lafargeville, Jefferson Co., to Fordham. In April, 1846, an act of incorporation passed by the New York Legislature granted it the power to "confer such literary honours, degrees or diplomas as are usually granted by any university, college or seminary of learning in the United States". In June, 1846, the Fathers of the Society of Jesus purchased the property from the diocese. The first Jesuit president was the Rev. Augustus Thébaud who, with other members of the early Jesuit faculty, came from St. Mary's College, Marion County, Kentucky. St. Mary's was practically transferred to Fordham, and, as it had been incorporated in 1820 with all the powers of a university, the history of the present college must be considered to begin with its foundation in that year. Under such presidents as Fathers Thébaud, Larkin, Tellier, Doucet, and Tissot, S.J., the college rapidly gained in attendance. In the early fifties there were 200 students. There was a falling off at the time of the Civil War, but in the year 1869–70 there were 257. After a phase of less attendance in the late seventies, there were 327 in 1899 and 1890. The number rose to 500 in the early part of the present decade.

Many Fordham students of the early times reached distinction. Among them were: John La Farge the painter; Ignatius Donnelly, the author; John R. G. Hassard; the MacMahon brothers, James, Arthur, and Martin, two of whom died nobly in the Civil War, while the third, though badly injured, survived for distinction on the bench in New York City; Thomas B. Connery for many years editor-in-chief of the "Herald"; Gen. James O'Beirne; Judges Morgan O'Brien, Amend, Hendricks, of the Supreme Court; and many well-known lawyers, Anthony Hirst of Philadelphia, Philip van Dyke, and William B. Moran of Detroit, the latter on the Supreme Bench of Michigan at his death; John A. Mooney of New York, a well-known writer; Ignatius and Thomas McManus, of Mexico, and Michael F. Dooley, of Providence, bankers. Many of Fordham's brightest students have entered the clergy and reached positions of great influence. Among them are Cardinal Farley, Bishop Hoban, Bishop Rosecrans of Columbus, Monsignori Van Dyke (Detroit), O'Connor (Charleston), Lynch (Utica), Mooney (New York), and many distinguished Jesuits.

On 21 June, 1904, with the consent of the regents of the University of the State of New York, the board of trustees of St. John's College, during the presidency of Father (now Bishop) John Collins, authorized the opening of a school of law and a school of medicine. The law department rapidly increased until, in 1911, there were 230 on its rolls. The university now (1912) numbers 548 students under 124 professors, distributed as follows: law, 224 students, 12 professors; medicine, 164 students, 96 professors; academical department, 160 students, 16 professors. The Fordham University Press, whose historical publications have a wide diffusion, completes the university organization.

Jas. J. Walsh.

D. *Loyola University*, Chicago, is the outgrowth of St. Ignatius College, founded by the Jesuits in 1869 for the higher education of the Catholic youth of Chicago, and empowered by the Legislature of Illinois (30 June, 1870) to confer the usual degrees in the various faculties of a university. On 21 November, 1909, Loyola University was chartered and St. Ignatius College became the department of arts and sciences. The law department was established in September, 1908, and is now located in the centre of Chicago's business district. The engineering department opened September, 1911, with courses in civil, electrical, chemical, and mechanical engineering. The medical department was founded in 1868 and became a part of the university in June, 1909. The pharmacy school has taken its place among the recognized institutions of the country. The private library of the institution, consisting of 47,000 volumes, is meant primarily for the use of the faculty and the allied schools.

A. J. Burrowes.

E. *Loyola University*, New Orleans, Louisiana, is (1912) the only Catholic university in what is popularly designated "The Old South". From a small college of arts and sciences founded by the Jesuit Fathers in 1904 it has grown into an institution with plans under way to organize all the departments of a modern university. The cornerstone of Marquette Hall, the main building of the university group, was laid, 13 November, 1910, by Archbishop Blenk, assisted by fourteen members of the American hierarchy. On the same day ground was broken for the Louise C. Thomas Hall by the Apostolic delegate, Monsignor Falconio. The building dedicated to Father Marquette will always bear witness to the generous co-operation of the clergy and laity of the Archdiocese of New Orleans, who, on the invitation and under the leadership of the Rev. Albert Biever, S.J., president of Loyola College, formed an association on 17 February, 1906, known as "The Marquette Association for Higher Education", which made it its aim to

arouse interest in Catholic education while soliciting the financial aid necessary for the upbuilding of a well-equipped Catholic University. The Louise C. Thomas Hall has its name from the devoted lady who subscribed $50,000 towards its erection. The beauty and nobility of her gift is expressed in the stately architecture, which combines artistic qualities with usefulness. Both structures, connected by a graceful arcade or cloister, are in the Tudor Gothic style and stand on the beautiful site which fronts St. Charles Avenue, where that handsome driveway passes Audubon Park.

P. A. Ryan.

F. *Marquette University*, Milwaukee, Wisconsin, is an outgrowth of Marquette College, which was opened in 1881, although it had been planned by Right Rev. John Martin Henni as far back as 1850. In 1848, while in Europe, the bishop met the Chevalier J. G. de Boeye, of Antwerp, who gave him $16,000 to help to found an institution under the care of the Jesuits. The foundation was to be made in the bishop's diocese, in the far North-West, a country first visited by the missionaries Allouez and Marquette. In 1855 Rev. P. J. de Smet, S.J., and Rev. F. X. de Coen, S.J., arrived at Milwaukee, commissioned by the Provincial of Missouri to co-operate with the bishop in his plans for the proposed institution. St. Gall's parish was placed under the care of the Jesuit Fathers. Two years later, Rev. Stanislaus P. Lalumiere, S.J., commenced the St. Aloysius Academy, which was soon abandoned. It was resuscitated in 1864, under the name of St. Gall's Academy, under the management of Rev. J. T. Kuhlman, S.J. This school existed until 1872, when it was also abandoned. The project of establishing a college had not been relinquished, and in 1864 a charter was obtained by a special act of the legislature. Marquette College was dedicated, 15 Aug., 1881. The degree of bachelor of arts was conferred for the first time in 1887, and when in 1906 Marquette celebrated its silver jubilee, the college had conferred the degree upon 186 students, Master of Arts on 38, and Bachelor of Science upon one.

In 1907, owing to the munificence of the late Robert A. Johnston, of Milwaukee, who built and donated the structure on Grand Avenue, between Eleventh and Twelfth Streets, Marquette College was enabled to enlarge its usefulness. The charter was amended by the legislature, and the college became a university. That year it affiliated temporarily with the Milwaukee Medical College, which comprised a school of medicine, a school of dentistry, and one of pharmacy. In 1908 the Milwaukee Law School became the Marquette University College of Law. In the same year the College of Applied Sciences and Engineering was opened. In 1910 the Robert A. Johnston College of Economics was organized. It consists of two schools; one of business administration, and another of journalism. In 1911 the Marquette Conservatory of Music was established.

J. E. Copus.

G. *Niagara University*, situated near Niagara Falls, New York, is conducted by the Vincentians. It was founded by Rev. John J. Lynch, C.M., later first Archbishop of Toronto, and was chartered by the Legislature, 20 April, 1863, as the Seminary of Our Lady of Angels. The original building was completely destroyed by fire in December, 1864; in April, 1865, one wing of the present building was built, and in 1869, the structure was completed. On 7 August, 1883, the Regents of New York State erected the Seminary of Our Lady of Angels into a college by the name of Niagara University. A medical school was established at Buffalo, and during its existence (1883–98), it did much to further the study of medicine, and inaugurated the movement which has resulted in requiring four years' study for the doctor's degree in New York State. In 1898 the Niagara medical school was merged into that of the Buffalo University, as was also, in 1891, the Niagara law school. Niagara University has now complete seminary, college, and high school departments, embracing courses in philosophy, higher mathematics, science, languages, commerce, and music. The university possesses over 300 acres of ground, a museum, laboratories for scientific work, and a library, containing about 35,000 volumes, begun by Bishop Timon, C.M.

Grace, *Niagara Index* (1870–1912); *Golden Jubilee Volume.*

Edward J. Walsh.

H. *St. John's University*, the legal title of a Catholic boarding-school at Collegeville, Minnesota, conducted by the Benedictine Fathers of St. John's Abbey, which is situated at the same place. It is the oldest Catholic college in the North-West, having been founded in 1857 by the late Archabbot Boniface Wimmer, then Abbot of St. Vincent's Abbey at Beatty, Pennsylvania. Early in 1856 Abbot Wimmer sent Demetrius de Marogna, a capitular of St. Vincent's Abbey, to Minnesota to establish a monastery and an educational institution in what was then the Diocese of St. Paul, whither the Benedictines had been invited by Bishop Cretin, at the instance of the Indian missionary Father Pierz. De Marogna was accompanied by two Benedictine clerics, Cornelius Wittmann and Bruno Riss, and two lay brothers. The institution was originally called St. John's Seminary, which name was changed to St. John's University by an Act of the State Legislature, 17 Feb., 1883. In March, 1869, the school was empowered by the State to confer all college and university degrees, and on 16 June, 1878, Leo XIII authorized Abbot Alexius Edelbrock, then president of the University, to confer the degree of doctor in philosophy, theology, and canon law. The institution comprises a theological seminary, a school of arts and science, a high-school, a school of commerce and a preparatory school.

Among its presidents deserving of mention are: Rupert Seidenbusch (1867–75), who in 1875 was appointed vicar Apostolic of the newly-created Vicariate of Northern Minnesota, and titular Bishop of Halia (d. 3 June, 1895); Alexius Edelbrock (1875–89), who erected the main university building and the beautiful church (d. 18 May, 1908, as rector of St. Anselm's Church, New York City), Bernard Locnikar (1890–94), who made the theological course a model of its kind (d. 7 Nov., 1894). Since 1894, under the presidency of Peter Engel, the university has grown rapidly. The buildings include the main university building, the science hall, the library, the observatory, the gymnasium, and the infirmary. The faculty is composed of 42 professors and instructors, all of whom, except the physical instructor, are Benedictines and members of St. John's Abbey. The number of students during the year 1911–12 in all departments was 441.

Hoffmann, *St. John's University: a sketch of its history* (Collegeville, Minnesota, 1907); Idem, *St. John's Seminary* in *American Ecclesiastical Review*, XVII (Philadelphia, 1897), 283–97.

Michael Ott.

Unleavened Bread. See Altar, *Altar-Breads;* Azymes; Bread, Liturgical Use of.

Unyanyembe, Vicariate Apostolic of, in German East Africa, separated from the Vicariate Apostolic of Nyanza by a Decree of Propaganda, 30 December, 1886. Its limits, as fixed on 10 December, 1895, were: on the N. the Vicariate Apostolic of Southern Nyanza; on the S. a line drawn from Lake Manjara (36° E.) along the mountain ridges to the N. W. of Ugago; on the S. the northern limits of Ujanzi, Ugunda, Ugetta, Uvenza, and Ujiji; on the W. Lake Tanganika and the eastern boundary of the Congo Free State to the village of Ruanda. This

district was originally included in the Vicariate of Tanganika; in 1879 R. P. Ganachan of the White Fathers penetrated this hitherto unknown region and endeavoured to settle at Tabora, but was unsuccessful; two years later R. P. Guillet succeeded and opened an orphanage there, which was shortly afterwards transferred to Kipalapala one league distant; in 1844 R. P. Lourdel settled at Djiue-la-Singa, but the post was abandoned on 13 March, 1885. On 11 January, 1887, the mission of Unyanyembe was separated from Tanganika, with R. P. Girault as superior of the provicariate; on 23 August, 1887, Mgr Charbonnier was consecrated bishop in the Kipalapala orphanage chapel by Mgr Livinhac of Uganda; this was the first episcopal consecration in Equatorial Africa. The station at Kipalapala was destroyed in 1889 by the natives. Two years later it was restored, and another was opened at Uchirombo. Towards the close of 1897 five Sisters of Notre-Dame d'Afrique arrived at Uchirombo. In 1900 there were in this mission 20 priests, 6 nuns, 49 catechists, 1842 neophytes, 6000 catechumens, and 150 children in the schools. A German scientist, Dr. Kandt, a Protestant, was so impressed by the good work of the Catholic missionaries that he presented his estate at Tabora to the vicar Apostolic to found a school and hospital. The present and first vicar Apostolic, Mgr François Gerboin, of the White Fathers, born in 1847 and consecrated titular Bishop of Turbubto in 1897, resides at Ushirombo.—Mission statistics (1905): 33 priests; 7 lay brothers; 6 nuns; 72 catechists; 26 schools with 966 pupils; 11 hospitals: 5 leper houses; 17 orphanages with 325 children rescued from slavery; 3,000,000 infidels; 3678 Catholics; 2889 catechumens.

LE ROY in PIOLET, *Les missions cath. franç. au XIXe siècle*, V (Paris, 1902), 410–22.

A. A. MACERLEAN.

Upper Nile, VICARIATE APOSTOLIC OF, separated from the mission of Nyanza, 6 July, 1894, comprises the eastern portion of Uganda, that is roughly east of a line from Fauvera on the Nile (about 2° 13′ N. lat.), north-east to the Kaffa mountains, and of a line south from Fauvera past Munyuyu near Lake Victoria Nyanza to 1° S. lat. Of the native tribes, the Baganda, partly Caucasian, are much superior intellectually to the others. Their religion was spiritualistic, acknowledging a Divine Providence, *Katonda*, who, being good, was neglected, while the *loubalis*, or demon, and *mzimus*, or departed souls, were propitiated. Totemism was prevalent, the *mziro*, or totem, being usually an animal, rarely a plant. The first Catholic missionaries, the White Fathers, arrived in Uganda in 1878. Father Lourdel obtained leave from King Mtesa to enter; on 26 June, 1879, the fathers reached Roubaga.

On Easter Saturday, 27 March, 1880, the first catechumens were baptized; two years later the Arabs induced Mtesa to expel the missionaries; they returned under his successor, Mwanga, 14 July, 1885. Religion spread rapidly, but the Protestants and Arabs stirred up the king to begin a persecution. Joseph Mkasa, chief of the royal pages, was the proto-martyr; on 26 May, 1886, thirty newly baptized Catholics, on refusing to apostatize, were burnt to death; soon more than seventy others were martyred. Then the Arabs plotted to depose Mwanga, but the Catholics by the advice of Father Lourdel remained loyal. The Arabs thereupon expelled the missionaries, who, however, returned in 1889: Father Lourdel endeavoured to induce Mwango to submit to the advancing British Company; on 12 May, 1890, worn out by his labours this pioneer of the Gospel died. His confrères continued to reap a rich harvest, but were opposed by Captain Luard, the British Company's agent. On 23 May, 1893, Uganda passed under the protection of the British Government and the Church gained comparative peace. Mgr Livinhac, now Superior General of the White Fathers, obtained the erection of the eastern portion of Uganda into a separate vicariate under the care of the English congregation of Foreign Missions, Mill Hill, London.

The first vicar Apostolic was Mgr. Henry Hanlon, b. on 7 Jan., 1862, consecrated titular Bishop of Teos in 1894, went to Uganda in 1895; after labouring there for seventeen years, he returned to England for the general chapter of his Society, and retired from active missionary work. He was succeeded (June, 1912) by Mgr. John Biermans, titular Bishop of Gargara. Coming to Uganda in 1896 he proved himself a valuable auxiliary to Mgr. Hanlon. The episcopal residence is at Mengo, Buganda, near Entebbe, capital of Uganda. In the mission there are 24 priests, 6 Missionary Franciscan Sisters of Mary; 15 churches; 12 schools with 1649 pupils; and about 20,000 Catholics. The missionaries have recently compiled and printed in Uganda, a grammar, phrase-book, and vocabulary of a Nilotic language, Dhö Levo, spoken in Kavirondo. The language had not previously been reduced to writing. Some primers, catechisms, and prayer-books also in Dhö Levo have been printed.

LE ROY in PIOLET, *Missions cath. franç.*, V (Paris, 1902), 369–455; see also articles in *The Month* (October, 1893; August, 1893; June, 1904).

A. A. MACERLEAN.

Upper Rhine, ECCLESIASTICAL PROVINCE OF THE, includes the Archdiocese of Freiburg and the suffragan Dioceses of Fulda, Mainz, Limburg, and Rottenburg. The German Church was secularized by the Imperial Delegates Enactment of 25 Feb., 1803, confirmed by the German Empire on 24 March, and by the emperor on 27 April. All bishopries and religious foundations, abbeys, and monasteries, immediate or mediate, were used to compensate those rulers who had been obliged to yield their possessions on the left bank of the Rhine to France. A part of the Archdiocese of Mainz was preserved for the primate Karl Theodore von Dalberg and was transferred to the cathedral church of Ratisbon. Hanover, Brunswick, and Oldenburg also received ecclesiastical lands. None of these thought of providing for the needs of their Catholic subjects by establishing new dioceses. The organization of the Confederation of the Rhine, the dissolution of the Holy Roman Empire, and the supremacy in southern Germany of Napoleon, who had no desire for the settlement of the ecclesiastical confusion in Germany, made it impossible to conclude a concordat.

The condition of the Church grew desolate. New bishops were not elected when the old bishops died, and the cathedral chapters were combined. Besides Dalberg, those who laboured in the districts which now belong to the ecclesiastical Province of the Upper Rhine were: the former Bishop of Speyer, Walderdorf, at Bruchsal (up to 1810), and Joseph Ludwig Colmar, at Mainz (1802–18); in the Duchy of Nassau J. von Hommer, cathedral vicar of Trier; Hubert Corden, at Limburg. There were also vicars of the primate Dalberg at Worms, Ellwangen (from 1817 at Rottenburg), and Constance. From 1800 the vicar-general at Constance was Ignaz Heinrich von Wessenberg (q. v.), a Josephinist, who advocated a national German Church independent of the pope and introduced many anti-clerical innovations.

The Catholics of Germany looked to the Congress of Vienna for the removal of their difficulties. This they hoped all the more, as those territories had been won again from France in compensation for which all landed possessions had been taken from the Church. Cardinal Consalvi, the papal representative at the congress, Wessenberg, the representative of the primate Dalberg, von Wambold, dean of the cathedral of Worms, Helfferich, cathedral canon of Speyer, and Schies, formerly syndic of the collegiate church of St. Andreas at Worms, presented to the congress a number of memorials and statements on the restoration of the earlier rights of the Church, the re-endowment of

dioceses, and the founding of seminaries and parishes. The congress maintained an unbroken silence; moreover, it disposed of the church lands on the recovered left bank of the Rhine. As the congress also divided the territories of the primate Dalberg, after its session closed the Church was poorer than before. In vain Dalberg sought through his representative Wessenberg at the congress, and afterwards at the Diet of the Confederation at Frankfort, to bring it about that the church affairs of the Catholics should be made one of the matters to be settled by the Confederation. The reorganization of the Church and its equipment was left to the good will of the individual rulers. This was most disadvantageous, as Catholic principles were regarded with strong disfavour by Protestants and Freemasons, and by adherents of Febronianism and Josephinism.

After Bavaria and Prussia had begun the negotiations with Rome that led to the concordats of 1818 and 1821, the envoys of several Protestant rulers met at Frankfort in March, 1818, at the instance of Würtemberg, to confer concerning the condition of the Catholic Church in their respective countries, and to discuss the general principles which should be followed by the German states in concluding a concordat. This conference was attended by representatives of Würtemberg, of the Grand Duchies of Baden, Mecklenburg, and Hesse, of the Electoral Principality of Hesse, the Duchy of Nassau, Frankfort, and of several North German states which later withdrew. In the opening address on 24 March, 1818, the envoy of Würtemberg threw upon the Roman See the responsibility for the fact that ecclesiastical affairs were not yet in an organized condition in Germany; then he urged a close union of the Protestant governments in their position towards Rome, and announced that the governments would take up the national Church schemes of Febronius in case Rome was not willing to agree to the "favourable conditions" offered by the various countries. He called the church law devised by Febronius and Joseph II, with its episcopal system, the "only salvation" of the Catholic Church. The ends to be attained in negotiations with Rome were: first, the reorganization of religious conditions "without endangering the *jura principum circa sacra* or granting rights to the Roman Court whereby it could have a disadvantageous effect upon the peace, civil order, and civilization of the states"; secondly, "the introduction of a church system which would bring church affairs more into harmony with the constitution of the State and the present position of enlightenment, in order to set boundaries to the papal system which has lately threatened the states with obscurantism and all its consequences". In the seventeenth session it was decided that a concordat with the Holy See was not to be sought, but that the governments were to communicate to the pope in a "Declaration" what they were ready to concede to the Church; the claims of the state *circa sacra* were embodied in an "Organic Statute", that was kept secret at first and was to be given to the new bishops of the respective countries at the close of the negotiations.

The "Declaration", in which Baden, Würtemberg, the two Hesses, Nassau, and Frankfort had agreed, were presented to Pius VII, 23 March, 1819, by the ambassadors of the combined governments. On 10 Aug. this declaration was answered by Cardinal Consalvi in a celebrated report, and rejected by the Holy See. As, however, the pope had requested the governments to take in hand, at least provisionally, the circumscription and filling of new dioceses, the representatives of the governments assembled once more at Frankfort, where new negotiations lasted from 22 April, 1820, to 24 Jan., 1821. The proposal for the circumscription of new dioceses was accepted by the governments, and they further agreed among themselves to urge the founding of special dioceses for each country, and to demand that these dioceses should not be exempt, but should be under a metropolitan. The hope was that a church province with an archbishop would be more independent of Rome than exempt, isolated bishops. The church Province of the Upper Rhine, that was to be erected, was to include the Dioceses of Freiburg, Fulda, Limburg, Mainz, and Rottenburg, with the metropolitan see at Freiburg. The desire of the pope to have the archiepiscopal See of St. Boniface re-established at Mainz failed of accomplishment, on account of the opposition of Würtemberg and Nassau. In March, 1821, the draft of an organization and the documents which designated the amounts necessary for the endowment of the sees were sent to the pope. On the basis of these documents Pius VII issued, 16 Aug., 1821, the Bull of circumscription "Provida sollersque", suppressing the Bishopric of Constance and the provostship of Ellwangen, and canonically erecting the church Province of the Upper Rhine with the dioceses already mentioned.

Although the governments were only partially satisfied with the Bull, still it was accepted by their representatives at Frankfort; its publication, however, was postponed. The principles and schemes of the combined governments as to national Churches, concerning which no agreement had been reached with Rome, were set forth by the assembled diplomats in the "Fundamental Instrument" and the "Church Pragmatic". These two documents demanded the complete control of the Church system by the State. It was the intention of the governments, as soon as Rome had established the new dioceses, to force upon the new bishops this right of the State over the Church, which under no circumstances could have received the approval of Rome. In a secret treaty between the states, 8 Feb., 1822, it was agreed that the "Church Pragmatic" was to be made binding upon the new bishops and canons. The governments also hastened to select their candidates for the new sees, some states asking the advice of the deans of the chapters. The candidates thus chosen were bound to observe the "Church Pragmatic". The Holy See, when informed of these proceedings by Vicar General von Kempff, who was under consideration as Bishop of Fulda, rejected on 13 June, 1823, both the candidates nominated for bishops and the whole of the "Church Pragmatic". Negotiations were again broken off. However, the necessity, which was every day more apparent, of re-establishing settled church relations and the lack of agreement among the governments led Baden, first of all, to open new and confidential negotiations for itself with Rome. The results of these negotiations were four propositions which were sent as the ultimatum of the Holy See to the Government of Baden on 8 Dec., 1824. These propositions regulated the method of filling the archiepiscopal see, the first and later appointments of the metropolitan chapter, and the founding of a seminary for priests; they also demanded a freer intercourse with Rome for the archbishop, and the free exercise of ecclesiastical jurisdiction according to the canons of the Church. Baden accepted these propositions, with some changes conceded by the pope. Divided into six articles these propositions were communicated after this, on 6 July, 1825, to the other courts that had negotiated with the Holy See. The united governments accepted the articles, 4 Aug., 1826, and communicated their acceptance to the pope, 4–7 Sept., demanding, however, the omission of the articles which treated of the endowment of the seminaries and guaranteed the freedom of the administration of the Church. According to their own declarations these reservations of the governments did not imply the validity of the principles of the "Church Pragmatic", and, as the governments made no reply to the explanations which the pope gave

to these points, the pope assumed that the doubts of the Governments over these points had disappeared. Consequently on 11 April, 1827, he issued the supplementary Bull, "Ad Dominici gregis custodiam", which incorporated the articles in their entirety. Upon this the two Bulls, "Provida sollersque" and "Ad Dominici gregis custodiam", were published in full by the Governments of Baden, Hesse-Darmstadt, Hesse-Cassel, Würtemberg, and Nassau. The Bulls received the approval of the Governments only "so far as such have for their object the formation of the ecclesiastical province of the Upper Rhine, the circumscription, equipment, and founding of the five dioceses belonging to it with their cathedral chapters, also the filling of the archiepiscopal see, the episcopal sees, and the offices of the cathedral foundations".

After the Bulls had been proclaimed by the Governments, the new bishops were elected. After the Government of Baden had dropped its former candidate, Wessenberg, the first archbishop was Bernhard Boll, parish priest of Münster; the Bishop of Limburg was Brand; of Rottenburg, J. B. Keller; of Fulda, Rieger; of Mainz, Burg. The ecclesiastical province of the Upper Rhine was now established, and the episcopal sees filled, but satisfactory relations between Church and State had not yet been attained. The Governments did not abandon their plan to extend the rights of the State in ecclesiastical questions as far as possible. No determined resistance was to be expected from most of the new bishops, who were either weak men or confidants of the Governments. Consequently, on 30 Jan., 1830, the Governments issued jointly an "Ordinance respecting the exercise of the constitutional right of the State to protect and supervise the Catholic national Church", containing thirty-nine articles, which were essentially only a revised form of the "Church Pragmatic" of Frankfort. The pope protested at once, although in vain. The Bishop of Fulda and his cathedral chapter also courageously opposed the ordinance, and obtained the mitigation of the most severe regulations. The bishops of the other dioceses accepted at first without opposition the publication of the ordinance of the sovereign. Still, in their dioceses also there were later violent struggles between Church and State.

MÜNCH, *Vollständige Sammlung aller älteren und neueren Konkordate* (2 vols., Leipzig, 1830–31); LONGNER, *Darstellung der Rechts-verhältnisse der Bischöfe in der oberrheinischen Kirchenprovinz* (Tübingen, 1840); IDEM, *Beiträge zur Geschichte der O. K.* (Tübingen, 1863); BRÜCK, *Die O. K. von ihrer Grundung bis zur Gegenwart* (Mainz, 1868); IDEM, *Geschichte der katholischen Kirche in Deutschland*, 2d, III (Mainz, 1880, 1896); MAAS, *Geschichte der katholischen Kirche in Baden* (Freiburg, 1891); LAFER, *Geschichte der katholischen Kirche im Grossherzogtum Baden* (Freiburg, 1908); KISSLING, *Geschichte des Kulturkampfes*, I (Freiburg, 1911).

JOSEPH LINS.

Upsala, ANCIENT SEE OF.—When St. Ansgar, the Apostle of the North, went to Sweden in 829 the Swedes were still heathen and the country contained many sacrificial groves and temples for the worship of idols. One of the most celebrated of the latter was the temple at Upsala in what is now called Old Upsala, the centre of idolatrous worship not only for Sweden but for all Scandinavia. Even after Christianity had spread through Sweden, heathen sacrifices were still maintained at Upsala. The "Bishops' Chronicle", written by Adam of Bremen in the years 1072–76, says, "The Swedes have a well-known heathen temple called Upsala", and adds, "Every ninth year, moreover, a great feast is celebrated at Upsala, which is observed in common by all the provinces of Sweden. None is permitted to avoid participation in the feast.... More horrible than any punishment is that even those who have become Christians must purchase exemption from participation in the feast ... The sacrifices are made thus: Nine heads are offered for every living creature of the male sex. By the blood of these the gods are appeased. The bodies are hung up in a grove not far from the temple. Dogs and horses may be seen hanging close by human beings; a Christian told me he had seen seventy-two bodies hanging together."

An episcopal see was established at Old Upsala. One of the bishops was St. Henry, who took part in the Crusade to Finland led by St. Eric and suffered martyrdom there in 1157. The bishops of Sweden were first suffragans of the Archdiocese of Hamburg-Bremen, of which see St. Ansgar was archbishop when he died. Afterwards the Swedish bishops were suffragans of the Archbishop of Lund, Primate of Scandinavia. In 1152 Cardinal Nicholas of Albano, later Pope Adrian IV, visited Sweden and held a provincial synod at Linköping. He had been commissioned to establish an independent Church province in Sweden, but the matter was deferred, as the Swedes could not agree upon the see of the archbishop. However, in 1164, Pope Alexander III established a separate ecclesiastical province of Sweden with the see at Upsala. The suffragans were the Bishops of Skara, Linköping, Strengnäs, and Westerås; at a later date the dioceses of Wexiö and Åbo in Finland were added. The first Archbishop of Upsala was Stephen, a Cistercian monk from the celebrated monastery of Alwastra. Cardinal William of Sabina came as papal legate to Sweden during the archiepiscopate of Jarler, a Dominican monk (1235–55). The legate had been commissioned, among other things, to establish cathedral chapters wherever such were lacking, and to grant them the exclusive right of electing the bishops. Another important matter which the legate had been ordered to carry out was the enforcement of the law of clerical celibacy. At a provincial synod held at Skenninge in 1248 under the presidency of the cardinal, the rules as to celibacy were made more severe. The pious and energetic Archbishop Jarler and his successor Laurentius (1257–67), a Franciscan, constantly strove to elevate the clergy and to enforce the law of celibacy. A century later the great saint of Sweden, St. Bridget (d. 1373), laboured zealously for the enforcement of the same law.

THE CATHEDRAL, UPSALA, XIII CENTURY

A new era arose in the history of the archdiocese when Archbishop Folke (1274–77) transferred the see from Old Upsala to Aros, a town near by on the Fyris which was given the name of Upsala. This change was approved by the pope, the king, and the bishops. The relics of the national saint, St. Eric, were also transferred to the new see. The cathedral of Upsala, the most important church of Sweden and the largest in Scandinavia, was built by the French

architect Etienne de Bonnuille in 1287. It was a masterpiece of the Gothic style, and is a monument of what Catholic art and Catholic self-sacrifice were able to create under the leadership of zealous archbishops and prelates. The labours of the archbishops extended in all directions. Some were zealous pastors of their flocks, such as Jarler and others; some were distinguished canonists, such as Birger Gregerson (1367–83) and Olof Larsson (1435–8); others were statesmen, such as Jons Bengtsson Oxenstjerna (d. 1467), or capable administrators, such as Jacob Ulfsson Örnfot, who was distinguished as a prince of the Church, royal councillor, patron of art and learning, founder of the University of Upsala, and an efficient helper in the introduction of printing into Sweden. He died in the Carthusian monastery of Mariefred (Mary's Peace) in 1522. There were also scholars, such as Johannes Magnus (d. 1544), who wrote the "Historia de omnibus gothorum sueonumque regibus" and the "Historia metropolitanæ ecclesiæ upsaliensis", and his brother Olaus Magnus (d. 1588), who wrote the "Historia de gentibus septentrionalibus" and who was the last Archbishop of Upsala.

The archbishops and secular clergy found active co-workers among the regulars. Among the orders represented in Sweden were the Benedictines, Cistercians, Dominicans, Franciscans, Brigittines (with the mother-house at Wadstena), Carthusians, etc. The monks not only laboured in things spiritual, but were also the teachers of the people in agriculture and gardening. Still greater credit is due the members of the orders, both men and women, for their services in the intellectual training of the people of Sweden. A Swedish Protestant investigator, Carl Silfverstolpe, writes: "The monks were almost the sole bond of union in the Middle Ages between the civilization of the north and that of southern Europe, and it can be claimed that the active relations between our monasteries and those in southern lands were the arteries through which the higher civilization reached our country." The beneficial labours of the Catholic Church were forgotten in the stormy days of the Reformation, but in the present era they have been once more recognized by more dispassionate investigators. Dr. Claes Annerstedt, the historian of the University of Upsala, says: "One of the finest results of modern research is that the highly important labours of the Roman Church have received proper recognition by the exhibition of its services in the preservation and spread of civilization."

HERGENRÖTHER, *Handbuch der allgemeinen Kirchengeschichte*, II (Freiburg, 1879), 720; *Adami Gesta Hammaburgensium Episcoporum*, IV (Hanover, 1876), 174; FLAVIGNY, *Ste. Brigitte de Suède*, IV (Paris, 1900), 148–151; XVI, 714–717; RETTERDAHL, *Svenska Kyrkans historia*, II, pt. II (Lund, 1838–1866), 413; HILDEBRAND, *Sveriges Medeltid*, III (Stockholm, 1898–1903), 839; SILFVERSTOLPE, *Klostret i Wadstena* in *Historiskt Bibliotek*, I (Stockholm, 1875), 2; ANNERSTEDT, *Upsala Universitets historia*, I, pt. I (Upsala, 1877), 2; KROGH TONNING, *Die hl. Birgitta von Schweden* (Kempten and Munich, 1907); PERGER, *Jesuitenpatren Laurits Nielsen, sagkaldt "Klosterlasse"* (Christiania, 1896); BAUMGARTNER, *Nordische Fahrten*.

GUSTAF ARMFELT.

Upsala, UNIVERSITY OF, the oldest and most celebrated university of Sweden. Even to-day the arrangement of its buildings in the city of Upsala (about 23,000 inhabitants) shows that it is the creation of the Catholic Church. The venerable Gothic cathedral, which contains in a silver reliquary the remains of St. Eric the King (d. 1161), is surrounded by the colleges, houses of the "nations", clinical hospitals, infirmaries, astronomical observatory, and library. The proposal to call foreign scholars to Upsala to give lectures is said to have been made at the church synod held at Arboga in 1417. It is certain that the bishops were commissioned by the Synod of Söderköping (1441) to take measures to obtain a *studium generale*. Shortly after this Denmark sought to establish a university at Copenhagen. This led Archbishop Jakob Ulfsson, primate of the Swedish Church (1470–1515), a man who did much for Sweden, to seek from the pope the privilege of founding a university. In the summer of 1477 the envoy of the archbishop and the royal council, Canon Ragvald Ingemundi, returned from Rome bringing with him from Pope Sixtus IV a Bull, dated 27 February, 1477, granting the charter. The university was to be modelled on that of Bologna, to have the same privileges and liberties, and to include the faculties of theology, canon and civil law, medicine, and philosophy. The Archbishop of Upsala was to be the chancellor and to grant the degrees of bachelor, licentiate, doctor, and master. After receiving the Bull, the archbishop and his six suffragans, the administrator of the kingdom, Sten Sture I, and the twenty-three members of the royal council of Strengnäs proceeded to the actual founding of the university on 2 July, 1477. The lectures began in the autumn of the same year, and the university developed and flourished greatly.

Religious schism appeared at the university during the rectorship of Laurentius Petri, who had studied at Wittenberg under Luther, and who, as the first Protestant Archbishop of Upsala, introduced the Reformation into Sweden. In consequence of the schism the university was closed in 1580. Its place was taken, for Catholics, by a *collegium regium*, at Stockholm, where the instruction was given for a time by Jesuits. In 1593 the University of Upsala was revived by order of the General Council of Sweden. Originally, it was only intended to have the faculties of Protestant theology and philosophy, but the others were added later. The university also received its old privileges, so that it was able to maintain its independence until modern times, notwithstanding all the violent changes in the kingdom. Its second period of prosperity began during the reign of King Gustavus II Adolphus, who endowed it with his valuable landed property. Among the university professors of the eighteenth century was the well-known natural scientist Karl von Linnæus, who received the honorary title of *Botanicorum princeps*. In the nineteenth century the most distinguished professor was the historian and poet, Eric Gustav Geijer. The students are distributed, according to the district they come from, among the thirteen "nations", all of which, in the middle of the past century, united into one student body. As in other Swedish institutions of higher education, the organization and instruction are regulated by the royal statutes of 10 January, 1876. The presiding officer is a chancellor elected for three years by the council of professors and confirmed by the king; the substitute for the chancellor is the Lutheran archbishop. In the year 1911–12 there were 68 professors, 70 *dozenten*, and 2261 students.

ANNERSTEDT, *Upsala universitets historia* (1877); ANDERSSON, *Upsala universitets matrikel 1595–1850* (1900–04); VON BAHR, *Statuter förordningar* (1897); VON BAHR AND BRANDBERG, *Matrikel Upsala* (1906); CORNELIUS, *Ups. Theolog. Fakultets historia* (1874–75); BAUMGARTNER, *Durch Skandinavien nach St. Petersburg* (3d ed., Freiburg, 1901), xix.

KARL HOEBER.

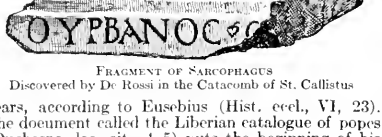
Uranopolis, a titular see of Asia Minor, suffragan of Aneyra in Galatia Prima. It is vainly sought in any "Notitiæ episeopatuum" or in any geography, ancient or modern, profane or ecclesiastical. It is a faulty spelling or variation of Verinopolis, so named in honour of Verina, mother-in-law of the Emperor Zeno. Le Quien (Oriens christ., I, 481) mentions three bishops: Stephen, present at the Trullan Council, 692; Anthimus, at the second Council of Nice, 787; Sisinnius, at the Councils of Constantinople, 869, 878. The diocese is described, about 640, in the "Ecthesis" of pseudo-Epiphanius (Gelzer, "Ungedruckte . . . Texte der Notitiæ episcopatuum", 536); about 900, in the "Notitia episcopatuum" of Leo the Philosopher

(Gelzer, op. cit., 552), under the name of Stauros; and about 940, in the "Notitia" of Constantine Porphyrogenitus (Georgii Cyprii, ed. Gelzer, "Descriptio orbis romani", 63). Stauros is not a substitute for Verinopolis, but rather the name of a neighbouring locality. Ramsay (Asia Minor, 247) and Anderson (Studia Pontica, 25) say that Verinopolis is the Byzantine name of Evagina, a station described by the "Tabula Peutinger" (X, I) and by Ptolemy (V, iv, 7) under the altered name of Phubagina. The ruins of Evagina-Verinopolis were discovered a little to the south-west of Keuhne, a nahić in the sandjak of Yuzgad, vilayet of Angora.

MÜLLER, ed. DIDOT, *Notes on Ptolemy*, I, 852; RAMSAY, *Asia Minor* (London, 1890), 247 sq.; ANDERSON, *Studia Pontica* (Brussels, 1903), 25–29; PAULY-WISSOWA, *Real-Encyclopädie der classischen Altertumswissenschaft* (3d ed.), s. v. *Evagina*.

S. VAILHÉ.

Urban I, POPE (222–30), date of birth unknown; d. 23 May, 230. According to the "Liber Pontificalis" ed. Duchesne, I, 143), Urban was a Roman and his father's name was Pontianus. After the death of Callistus I (14 October, 222) Urban was elected Bishop of Rome, of which Church he was the head for eight



FRAGMENT OF SARCOPHAGUS
Discovered by De Rossi in the Catacomb of St. Callistus

years, according to Eusebius (Hist. eccl., VI, 23). The document called the Liberian catalogue of popes Duchesne, loc. cit., 4–5) puts the beginning of his pontificate in the year 223 and its close in the year 30. The dissension produced in the Roman Church by Hippolytus (q. v.) continued to exist during Urban's pontificate. Hippolytus and his adherents persisted in schism; it was probably during the reign of Urban that Hippolytus wrote his "Philosophumena", in which he attacked Pope Callistus severely. Urban maintained the same attitude towards the schismatical party and its leader that his predecessor had adopted. The historical authorities say nothing of any other factious troubles in the life of the Roman Church during this era. In 222 Alexander Severus became Roman emperor. He favoured a religious eclecticism and also protected Christianity. His mother, Julia Mammæa, was a friend of the Alexandrine teacher Origen, whom she summoned to Antioch. Hippolytus dedicated his work on the Resurrection to her. The result of the favourable opinion of Christianity held by the emperor and his mother was that Christians enjoyed complete peace in essentials, although their legal status was not changed. The historian Lampridius (Alex. Sever., c. xxii) says emphatically that Alexander Severus made no trouble for the Christians: "Christianos esse passus est." Undoubtedly the Roman Church experienced the happy results of these kindly intentions and was unmolested during this emperor's reign (222–35). The emperor even protected Roman Christians in a legal dispute over the ownership of a piece of land. When they wished to build a church on a piece of land in Rome which was also claimed by tavern-keepers, the matter was brought before the imperial court, and Severus decided in favour of the Christians, declaring it was better that God should be worshipped on that spot (Lampridius, "Alex. Sever.", c. xlix).

Nothing is known concerning the personal labours of Pope Urban. The increase in extent of various Roman Catacombs in the first half of the third century proves that Christians grew largely in numbers during this period. The legendary Acts of St. Cecilia connect the saint, as well as her husband and her brother-in-law, with Urban, who is said to have baptized her husband and her brother-in-law. This narrative, however, is purely legendary, and has no historical value whatever; the same is true of the Acts of the martyrdom of Urban himself, which are of still later date than the legend of St. Cecilia. The statement of the "Liber Pontificalis" (ed. cit.), that Urban converted many by his sermons, rests on the Acts of St. Cecilia. Another statement on the same authority, that Urban had ordered the making of silver liturgical vessels, is only an invention of the later editor of the biography early in the sixth century, who arbitrarily attributed to Urban the making of certain vessels, including the patens for twenty-five titular churches of his own time. The particulars of the death of Urban are unknown, but, judging from the peace of his era, he must have died a natural death. The "Liber Pontificalis" states that he became a confessor in the reign of Diocletian; the date added is without authority. His name does not appear in the "Depositio Episcoporum" of the fourth century in the "Kalendarium Philocalianum".

Two different statements are made in the early authorities as to the grave of Urban, of which, however, only one refers to the pope of this name. In the Acts of St. Cecilia and in the "Liber Pontificalis" it is said that Pope Urban was buried in the Catacomb of Prætextatus on the Via Appia. The Itineraries of the seventh century to the graves of the Roman martyrs all mention the grave of an Urban in connexion with the graves of several martyrs who are buried in the Catacomb of Prætextatus. One of the Itineraries gives this Urban the title "Bishop and Confessor" (De Rossi, "Roma sotterranea", I, 180). Consequently, from the fourth century, all Roman tradition has venerated the pope of this name in the Urban of the Catacomb of Prætextatus. In excavating a double chamber of the Catacomb of St. Callistus, De Rossi found, however, a fragment of the lid of a sarcophagus that bore the inscription ΟΥΡΒΑΝΟC Ε [πίσκοπος]. He also proved that in the list of martyrs and confessors buried in the Catacomb of St. Callistus, drawn up by Sixtus III (432–40), the name of an Urban is to be found. De Rossi (op. cit., II, 52 sqq., 151 sqq.) therefore came to the conclusion that the Urban buried in St. Callistus was the pope, while the saint of the same name buried in St. Prætextatus was the bishop of another see who died at Rome and was buried in this catacomb. Most historians agree with this opinion of the great archæologist, which, however, is chiefly founded on the Acts of St. Cecilia. The lettering of the above-mentioned epitaph of an Urban in St. Callistus indicates a later period, as a comparison with the lettering of the papal epitaphs in the papal crypt proves. In the list prepared by Sixtus III and mentioned above, Urban is not given in the succession of popes, but appears among the foreign bishops who died at Rome and were buried in St. Callistus (cf. Wilpert, "Die Papstgräber und die Cäciliengruft", Freiburg, 1909, p. 17).

Thus it seems necessary to accept the testimony that Pope Urban was buried in the Catacomb of Prætextatus, while the Urban lying in St. Callistus is a bishop of a later date from some other city. This view best reconciles the statements of the "Martyrologium Hieronymianum". Under date of 25 May (*VIII kal. Jun.*) is to be found the notice: "Via nomentana miliario VIII natale Urbani episcopi in cimiterio Prætextati" ("Martyr. Hieronym.", ed. De Rossi-Duchesne, 66). The catacomb on the Via Nomentana, however, is that which contains the grave of Pope Alexander, while the Catacomb of Prætextatus is on the Via Appia. Duchesne has proved (Lib. Pontif., I, xlvi–xlvii) that in the list of the graves of the popes from which this notice is taken a line dropped out, and that it originally stated that the

grave of Pope Alexander was on the Via Nomentana, and the grave of Pope Urban on the Via Appia in the Catacomb of Prætextatus. Consequently 25 May is the day of the burial of Urban in this catacomb. As the same martyrology contains under date of 19 May (*XIV kal. Jun.*) a long list of martyrs headed by the two Roman martyrs Calocerus and Partenius, who are buried in the Catacomb of St. Callistus, and including an Urban, this Urban is apparently the foreign bishop of that name who lies buried in the same catacomb.

Liber pontificalis, ed. DUCHESNE, I, 63–64, xlvi–xlviii, xciii, sq.; *Acta SS.*, VI, May, 5–14; *Analecta Boll.*, VIII (1889), 161–65; *Bibliotheca hagiographica latina*, II (Brussels, 1900–1901), 1212–14; DE ROSSI, *Roma sotterranea*, II, 52–54; URBAIN, *Ein Martyrologium der christlichen Gemeinde zu Rom* (Leipzig, 1901), 145 sq., 148 sq.

J. P. KIRSCH.

Urban II (OTHO, OTTO or ODO OF LAGERY), BLESSED, 1088–1099, b. of a knightly family, at Châtillon-sur-Marne in the province of Champagne, about 1042; d. 29 July, 1099. Under St. Bruno (afterwards founder of the Carthusians) Otho studied at Reims, where he later became canon and archdeacon. About 1070 he retired to Cluny and was professed there under the great abbot St. Hugh. After holding the office of prior he was sent by St. Hugh to Rome as one of the monks asked for by Gregory VII, and he was of great assistance to Gregory in the difficult task of reforming the Church. In 1078 he became Cardinal Bishop of Ostia and Gregory's chief adviser and helper. During the years 1082 to 1085 he was legate in France and Germany. While returning to Rome in 1083 he was made prisoner by the Emperor Henry IV, but was soon liberated. Whilst in Saxony (1084–5) he filled many of the vacant sees with men faithful to Gregory and deposed those whom the pope had condemned. He held a great synod at Quedlinburg in Saxony in which the antipope Guibert of Ravenna and his adherents were anathematized by name. Victor III had already been elected when Otho returned to Rome in 1085. Otho appears to have opposed Victor at first, not through any animosity or want of good will, but because he judged it better, at so critical a time, that Victor should resign the honour he was unwilling to retain. After Victor's death a summons was sent to as many bishops of the Gregorian party as possible to attend a meeting at Terracina. It was made known at this meeting that Otho had been suggested by Gregory and Victor as their successor. Accordingly, on 12 March, 1088, he was unanimously elected, taking the title of Urban II. His first act was to proclaim his election to the world, and to exhort the princes and bishops who had been loyal to Gregory to continue in their allegiance: he declared his intention of following the policy and example of his great predecessor—"all that he rejected, I reject, what he condemned I condemn, what he loved I embrace, what he considered as Catholic, I confirm and approve".

It was a difficult task which confronted the new pope. To enter Rome was impossible. The Normans, on whom together with Matilda he could alone rely, were engaged in civil war. Roger and Bohemund had to be reconciled before anything could be done, and to effect this the pope set out for Sicily. He met Roger at Troina, but history is silent as to what took place between them. The year following, however, saw peace between the two princes, and Urban's first entry into Rome in November, 1088, is said by some to have been made possible by Norman troops. His plight in Rome was truly pitiable; the whole city practically was in the hands of the antipope, and Urban had to take refuge on the Island of St. Bartholomew, the approach being guarded by Pierleone, who had turned the theatre of Marcellus on the left bank of the river into a fortress. Nor was the outlook in Germany calculated to hold out hopes of the triumph of the papal party; its stoutest adherents in the episcopate had died, and Henry was steadily gaining ground. From amidst the poverty and want of his wretched island, Urban launched sentence of excommunication against emperor and antipope alike. Guibert retorted by holding a synod in St. Peter's before which he cited Urban to appear. The troops of pope and antipope met in a desperate encounter which lasted three days; Guibert was driven from the city, and Urban entered St. Peter's in triumph. He was now determined to unite his partisans in Italy and Germany. The Countess Matilda had lost her first husband, Godfrey of Lorraine. She was now well advanced in years, but this did not prevent her marriage with Count Welf of Bavaria, a youth of eighteen, whose father, Duke Welf IV of Bavaria, was in arms against Henry. Urban now turned his steps southwards again. In the autumn of 1089 seventy bishops met him in synod at Melfi, where decrees against simony and clerical marriage were promulgated. In December he turned back to Rome, but not before he had effected a lasting peace between Roger and Bohemund, and had received their full allegiance. The fickle Romans had again renounced him on the news of Henry's success against Matilda in north Italy, and had summoned Guibert back to the city. The latter celebrated Christmas in St. Peter's whilst Urban anathematized him from without the walls.

For three years Urban was compelled to wander an exile about southern Italy. He spent the time holding councils and improving the character of ecclesiastical discipline. Meanwhile Henry at last suffered a check from Matilda's forces at Canossa, the same fortress which had witnessed his humiliation before Gregory. His son Conrad, appalled, it is said, at his father's depravity, and refusing to become his partner in sin, fled to the faction of Matilda and Welf. The Lombard League—Milan, Lodi, Piacenza, and Cremona—welcomed him and he was crowned king in Milan, the centre of the imperial power in Italy. The way was now clear for Urban's entry into Rome, but still the partisans of Guibert held the strong places of the city. This time the pope took up his residence in the fortress of the Frangipani, a family which had remained faithful to him and which was entrenched under the Palatine near the Church of Sta. Maria Nuova. His condition was piteous, for he had to depend on charity and was already deeply in debt. A French abbot, Gregory of Vendôme, hearing of Urban's plight, hurried to Rome "that he might become a sharer of his sufferings and labour and relieve his want". In return for this he was created Cardinal Deacon of Sta. Prisca. Shortly before Easter, 1094, the governor of the Lateran palace offered to surrender it to Urban on payment of a large sum of money. This money Gregory of Vendôme supplied by selling certain possessions of his monastery; Urban entered the Lateran in time for the Paschal solemnity, and sat for the first time on the papal throne just six years after his election at Terracina.

But it was no time for tarrying long in Rome. Henry's cause was steadily growing weaker, and Urban hurried north to hold a council at Piacenza in the interests of peace and reform. The unfortunate Praxedis, Henry's second wife, had suffered wrongs which were now the common property of Christendom. Her cause was heard, Henry not even attempting to defend himself. She was publicly declared innocent and absolved from any censure. Then the case of Philip of France, who had repudiated his wife Bertha and espoused Bertrada, the wife of Fulk of Anjou, was dealt with. Several bishops had recognized the union, but Archbishop Hugh of Lyons had had the courage to excommunicate Philip for adultery. Both king and archbishop were summoned to the council, and both failed to appear. Philip was granted a further respite, but Hugh was suspended from his office. At this council Urban was able to

URBAN II WITH ST. BRUNO

ZURBARAN, MUSEO PROVINCIALE, SEVILLE

broach the subject of the Crusades. The Eastern Emperor, Alexius I, had sent an embassy to the pope asking for help against the Seljuk Turks who were a serious menace to the Empire of Constantinople. Urban succeeded in inducing many of those present to promise to help Alexius, but no definite step was taken by Urban till a few months later, when he summoned the most famous of his councils, that at Clermont in Auvergne. The council met in November, 1095; thirteen archbishops, two hundred and twenty-five bishops, and over ninety abbots answered the pope's summons. The synod met in the Church of Notre-Dame du Port and began by reiterating the Gregorian Decrees against simony, investiture, and clerical marriage. The sentence, which for some months had been threatening Philip of France, was now launched against him, and he was excommunicated for adultery. Then the burning question of the East was discussed. Urban's reception in France had been most enthusiastic, and enthusiasm for the Crusade had spread as the pope journeyed on from Italy. Thousands of nobles and knights had met together for the council. It was decided that an army of horse and foot should march to rescue Jerusalem and the Churches of Asia from the Saracens. A plenary indulgence was granted to all who should undertake the journey *pro sola devotione*, and further to help the movement, the Truce of God was extended, and the property of those who had taken the cross was to be looked upon as sacred. Those who were unfitted for the expedition were forbidden to undertake it, and the faithful were exhorted to take the advice of their bishops and priests before starting. Coming forth from the church the pope addressed the immense multitude. He used his wonderful gifts of eloquence to the utmost, depicting the captivity of the Sacred City where Christ had suffered and died—"Let them turn their weapons dripping with the blood of their brothers against the enemy of the Christian Faith. Let them—oppressors of orphans and widows, murderers and violators of churches, robbers of the property of others, vultures drawn by the scent of battle—let them hasten, if they love their souls, under their captain Christ to the rescue of Sion." When the pope ceased to speak a mighty shout of *Deus lo volt* rose from the throng. His most sanguine hopes had not anticipated such enthusiasm as now prevailed. He was urged repeatedly to lead the Crusade in person, but he appointed Ademar, Bishop of Le Puy, in his stead, and leaving Clermont travelled from city to city in France preaching the Crusade. Letters were sent to bishops who had been unable to attend the council, and preachers were sent all over Europe to arouse enthusiasm. In every possible way Urban encouraged people to take the cross, and he did not easily dispense from their obligations those who had once bound themselves to undertake the expedition.

In March, 1096, the pope held a synod at Tours and confirmed the excommunication of the French king, which certain members of the French episcopate had endeavoured to remove. In July, 1096, the king, having dismissed Bertrada, was absolved by Urban in a synod held at Nîmes, but having relapsed, he was again excommunicated by the pope's legate in 1097. Some of the greater prelates of France had now to be brought to subjection to the pope, amongst them being the Archbishop of Vienne, who had refused to abide by the papal decision regarding the jurisdiction of the Bishop of Grenoble, and the Archbishop of Sens, who had declined to recognize the Archbishop of Lyons as papal legate. After a triumphal progress through France, Urban returned to Italy. On his way to Rome he met the crusading princes at Lucca, and bestowed the banner of St. Peter upon Hugh of Vermandois. It is said by some that this crusading host enabled Urban to enter Rome, which at this time was again held by the antipope. If this was so, the entry appears, according to the statement of an eyewitness, to have been effected without fighting. No doubt the presence of well-disciplined troops, under the most distinguished knights of Christendom, struck terror into the wild partisans of Guibert. But Urban's final triumph over the "imbecile" was now assured. Northern and central Italy were in the power of Matilda and Conrad, and Henry was at last forced to leave Italy. A council was held in the Lateran in 1097, and before the end of the year Urban was able to go south again to solicit help from the Normans to enable him to regain the Castle of S. Angelo. The castle capitulated in August, 1098. He was now enabled to enjoy a brief period of repose after a life of incessant activity and fierce strife, which had brought exile and want. His friendship with the Normans was strengthened by the appointment of Count Roger as papal legate in Sicily, where the Church had been almost swept away by the Saracens; the antipope was within his Archbishopric of Ravenna, and Henry's power, though strengthened by Count Welf, who had forsaken Matilda, was not strong enough to be any longer a serious menace.

In October, 1098, the pope held a council at Bari with the intention of reconciling the Greeks and Latins on the question of the *filioque;* one hundred and eighty bishops attended, amongst whom was St. Anselm of Canterbury, who had fled to Urban to lay before him his complaints against the Red King. The close of November saw the pope again in Rome; it was his final return to the city. Here he held his last council in April, 1099. Once more he raised his eloquent voice on behalf of the Crusades, and many responded to his call. On 15 July, 1099, Jerusalem fell before the attack of the crusaders, but Urban did not live to hear the news. He died in the house of Pierleone which had so often given him shelter. His remains could not be buried in the Lateran because of Guibert's followers who were still in the city, but were conveyed to the crypt of St. Peter's where they were interred close to the tomb of Adrian I. Guibert of Nogent asserts that miracles were wrought at the tomb of Urban, who appears as a saint in many of the Martyrologies. Thus there seems to have been a cult of Urban II from the time of his death, though the feast (29 July) has never been extended to the Universal Church. Amongst the figures painted in the apse of the oratory built by Calixtus II in the Lateran Palace is that of Urban II with the words *sanctus Urbanus secundus* beneath it. The head is crowned by a square nimbus, and the pope is represented at the feet of Our Lady. The formal act of beatification did not take place till the pontificate of Leo XIII. The cause was introduced by Mgr Langenieux, Archbishop of Reims, in 1878, and after it had gone through the various stages the decision was given by Leo XIII on 14 July, 1881.

The sources are collected in WATTERICH, *Pontificum romanorum vitæ*, I (Leipzig, 1842), and the letters in JAFFÉ, *Regesta Pontif. romanorum*, I (Leipzig, 1888), 657–701. See also *P. L.*, CLI; *Liber Pontif.*, ed. DUCHESNE, II (Paris, 1892), 293–5; MANN, *Lives of the Popes*, VII (London, 1910); GREGOROVIUS, *Rome in the Middle Ages*, tr. HAMILTON, IV (London, 1872), pt. I; PAULOT, *Un pape français, Urbain II* (Paris, 1903); LANGEN (an "Old Catholic"), *Gesch. der römisch. Kirche von Gregor VII. bis Innocenz III* (Bonn, 1893); MILMAN, *Hist. of Latin Christianity*, IV (London, 1872).

R. URBAN BUTLER.

Urban III, POPE (1185–87), b. at Milan; d. at Ferrara, 19 Oct., 1187. Uberto, of the noble Milanese family of the Crivelli, was created cardinal by Lucius III in 1182 and Archbishop of Milan in 1185. On 25 November of this year Lucius died at Verona, and the archbishop was elected to succeed him on the same day; he was crowned on 1 December. This haste was probably due to fear of imperial interference. Urban inherited from his predecessor a legacy of feud with

the great Emperor Frederick Barbarossa, and this was embittered by personal enmity, for at the sack of Milan in 1162 the emperor had caused several of the pope's relatives to be proscribed or mutilated. It has been noticed that the breach between Lucius III and Frederick coincided with the arrival in Northern Italy (August, 1185) of Constance, the heiress of the Kingdom of Sicily, who was betrothed to Frederick's son Henry. The marriage, which was celebrated at Milan on 4 Jan., 1186, six weeks after Urban's accession, "constituted for the papacy the gravest check it had suffered for a long time. By it was ruined the whole political edifice so laboriously raised by the popes of the eleventh and twelfth centuries to keep in check the power of the Emperors in Italy and to assure the independence of the Papal States" (Chalandon, II, 390). By this marriage was lost that Norman support on which the papacy had so long relied in its contest with the empire. Nor was this the only cause of quarrel. The treaty of 1177 had left unsettled the question of the succession to the estates of Matilda of Tuscany, while Frederick had seized the revenues of vacant German bishopries and suppressed nunneries for the sake of their property.

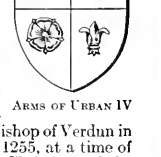
Urban maintained the refusal of Lucius III to crown Henry, and the Patriarch of Aquileia was induced by the emperor to perform the office, although it belonged to the pope in right of the Archbishopric of Milan which he had retained, possibly to that end, after his election. Urban replied by excommunicating the patriarch and the bishops who had assisted at the ceremony. On 31 May he promoted to the cardinalate the archdeacon Folmar, and next day consecrated him as Archbishop of Trier, contrary to a promise he had made to the emperor, for though Folmar had been canonically elected, Frederick had granted investiture to Rudolf, the candidate of the minority. The emperor closed the passes of the Alps against the pope's messengers to Germany, and sent Henry to ravage the Papal States. Urban had hoped for support from the German bishops, but at the Diet of Geinhausen (April or May, 1187), from which the papal legate, Philip von Heinsberg, Archbishop of Cologne, was excluded, Frederick won the bishops to his side and caused them to send letters to the pope urging him "to do justice to the Emperor in those things which were justly demanded of him" (Arnold of Lübeck, III, 18). Urban replied by summoning the emperor to appear before his tribunal at Verona, and was only prevented from pronouncing excommunication against him by the Veronese, who, as Frederick's subjects, would not permit the sentence to be promulgated in their city. Urban set out for Venice, where he would have been able to carry out his threat, but died at Ferrara, after a pontificate of a year and eleven months. His death is ascribed by Benedict of Peterborough to grief at the news of the utter defeat of the crusaders at the battle of Hattin, and it is commonly stated that it was caused by the news of the fall of Jerusalem, but William of Newburgh assures us that the report of the disaster of Hattin (3–4 July) did not reach the Holy See till after the election of Gregory VIII, so it is hardly probable that Urban III ever heard of the surrender of the Holy City which took place on 2 October.

A curious story is told by Peter of Blois, Archdeacon of Bath, who claims to have been intimate with the pope ("in scholis Urbani socius et discipulus fueram Maldyebyrig") and connects his death with his wrath against Baldwin, Archbishop of Canterbury. At the very beginning of his pontificate Urban had granted the request made to his predecessor by Henry II of England, and appointed Baldwin Apostolic legate in the Province of Canterbury, but in the latter's quarrel with the monks of his cathedral the pope had taken the part of the monks, and the archbishop had proved obdurate. Perhaps this was not the only cause of the pope's anger; for Baldwin, moved probably by jealousy, had persuaded the king to conduct back to Normandy the legates sent to crown John as King of Ireland (Benedict of Peterborough, "Gesta regis Henrici Secundi"). The pope even sent a gold crown ("coronam auro contextam") for this purpose. He exerted himself to bring about peace between England and France, and on 23 June, 1187, his legates by threats of excommunication prevented a pitched battle between the armies of the rival kings near Châteauroux, and brought about a two years' truce. Urban's letters show zeal for the Holy Land and a desire to promote peace among the quarrelling Christian potentates of Syria. Unfortunately, it cannot be ascertained whether the interesting letter addressed to Philip of France (Jaffé, "Regesta", 15,924) really belongs to this pope. The number of privileges in favour of the Knights Hospitallers is remarkable. The letters and privileges of Urban III are given in P. L., CCII. His tomb, "a handsome sarcophagus resting on four columns" (Gregorovius), may still be seen in Ferrara cathedral.

WATTERICH, *Pontificum romanorum vitæ*, II (Leipzig, 1862), 633 sq.; JAFFÉ, *Regesta pontificum romanorum*, II (Leipzig, 1888), 492 sq.; BAUMGARTEN in *English Historical Review*, IX (London, 1894), 535 sq.; LANGEN, *Gesch. der römischen Kirche von Gregor VII. bis Innocenz III.* (Bonn, 1893), 565 sq.; CHALANDON, *Domination normande en Italie et en Sicile*, II (Paris, 1907); MILMAN, *History of Latin Christianity*, V (London, 1872), 149 sq.

RAYMUND WEBSTER.

Urban IV, POPE, 1216–64 (JACQUES PANTALÉON), son of a French cobbler, b. at Troyes, probably in the last years of the twelfth century; d. at Perugia, 2 Oct., 1264. He became a canon of Laon and later Archdeacon of Liège, attracted the attention of Innocent IV at the Council of Lyons (1245), and in 1247 was sent on a mission to Germany. There his chief work was the restoration of ecclesiastical discipline in Silesia and the reconciliation of the Teutonic Knights with their Prussian vassals. He became Archdeacon of Laon two years later, and in 1251 was sent into north Germany with the commission to obtain recruits for the cause of William of Holland, the papal candidate for the empire. He was made Bishop of Verdun in 1253 and Patriarch of Jerusalem in 1255, at a time of great difficulty and distress for the Christians of the Holy Land. On the death of Alexander IV (25 May, 1261) he had returned to the west and was at Viterbo. After a three months' conclave, protracted by the jealousies of the eight cardinals who composed the whole Sacred College, the Patriarch of Jerusalem was elected on 29 August, 1261. Alexander IV, the feeblest and most pacific of the popes who were engaged in the struggle with the imperial house of Germany, had left two heavy tasks for his successor to accomplish: the wresting of Sicily from the Hohenstaufen and the restoration in Italy of the influence which the Holy See had lost through his indecision. The Latin Empire of Constantinople came to an end with the capture of the city by the Greeks a fortnight before Urban's election, and for a while he intended a crusade for its re-establishment; but he felt that the tasks near home had the first claim on him. In 1268 Conradin, the last of the Hohenstaufen, died on the scaffold at Naples; it was Urban IV's action in calling Charles of Anjou into the field against Manfred that brought this about. "The fact", says Ranke, "that Urban IV contrived this combination, places him among the important popes."



ARMS OF URBAN IV

His experience of affairs and his personal character fitted him for his work. He had had an excellent education, and was active, capable, self-reliant, and

always ready for any work that presented itself. His life was a full one, yet business had not banished piety. "The Pope does what he will", reports a Sienese ambassador, "there has been no Pope since Alexander III so energetic in word and deed. . . . There is no obstacle to his will . . . he does everything by himself without taking advice" (Pflug-Harttung, "Iter Italicum", 675). Had his reign been longer, he would have been one of the most striking figures in the history of the papacy. Urban's great antagonist was Manfred, son of Frederick II, and usurper of the Sicilian crown. Manfred's chief gift was tact; as an administrator he had his father's highly centralized system to rely on, but as a warrior he was lacking in decision and boldness. After the battle of Montaperti, he became the hero of half Italy, the centre of the Ghibelline party and of all opposition to the papacy. He was anxious for peace and recognition from the pope, and Urban was able to keep him in play until the long drawn-out negotiations with Charles of Anjou were nearly complete. Within less than a year of his election the pope created fourteen new cardinals. Of these six were relatives or dependants of the eight who had elected him, but seven were Frenchmen, including his own nephew and three who had been St. Louis's counsellors. Thus Urban was sure of a majority in the Sacred College, but he brought into being a French party which was a principal factor in ecclesiastical policy for the rest of the thirteenth century and in the fourteenth became practically the whole College. Among the new cardinals were the three future popes, Clement IV, Martin IV, and Honorius IV, who were to have the greatest share in finishing and defending his work.

Urban's first step towards the restoration of his power in Italy was to put the finances in order and pay his predecessor's debts. He changed the bankers of the Apostolic Camera, employing a Sienese firm whose services did much to assure the ultimate success of his plans. Urban's Italian policy gives a complete picture of his statesmanship—astute and diplomatic on occasions, but with a marked predilection for energetic measures. He aroused dissensions between rival Ghibelline cities and, by an adroit use of the then generally acknowledged right of the Holy See to declare null all obligations towards persons excommunicate, was able to throw their commercial affairs into confusion (for some curious details see Jordan, "Origines", 337 sq.). He established an ascendancy over his partisans and raised up a new Guelph party bound to him by personal interest, which eventually furnished Charles of Anjou with monetary support without which his expedition must have failed. In the Papal States new officers were appointed, important points fortified, and the defensive system of Innocent III restored. At Rome Urban obtained the recognition of his sovereignty, but he never risked a visit to the city. In Lombardy his most important act was the strengthening of the traditional alliance between the Holy See and the House of Este. By the middle of 1263 the general results of Urban's extra-Sicilian Italian policy were seen in the almost complete restoration of order in the Papal States, the weakening of Manfred's alliances in Lombardy, and the resurrection in Tuscany of the crushed Guelphs.

A foreign conqueror for Sicily was necessary to attain the expulsion of Manfred, for after the defeat of Alexander IV's forces at Foggia (20 Aug., 1255) all hope was lost of a direct conquest by the papacy. In 1252 Innocent IV had granted the crown of Naples to the English Henry III for his second son, Edmund; but the king had his hands too full at home and was himself too prodigal to allow him to embark on the very costly Sicilian adventure. Charles of Anjou, though he had refused the offer of Innocent IV, had both the power and the ambition necessary for such an undertaking. St. Louis's scruples as to the rights of Conradin and Edmund were overcome, and though he refused the crown for himself or his sons, he finally permitted its offer to his brother. In the mind of the holy king the Sicilian expedition appeared as a preliminary to a great crusade: he saw that Sicily would, in the hands of a French prince, be an ideal starting-point. Yet Louis had been desirous of peace between the pope and Manfred, and even the pope for a time seemed prepared to recognize him as King of Sicily, but the negotiations finally failed. Urban made it his business to prove that the fault lay with his opponent, for European opinion was interested in a struggle in which great princes such as Alphonsus of Aragon and Baldwin, the exiled Latin Emperor of Constantinople, had intervened on the side of peace. It was about May, 1263, that St. Louis made up his mind, and shortly afterwards the envoy of Charles of Anjou appeared in Rome. The chief conditions laid down by Urban were as follows: Sicily must never be united to the empire, its king must pay an annual tribute, take an oath of fealty to the pope, and abstain from acquiring any considerable dominion in Northern Italy; the succession also was strictly regulated. The treaty in fact "was to be the last link in the long chain of acts which had established the suzerainty of the Holy See over Sicily" (Jordan, 443).

The negotiations dragged on slowly as long as the pope felt no acute need of French intervention in Italy, but by May, 1264, the fortunes of the Church were threatening to decline quickly, in face of the rising activity and fortunes of the Ghibellines. Urban sent the French Cardinal Simon de Brion to France as his legate with power to concede certain disputed points: he was, however, to insist on a guarantee that Charles would not retain in perpetuity the Senatorship of Rome; vows to go on a crusade to the Holy Land were to be commuted for the crusade against Manfred and his Saracens, which was to be preached throughout France and Italy. Urban's position was daily growing more dangerous in spite of the incomprehensible inactivity of Manfred. He feared a simultaneous attack from north and south, and even attempts to assassinate himself and Charles of Anjou by the emissaries of Manfred's reputed ally, the "Old Man of the Mountains". In August St. Louis's last objections to the treaty were overcome, and various concessions made to Charles's demands. The legate held several synods to obtain from the French clergy the tithes granted by the pope for the expedition. In Italy fortune continued to favour the Ghibellines; a Guelph army was defeated in the Patrimony, and Lucca deserted to the enemy. Sienese intrigue threatened Urban's security at Orvieto, and on 9 Sept. he set out for Perugia, where he died

"Thus the man, whose bold initiative was to influence so greatly the destinies of three great countries, to bring to a close the most glorious period of medieval Germany by the ruin of the Hohenstaufen, to introduce a new dynasty into Italy, and to direct French policy in a direction as yet unknown, quitted the stage before he had seen the consequences of his acts at the very hour when the negotiations, commenced at his accession and continued throughout his reign, had reached completion" (Jordan, op. cit., 513).

If Urban's treatment of Manfred appear harsh and unscrupulous, it must be remembered how the Church had suffered at the hands of the Hohenstaufen ever since the days of Frederick I. In the eyes of feudal law Manfred was a usurper without rights: he had callously seized his nephew Conradin's crown, and even that nephew could not inherit from a grandfather who had been deprived of his fief for rebellion against his suzerain. At this

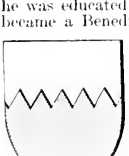
period, too, the papal Government, owing in part to its very weakness, stood for municipal freedom, while the Hohenstaufen had in Sicily substituted for the aristocratic hierarchy of feudalism a bureaucratic despotism supported by the arms of their devoted Saracens.

Two other points in Urban's policy must be noted: his dealings with the Byzantine Empire and with England. Manfred's designs on the territories of Palæologus, together with the exiled Baldwin's secret attempt to reconcile Manfred with St. Louis, made the Greek emperor, politically, at least, the natural ally for a pope fearful of an increase in the power of the Sicilian king. Urban sought an understanding with Michael Palæologus, and here too gave a lasting direction to papal policy, setting it on the path which led to the union (inoperative though it was) of Lyons in 1274. In England Urban's collectors of money were exceedingly busy; like St. Louis, he supported Henry III against the barons. He absolved the king from his promise to observe the Provisions of Oxford, declared oaths taken against him to be unlawful, and condemned the rising of the barons. He was buried in the cathedral at Perugia. The Feast of Corpus Christi (q. v.) was instituted by Urban IV.

MURATORI, *Rerum italicarum Scriptores*, III, i, 593; III, ii, 404; DOREZ AND GUIRAND, *Registres d'Urbain IV* (2 vols., Paris, 1901–04); RODENBERG, *Epistolæ selectæ* in *Mon. Germ. Hist.*, III (Berlin, 1894), 474–626; POTTHAST, *Regesta*, II (Berlin, 1875), 1474–2541; MARTÈNE AND DURAND, *Thesaurus novus Anecdotorum*, II (Paris, 1717), 1–95; JORDAN, *Origines de la domination Angevine en Italie* (Paris, 1909); HAMPE, *Urban IV and Manfred* (Heidelberg, 1905); SIEVERT, *Urbanus des Papstes Urban IV* in *Römische Quartalschrift* (1896 and 1898); BAUDRILLART, *Des vues qu'on se faisait au XIVe siècle sur le droit d'intervention du Souverain Pontife en matière politique* in *Revue d'histoire et de littérature religieuses*, III (Paris, 1898); JORDAN, *Promotions de cardinaux sous Urbain IV* in *ibid.*, V (1900); GREGOROVIUS, tr. HAMILTON, *History of the City of Rome*, V (London, 1897); MILMAN, *History of Latin Christianity*, VI (London, 1872); NORDEN, *Papstthum und Byzanz* (Berlin, 1903); GASQUET, *Henry III and the Church* (London, 1905).

RAYMUND WEBSTER.

Urban V, POPE, BLESSED (GUILLAUME DE GRIMOARD), b. at Grisac in Languedoc, 1310; d. at Avignon, 19 Dec., 1370. Born of a knightly family, he was educated at Montpellier and Toulouse, and became a Benedictine monk at the little priory of Chirac near his home. A Bull of 1363 informs us that he was professed at the great Abbey of St-Victor at Marseilles, where he imbibed his characteristic love for the Order of St. Benedict; even as pope he wore its habit. He was ordained at Chirac, and after a further course of theology and canon law at the universities of Toulouse, Montpellier, Paris, and Avignon, he received the doctorate in 1342. He was one of the greatest canonists of his day; was professor of canon law at Montpellier, and also taught at Toulouse, Paris, and Avignon; he acted successively as vicar-general of the Dioceses of Clermont and Uzès, was at an unknown date (before 1342) affiliated to Cluny, became prior of Notre-Dame du Pré (a priory dependent on St. Germain d'Auxerre), and in 1352 was named abbot of that famous house by Clement VI. With this date begins his diplomatic career. His first mission was to Giovanni Visconti, Archbishop and despot of Milan, and this he carried out successfully; in 1354 and 1360 he was employed on the affairs of the Holy See in Italy; in 1361 he was appointed by Innocent VI to the Abbacy of St-Victor at Marseilles, but in 1362 was once more despatched to Italy, this time on an embassy to Joanna of Naples. It was while engaged on this business that the abbot heard of his election to the papacy. Innocent VI had died on 12 Sept. The choice of one who was not a cardinal was due to jealousies within the Sacred College, which made the election of any one of its members almost impossible. Guillaume de Grimoard was chosen for his virtue and learning, and for his skill in practical affairs of government and diplomacy. He arrived at Marseilles on 28 Oct., entered Avignon three days later, and was consecrated on 6 Nov., taking the name of Urban because, as he said, "all the popes who had borne the name had been saints". The general satisfaction which this election aroused was voiced by Petrarch, who wrote to the pope, "It is God alone who has chosen you".



ARMS OF URBAN V

On 20 Nov. King John of France visited Avignon; his main purpose was to obtain the hand of Joanna of Naples, ward of the Holy See, for his son Philip, Duke of Touraine. In a letter of 7 Nov. Urban had already approved her project of marriage with King James of Majorca, a king without a kingdom; by so doing the pope safeguarded his own independence at Avignon, which would have been gravely imperilled had the marriage of Joanna, who was also Countess of Provence, united to the Crown of France the country surrounding the little papal principality. The letter written by Urban to Joanna on 29 Nov., urging the marriage with Philip, was probably meant rather to appease the French king than to persuade the recipient. The betrothal of the Queen of Naples to James of Majorca was signed on 14 Dec. The enormous ransom of 3,000,000 gold crowns, due to Edward III of England from John of France by the treaty of Bretigny, was still in great part unpaid, and John now sought permission to levy a tithe on the revenues of the French clergy. Urban refused this request as well as another for the nomination of four cardinals chosen by the king. John also desired to intervene between the pope and Barnabò Visconti, tyrant of Milan. He was again refused, and when Barnabò failed to appear within the three months allowed by his citation, the pope excommunicated him (3 March, 1363). In April of the same year Visconti was defeated before Bologna. Peace was concluded in March, 1364; Barnabò restored the castles seized by him, while Urban withdrew the excommunication and undertook to pay half a million gold florins.

The Benedictine pope was a lover of peace, and much of his diplomacy was directed to the pacification of Italy and France. Both countries were overrun by mercenary bands known as the "Free Companies", and the pope made many efforts to secure their dispersal or departure. His excommunication was disregarded, and the companies refused to join the distant King of Hungary in his battles with the Turks although the Emperor Charles IV, who came to Avignon in May, 1365, guaranteed the expenses of their journey and offered them the revenues of his kingdom of Bohemia for three years. War now broke out between Pedro the Cruel of Navarre and his brother Henry of Trastamare. Pedro was excommunicated for his cruelties and persecutions of the clergy, and Bertrand Duguesclin, the victor of Cocherel, led the companies into Navarre; yet they visited Avignon on their way and wrung blackmail from the pope. The Spanish war was quickly ended, and Urban returned to his former plan of employing the companies against the Turk. The Count of Savoy was to have led them to the assistance of the King of Cyprus and the Eastern Empire, but this scheme too was a failure. Urban's efforts were equally fruitless in Italy, where the whole land was overrun with bands led by such famous *condottieri* as the German Count of Landau and the Englishman Sir John Hawkwood. In 1365, after the failure of a scheme to unite Florence, Pisa, and the Italian communes against them, the pope commissioned Albornoz to persuade these companies to join the King of Hungary. In 1366 he solemnly excommunicated them, forbade their employment, and called on the emperor and all the

powers of Christendom to unite for their extirpation. All was in vain, for though a league of Italian cities was formed in September of that year, it was dissolved about fifteen months later owing to Florentine jealousy of the emperor.

Rome had suffered terribly through the absence of her pontiffs, and it became apparent to Urban that if he remained at Avignon the work of the warlike Cardinal Albornoz in restoring to the papacy the States of the Church would be undone. On 14 Sept., 1366, he informed the emperor of his determination to return to Rome. All men rejoiced at the announcement except the French; the king understood that the departure from Avignon would mean a diminution of French influence at the Curia. The French cardinals were in despair at the prospect of leaving France, and even threatened to desert the pope. On 30 April, 1367, Urban left Avignon; on 19 May he sailed from Marseilles, and after a long coasting voyage he reached Corneto, where he was met by Albornoz. On 4 June the Romans brought the keys of Sant' Angelo in sign of welcome, and the Gesuati carrying branches in their hands and headed by their founder, Blessed John Colombini, preceded the pope. Five days later he entered Viterbo, where he dwelt in the citadel. The disturbed state of Italy made it impossible for Urban to set out for Rome until he had gathered a considerable army, so it was not till 16 Oct. that he entered the city at the head of an imposing cavalcade, under the escort of the Count of Savoy, the Marquess of Ferrara, and other princes.

The return of the pope to Rome appeared to the contemporary world both as a great event and as a religious action (for a vivid picture of the terrible state of the city, due in great part to the absence of her pontiffs, see Gregorovius, II, 2, ch. ii). The pope now set to work to improve the material and moral condition of his capital. The basilicas and papal palaces were restored and decorated, and the Papal treasure, which had been preserved at Assisi since the days of Boniface VIII, was distributed to the city churches. The unemployed were put to work in the neglected gardens of the Vatican, and corn was distributed in seasons of scarcity; at the same time the discipline of the clergy was restored, and the frequentation of the sacraments encouraged. One of Urban's first acts was to change the Roman constitution, but it may be questioned whether "the sacrifice offered to the Pontiff as the reward of his return was the liberty of the people" (Gregorovius, loc. cit.).

On 17 Oct., 1368, the emperor joined the pope at Viterbo. Before leaving Germany he had confirmed all the rights of the Church, and Urban hoped for his help against the Visconti, but Charles allowed himself to be bribed. On 21 Oct. the pope and emperor entered Rome together, the latter humbly leading the pontiff's mule. On 1 Nov. Charles acted as deacon at the Mass at which Urban crowned the empress. For more than a century pope and emperor had not appeared thus in amity. A year later the Emperor of the East, John V Palæologus, came to Rome seeking assistance against the infidel; he abjured the schism and was received by Urban on the steps of St. Peter's. These emperors both of West and East were but shadows of their great predecessors, and their visits, triumphs as they might appear, were but little gain to Urban V. He felt that his position in Italy was insecure. The death of Albornoz (24 Aug., 1367), who had made his return to Italy possible, had been a great loss. The restlessness of the towns was exemplified by the revolt of Perugia, which had to be crushed by force; any chance storm might undo the work of the great legate. At heart, too, the pope had all a Frenchman's love for his country, and his French entourage urged his return to Avignon. In vain were the remonstrances of the envoys of Rome, which had gained "greater quiet and order, an influx of wealth, a revival of importance" from his sojourn; in vain were the admonitions of St. Bridget, who came from Rome to Montefiascone to warn him that if he returned to Avignon he would shortly die. War had broken out again between France and England, and the desire to bring about peace strengthened the pope's determination. On 5 Sept., 1370, "sad, suffering and deeply moved", Urban embarked at Corneto. In a Bull of 26 June he had told the Romans that his departure was motived by his desire to be useful to the Universal Church and to the country to which he was going. It may be, too, that the pope saw that the next conclave would be free at Avignon but not in Italy. Charles V joyfully sent a fleet of richly-adorned galleys to Corneto; the pope did not long survive his return (24 Sept.) to Avignon. His body was buried in Notre-Dame des Doms at Avignon but was removed two years later, in accordance with his own wish, to the Abbey Church of St. Victor at Marseilles. Miracles multiplied around his tomb. His canonization was demanded by King Waldemar of Denmark and promised by Gregory XI as early as 1375, but did not take place owing to the disorders of the time. His cultus was approved by Pius IX in 1870.

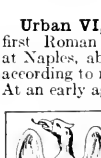
Urban V was a man whose motives cannot be called in question: his policy aimed at European peace; shortly before his death he had given orders that preparations should be made to enable him personally to visit and reconcile Edward III and Charles V. He had shown great zeal for the Crusade. On 29 March, 1363, Pierre de Lusignan, King of Cyprus and titular King of Jerusalem, appeared at Avignon to appeal for assistance against the Turks, and on 31 March (Good Friday) Urban preached the Crusade and gave the cross to the Kings of France, Denmark, and Cyprus; the chivalrous King John, who was to have been chief commander, died a quasi-prisoner at London in 1364, and though the King of Cyprus captured Alexandria (11 Oct., 1365), he was unable to hold the city. The crusading spirit was dead in Europe. In an age of corruption and simony Urban stood for purity and disinterestedness in church life; he did much for ecclesiastical discipline and caused many provincial councils to be held; he refused to bestow place or money on his relatives, and even caused his own father to refund a pension bestowed on him by the French king. His brother, whom he promoted to the cardinalate, was acknowledged by all to be a man most worthy of the dignity (see Albanes, "Vita Prima", 7–8). The pope's private life was that of a monk, and he was always accessible to those who sought his aid.

But Urban was a patriotic Frenchman, a defect in the universal father of Christendom. He estranged the English king by the help given to his rival, and aroused hostility in Italy by the favour shown to men of his own race whom he made his representatives in the States of the Church. He was a great patron of learning, founded universities at Cracow (by a Bull of 1364) and at Vienna (by a Bull of 1365), and caused the emperor to create the University of Orange; he revised the statutes of the University of Orléans; and gave great assistance to the universities of Avignon and Toulouse. At Bologna he supported the great college founded by Albornoz and paid the expenses of many poor students whom he sent thither. (For Urban's zeal for that seat of learning, see Denifle, "Chartularium Universitatis Parisiensis", III, 102–88.) He also founded a *studium* at Trets (later removed to Manosque), but his greatest foundations were at Montpellier. His buildings and restorations were considerable, especially at Avignon, Rome, and Montpellier. He approved the orders of Brigittines and Gesuati, and canonized his godfather, St. Elzéar of Sabran.

The ancient lives will be found in BALUZE, *Vitæ paparum Avenionensium* (Paris, 1693); see also the *Procès-Verbaux*, written in 1376 and the following years, of the miracles wrought by his intercession, and the process for his canonization undertaken by order of Clement VII in ALBANÈS, *Actes anciens et documents concernant le B. Urbain V* (Paris, 1897); see also LECACHEUX, *Lettres secrètes et curiales du Pape Urbain V* (Paris, 1900); HOCEDEZ, *La Vita Prima Urbani V auctore anonymo* in *Analecta Bollandiana*, XXVI (Brussels, 1907); the best modern life is CHAILLAN, *B. Urbain V* in the series *Les Saints* (Paris, 1911). PASTOR, *History of the Popes*, I (London, 1891); CREIGHTON, *History of the Papacy*, I (London, 1882); MILMAN, *History of Latin Christianity*, VIII (London, 1872); GREGOROVIUS, *Rome in the Middle Ages*, tr. HAMILTON, VI, pt. II (London, 1898); COLERIDGE in *The Month*, II (London, 1865); PROU, *Étude sur les relations politiques du Pape Urbain V avec les rois de France Jean II et Charles V* (Paris, 1888); *Liber Pontif.*, ed. DUCHESNE, II (Paris, 1892); CHAILLAN, *Studium d'Urbain V à Trets* (Paris, 1898); IDEM, *Studium d'Urbain V à Montpellier* (Avignon, 1904); GUIRAUD, *Fondations du Pape Urbain V à Montpellier* (3 vols., 1889–91); FOURNIER, *Statuts et privilèges des universités françaises* (Paris, 1890—); DENIFLE, *Chartularium Universitatis Parisiensis* (Paris, 1889–94); CHEVALIER, *Bio-bibliographie*, 4600.

RAYMUND WEBSTER.

Urban VI, POPE (BARTOLOMEO PRIGNANO), the first Roman pope during the Western Schism, b. at Naples, about 1318; d. at Rome, 15 Oct., 1389; according to many he was poisoned by the Romans. At an early age he went to Avignon, where he gained many powerful friends. On 21 March, 1364, he was consecrated Archbishop of Acerenza in the Kingdom of Naples, and on 14 April, 1377, Gregory XI transferred him to the archiepiscopal See of Bari, on the coast of the Adriatic. Meanwhile the Cardinal Vice-Chancellor, Peter of Pampelona, remaining at Avignon, Prignano was given the management of the papal chancery. After the death of Gregory XI the Conclave proposed him as a candidate for the tiara. Not only his business ability, integrity, and knowledge of law, but also his being a subject of Queen Joanna of Naples favoured his eligibility. The Conclave of 1378, which opened on 7 April (nine days after Gregory's death), was influenced by the public opinion of Rome; it consisted of four Italian cardinals, five French, and seven belonging to the Limoges faction. The Italian and French cardinals, though anxious to push forward their own candidates, unanimously determined to oppose one of the Limoges party. The latter were not strong enough to advance a candidate, but they hoped to make an alliance with the less important parties and so attain their end. Their plan, however, was frustrated, the French and the Italians having previously resolved to choose a prelate outside the Sacred College. Robert of Geneva (one of the French cardinals) even resigned his claim in favour of Prignano, and Pedro de Luna (Robert's successor in the See of Avignon) did the same. In this way Prignano's chances increased considerably. An Italian, though not a Roman, he was supported by the rivalry of the parties. Perhaps the French and Italian cardinals expected that, not being a cardinal, he would be an obedient pope, and for this reason some of the Limoges party, uneasy about the coalition between the French and the Italian cardinals, were drawn to this candidature.



ARMS OF URBAN VI

This conclave was one of the shortest in history. When the cardinals entered the Vatican some of the populace stole into the palace and tried to extort the promise that an Italian pope would be chosen. Cardinal d'Aigrefeuille declared that the cardinals could not make any such concessions, but the disappointed people remained in the Vatican the whole night, drinking the wine and crying: "Romano lo volemo, o al manco Italiano." The next morning, while the cardinals were at Mass, the toesin was rung, and suddenly the bells of St. Peter mingled their tones with it. Fear and disorder overtook the cardinals; the guardian of the conclave besought them to hasten, saying that the people wanted a Roman or an Italian, and that resistance would be dangerous. Then Pedro de Luna (Benedict XIII) proposed the election of the Archbishop of Bari, adding that he was, as they all knew, a saintly, learned man, of mature age. This proposal obtained the desired effect. After some hesitation, the cardinals, excepting Orsini (who declared himself not sufficiently free), agreed to accept Prignano, but preferred to keep their choice secret until certain that the latter would accept. Prignano was requested to repair to the Vatican accompanied by several other prelates, so as to conceal from the people the person chosen. The uproar did not abate, and the cardinals began to fear that their choice would not satisfy the multitude. During a comparative calm they went to breakfast and renewed the election of Prignano. The lawfulness and renewed choice thus having been established, Orsini announced the election of a pope to the people, omitting to mention the name. Various suppositions soon ran through the crowds, some saying that the chosen one was Tebaldeschi (an aged Italian cardinal) and others that Jean de Bar (one of the most detested servants of Gregory) was elected. The confusion increased. Suddenly the cardinals took a desperate resolution. They presented Tebaldeschi, in the papal insignia, to the people and commenced the "Te Deum", paying no attention to his refusal and protests. Meanwhile, Prignano had reached the Vatican and declared that he accepted the papal dignity and the homage of all the cardinals. One fact seems evident: the moment the cardinals regarded the choice of Prignano as valid, they removed all doubt by a re-election and honoured him as the rightful successor of St. Peter.

It is to be regretted that after his election Prignano did not show the good qualities which had distinguished him before. Soon he quarrelled with the Sacred College. Desirous of reforming the Church in head and members, he began aright by a reform of the Curia, though perhaps not with the necessary prudence. It was unwise to abuse the cardinals and high dignitaries of the Church and to insult Otto of Brunswick (husband of Joanna of Naples). Nevertheless, public opinion was in the beginning favourable to him, and not only the cardinals in Rome, but also the six who remained at Avignon submitted to him. However the tempest, which broke out at Fondi in September of the same year, was already brewing at Rome a few weeks after his election. Urban's ambassadors, doubtless inspired by the French and Limousin cardinals, left Rome too late, when the calumnies concerning the illegitimacy of the pope's election were widespread. The ground having thus been prepared, the opposition was strengthened at Rome; Castel Sant' Angelo never hoisted Urban's colours, and the discontented found there a refuge and the protection of armed soldiers. The heat of early May afforded the dissatisfied cardinals a pretext for leaving Rome for Anagni, but no public sign of rebellion showed itself, Urban's opponents preferring, perhaps, to conceal their project for the present. The pope's suspicions were eventually aroused, and in June he requested the three Italian cardinals who had not followed the others to join their colleagues and to try and restore kinder feelings. The French cardinals renewed their protestation of fidelity to the pope, but assembled the same day to establish the unlawfulness of the April election. Moreover they eventually won over the Italian members of the Sacred College.

Meanwhile, in the name of the pope, the aforesaid cardinals proposed two expedients to settle the differences, a general council or a compromise. Both these means were made use of at the time of the Western Schism. But the opponents of Urban

esolved on violent measures and declared their intenions in a letter of the utmost impertinence. On August this letter was followed by the famous Declaration", a document more passionate than xact, which assumed at once the parts of historian, urist, and accuser. Seven days later they published n encyclical letter, repeating false and injurious ecusations against Urban, and on 27 August left nagni for Fondi, where they enjoyed the protection f its lord (Urban's arch-enemy), and were near Joanna f Naples; the latter at first had shown great interest n Urban, but was soon disappointed by his capricious ays. On 15 September the three Italian cardinals oined their colleagues, influenced, perhaps, by the ope of becoming pope themselves, or perhaps rightened by the news that Urban was about to reate twenty-nine cardinals in order to supply the acancies left by the thirteen French ones. Charles of France, more and more doubtful of the lawfulness of Urban's election, encouraged the Fondi faction o choose a rightful pope and one more agreeable to rance. A letter from him arrived on 18 September, nd hastened a violent solution. On 20 September obert of Geneva was chosen pope, and on this day he Western Schism began.

The Italians abstained from the election but were onvinced of its canonical character. Robert assumed he name of Clement VII. The obediences of the wo popes assumed definite limits between September, 1378, and June, 1379. All Western Europe except England, Ireland, and the English dominions n France) submitted to Clement VII, the greater art of Germany, Flanders, and Italy (with exception f Naples) recognized Urban. The obedience of rban was more numerous, that of Clement more nposing. Meanwhile, Urban created twenty-eight ardinals, four of whom refused to accept the purple. t is very difficult to decide exactly how far the schism s to be attributed to Urban's behaviour. Indisutably the long exile at Avignon was its principal ause, as it diminished the credit of the popes and iversely increased the ambition of the cardinals, who ere always striving to obtain more influence in the overnment of the Church. Whatever may have een the causes of this event, it is certain that the lection of Urban was lawful, that of Clement uncanonical.

If the first days of Urban's pontificate were unappy, his whole reign was a series of misadventures. t is true that he was successful in reducing Castel ant' Angelo and subduing a revolt of the Romans, ut these are the only successes of his reign. Naples as soon in turmoil. Queen Joanna went over to he Clementines and was deposed by Urban. Charles f Durazzo took her place. He arrested the queen nd took possession of the kingdom, but soon lost avour with the pope for not fulfilling his engagements owards Francesco Prignano (Urban's unworthy and nmoral nephew), in whose regard Urban is not ree from nepotism. The pope now went to the outh of Italy, against the advice of his cardinals, as received at Aversa by the king himself, but nprisoned on the night of his arrival (30 Oct., 1383). hrough his cardinals a compromise was reached, nd Urban left Aversa for Nocera. Here he had to ndure the most unworthy treatment from Margaret, he wife of Charles. The misunderstanding between rban and Charles increased after the death of the tter's enemy, Louis of Anjou; the pope, obstinate nd intractable, continued in a half-hostile, half-ependent, attitude towards Charles, and created ourteen cardinals, only the Neapolitans accepting he dignity. He became daily more estranged from he older members of the Sacred College. No one nversant with the ideas current at this time in the acred College will wonder that the example of 1378 ound imitation. Highly irritated by Urban's inconsiderate behaviour, the Urbanist cardinals meditated a more practical way of proceeding; they proposed to depose or, at least, arrest him. But their plot was revealed to him, and six of them were imprisoned and their possessions confiscated. Those who did not confess were tortured, and the King and Queen of Naples, being suspected as accomplices, were excommunicated. In consequence Nocera was besieged by the king. Urban courageously defended the place, two or three times a day anathematizing his foes from the ramparts. After nearly five months, Nocera was relieved by the Urbanists, Urban escaping to Barletta, whence a Genoese fleet transported him and the imprisoned cardinals to Genoa. During the voyage the Bishop of Aquila, one of the conspirators, was executed, and the cardinals, excepting Adam Aston, were put to death at Genoa, in spite of the intervention of the doge. It may be taken for certain that the cardinals had conspired against Urban, with a view of deposing him; that they intended to burn him as an heretic may be a fantastic rumour. At all events he acted very unwisely by treating them so cruelly, for he then alienated faithful adherents, as is proved by the manifesto of the five cardinals, who remained at Nocera and renounced his obedience.

After King Charles was murdered in Hungary (February, 1386) Urban again undertook to establish his authority in that kingdom; he left for Lucca, refused to treat with the dowager-queen Margaret, and declined the proposal of a general council, which some German princes proposed at the insistence of Clement VII, though he himself had formerly proposed the same expedient. He insulted the ambassadors and pressed the German king, Wenceslaus, to come to Rome. In August, 1387, he proclaimed a crusade against Clement, and in September set out for Perugia, where he remained till August, 1388, recruiting soldiers for a campaign against Naples, which had again fallen into the hands of the Clementines, and the possession of which was very important for his own safety. The soldiers, not receiving their pay, deserted, and Urban returned to Rome, where his refractory temper brought him into difficulties that could only be removed by an interdict. It was at Rome, also, that he fixed the interval between the jubilees at thirty-three years, the first of which was to be celebrated the next year, 1390. But he did not live to open it. Urban might have been a good pope in more peaceful circumstances; but he certainly was unable to heal the wounds which the Church had received during the exile of Avignon. If the genius of a Gregory VII or an Innocent III was scarcely able to triumph over the ambition of the cardinals, the bad conduct of the higher and lower clergy, and the unruliness of the laity, these impediments could not but shipwreck the inconstant and quarrelsome Urban.

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B. Criticism of the Sources.—Jahr, *Die Wahl Urbans VI, 1378* (Halle, 1892); Valois, *La France et le grand schisme d'Occident* (4 vols., Paris, 1896–1902).

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Urban VII, POPE (GIAMBATTISTA CASTAGNA), b. at Rome, 4 Aug., 1521; elected pope, 15 September, 1590; d. at Rome, 27 Sept., 1590. His father, Cosimo, was a Genoese nobleman; his mother, Costanza Ricci, was a Roman and sister of Cardinal Jacovazzi. He studied civil and canon law at various universities of Italy and graduated as doctor of both laws at Bologna. Soon after he became auditor of his uncle, Cardinal Girolamo Verallo, whom he accompanied as datary on a papal legation to France. On his return to Italy, Julius III made him referendary of the Segnatura di Giustizia and on 1 March, 1553, appointed him Archbishop of Rossano. He was ordained priest, 30 March, and consecrated bishop by Cardinal Verallo, 4 April. Julius III sent him as governor to Fano in 1555, and under Paul IV he was for a short time Governor of Perugia and Umbria. During the reign of Pius IV he settled satisfactorily a long-standing boundary dispute between the inhabitants of Terni and Spoleto. From 1562 to 1563 he assisted at the Council of Trent, where he was made president of various congregations and manifested great prudence and learning. In 1565 he accompanied the cardinal-legate Buoncompagni (afterwards Gregory XIII) to Spain, where he remained seven years as papal nuncio at the Court of Philip II. On his return to Italy he voluntarily resigned the archiepiscopal See of Rossano in January, 1573, and was sent by Gregory XIII as nuncio to Venice, whence he was transferred as governor to Bologna in 1577. A year later he was sent as legate extraordinary to Cologne, to represent Gregory XIII at the peace conference between Philip II and the United Provinces. Upon his return to Rome he was appointed Consultor of the Holy Office and the Ecclesiastical State. On 12 December, 1583, Gregory XIII created him cardinal priest with the titular Church of S. Marcello, and on 8 October, 1584, appointed him legate of Bologna. During the reign of Sixtus V (1585–90) he was highly influential. On 19 November, 1586, he became Inquisitor-General of the Holy Office.

MONUMENT TO URBAN VII
S. Maria sopra Minerva, Rome

Sixtus V having died 27 August, 1590, the cardinals, 54 in number (see Eubel, "Hierarchia catholica medii ævi", III, 59), entered the conclave at the Vatican on 7 September, and elected Cardinal Castagna as pope on 15 September. The news of his election was a cause of universal joy. The new pontiff was not only highly esteemed for his piety and learning, he had also, in the many important and difficult positions which he filled as archbishop and cardinal, manifested extraordinary prudence and administrative ability. He chose the name Urban in order that this name, which in Latin signifies "kind", might be a continuous reminder for him to show kindness towards all his subjects. One of his first acts was to have a list made of all the poor in Rome that he might alleviate their needs. He also gave liberal alms to those cardinals whose income was insufficient, paid the debts of all the *monts-de-piété* in the Ecclesiastical State, and ordered the bakers of Rome to make larger loaves of bread and sell them cheaper, indemnifying their losses out of his own purse. Desirous of checking the luxury of the rich, he forbade his chamberlains to wear silk garments. In order to give occupation to the poor, he ordered the completion of the public works that had been commenced by his predecessor. He appointed a committee of cardinals, consisting of Paleotti, Fachinetti, Lancelotti, and Aldobrandini, for the reform of the Apostolic Datary. Strongly opposed to nepotism, he expressed his purpose never to appoint any of his relatives to an office in the Curia and forbade them to make use of the title "Excellence", which it was customary to give to the nearest relatives of the pope. A few days after his election he became seriously ill. The faithful united in prayers for his recovery; public processions, expositions of the Blessed Sacrament, and other pious exercises were conducted. The pope confessed and communicated every day of his illness. He once expressed a desire to remove to the Quirinal, where the air was purer and more wholesome, but, when told that it was not customary for the pope to be seen in the city before his coronation, he remained in the Vatican. He died before the papal coronation could take place and was buried in the Vatican Basilica. On 22 September, 1606, his remains were transferred to the Church of S. Maria sopra Minerva, where a magnificent monument was erected in his honour. His temporal possessions, consisting of 30,000 *scudi*, he bequeathed to the Archconfraternity of the Annunciation to be used as dowries for poor girls.

ARRIGHI, *Urbani VII pontificis maximi vita* (Bologna, 1614); CARDELLA, *Memorie storiche de' cardinali della s. Romana Chiesa*, V (Rome, 1793), 178–81; MORONI, *Dizionario di erudizione storico ecclesiastica*, LXXXVI (Venice, 1857), 36–41; DE MONTOR, *Lives of the Popes*, tr. NELIGAN, I (New York, 1855), 872–74.

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Urban VIII, POPE (MAFFEO BARBERINI), b. at Florence in April, 1568; elected pope, 6 August, 1623; d. at Rome, 29 July, 1644. His father Antonio Barberini, a Florentine nobleman, having died when Maffeo was only three years old, his mother, Camilla Barbadoro, brought him to Rome at an early age. He lived with his uncle, Francesco Barberini, who was then prothonotary Apostolic, and was educated at the Collegio Romano under the direction of the Jesuits. In 1589 he graduated from Pisa as Doctor of Laws, and returning to Rome he became abbreviator Apostolic and referendary of the Segnatura di Giustizia. In 1592 Clement VIII made him Governor of Fano, then prothonotary Apostolic, and in 1601 papal legate to France to present his felicitations to King Henry IV on the birth of the dauphin, the future King Louis XIII. In 1604 he was appointed Archbishop of Nazareth and sent as nuncio to Paris, where he became very influential with Henry IV. In recognition of his services in France, Paul V created him cardinal-priest, 11 September, 1606, with the titular Church of S. Pietro in Montorio, which he exchanged for that of S. Onofrio, 5 September, 1610. On 17 October, 1608, he was transferred to the See of Spoleto, where he convened a synod, completed the seminary, and built two other diocesan seminaries, at Spello and Visso. In 1617 Paul V made him legate of Bologna and prefect of the Segnatura di Giustizia.

n 19 July, 1623, fifty-five cardinals entered con-ave to elect a successor to Gregory XV; on 6 August ardinal Maffeo Barberini received fifty votes. The w pope took the name of Urban VIII. Being at-cked by the fever which was raging in Rome, he was liged to postpone his coronation until 29 Septem-r. It is related that, before allowing himself to be sted in the pontifical robes, he prostrated himself fore the altar, praying that God might let him die if s pontificate would not be for the good of the hurch.

He began his reign by issuing on the very day of his ection the Bulls of canonization of Philip Neri, Ig-tius Loyola, and Francis Xavier, who had been nonized by Gregory XV. Urban himself canon-ed: Elizabeth of Portugal, 25 May, 1625; and An-ew Corsini, 22 April, 1629. He beatified: James the Marches, a Minorite, 12 August, 1624; Francis orgia, a Jesuit, 23 November, 1624; Andrew Avel-o, 10 June, 1625; Felix of Cantalice, a Minorite, October, 1625; Mary Magdalen de' Pazzi, 8 May, 26; Cajetan, the founder of the Theatines, 8 Octo-r, 1629; John of God, 21 September, 1630; and saphat Kuncevye, 16 May, 1643. He reserved the atification of saints to the Holy See and in a Bull, ted 30 October, 1625, forbade the representation th the halo of sanctity of persons not beatified or nonized, the placing of lamps, tablets, etc., before eir sepulchres, and the printing of their alleged mir-es or revelations. In a later Bull, dated 13 Sep-nber, 1642, he reduced the number of holy days of ligation to thirty-four, besides Sundays. Urban roduced many new offices into the Breviary. He mposed the whole proper Office of St. Elizabeth and ote the hymns, as they are in the Breviary, for the sts of St. Martina, St. Hermengild, and St. Eliza-th of Portugal. A book of poems, written by him fore he became pope, was published during his pon-eate under the title: "Maphei Cardinalis Barberini emata" (Rome, 1637). In 1629 he appointed a nmittee for the reform of the Breviary. Their in-nplete and often ill-advised corrections were ap-oved by Urban, 19 September, 1631, and embodied the official edition of the Roman Breviary which s issued the following year (see BREVIARY.—*Re-ms of the Breviary*). In 1627 Urban gave the final ape to the celebrated Bull, "In Cœna Domini". 1634 he enjoined upon all ruling bishops, in-ding cardinals, to observe the episcopal residence decreed at the Council of Trent. During Urban's ntificate occurred the second trial and condemna-n of Galileo by the Roman Inquisition (see ALILEI, GALILEO). On 6 March, 1642, he issued the ll, "In eminenti", condemning the "Augustinus" Jansenius (q. v.).

Urban was a great patron of Catholic foreign mis-ns. He erected various dioceses and vicariates in gan countries and encouraged the missionaries by rd and financial assistance. He extended the nere of activity for the Congregation of Propa-nda (q. v.), and in 1627 founded the Collegium Ur-num, whose object was the training of missionaries foreign countries. For the Maronites he had eady founded (1625) a college on Mount Lebanon. order to increase the number of missionaries in ina and Japan he opened these two countries to all ssionaries in 1633, although Gregory XIII had en the Jesuits the exclusive right to those missions 1585. In a Bull, dated 22 April, 1639, he strictly hibited slavery of any kind among the Indians of raguay, Brazil, and the entire West Indies. In efforts to restore Catholicism in England Urban d little success. In 1624 he sent Richard Smith as ar Apostolic to that country, but the latter's im-dent insistence on exercising full episcopal au-rity in England and Scotland brought him into blic conflict with the Jesuits and other missionaries of religious orders. The Government issued new hostile measures against the Catholics, and in 1631 Smith was obliged to flee. Three years later Urban sent Gregorio Panzani (q. v.) to England. Having gained greater liberty for the Catholics, he was succeeded in 1638 by George Conn, an Englishman, who had previously been secretary to Cardinal Francesco Barberini. Forced to return to Rome in 1639, on account of ill-health, he was replaced by Rossetti. Repeated requests made through him to the pope for financial aid in the war brewing between the king and Parliament were refused by Urban except on condition of the king's conversion. The ensuing war put an end to all negotiations. (See the letters of Panzani, Conn, and Rossetti to Cardinal Barberini in the Record Office Transcripts.) The religious orders found a zealous promoter in Urban. In 1628 he approved the Congregation of Our Saviour, a reformed branch of Augustinian canons, founded by Peter Fourier in 1609, and in 1632, the Lazarists or Priests of the Mission, a secular congregation founded by Vincent of Paul. He also approved the following sisterhoods: Canonesses of the Holy Sepulchre, 1631; Sisters of the Incarnation, 1633; Nuns of Our Lady of Nancy, 1634; and Sisters of Our Lady of Mercy, 1642. The Jesuitesses, founded by the Englishwoman Mary Ward in 1609, he suppressed in 1631 for insubordination.

BRONZE BUST OF URBAN VIII
The Cathedral, Spoleto

Urban's greatest fault was his excessive nepotism. Three days after his coronation he created Francesco Barberini, his nephew, cardinal; in 1627 he made him librarian of the Vatican; and in 1632 vice-chancellor. Francesco did not abuse his power. He built the large Barberini Palace and founded the famous Barberini Library which was acquired and made part of the Vatican Library by Leo XIII in 1902. Urban's nephew, Antonio Barberini, the Younger, was created cardinal in 1627, became *camerlengo* in 1638, then commander-in-chief of the papal troops. He was legate at Avignon and Urbino in 1633; at Bologna, Ferrara, and Romagna in 1641. Urban's brother Antonio, who was a Capuchin, received the Diocese of Senigaglia in 1625, was created cardinal in 1628, and later appointed grand penitentiary and librarian of the Vatican. A third nephew of Urban, Taddeo Barberini, was made Prince of Palestrina and Prefect of Rome. It is scarcely credible what immense riches accrued to the Barberini family through Urban's nepotism. Ranke (loc. cit., II, 309) reckons it at 105 million *scudi*. Finally, tormented with scruples concerning his nepotism, Urban twice appointed a special committee of theologians to investigate whether it was lawful for his nephews to retain their possessions, but each time the committee decided in favour of his nephews. Among the members of the second committee were Cardinal Lugo and Father Lupis.

In the government of the Papal territory Urban, as

a rule, followed his own judgment; even his nephews had little influence during the first ten years of his pontificate. He honoured the cardinals by ordering them to give precedence only to crowned heads, and in a Decree of 10 June, 1630, bestowed upon them the title of "Eminence", their former title having been "Illustrious and Most Reverend". In 1626 he extended the Papal territory by inducing the aged Duke Francesco Maria della Rovere to cede his Duchy of Urbino to the Church. Towards the end of his pontificate his nephews involved him in a useless war with Odoardo Farnese, the Duke of Parma, with whom they had quarrelled on questions of etiquette during his visit to Rome in 1639. In revenge they induced Urban to prohibit the exportation of grain from Castro into the Roman territory, thus depriving Farnese of an income without which he could not pay the interest on his *monti*, or bonds. The duke's creditors complained to the pope, who took forcible possession of Castro, 13 October, 1641, in order to assure the payment. This proved ineffective, and on 13 January, 1642, Urban excommunicated Farnese and deprived him of all his fiefs. Backed by Tuscany, Modena, and Venice, the duke set out towards Rome at the head of about 3000 horsemen, putting to flight the papal troops. Peace negotiations were concluded near Orvieto, but not accepted by the pope. In 1643 hostilities were renewed and continued without decisive success until the pope finally concluded a disgraceful peace on 31 March, 1644. He was obliged to free the duke from the ban and restore all the places taken by the papal troops.

Urban spent heavy sums on armaments, fortifications, and structures of every kind. At Castelfranco he erected the costly but unfavourably situated Fort Urbano, established an extensive manufactory of arms at Tivoli, and transformed Civitavecchia into a military port. He strongly fortified the Castel of Sant' Angelo, Monte Cavallo, and built various fortifications on the right side of the Tiber in Rome. He erected the beautifully situated papal villa at Castle Gandolfo, founded the Vatican Seminary, built various churches and monasteries, beautified streets, piazzas, and fountains. The three bees in his escutcheon attract the attention of every observant visitor in Rome. In the Basilica of St. Peter he erected the baldachin over the high altar, the tomb of Countess Matilda, translating her remains from Mantua, and his own tomb, opposite that of Paul III. For some of these structures he used bronze from the roof of the Pantheon, thus causing the well-known but unwarranted pasquinade: "Quod non fecerunt Barbari, fecerunt Barberini."

The pontificate of Urban extended over one of the most critical periods in the history of the Catholic Church, the Thirty Years War. Ranke and Gregorovius (see bibliography) attribute Urban's actions in this war to his intention to humiliate the two Houses of Habsburg (Austria and Spain), whose too great power was a constant menace to Italy and Rome; hence, they declare, he favoured France and did not subsidize Emperor Ferdinand II in his war against Gustavus Adolphus and the Protestants. An unbiassed study of the situation will lead to a different conclusion. Neither as pontiff nor as temporal ruler could Urban remain a disinterested onlooker, and he had no other motive than the welfare of the Catholic Church. As the common Father of Christendom he interposed concerning the Valtellina, a strategically important valley between Venice and the Grisons, which was eagerly coveted by France as well as Spain. He refused to join the alliance which France had made with Venice and Savoy against Spain in 1624, and was instrumental in bringing about the Treaty of Monzon, 5 March, 1626, which gave equal rights upon the Valtellina to France and Spain. He also refused to enter the league which France had concluded with Venice and Savoy at the beginning of the war of the Mantuan succession in 1629. "It is impossible for me", he writes to Nagni, the French nuncio, 2 April, 1629, "to put in jeopardy the common fatherhood and, in consequence, to be no longer able to heal and pacify, which is the proper business of the pope as the vicar of Christ" (Nunziatura di Francia, Vat. Lib. Cod. 71, and Nicolletti, III, 1451–58).

Equally false are the accusations of Ranke and Gregorovius that Urban opposed the election of Ferdinand's oldest son as King of Rome and advocated the dismissal of Wallenstein as commander-in-chief of the imperial army through his nuncio at the Electoral Diet of Ratisbon in 1630. The first accusation was already branded as a calumny by Cardinal Francesco Barberini in a conference with the imperial ambassador Savelli on 16 March, 1629 (Nunziatura di Germania, Cod. 118, fol. 89); the second is refuted by Urban himself, who on 17 January, 1632, congratulated Wallenstein on his reassumption of the command and sent him the Apostolic blessing (Registrum brevium, XXXI, 87). It is, however, true that Urban did not subsidize the imperial army and the Catholic League as liberally as he could and should have done. Nevertheless, he sent (1632–34) two million francs out of his own means to the Catholic troops in Germany. Urban did not join the League of the Catholic Estates, which was planned by the emperor, as the League was directed not only against Gustavus Adolphus, but also against France; hence it could not be joined by the pope as the common father of Catholics. He urged Louis XIII and Richelieu to desist from subsidizing the King of Sweden, but refused to excommunicate them, as he feared a repetition of what had occurred in England under Henry VIII and Elizabeth (Nunziatura di Germania, Cod. 127, fol. 266).

The greatest calumny that has been spread about Urban is his alleged sympathy with Gustavus Adolphus, whose death he is said to have mourned and for whose soul he is said to have celebrated a Requiem Mass. What Urban thought of the Swedish king and how he mourned his death is manifest from a Brief, addressed to Ferdinand on 14 Dec., 1632, when the pope received the news that Gustavus Adolphus had fallen in battle (16 Nov., 1632). The Brief is published in the original Latin by Ehses (see bibliography). The following quotation will suffice: "We give eternal thanks to the Lord of vengeance because he rendered retribution to the proud and shook from the neck of the Catholics their most bitter enemy." The Mass which he is said to have celebrated in the German National Church, the Anima, at Rome on 11 Dec., was in reality a Mass of thanksgiving, of which Alalcone, the papal master of ceremonies, says expressly: "This Mass was celebrated in thanksgiving upon receiving the message of the death of the King of Sweden" (Cod. Vat. 9252, II, 71 sq.). On the next day the "Te Deum" was sung in the Sistine Chapel in presence of the pope, "ob lætitiam necis regis Sueciæ interfecti", after which the pope himself chanted the versicles and orations (ibid.).

It is as yet difficult to pass a correct judgment on Urban from every point of view. His life remains still to be written fairly. His private life was beyond all reproach, and the common welfare of the Church seems to have been the mainspring of his pontifical labours. His one fault was squandering money on his nephews, army, and fortifications, while stinting Ferdinand and the Catholic League in Germany.

NICOLETTI, *Vita di Papa Urbano VIIIe storia del suo pontificato* (8 vols. of 1400–1500 pages each), MS. in Vatican Library, Collection Barberini, consists of a compilation of despatches of the papal nunciature. *Bullarium romanum*, XIII–XV (Turin, 1868); *Registrum brevium, quæ a S. D. N. Urbano PP. VIII ad principes scripta sunt* in Vatican Library, Collection Barberini; RAYNALDUS, *Annalium ecclesiæ ab Baronio ad Deutschland*, IV (Berlin, 1895–97), 1–2; RANKE, *Röm. Päpste*, tr. FOSTER, II (London, 1906), 241–94; GREGOROVIUS, *Urban VIII im Widerspruch zu Spanien*

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Urban College. See PROPAGANDA, SACRED CONGREGATION OF; ROMAN COLLEGES.

Urbania. See SANT' ANGELO IN VADO AND BANIA, DIOCESE OF.

Urbanists. See POOR CLARES.

Urbi et Orbi (which means "for the city and the world"): a term used to signify that a papal cument is addssed not only to City of Rome to the entire holic world. This ase is applied esially to the solemn ssing with plenary ulgence which, ore the occupaı of Rome, the e was accustomed impart on certain asions from the cony of the chief ilicas of the city. s blessing was en annually at St. ter's on Holy ursday, Easter, the feast of Sts. er and Paul; at John Lateran on Ascension; at Mary Major on the Assumption. It was imted also on extraordinary occasions, as at St. er's when the pope was crowned, at St. John's en he was enthroned, at various times during the y year, or jubilee, for the benefit of pilgrims. The ssing Urbi et Orbi of Ascension Day was somees postponed till Pentecost on account of the ineaency of the weather, illness of the pope, etc. ocent X in the jubilee of 1650 on the Epiphany, tecost, and All Saints, as well as later popes, includ-Pope Pius IX, for special reasons, gave this solemn sing from the balcony of the Quirinal Palace.

THE CATHEDRAL, URBINO, XVIII CENTURY

ANDREW B. MEEHAN.

Urbino, ARCHDIOCESE OF (URBINATENSIS), Province esaro and Urbino, Italy. The city of Urbino is situ l on a hill between the valleys of the Metaurus and lia, in a mountainous but well-cultivated country. cathedral, near the ducal palace, was designed by nt Federico da Montefeltre; but was completely sformed in the nineteenth century, as the cupola ed in the sixteenth century and a large portion of edifice were ruined in 1789. Some valuable pics are still preserved there, a "Last Supper" and a n Sebastiano of Barocci" in the sacristy, the ourging" by Pier della Francesca, in the oratory he crypt a "Pietà" of Giovanni da Bologna. er churches: S. Francesco (completed in 1350), ly Roman, partly Gothic, contains exquisite ptures of Constantino Trappola, paintings by ocei, Procaccini, and others. S. Dominico (1365), inally Gothic, but completely transformed in 1732; over the main door is a high relief of Luca della Robbia. S. Agostino was also Gothic. The frescoes in the oratory of S. Giovanni Battista by Jacopo and Lorenzo Sanseverino, including a "Crucifixion", are important in the history of painting: S. Spirito (standards of Luca Signorelli), S. Bernardino (Bramante), S. Giuseppe (Adoration of the Magi, a relief by Brandini). The ducal palace was erected by Duke Federico, with Luciano di Laurana (1447) as architect; illustrious sculptors and painters were engaged to adorn it, but many of their works are now in foreign museums. Among those remaining are the statue of Duke Federico; the carvings on the edges of the doors, windows, and chimney-pieces; paintings by Margaritone, Antonio da Ferrara ("Crucifixion", "Baptism of Christ"), Paolo Uccello ("Profanation of the Host"), Giusto di Gand ("Last Supper"), Giovanni Santi, Raphael's father ("Timoteo Viti"); Titian ("Resurrection"). The duke's study, with its magnificent inlaid door and its ceiling, contains two oratories. The Castracane palace has an important collection of paintings. Urbino has a university with faculties of law, mathematico-physics, and a school of pharmacy and obstetrics, and a hospital founded in 1265. Urbino is the native place of Bartolommeo Carusi, theologian and professor at Bologna and Paris; Federico Commandini (1509), mathematician; Bernardini Baldi (seventeenth century), poet; Ludovico della Vernaccia (thirteenth century), poet; Laura Battiferri-Ammanati (seventeenth century), poet; the archeologist, Mgr. Fabretti (1619); the painters, Raffaello Sanzio and Federico Barocci; Bramante and Genga, father and son, architects; the sculptor, Federico Brandani, and Clement XI.

Urbino is the ancient Urbinum Mataurense, a Roman *municipium*. The city and its environs are rich in inscriptions, one of which is certainly Christian. Urbino was held by the Goths, but was captured by Belisarius (538). Under Pepin it became part of the pontifical domain. By the eleventh century it had a commune. Becoming the capital of the counts of Montefeltre, it increased in importance. In 1213 Bonconte di Montefeltro was elected *podestà* of Urbino. The Urbinese rebelled, formed an alliance with the commune of Rimini (1228), and by 1234 were masters of the city. He and his descendants were leaders of the Ghibellines of the Marches and the Romagna. Montefeltrano succeeded (1214–55), and Guido (1255–86 and 1293–6). Boniface VIII absolved him from censures and employed him against Palestrina and the Colonna. Federico I (1296–1322) increased his domains by taking from the Holy See Fano, Osimo, Recanati, Gubbio, Spoleto, and Assisi. His exorbitant taxes led to his murder, and the city recognized the papal supremacy. But in 1323 his son Nolfo (1323–59) was proclaimed lord of Urbino. In 1355, on the coming of Cardinal Albornoz, the papal sovereignty was again recognized, but not without loss of territory. Federico II was entirely despoiled. His son, Antonio (1377–1403), profited by the rebellion of the Marches and Umbria against the Holy See (1375) to restore his authority in Urbino. Guido Antonio

(1403–43) was appointed by Martin V (1419) ruler of the Duchy of Spoleto, and carried on war against Braccio di Montone with varying fortune. Oddo Antonio, after a few months' government, was assassinated for his crimes. The Urbinese then offered the lordship to Federico III (1444–82), the illegitimate son of Guido Antonio, a pupil of Vittorino da Feltre's school and a lover of art. Under him Urbino became the resort of the brightest minds of the Renaissance. He was implicated in the wars against Sigismondo Malatesta, the pope, René of Anjou, and Florence. Sixtus IV conferred on him the title of Duke of Urbino (1474). Guidubaldo I (1482–1508) escaped by flight the plots of Cæsar Borgia. He adopted Francesco Maria della Rovere (1508–38), his sister's child, and thus the *signoria* of Sinigaglia was united to Urbino. He aided Julius II in reconquering the Romagna. Leo X deprived him of his territory, which was given to Lorenzo de' Medici, and later to Giovanni Maria Varano (1516–21). On Leo's death Federico III reascended the throne. The internal government was almost entirely in the hands of Duchess Eleonora Gonzaga. Guidubaldo II (1538–74), by his marriage with Giulia di Varano, obtained the Duchy of Camerino, which he had to cede in 1539 to Paul III for 60,000 *scudi*. In 1572 the Urbinese rebelled against taxation, but were suppressed. Francesco Maria II (1574–1631) endeavoured to reduce the taxes imposed by his father. In 1606 and 1626 he withdrew from the government to study natural sciences, and appointed a commission of eight to rule. On the assassination of his only son, Federico Ubaldo, in 1624, he placed his domains under the Holy See.

The first known bishop of Urbino is Leontius, to whom St. Gregory entrusted the Diocese of Rimini (592). Other bishops: Theodorieus, who in 1021 transferred the cathedral within the city (the ancient cathedral was outside); Blessed Mainardo (1057). Under Bishops Egidio (1288) and Carrado, O.S.A. (1309), Blessed Pelnigotto, a Franeiscan Tertiary and Blessed Clare of Rimini lived in the city. Marco Boncioni, O.P. (1342); Fra Bartolommeo Carusi, O.S.A. (1347), theologians. Under Francesco, O. Min. (1379), the hermitage of the Gerolamini on Monte Cesana was established; Oddone Colonna (1380), later Martin V; Gian Pietro Arrivabeni (1491), learned writer and restorer of discipline; Cardinal Gregorio Cortese, O.S.B. (1542); Felice Tiranni (1551), reformer of religious life. In 1563 Pius IV made the see metropolitan, with the suffragans, Cagli, Sinigaglia, Pesaro, Forssombrone, Montefeltro, and Gubbio. Under Antonio Giannotti (1578) the seminary was opened; Asoanio Maffei (1646) restored many churches; Ignazio Ranaldi, Oratorian (1819), restored the disciplne of the seminary and the religious orders. The archdioeese has now, as suffragans, S. Angelo in Vado, Cagli, and Pergola, Fossambrone, Pesaro, Senigallia; it contains 99 parishes; 32,600 inhabitants; 130 secular and regular priests; 1 house of religious (men); 4 convents of nuns; 4 educational institutions for boys and 2 for girls.

CAPPELLETTI, *Le chiese d'Italia*, III (Venice, 1845); LIPPARINI, *Urbino in Italia artistica*, VI (Bergamo, 1907); UGOLINO, *Storia dei conti e dei duchi di Urbino* (Florence, 1859); ALBANI, *Memorie concernenti la città di Urbino* (Rome, 1724); GUERRINI, *Degli uomini illustri di Urbino* (Urbino, 1879); DENNISTOWN, *Memoirs of the Dukes of Urbino, illustrating the arms, arts, and literature of Italy from 1440 to 1630* (London, 1851); DELABORDE, *Les ducs et la cour d' Urbino* in *Revue des Deux Mondes*, II (1851), 393–440.

U. BENIGNI.

Urbs beata Jerusalem dicta pacis visio, the first line of a hymn of probably the seventh or eighth century, comprising eight stanzas (together with a doxology) of the form:

Urbs beata Jerusalem, dicta pacis visio,
Quæ construitur in cœlo vivis ex lapidibus,
Et angelis coronata ut sponsata comite.

Sung in the Office of the Dedication of a Church, the first four stanzas were usually assigned to Vespers and Matins, the last four to Lauds. In the revision by the correctors under Urban VIII (see BREVIARY) the unquantitative, accentual, trochaic rhythm was changed into quantitative, iambic metre (with an additional syllable), and the stanza appears in the Breviary with divided lines:

Cœlestis Urbs Jerusalem,
Beata pacis visio,
Quæ celsa de viventibus
Saxis ad astra tolleris,
Sponsæque ritu cingeris
Mille Angelorum millibus.

The original hymn for Lauds (Angularis fundamentum lapis Christus missus est) was changed into "Alto ex Olympi vertice", etc. Hymnologists, Catholic and non-Catholic alike, criticise adversely the work of the correctors in general. Of this hymn in particular some think that, whereas it did not suffer as much as some others, yet it lost much of its beauty in the revision; others declare that it was admirably transformed without unduly modifying the sense.

However this may be, the changed rhythm and the additional syllable did not deter the editors of the Ratisbon Antiphonary from including a melody, which fitted admirably the rhythm of the "Pange lingua gloriosi", but which was greatly marred and rendered hardly singable when adapted to the reversed rhythm of the "Cœlestis Urbs Jerusalem". A different textual revision, ascribed to Sebastian Besnault, appeared in the Sens Breviary of 1626:

Urbs beata, vera pacis Visio Jerusalem,
Quanta surgit! celsa saxis Conditor viventibus:
Quæ polivit, hæe cooptat Sedibus suis Deus.

Neale thinks this inferior to the original, but superior to the Roman revision. Roundell admits the blemishes in the original that would suggest emendation, but thinks that the Roman revision left out "most of the architectural imagery", and notes that the Sens Breviary omitted "the whole conception of the Heavenly City 'as a bride adorned for her husband'". He nevertheless considers the revisions, if looked at as new hymns, "spirited and attractive". The Parisian Breviary of 1736 gives the form:

Urbs Jerusalem beata Dicta pacis visio
Quæ construitur in cœlis Vivis ex lapidibus,
Et ovantum coronata Angelorum agmine.

The hymn finds its Scriptural inspiration in Eph., ii, 20; I Pet., ii, 5; Apoc., xxi. Including all forms of the hymn, there are about thirty translations into English verse.

MEARNS AND JULIAN in *Dict. of Hymnology* (2nd ed., London, 1907), 1198, 1720. To the list of trs. add: BAGSHAWE, *Breviary Hymns and Missal Sequences* (London, s. d.), nos. 98, 99; DONAHOE, *Early Christian Hymns* (New York, 1908), 232, 233; ROUNDELL, *Hymns, Their History and Development*, etc. (London and Edinburgh, 1892), translates from the *Sens Brev.*, p. 84 (cf. 72–3, 80–4); DUFFIELD, *Latin Hymn-Writers and their Hymns* (New York, 1886), 326; NEALE in BUTE, *The Roman Breviary*; IDEM in *Manual of Prayers* (Baltimore). TRENCH, *Sacred Latin Poetry* (3rd ed., London, 1874), 317–20, interesting notes; DANIEL, *Thesaurus hymnologicus*, I, 239; IV, 193; MONE, *Lateinische Hymnen des Mittelalters*, I, 319–322. Daniel thinks the hymn was not originally intended for the Dedication of a Church, but was fitted for this use by the subsequent addition of stanzas 7 and 8. Mone disagrees, as also does Trench. Neale champions Daniel, because of a "clear difference of style and language" in the two portions, the abruptness with which they are joined, and the apparently doxological character of the sixth stanza. Daniel returns to his own defence (IV, 193–4) by citing from Martène a direction of a Poitiers Pontifical of the tenth century requiring the "Urbs beata" to be sung at the Blessing of the Font. The disputed verses do not fit in well with the ceremony of the Blessing, for which the rest of the hymn answers well, for the baptized became thus citizens of the Blessed City. ALBIN, *La poésie du bréviaire romain; Les hymnes*, 438–447; BAUDOT, *The Roman Breviary* (London, 1909), 186–8, for Catholic criticism of the revision under Urban VIII; DREVES, *Hymnarius Moissiacensis* (Leipzig, 1888), gives different doxology and two additional stanzas (nos. 6 and 9) for change of rhythm. *The Corrected Forms of the Hymns in the Vatican Graduale* in *Ecclesiastical Review* (Feb., 1910), 209–11.

H. T. HENRY.

Urdaneta, Andrés, Augustinian, b. at Villafranca, uipúzcoa, Spain, 1498; d. in the City of Mexico, 68. He had studied Latin and philosophy, but ving been left an orphan resolved to devote himself military life, and in the Italian wars obtained the nk of captain. Returning to Spain he took up the udy of mathematics and astronomy, which gave m an inclination for a seafaring life, and induced m to accompany Jofre de Loaiza in an expedition the Moluccа Islands in 1525. He served there for even years. On his return to Europe he landed in sbon, where he was prosecuted by the Portuguese overnment for having told the story of his voyage to e islands when he passed through New Spain. harles V did not give him a very favourable recepon, and, wearied by his many adventures, he returned the City of Mexico and entered the Augustinian der. At the death of the viceroy, D. Luis de lasco, in 1564, New Spain had passed under the vernment of the *Audiencia*, one of whose first res was to equip an expedition for the conquest and lonization of the Philippine Islands. This had en ordered by Philip II in 1559, Fray Andrés de rdaneta having been designated as the commander, d the viceroy had the matter under consideration the time of his death. Urdaneta was considered a eat navigator, and especially fitted for cruising in dian waters.

Philip II wrote urging him to join the expedition, d offering him the command. Urdaneta agreed to company the expedition but refused to take comand, and the *adelantado*, Don Miguel López de gazpi, was appointed commander. The expedin, composed of the "Capitana", which carried on ard Legazpi and Urdaneta, the galleons "San blo" and "San Pedro", and the tenders "San Juan" d "San Lucas", set sail on 21 Nov., 1564. After ending some time in the islands Legazpi determined to remain, and sent Urdaneta back for the rpose of finding a better return route and to obtain lp from New Spain, for the Philippine colony. He t the Island of Cebu in July, 1565, and was obliged sail as far as 36° N. lat. to obtain favourable winds. daneta had to assume command in person, fourn of his crew died, and when the ship reached the rt of Acapulco on 3 Oct., 1565, only Urdaneta and lipe de Salcedo, nephew of Legazpi, had strength ough to cast the anchors. From Mexico he went to rope to make a report of the expedition, and urned to New Spain, intending to continue on to the ilippines, but he was dissuaded by his friends. He ote two accounts of his voyages; the one giving the count of the Loaiza expedition was published; the ner, which gives the account of his return voyage, preserved in manuscript in the archives of the Indies.

Palacio, *México á través de los siglos* II (Barcelona); *cionario enciclopédico hispano-americano*, XXI (Barcea, 1897).

Camillus Crivelli.

Urgel, Diocese of (Urgellensis), in Spain, Tragan of Tarragona; bounded on the N. by France; by the Provinces of Gerona, Barcelona, and Lérida; and W. by Lérida, which includes most of the cese, the latter, however, extends to some towns Gerona, Huesca, and the valleys of Andorra. The pital, See de Urgel, is situated in the northern part Lérida, between the Segre and Balira, and has 00 inhabitants. The city, one of the most ancient Spain, belonged to the Hergetas and is called Orgia Orgelia on the Iberian coins.

Christianity was introduced into Urgel at a very rly period. St. Justus, Bishop of Urgel, attended e Second Council of Toledo in 527. He also ended the First Council of Lérida, 546, and wrote the Canticle of Canticles a work dedicated to rgius, Archbishop of Tarragona. St. Isidore menns him and his three brothers in his "Varones ilustres". Simplicius, Bishop of Urgel, figures in the Third Council of Toledo and the names of his successors, in later councils of Tarragona, and the Second Council of Barcelona. Luberieus, at the time of the Mohammedan invasion, attended the Sixteenth Council of Toledo. The line of bishops continued uninterruptedly during the period of the Mohammedan dominion. The city, however, was totally destroyed, a district called *Vicus Urgelli* alone surviving. Reconquered and taken possession of by the French the see was governed by Felix who with Elipandus of Toledo propagated Adoptionism (q. v.), a heresy in which it appears he died, notwithstanding the fact that he had several times abjured it. Learned and except for his heretical tendencies, virtuous, he died in exile in León, 804, and for this reason the people of Urgel in ancient times venerated him as one of their seven holy bishops. About 885 Bishop Ingobert was expelled from his see by the intruder Selva, who, under the protection of the Count of Urgel, was consecrated in Gascony. This usurper also unlawfully placed Hermemiro over the See of Gerona. In 892 a synod was held in the Church of Santa María in Urgel; the two usurpers were deposed, their vestments rent, their crosiers broken over their heads, and they were deprived of their sacerdotal faculties. Bishop Saint Amengol died on 3 Nov., 1035. Another saint and Bishop of Urgel was Odo, son of Count de Pallas (1095–1122). Arnaldus of Perexens retired to the monastery of Bellpuig in 1194. His successor Bernardo de Castelló attended the Third Council of the Lateran, and in 1198 retired to the monastery of Aspir in the Diocese of Elne. In the last century José Caixal, who distinguished himself at the Vatican Council and was so cordially detested by the Liberals, was Bishop of Urgel (1853–79). When Seo de Urgel was captured by Martínez Campos during the civil war the bishop was taken prisoner, exiled and died at Rome.

Andorra.—The bishops of Urgel have from very ancient times been sovereign princes of the Andorra valleys. When Charlemagne liberated the City of Urgel from the Saracen yoke he conferred on its bishop Posidonius I the right to one tenth of the tithes of the valleys. When the territory was reconquered and colonized by Louis the Pious he conferred the sovereignty on the Count of Urgel. These counts and the bishop contended for the rights over the Andorran valleys until 26 Oct., 1040, when on the occasion of the dedication of the cathedral of Urgel the Countess Constancia accompanied by her son Armengol, a minor, ceded to Bishop Eribaldus her right of sovereignty over Andorra. The contentions, however, were renewed between Count Armengol and Bishop Bernardo de Castelló. The latter had recourse to Raimundo Roger I, Count of Foix, promising to share with him the government of Andorra. Relying on this agreement Roger Bernardo III, Count of Foix, in 1264, invaded the estates of the Bishop of Urgel. This war was ended by arbitration. Jatvert, Bishop of Valencia, acting with the other arbitrators, drew up an agreement known as the "Pariatges", which was accepted by the Count de Foix on 7 Sept., 1278, and later confirmed by Martin IV. This convention still forms the Constitution of Andorra, a neutral territory, known as a republic. According to it the valleys recognized as their lawful sovereigns the Count de Foix and the Bishop of Urgel, each of whom appointed a *veguer* (vicar), who jointly administered the government. The rights of the counts of Foix passed to the Bourbons, kings of France, and subsequently to the French Government; the bishops of Urgel still retain a nominal suzerainty and the title of "príncipes soberanos" of Andorra.

The ancient cathedral of Andorra was destroyed; the present cathedral dates from the time of Bishop Eribaldus and was consecrated in 1040, although the

building was continued until late into the thirteenth century. It is an example of the Romanesque of the second period resembling the transition period architecture of France. Adjoining the church is a twelfth-century cloister, restored in the sixteenth century. The cathedral possesses a rich collection of ancient jewelled altar-vessels and ornaments. The archives contain a famous collection of very ancient documents, some of which date from the time of the Frankish kings. Inside the cathedral is the parish of St. Odo, and outside are the churches of San Miguel and San Augustín. To the east of the city are situated the citadel, the castle, and the tower of Solsona, which figured prominently in the late civil wars. The first seminary was erected by a Bull of Clement VIII, 13 August, 1592; the new seminary was built by Bishop Caixal and is one of the finest buildings in the city. The episcopal palace is also striking. There are two hospitals, military and civil, the latter being installed in the former Convent of the Augustinians. There is a convent of sisters devoted to Christian education, a foundling and an orphan asylum. The cathedral was declared a minor basilica on 9 Dec., 1905. The diminutive republic (6000) is governed by a popularly elected council of ex-members and a syndic or president, elected by the council for life. Its inhabitants are mostly shepherds, and speak Catalan.

Statistics.—The present Bishop of Urgel is Mgr. Juan Bennloch y Vivo, b. at Valencia, Spain, 30 Dec., 1864; ordained, 25 Feb., 1888; Vicar-General of Segovia in 1899; named titular Bishop of Hermopolis Major, 12 Dec., 1901, and Apostolic Administrator of Solsona, consecrated, 2 Feb., 1902, and transferred to Urgel, 6 Dec., 1906, in succession to Mgr. Juan José Lagnarda y Fenollera. There are about 100,000 Catholics; 19 archpriests; 600 priests; 395 parishes; 400 churches; 575 chapels. The religious (male) include the Franciscans, Trappists, Missionaries of the Immaculate Conception, and Piarists (with 3 colleges). Among the nuns there are: Carmelites, Poor Clares, Little Sisters of the Poor, Dominican Tertiaries, Carmelite Sisters of Charity, and Sisters of the Holy Family (with 14 schools), of the Holy Guardian Angel, and of St. Joseph; there are 3 hospitals in care of nuns.

MENÉNDEZ Y PELAYO, *Heterodoxos españoles* (Madrid, 1897); FLÓREZ, *España ságrada*, V (Madrid, 1855); DE LA FUENTE, *Hist. eccles. de España* (Barcelona, 1859); DE BOFARULL Y BROCA, *Hist. de Cataluna* (Barcelona, 1876); VIDAL, *L'Andorre* (Paris, 1866); PIFERRER, *Cataluna* (Barcelona, 1884).

RAMÓN RUIZ AMADO.

Urim and Thummim (אוּרִים וְתֻמִּים).—The sacred lot by means of which the ancient Hebrews were wont to seek manifestations of the Divine will. Two other channels of Divine communication were recognized, viz. dreams and prophetical utterance, as we learn from numerous passages of the Old Testament. The three forms are mentioned together in I Kings, xxviii, 6. "And he (Saul) consulted the Lord, and he answered him not, neither by dreams, nor by priests (Hebrew, *Urim*, LXX, δήλωσι), nor by prophets." There can be no doubt that in this instance the Douay translation "priests" is wrong, based on the mistaken rendering "*sacerdotes*" of the Latin Vulgate. The etymological signification of the words, at least as indicated by the Massoretic punctuation, is sufficiently plain. *Urim* is derived from אוֹר, "light", or "to give light", and *Thummim* from תֹּם, "completeness", "perfection", or "innocence". In view of these derivations it is surmised by some scholars that the sacred lot may have had a twofold purpose in trial ordeals, viz. *Urim* serving to bring to light the guilt of the accused person, and *Thummim* to establish his innocence. Be that as it may, the relatively few mentions of *Urim* and *Thummim* in the Old Testament leave the precise nature and use of the lot a matter of more or less plausible conjecture, nor is much light derived from the ancient versions in which the term is subject to uncertain and divergent renderings. In the xxviii chapter of Exodus ("P") where minute directions are given concerning the priestly vestments, and in particular concerning the "rational" (probably "pouch" or "breastplate") we read (v. 30): "And thou (Moses) shalt put in the rational of judgment doctrine and truth (Heb. the *Urim* and the *Thummim*), which shall be on Aaron's breast when he shall go in before the Lord; and he shall bear the judgment of the children of Israel on his breast in the sight of the Lord always." From this it appears that at least towards the close of the Exile, the *Urim* and *Thummim* were considered as something distinct from the ephod of the high priest and the gems with which it was adorned. It also shows that they were conceived of as material objects sufficiently small to be inserted in the "rational" or "pouch", the main purpose of which seems to have been to receive them. In Leviticus, viii, 7–8 we read: "He (Moses) vested the high priest with the strait linen garment, girding him with the girdle, and putting on him the violet tunick, and over it he put the ephod, and binding it with the girdle, he fitted it to the rational, on which was doctrine and truth" (Heb. the *Urim* and the *Thummim*). Again in Numbers xxvii, 21: "If anything be to be done, Eleazar the priest shall consult the Lord for him" (Heb. "and he [Eleazar] shall invoke upon him the judgment of *Urim* before the Lord"). These passages add little to our knowledge of the nature and use of the oracle, except perhaps the importance attached to it as a means of Divine communication in the post-Exilic period.

Some of the earlier Old-Testament passages are more instructive. Among these may be mentioned I Kings, xiv, 41–2. After the battle with the Philistines during which Jonathan had unwittingly violated the rash oath of his father, Saul, by tasting a little wild honey, the latter consulted the Lord but received no answer. Desiring to ascertain the cause of the Divine displeasure, Saul calls together the people in order that the culprit may be revealed and thus addresses the Lord: "O Lord God of Israel, give a sign, by which we may know, what the meaning is, that thou answerest not thy servant to-day. If this iniquity be in me, or in my son Jonathan, give a proof (Vulgate *da ostensionem=Urim*); or if this iniquity be in thy people, give holiness (Vulgate *da sanctitatem=Thummim*). And Jonathan and Saul were taken, and the people escaped. And Saul said: Cast lots between me and Jonathan my son. And Jonathan was taken." The above rendering of the Vulgate is confirmed by the Greek recension of Lucian (see ed. Lagarde), and by the evidently corrupt Massoretic *thamim* at the end of verse 41. From this and various other passages which it would be too long to discuss here (v. g. Deut. xxxiii, 8, Heb., I Kings, xiv, 36, I Kings, xxiii, 6–12 etc.) we gather that the Urim and Thummim were a species of sacred oracle manipulated by the priest in consulting the Divine will, and that they were at times used as a kind of Divine ordeal to discover the guilt or innocence of suspected persons. The lots being two in number, only one question was put at a time, and that in a way admitting of only two alternative answers (see I Kings, xiv, 41–42; ibid., xxiii, 6–12). Many scholars maintain that in most passages where the expression "consult the Lord" or its equivalent is used, recourse to the Urim and Thummim is implied (v. g. Judges, i, 1–2; ibid., xx, 27–28; I Kings, x, 19–22; II Kings, ii, 1, etc.). The speculations of later Jewish writers including Philo and Josephus teach us nothing of value concerning the Urim and Thummim. They are often fanciful and extravagant, as is the case with many other topics (see "Jewish Encyclopedia", s. v.). The only instance in the New Testament of anything resembling the use of the sacred lot as a means to dis-

ver the Divine will occurs in the Acts (i, 24-26) in nnexion with the election of Matthias.

Gigot, *Outlines of Jewish Hist.* (New York, 1903), 87, 316; ss-Arnolt, *The Urim and Thummim, a Suggestion as to their inal Nature and Significance in American Journal of Semitic erature*, XVI (Chicago, 1900), 218 seq.

James F. Driscoll.

Uritana. See Oria, Diocese of.

Urmiah, a residential see in Chaldea, in the ovince of Adherbaidjan, Persia. The primitive me of this city seems to have been Urmui, or ther Urmedji (Barbier de Meynard, "Dictionnaire la Perse", 27). It is said, but with little truth, that s the native place of Zoroaster, and that he lived in grotto near by. Nothing is known of its primitive story. Some wrongly locate at Urmiah Bishop hn of Persia, or Perrha, present at the Council of cæa in 325 (Gelzer, "Patrum Nicænorum nomina", xix and lxviii). The "Synodicon" of the Chaldean urch during several centuries has no mention Urmiah. On the other hand there existed from D. 420 to the thirteenth century, a See of Adherdjan, a suffragan of Arbela (Le Quien, "Oriens ristianus", II, 1283). But there is no proof that its hop resided at Urmiah rather than in any other y of this province. In the sixteenth century the storian Metropolitan of Ichu, Seert, and Salamas braced Catholicism; he was recognized by Rome in 82 as the Chaldean patriarch, under the name of meon, and fixed his residence at Urmiah. His cessors took the name of Mar Seman, and remained tholics until 1670; then they returned to Nesrianism, and established themselves at Kotchannes Kurdistan, where they may be found to-day ssemani. "Bibliotheca orientalis", I, 621; II, 457; , 621; Le Quien, op. cit., II, 1327). The present Chalan Diocese of Urmiah was established by Rome in 90; it has 5000 Catholics, 42 priests, 44 churches d chapels, 70 secondary stations, several schools for ys and girls under the direction of the Lazarists and e Sisters of Charity. The Lazarists established emselves at Urmiah in 1838; the Sisters of Charity 1856. The first possess a seminary and a Syrian nting press, where P. Bedjan has published many tions of the ancient texts. The city contains 40,000 habitants, and is the centre of the American Protant missions. It is situated on the Tchaharhai, near Lake Urmiah.

Morgan, *Mission scientifique en Perse*, I (Paris, 1891), 289–; *Revue de l'Orient chrétien* (Paris, 1896), 451; Piolet, *Les sions catholiques françaises au XIXe siècle*, I (Paris), 202–209; *ssiones catholicæ* (Rome, 1907), 813.

S. Vailhé.

Urráburu, Juan José, Scholastic philosopher, b. Ceanuri, Biscay, 23 May, 1844; d. at Burgos, 13 gust, 1904. He entered the Society of Jesus on May, 1860, at Loyola (Guipúzcoa). He was prosor of rhetoric, and after having finished his own dies he taught philosophy in the Jesuit house of dies, and later theology at Poyanne, France. In Scholastic revival promoted by Leo XIII, Urráburu s called to Rome (1878) to teach philosophy in Gregorian University. He remained there nine rs and on his return was made rector of the Colle of Valladolid (1887–90); of the Colegio Maximo, a (1891–97); and of the seminary of Salamanca 98–1902). His principal work is entitled "Institunes philosophiæ quas Romæ in Pontificia Universie Gregoriana tradiderat . . .", Valladolid: I, Logica, 00; II, Ontologia, 1891; III, Cosmologia, 1892; IV, ychologia: part 1, op. 1894; V, Psychologiæ part 2, 96; VI, Psychologiæ part 2 (continuation), 1898; VII, eodiceæ vol. I, 1899; VIII, Theodiceæ vol. II, 00. Other works are: "Compendium philosophiæ holasticæ . . .", 5 vols., Madrid, 1902–1904; "El adero puesto de la filosofía entre las demás acias", articles published in "Razón y Fe", I, 57, 137 (1901); "El principio vital y el materialismo ante la ciencia y la filosofía", ibid., VIII, 313 (1904); IX, 180, 325 (1904); X, 219 (1904); XI, 54 (1905); posthumous: "La mente de la Compañía acerca de las doctrinas escolásticas que se refieren á la constitución de los cuerpos. Práctica familiar" (Oña, printed privately). Two chapters (Disputat., XI) of "Psychologia fusior", translated into Spanish by Antonio Madariaga, were published at Madrid, 1901, with the title "Principios fundamentales de antropología". The value of Urráburu's philosophical work is fully attested by the favour with which it was received and the care with which it was examined by the most competent critics. The influence of his teaching has been notable, especially among the members of his order; the "Institutiones" has been constantly consulted by professors and students (new edition, "Logica", 1908); the "Compendium" is the textbook used at present in the Jesuit scholasticates of Spain and other countries. Father Carlos Delmas published an exhaustive appreciation in the "Etudes bibliograph.", March, 1893, and in "Etudes", LXXXVIII, 123. Father José Espí contributed a serious study, "Un nuevo libro de filosofía escolástica" in "Razón y Fe", IV, 51. To these articles may be added Nadal's notice, "La psicología del P. Urráburu" in "Razón y Fe", XIV, 314. Urráburu's work, a lasting monument to the School in general, and particularly to that of Suárez, is solid, learned, uncompromising towards error, moderate in expression, and well-balanced by common sense.

Antonio Nadal.

Ursinus, Antipope. See Damasus I, Saint, Pope.

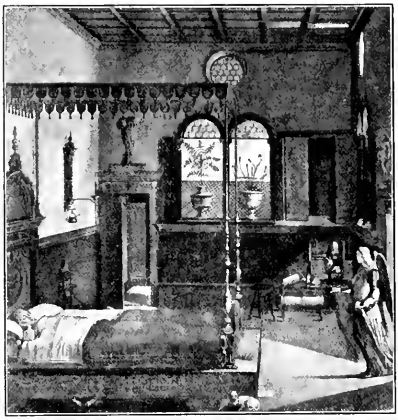
Ursperger Chronicle, a history of the world in Latin that begins with the Assyrian King Ninus and extends to the year 1229. At the present day it can hardly be doubted that the chronicle was written by Burchard of Biberach. Burchard was born in the latter half of the twelfth century in Biberach, an imperial free city of Swabia. He spent the years 1198–99 in Italy and was ordained priest at Constance in 1203. In 1205 he entered the Premonstratensian monastery, Schussenried, and in 1209 he became its provost. In 1215 he was called as provost to Ursperg, where he died in 1230. He began to collect material for his work at an early age and, in particular, made use of his stay at Rome to examine the papal Regesta. The basis of the first part of his work is the chronicle of the world written by Ekkehard of Aura which he copied almost word for word; for a later period he used the records concerning the Guelphs made by the monk of Weingarten, and for the time of Frederick I Barbarossa the records of the priest John of Cremona. Burchard's original work does not begin until the last years of Henry I; from this point on he narrates independently but in clumsy language the events in which he has taken part himself, or concerning which he has gained reliable information. He does not disguise his adherence to the Hohenstaufen party, and often speaks bitterly of the papal policy. The chronicle was last edited by Abel and Weikand in the "Mon. Germ. Hist.: Script.", XXIII, 337–83; also separately for school use (Hanover, 1874).

Abel, *Die Ursperger Chronik* in *Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, XI (1858), 76–115; Potthast, *Bibl. historica* (Berlin, 1896), 178, 296; Wattenbach, *Deutschlands Geschichtsquellen*, II (Berlin, 1894), 448–450.

Patricius Schlager.

Ursula, Saint, and the Eleven Thousand Virgins.—The history of these celebrated virgins of Cologne rests on ten lines, and these are open to question. This legend, with its countless variants and increasingly fabulous developments, would fill more than a hundred pages. Various characteristics

of it were already regarded with suspicion by certain medieval writers, and since Baronius have been universally rejected. Subsequently, despite efforts more ingenious than scientific to save at least a part, the apocryphal character of the whole has been recognized by degrees. Briefly, for the solid reconstruction of the true history of the virgin martyrs, there is only the inscription of Clematius and some details furnished by ancient liturgical books. Unfortunately, these latter are very meagre, and the inscription is



The Dream of St. Ursula
Carpaccio, the Academy, Venice

in part extremely obscure. This document, carved on a stone which may be seen in the choir of the Church of St. Ursula at Cologne, is couched in the following terms:

DIVINIS FLAMMEIS VISIONIB· FREQVENTER
ADMONIT· ET VIRTVTIS MAGNÆ MAI
IESTATIS MARTYRII CAELESTIVM VIRGIN
IMMINENTIVM EX PARTIB· ORIENTIS
EXSIBITVS PRO VOTO CLEMATIVS V· C· DE
PROPRIO IN LOCO SVO HANC BASILICA
VOTO QVOD DEBEBAT A FVNDAMENTIS
RESTITVIT SI QVIS AVTEM SVPER TANTAM
MAIESTATEM HVIVS BASILICÆ VBI SANC
TAE VIRGINES PRO NOMINE· XPI· SAN
GVINEM SVVM FVDERVNT CORPVS ALICVIVS
DEPOSVERIT EXCEPTIS VIRCINIB· SCIAT SE
SEMPITERNIS *TARTARI* IGNIB· PVNIENDVM

Its authenticity, which is accepted beyond the shadow of a doubt by the most eminent epigraphists (de Rossi, Ritschl), has sometimes been suspected without good reason, and Domaszewski (C. I. L., XIII, ii, 2, no. 1313) is mistaken in asserting that the stone was not carved until the fifteenth century. It belongs indisputably to the fifth century at the latest, and very probably to the fourth. The recent hypothesis of Reise, according to which the first eight lines, as far as RESTITVIT, belong to the fourth century, while the rest were added in the ninth, is more elegant than solid. With still greater reason must we reject as purely arbitrary that of J. Ficker, which divides the first eight lines into two parts, the first being of pagan origin and dating from before the Christian Era, the second dating from the second century. But despite its authenticity the inscription is far from clear. Many attempts have been made to interpret it, none of them satisfactory, but at least the following import may be gathered: A certain Clematius, a man of senatorial rank, who seems to have lived in the Orient before going to Cologne, was led by frequent visions to rebuild in this city, on land belonging to him, a basilica which had fallen into ruins, in honour of virgins who had suffered martyrdom on that spot.

This brief text is very important, for it testifies to the existence of a previous basilica, dating perhaps from the beginning of the fourth century, if not from the pre-Constantinian period. For the authentic cult and hence for the actual existence of the virgin martyrs, it is a guarantee of great value, but it must be added that the exact date of the inscription is unknown, and the information it gives is very vague. It does not indicate the number of the virgins, their names, or the period of their martyrdom. Nor does any other document supply any probable details on the last point. Our ignorance on the first two is lessened to a certain extent by the mention on 21 Oct. in various liturgical texts (martyrologies, calendars, litanies) of virgins of Cologne, now five, now eight, now eleven, for example: Ursula, Sencia, Gregoria, Pinnosa, Martha, Saula, Britula, Saturnina, Rabacia, Saturia, and Palladia. Without doubt none of these documents is prior to the ninth century, but they are independent of the legend, which already began to circulate, and their evidence must not be entirely overlooked. It is noteworthy that in only one of these lists Ursula ranks first.

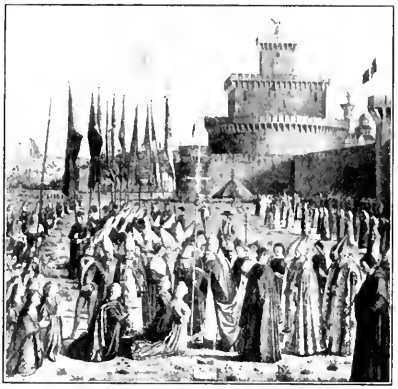
After the inscription of Clematius there is a gap of nearly five hundred years in our documents, for no trace of the martyrs is found again until the ninth century. The oldest written text, "Sermo in natali sanctarum Coloniensium virginum", which seems to date from this period, serves to prove that there was at Cologne no precise tradition relating to the virgin martyrs. Acording to this, they were several thousand in number, and suffered persecution during the reign of Diocletian and Maximian. The names of only a few of them were known, and of these the writer gives only one, that of Pinnosa, who was then regarded as the most important of the number. Some persons, probably in accordance with an interpretation, certainly questionable, of the inscription of Clematius, considered them as coming from the East, and connected them with the martyrs of the Theban Legion; others held them to be natives of Great Britain, and this was the opinion shared by the authors of the "Sermo". Apparently some time after the "Sermo" we find the martyrology of Wandalbert of Prum, compiled about 850, which speaks of several thousand virgins. On the other hand Usuard, in his martyrology dating from about 875, mentions only "Martha and Saula with several others". But as early as the end of the ninth century or the beginning of the tenth, the phrase "the eleven thousand virgins" is admitted without dispute. How was this number reached? All sorts of explanations have been offered, some more ingenious than others. The chief and rather gratuitous suppositions have been various errors of reading or interpretation, e. g., "Ursula and her eleven thousand companions" comes from the two names Ursula and Undecimillia (Sirmond), or from Ursula and Ximillia (Leibniz), or from the abbreviation XI. M. V. (*undecim martyres virgines*), misinterpreted as *undecim millia virginum*, etc. It has been conjectured, and this is less arbitrary, that it is the combination of the eleven virgins mentioned in the ancient liturgical books with the figure of several thousand (*millia*) given by Wandalbert. However it may be, this number is henceforth accepted, as is also the British origin of the saints, while Ursula is substituted for Pinnosa and takes the foremost place among the virgins of Cologne.

The experiences of Ursula and her eleven thousand companions became the subject of a pious romance which acquired considerable celebrity. Besides the

ubsequent revisions of this story there are two an-
ient versions, both originating at Cologne. One of
hese (Fuit tempore pervetusto) dates from the
econd half of the ninth century (969–76), and was
nly rarely copied during the Middle Ages. The
ther (Regnante Domino), also compiled in the
iath century, had a wide circulation, but adds little
f importance to the first. The author of the latter,
robably in order to win more credence for his account,
laims to have received it from one who in turn heard
from the lips of St. Dunstan of Canterbury, but
he serious anachronisms which he commits in saying
his place it under suspicion. This legendary account
s well known: Ursula, the daughter of a Christian
ing of Great Britain, was asked in marriage by the
on of a great pagan king. Desiring to remain a vir-
in, she obtained a delay of three years. At her
equest she was given as companions ten young
omen of noble birth, and she and each of the ten
ere accompanied by a thousand virgins, and the
hole company, embarking in eleven ships, sailed for
hree years. When the appointed time was come,
nd Ursula's betrothed was about to claim her, a gale
f wind carried the eleven thousand virgins far from
he shores of England, and they went first by water
o Cologne and thence to Basle, then by land from
Basle to Rome. They finally returned to Cologne,
here they were slain by the Huns in hatred of the
aith.

The literary origin of this romance is not easy to
etermine. Apart from the inscription of Clematius,
ranscribed in the Passion "Fuit tempore" and para-
hrased in the "Regnante Domino" Passion and the
Sermo in natali", the writers seem to have been aware
f a Gallic legend of which a late version is found in Geof-
rey of Monmouth: the usurper Maximus (as Geoffrey
alls the Emperor Maximian), having conquered Brit-
sh Armorica, sent there from Great Britain 100,000
olonists and 30,000 soldiers, and committed the gov-
rnment of Armorica to his former enemy, now his
riend, the Breton prince, Conanus Meriadocus. The
atter decided to bring women from Great Britain to
harry them to his subjects, to which end he appealed
o Dionotus, King of Cornwall, who sent him his
aughter Ursula, accompanied by 11,000 noble vir-
ins and 60,000 other young women. As the fleet
hich carried them sailed towards Armorica, a vio-
nt storm destroyed some of the ships and drove the
est of them to barbarian islands in Germany, where
he virgins were slain by the Huns and the Picts.
he improbabilities, inconsistencies, and anachronisms
f Geoffrey's account are obvious, and have often
een dealt with in detail: moreover the story of Ursula
nd her companions is clothed with a less ideal char-
cter than in the Passions of Cologne. However, this
ccount has been regarded by several writers since
Baronius as containing a summary of the true history
f the holy martyrs. Like the Passions of Cologne,
has been subjected to the anti-scientific method,
hich consists in setting aside as false the improba-
ilities, impossibilities, and manifest fables, and
egarding the rest as authentic history. As a conse-
uence two essential traits remain: the English origin
f the saints and their massacre by the Huns; and
hen, according as adherence is given to the "Sermo in
atali", Geoffrey of Monmouth, or the Passion "Reg-
ante Domino", the martyrdom of St. Ursula is placed
n the third, fourth, or fifth century. In order to
ccount for all the details, two massacres of virgins
t Cologne have been accepted, one in the third cen-
ury, the other in the fifth. The different solutions
ith their variations suggested by scholars, some-
imes with levity, sometimes with considerable learn-
ng, all share the important defect of being based on
elatively late documents, unauthoritative and dis-
gured by manifest fables.

No conclusion can be drawn from these texts. Nevertheless, the fables they contain are insignificant in comparison with those which were invented and propagated later. As they are now unhesitatingly rejected by everyone, it suffices to treat them briefly. In the twelfth century there were discovered in the *Ager Ursulanus* at Cologne, some distance from the Church of St. Ursula, skeletons not only of women, but of little children, and even of men, and with them inscriptions which it is impossible not to recognize as gross forgeries. All this gave rise to a number of



St. Ursula and her Spouse meeting Pope St. Cyriacus
Carpaccio, the Academy, Venice

fantastic legends, which are contained in the accounts of the vision of St. Elizabeth of Schonau, and of a religious who has been regarded as identical with Blessed Hermann Joseph of Steinfeld. It may be remarked in passing that visions have played an important part in the question of the Eleven Thousand Virgins, as may be seen in those of Clematius and of the nun Helintrude contained in the Passion "Fuit tempore" and the Passion "Regnante Domino". Those of the twelfth century, in combination with the inscriptions of the *Ager Ursulanus*, resulted in furnishing the names of a great many of the male and female companions of Ursula, in particular — and this will suffice to give an idea of the rest — that of a Pope Cyriacus, a native of Great Britain, said to have received the virgins at the time of their pilgrimage to Rome, to have abdicated the papal chair in order to follow them, and to have been martyred with them at Cologne. No doubt it was readily acknowledged that this Pope Cyriacus was unknown in the pontifical records, but this, it was said, was because the cardinals, displeased with his abdication, erased his name from all the books. Although the history of these saints of Cologne is obscure and very short, their cult was very widespread, and it would require a volume to relate in detail its many and remarkable manifestations. To mention only two characteristics, since the twelfth century a large number of relics have been sent from Cologne, not only to neighbouring countries but throughout Western Christendom, and even India and China. The legend of the Eleven Thousand Virgins has inspired a host of works of art, several of them of the highest merit, the most famous being the paintings of the old masters of Cologne, those of Memling at Bruges, and of Carpaccio at Venice.

The Order of Ursulines, founded in 1535 by St. Angela de Merici, and especially devoted to the education of young girls, has also helped to spread throughout the world the name and the cult of St. Ursula.

For the inscription of Clematius, often published and commentated, see KRAUS, *Die Christliche Inschriften der Rheinlande*, I (1890), 143–47. The Latin accounts of the Eleven Thousand Virgins, with mention of all editions, have been catalogued by the Bollandists in *Bibliotheca hagiographica latina*, nos. 8426–51. See also KROMBACH, *S. Ursula vindicata* (Cologne, 1847), a large but uncritical compilation; RETTBERG, *Kirchengeschichte Deutschlands*, I (1846), III, 23; SCHADE, *Die Sage von der heiligen Ursula* (Hanover, 1854), an essay in which the exegesis is unfortunately mythological; DE BUCK in *Acta SS.*, Oct. III, 73–303; FRIEDRICH, *Kirchengeschichte Deutschlands*, I (1867), 141–66; KLEINERBERG in *Jahrbucher des Vereins von Alterthumsfreunden im Rheinland*, LXXXVIII (1889), 79–95; LXXXIX (1890), 105–34; XCII (1892), 130–79; DUNTZER, ibidem (1890), 150–63; DELPY, *Die Legende von der heiligen Ursula in der Kolner Malerschule* (Cologne, 1901); TOUT, *Legend of St. Ursula* in *Historical Essays*, by members of Owens College, Manchester (London, 1902), 17–56; MAIN, *Transcription de Clematius* in *Melanges Paul Fabre* (Paris, 1902), 51–64; HAUCK, *Kirchengeschichte Deutschlands*, I (1887), 24–25 (3rd–4th ed., 1904), 25; REISE, *Die Inschrift des Clematius in Bonner Jahrbücher*, CXVIII (1909), 236–45; ZILLIKEN, *ibid.*, CXIX (1910) 108–09; cf. *Analecta bollandiana*, X, 476; XVI, 97–99; XXII, 109–11; XXIII, 351–55; XXX, 339; 362–63.

ALBERT PONCELET.

Ursula of the Blessed Virgin, SOCIETY OF THE SISTERS OF ST., religious congregation of women founded in 1606 at Dôle (then a Spanish possession), France, by the Venerable Anne de Xainctonge (1587–1612). Its aim is twofold: the sanctification of its members by the observance of the vows of religion (simple and perpetual), and the salvation and sanctification of their neighbours. The latter is specially attained by teaching, as well as by works of mercy, spiritual and corporal. At a time when the education of girls was more than neglected, Mademoiselle de Xainctonge, amid extraordinary trials, realized her inspired thought to do for girls what St. Ignatius had done for boys. This idea was then an unusual one. Anne de Xainctonge may be called a pioneer in the education of girls. The classes opened at Dôle, on 16 June, 1606, were public, without distinction of rich or poor, and absolutely free. From Dôle, the institute spread rapidly to France, Switzerland, and Germany. With the Church it suffered persecution, but on being driven from one country, the Ursules found children and freedom of teaching in another. During the French Revolution, their houses were closed and the religious compelled to return to the world; as soon as peace was restored, however, they resumed their former life. Mother de Vers reopened the convent at Dôle, and Mother Roland de Bussy (formerly of Dôle) upon the advice of Father de Clorivière, S.J., and with the blessing of Pius VII (then a prisoner at Fontainebleau), founded a new house at Tours (1814). A number of new foundations were made from Tours, until, through the anti-religious laws of 1901, the nuns were expelled and their property confiscated. The mother-house of Tours was transferred to Haverloo-lez-Bruges (Belgium). Foundations were successively made: in New York, 1901 (branch house, Providence, Rhode Island, 1911); Rome, 1904; Sluis (Holland), 1911. Besides in Belgium, Italy, and the United States of North America, the sisters are now carrying on their work in Switzerland, Germany, and England.

The society was formally approved by a Brief of Innocent X (1648), which was confirmed by Innocent XI (1678). The Constitutions are those of St. Ignatius as far as they apply to women; the first draft was begun by Mother de Xainctonge aided by Father Guyon, S.J., rector of the college at Dôle, but was finished only in 1623, after her death. These Constitutions were observed until the Revolution, but when the various houses re-opened, the bishops of the different dioceses modified them according to their own views. In 1898, upon request of the religious of Tours, the original Constitutions, revised conformably to the new regulations of the Church for religious orders, were definitively approved by Leo XIII, and their branch erected as a generalate. In 1902 the words, "Of the Blessed Virgin", were added to the title to distinguish the non-cloistered daughters of Anne de Xainctonge from the cloistered daughters of St. Angela.

The system of teaching employed by the order is similar to that of the Jesuits; the plan of studies conforms to the requirements of the Board of Education in each country.

MOTHER HÉLÈNE MARIE.

Ursulines, THE.—A religious order founded by St. Angela de Merici for the sole purpose of educating young girls. It was the first teaching order of women established in the Church, and up to the present date has adhered strictly to the work of its institute. Though convinced of her divinely appointed mission to lay the foundations of an educational order, Angela for seventeen years could do no more than direct a number of young women who were known as "The Company of St. Ursula" but who continued to live in the midst of their own families, meeting at stated times for conferences and devotional exercises. The many difficulties that hindered the formation of the new institute gave way at last, and in 1535 twelve members were gathered together in a community with episcopal approbation, and with St. Angela de Meriei as superioress. The movement was taken up with great enthusiasm and spread rapidly throughout Italy, Germany, and France. Within a few years the company numbered many houses, each independent. Constitutions suited to the special work of the institute were developed and completed shortly before the death of the foundress in 1540. In 1544 the first approbation was received from Paul III, and the Rule of St. Augustine adopted. Many important details were left unsettled at this time, and, as a result, several congregations developed, all calling themselves Ursulines but differing widely in dress and customs. The largest and most influential of these were the Congregation of Paris and the Congregation of Bordeaux. In 1572 St. Charles Borromeo, Cardinal Archbishop of Milan, obtained for the new congregation the status of a monastic order with enclosure. In some of the older European convents, in Canada and Cuba, strict enclosure is still observed; in other sections, though nowhere entirely abolished, the enclosure has been modified to meet local conditions. A Bull of final approbation was given in 1618 by Paul V.

In the early part of the seventeenth century an appeal was made from Canada for bands of religious women to undertake the arduous task of training the Indian girls to Christian habits of life. It met with an instant and generous response. In 1639 Madame de la Peltrie, a French widow of comfortable means, offered herself and all that she had to found a mission in Canada. In May of that year she sailed from Dieppe accompanied by three Ursulines and three hospital sisters. At Quebec the latter founded a Hôtel-Dieu, the former, the first Ursuline convent on the western continent. The superioress of the new foundation was Mother Marie de l'Incarnation Guyard, whose heroic virtues won from the Holy See the title of venerable in the year 1877, and the process of whose canonization is about to be presented. The earliest establishment of the Ursulines in the United States also owes its origin to French initiative. In 1727 Mother Marie Tranchepain, with ten companions, embarked from L'Orient to found their convent at New Orleans. After years of struggle a firm foothold was secured, and the Ursulines still flourish in the city of their original foundation. A notable feature of Ursuline labours in the United States may be found in the history of the Rocky Mountain missions where for years they have laboured for the Indians, and have established ten flourishing centres. From these western foundations have sprung two branches in Alaska.

In accordance with the wish of Leo XIII, a congress of Ursulines from all parts of the world convened at Rome during the fall of the year 1900. Representatives were sent from the United States, South America, Java, and all parts of Europe. Under the auspices of the Sacred Congregation of Bishops and Regulars, the Roman Union of Ursulines was then formed, with the Most Reverend Mother Mary of St. Julien as the first mother-general. Cardinal Satolli was appointed the first cardinal protector. To this union belong over a hundred communities; aggregations are made from year to year. The united communities are divided into eight provinces as follows: Italy; Austro-Hungary; Hungary; the East of France; the West of France; Holland-Belgium-England-Germany; the North of

URSULINE NUNS

the United States; the South of the United States; Spain and Portugal. Many large and important communities still retain their independent organization. Of late years the Ursulines have suffered severely in France and Portugal. The members of the expelled communities have become affiliated to other foundations both in Europe and the United States.

The habit of the order is of black serge, falling in folds, with wide sleeves. On ceremonial occasions a long train is worn. The veil of the professed religious is black, of the novice white. The guimpe and bandeau are of plain white linen, the cincture of black leather. There are two grades in each community: the choir religious, so called from their obligation to recite the office daily in choir; and the lay sisters. The former are occupied in teaching, the latter in domestic duties. Candidates for either grade pass six months probation as postulants in the community in which they desire to become stabilitated. This period is followed by two years of preparation in a central novitiate, at the expiration of which the three vows of religion are pronounced temporarily, for a term of three years. At the end of the third year the profession is made perpetual. In some Ursuline communities solemn vows are taken, and there papal enclosure is in force. The vows of the Ursulines in the United States, though perpetual, are simple. From their earliest foundations the Ursulines have been thorough and progressive teachers. Their system might be termed eclectic, utilizing the effective points of all methods. The European houses are for the most part boarding-schools; in the United States, combinations of boarding and day-schools. The nuns also conduct many parochial schools, which, like the others, comprise all grades: elementary, academic, and college courses. The first Catholic college for women in New York State was founded by the Ursulines at New Rochelle in 1904. The Ursulines in several other parts of the United States have followed this precedent, and are labouring practically to further the higher education of women. The German Ursulines, who were expelled through the influence of the Kulturkampf and re-admitted after an exile of ten years, are permitted to resume their teaching, but for pupils of high-school grade only. In Europe and America alike the Ursulines make it a point to secure State approval, and avail themselves of every advantage offered by the public institutions.

URSULINES OF QUEBEC, *Glimpses of the Monastery* (1897); O'REILLY, *Life of St. Angela* (1880); *Circular Letters of the Mother-General* (1904–11); HUBERT, *Die heilige Angela Merici* (Mainz, 1891).

MOTHER MARY FIDELIS.

Ursulines of Quebec, THE.—The Ursuline monastery of Quebec is the oldest institution of learning for women in North America. Its history begins on 1 August, 1639, when its first members landed in Canada, thirty-one years after Champlain had founded Quebec (1608) and only four after his death. The monastery was established by Marie Guyard de l'Incarnation, declared Venerable by the Holy See (1874), and Madame de la Peltrie, a rich widow of Alençon in Normandy. The former, after ten years of widowhood, had joined the Ursulines at Tours. Her first biographer was her son, Dom Claude Martin, a Benedictine, who died in the odour of sanctity, in 1696. His "Life of the Venerable Mother of the Incarnation" was approved (1677) by the venerable Bishop Laval. Bossuet (Etats d'oraison, IX) calls Marie de l'Incarnation "the Theresa of her time and of the New World". The letters royal sanctioning the foundation and signed by Louis XIII are dated 1639. After three years spent in the Lower Town, near Champlain's *Habitation*, the nuns entered (1642) the convent built on the ground they still occupy, conceded to them (1639) by the Company of New France. Their first pupils were Indians, with whom they succeeded better than the Jesuits with their native boys. Marie de l'Incarnation mastered the difficult Indian languages thoroughly, and composed dictionaries in Algonquin and Iroquois, also a sacred history in the former, and a catechism in the latter idiom. The first monastery was burned in 1650, but was soon rebuilt. The Constitutions, written by Father Jérôme Lalemant, uncle of the Jesuit martyr, Gabriel Lalemant, combined the rules of the two Congregations of Paris and Bordeaux, and were observed until Bishop Laval decided (1681) in favour of the former, which binds its members by a fourth vow to teach girls.

The monastery shared at all times the country's fate. It was threatened by the Iroquois in 1661–62, when one of its chaplains, the Sulpician Vignal, was slain and devoured near Montreal by those savages. It underwent the siege and bombardment of Quebec by Phips (1690) and by Wolfe (1759). After the fateful battle of 13 Sept., 1759, the French hero, Montcalm, was buried by night in the convent chapel. The first English governor, Murray, used part of the monastery as his headquarters. On that occasion the rations served to the nuns for nursing the wounded and sick saved them from perishing of starvation. The governors and viceroys, both English and French, were always friendly to the institution.

The foundress, who died in 1672, one year after Madame de la Peltrie, practised devotion to the Sacred Heart of Jesus, and had established it in the cloister years before the revelation to the Blessed Margaret Mary. The first celebration of the feast in the New World took place in the monastery 18 June, 1700 (*Mandement* of Bishop de St-Vallier, 30 March, 1700). The register of the Confraternity of the Sacred Heart begins in 1716. Clement XI (1718) enriched it with indulgences. The first superior elected (1760) after the conquest was Esther Wheelwright, a New England captive, rescued from the Abenakis by the Jesuit Bigot, and a protégée of the first governor, Vaudreuil. Besides the French, the Irish, Scotch, and American elements in Canada have given distinguished subjects to this cloister, prominent among whom was Mother Cecilia O'Conway of the Incarnation, the "first Philadelphia nun", one of Mother Seton's earliest associates. The list of alumnæ is not less remarkable. Conspicuous among its pupils were Jeanne Le Ber, the saintly "recluse of Montreal", and Venerable Mother d'Youville, foundress of the Grey Sisters at Montreal. The Quebec monastery founded convents at Three Rivers (1697), Roberval (1882), Stanstead (1884), and Rimouski, with a normal school (1906), besides sending missionaries to New Orleans (1822), Charlestown (Boston) (1824), Galveston (1849), and Montana (1893). During the Revolution several French refugees were chaplains to the monastery, the most notable being Abbé L.-P. Desjardins, who died in France, Vicar-General of Paris. Through him were procured the valuable paintings by Philippe de Champaigne, Lebrun, Collin de Vermont, Peter of Cortona, and others, that adorn the chapel.

Glimpses of the Monastery (Quebec, 1897); CHAPOT, *Histoire de la Vén. Marie de l'Incarnation* (Paris, 1892); *Les Ursulines de Québec* (Quebec, 1863); RICHAUDEAU, *Lettres de la Vén. Marie de l'Incarnation* (Tournai, 1876); CASGRAIN, *Histoire de la Vén. M. de l'Incarnation* (Quebec, 1864); *La Vén. Marie de l'Incarnation* (Paris, 1910).

LIONEL LINDSAY.

Ursus, SAINT, patron of the principal church of Solothurn (Soleure) in Switzerland, honoured from very early times, as a martyr of the Theban Legion, and recorded in the Roman Martyrology, with St. Victor, on 30 Sept. Relics of him are shown in many churches of Switzerland, and since the twelfth century the baptismal name Ursus is very common in the neighbourhood of Solothurn. The legend, by St. Eucher of Lyons (Acta SS., Sept. VIII, 461), classed by Delehaye ("Legends of the Saints," New York, 1907, p. 120) among the historical romances, says that Ursus, after many cruel torments suffered for his constancy in refusing to sacrifice to the idols, was beheaded c. 286 under the Emperor Maximian Herculeus and the Governor Hyrtacus. Between the years 473 and 500 the body of St. Victor was brought to Geneva by the Burgundian Queen Theudesinde; it is probable that about the same time a church was built over the remains of St. Ursus. In 1519 the old coffin was found and the event was commemorated at Solothurn and Bern. The Roman urn containing the relics bears the inscription:

Conditus hoc sanctus
Tumulo Thebaidus Ursus.

(Buried in this tomb is the holy Ursus the Theban.)

STECKELBERG, *Die schweizerischen Heiligen* (Zürich, 1903), 120; BURGENER, *Helvetia sancta*, II (Einsiedeln, 1860), 288.

FRANCIS MERSHMAN.

Urubamba, PREFECTURE APOSTOLIC OF (MISIONES DE SANTO DOMINGO DE URUBAMBA Y MADRE DE DIOS), was created by a Decree of the Holy See in 1899 at the request of the Peruvian Government. On 10 April, 1902, three Dominican Fathers of the Spanish province took charge of the missions, their number being gradually increased to eleven, which is the number at present working there, ten Spaniards, and one Peruvian. Still more recruits for this work are expected, the vastness of the territories and the class of people to be civilized and evangelized requiring a still greater number for the work. All these missionaries are under the jurisdiction of the prefect Apostolic, the Rev. Fray Ramón Zubieta, to whose efforts so much of the progress in civilization, as well as the religious and geographical survey of the Montaña region in the eastern part of Peru, is due. The territorial limits of these missions cannot be determined with certainty, but they are about one-eighth of the entire area of Peru. They are bounded on the north by Brazil and Bolivia; on the south by Puno and Cuzco; on the east by the Department of the Ucayabi and Cuzco; on the west by Bolivia. The inhabitants are for the most part savages, numbering about 60,000. The remainder are whites or *mestizos* who devote themselves to the exploitation of the india rubber industry and commercial pursuits. Some of these have preserved some vestiges of the Catholic Faith, but for the greater part they live in a state of complete indifference. The savages have no religion whatsoever, preserving only a vague sort of superstition concerning a supreme being and a spirit of evil.

These missions, after passing through many vicissitudes and surmounting great difficulties, have been able to establish six stations: in Cuzco, Challabamba, San Jacinto, Sto Domingo, San Vincente, and San Luis. Of these the four last mentioned besides their chapels have free schools, the only ones among the savages. In 1911, 360 baptisms, 241 confirmations, and 22 marriages were registered. The greatest good, however, that the missionary exercises in these regions is to uplift and maintain a moral level among these people, who without him would fall into the most hopeless demoralization. He is the sole representative of right, of humanity, and of religion.

VICTORINO OSENDE.

Uruguay (REPUBLICA ORIENTAL DEL URUGUAY), the smallest independent state in South America, extending from latitude 30° to 35° S. and from longitude 53° to 58° 30′ W., lies south of the Province of Rio Grande do Sul, Brazil, and east of the Río Uruguay, hence its local name, Banda Oriental, given in the old Spanish days. Its boundaries are: west, the Río Uruguay; south the Rio Uruguay, south the Río de la Plata, which separate it from the Argentine Republic for a distance of 425 miles, south also and east, the Atlantic Ocean for 200 miles, and Lago Mirim, a lagoon dividing Uruguay from the southeast of Brazil. The northern boundary, 450 miles in extent, was definitively settled by treaty with Brazil on 15 May, 1852, as the Río Quaraim, the Cuchilla de Santa Ana to the Río San Luis, thence to the Río Jaguarão, and the western shore of Lago Mirim. Uruguay's greatest length is about 350 and breadth 300 miles, and its area 72,170 square miles, approximately six times the size of Belgium, or double the size of the State of Indiana, U. S. A. The capital, Montevideo (properly San Felipe y Santiago de Montevideo), is situated in latitude 34° 54′ S. and longitude 58° 32′ W.

Natural Features.—The northern portion of the republic is hilly, the ranges being continuations of the Brazilian mountains; though the hills are termed *cuchillas* (knives), the summits are not sharp, but gently rounded; the chief groups are the Cuchilla de Santa Ana, 80 miles long and 1600 feet high on the border of Brazil, the Cuchilla Grande, 210 miles long and 1500 feet high, running south-east across the country, and the Cuchilla de Haedo in the northwest, 275 miles long. The culminating point is Acequa in the Cuchilla Grande near the Brazil frontier, with an elevation of 2010 feet. The country lying along the Atlantic is low, dismal, swampy, and sandy,

and contains many lagoons. The west and south is composed of beautiful fertile plains, not quite level like the Argentine pampas lying west of the Río Uruguay, but undulating gently. This region is interseeted by numerous *arroyos*, or small streams, rendering it suited for agricultural and pastoral pursuits, while vegetation is very thick in the neighbourhood of the rivers. The most important rivers rise in Brazil and are the Río Uruguay, 1000 miles long, and its tributary the Río Negro, which flows south-west for 350 miles, almost biseeting the country. There are a few islands in the Río de la Plata belonging to Uruguay, one of which, Flores, serves as a quarantine station for Montevideo; Lobos, lying to the south-east of Uruguay, in the Atlantic off Maldonado, is a centre of the sealing industry. There are no good natural harbours in Uruguay, but the port of Montevideo has been deepened so as to admit ships drawing 24 feet of water; the Government is developing the port of La Paloma. The climate is very healthy, epidemics being almost unknown; the northern regions are subject to extremes of heat and eold, but in the south the temperature is moderate, varying ordinarily between a maximum of 86° and a minimum of 35° F. Very severe sudden storms known as *pamperos* blow frequently from the south-west. The mean annual rainfall is 43 inches.

Though the river banks are well wooded, there are no extensive forests in Uruguay. Excellent timber for eabinet work is found in the west; the most noteworthy native trees are the algarobo, the quebracho, and the nandubay, which is much used for fuel, and has a facility for petrifying. Palms are found in the valleys of the Sierra José Ignacio and in Maldonado, Minas, and Paysandu. Aromatic shrubs are plentiful and over 400 species of medicinal plants are found. Many European trees have been introduced—acacia, alder, aloe, mulberry, oak, and willow, but the eucalyptus and poplar thrive best. The ehief wild animals are the deer, fox, tapir, ounce, puma, and wild eat; rattlesnakes are found occasionally especially in Minas; poisonous spiders are common. The American ostrich-rhea is still plentiful, as are parrakeets, partridges, quails, and water-birds. Seals breed on the Lobos and Castillos Islands in the Atlantic; the sealing industry is very strictly preserved by the Government, but during the season the killing is carried out without judgment, and the industry is in danger of perishing. The mineral wealth of Uruguay is as yet unknown; silver, copper, and iron ores have been found; gold is mined to a small extent at Cuñapiru; eoal has been discovered in Santa Lucia, Cerro Largo, and Montevideo but has not been worked; crystals, gems, and diamonds also occur.

Religion.—By articles 130 and 132 of the Constitution religious freedom is granted to everyone, but article 5 provides that Catholicism is the state religion. There is a small government grant in favour of religion; the civil power is unsympathetic when not actively hostile to the activities of the Church. Almost the entire population is at least nominally Catholic, there being only about 6000 Protestants, chiefly Swiss German Evangelicals, Waldensians, and Anglicans. At present the entire republic forms one ecclesiastical unit—the Archdiocese of Montevideo. In 1878 Montevideo was created a diocese, Mgr. Vera being appointed bishop; in 1897 it was made an archdiocese, and two suffragan sees Melo (q. v.) and Salta (q. v.) were erected, but owing to political troubles no appointments to them have yet been made. There are, however, two auxiliary bishops at Montevideo, Mgr. Ricardo Isasa (b. in the capital, 7 Feb., 1847; appointed 15 Feb., 1891) and Mgr. Pio Cajetano Stella (b. at Paso del Molino, 7 Aug., 1857; appointed 22 Dec., 1893). The former has been administering the diocese since 26 Sept., 1908, when the first archbishop, Mgr. Mariano Soler, died. Mgr. Soler was born at San Carlos, Maldonado, 25 March, 1846, studied at Santa Fe and Rome. On his return he established a paper "El Bueno", and a Catholic club at Montevideo. He was elected to the House of Representatives, was made bishop, 29 Jan., 1891, and archbishop, 19 April, 1897. He was six times a pilgrim to the Holy Land, where he founded a celebrated convent and sanctuary, "Hortus Conclusus", a little south of Bethlehem. He was an able writer, and published among other works in Spanish an account of his travels, the "Ruins of Palmyra", "A Voyage in the Land of the Bible", and social writings such as "The New Spirit", "The Social Question". He went to Rome for the jubilee of Pius X, but fell ill in Italy and died off Gibraltar on his return journey. His obsequies took place at Montevideo in presence of the president and the cabinet.

The diocesan seminary at Montevideo is entrusted by the archbishop to the Jesuits; the most noteworthy churches in the capital are the Cathedral of Saints Philip and James, with its towers 133 feet high, in the Plaza Constitución; it is in the Renaissance style and was built in 1803–4, becoming the cathedral in 1878; it was renovated in 1905; also the churches of the Capuchins (Renaissance), Redemptorists (Romanesque), and Jesuits (Renaissance). There are many communities of nuns: Perpetual Adoration, Dominican, Good Shepherd, Mercy, and Charity, most of them with schools or charitable institutes. The Sisters of Charity have care of the great Hospital de Caridad, founded in 1788 by Francisco Antonio Maciel. It has 600 beds and is supported by a government lottery. There are a foundling hospital, a beggars' asylum, and over 40 charitable associations in the metropolis. Concerning marriage it may be noted that a law of 1885 makes civil marriage obligatory; this may account practically for the high rate of illegitimacy mentioned below; divorce however is not recognized for any cause. At Montevideo on 5–8 November, 1911, the Fourth National Catholic Congress was held under the presidency of Mgr. Isasa. There were present 360 delegates representing over 500 parishes, associations etc. The Unión Católica, founded in 1889, was dissolved to form three new unions—Social, Economic, and Civic—each with a directive committee of five members; a central committee consisting of the three presidents and two members elected by each of the unions was appointed. The Congress received a special blessing from Pius X.

History.—Uruguay was discovered in 1512 by Juan Díaz de Solís, *Piloto mayor* of the Kingdom of Castille, who on a second visit in 1516 landing in Colonia at Martin Chico, was slain by the Charruas. It was visited by Magalhães in 1519–20, and by Sebastian Cabot in 1526–7. At the time of its discovery Uruguay was inhabited by about 4000 Indians, the Charruas who dwelt on the north shore of the Río de la Plata as far as the Río San Salvador, the Yaros, Bohanes, Arachanes, Guenoas, and Chanas. The last named were converted by the Franciscan pioneers, but the others proved more intractable. The Charruas were very dark in colour, thick-lipped, small-eyed, and very warlike, but were not cannibals as has been asserted. They made constant war on the other Indians, and were a source of terror to the Spaniards, whom they prevented for over a century from establishing colonies. Early in the seventeenth century the Jesuits began to convert and civilize the Indians (for the wonderful results of their labours see REDUCTIONS OF PARAGUAY). After the expulsion of the Jesuits (1767), the Indians, deprived of their teachers and protectors, rapidly dwindled, through the violence of the whites, and finally General Rivera, first President of Uruguay, slaughtered all the Charruas in 1832. The first permanent settlement in Uruguay was made by the Spaniards who followed the Jesuits to Santo Domingo de Soriano on the Río

Negro in 1624. Colonia (del Sacramento) was founded by the Portuguese in 1680; for nearly a century Portugal, relying on the Treaty of Tordesillas (7 June, 1494), disputed with Spain for possession of Uruguay, but finally recognized the Spanish claims by the Treaty of San Ildefonso (1 Oct., 1777). Montevideo was established in 1726 by Mauricio Zabala, Governor of Buenos Aires, to thwart the efforts of the Brazilian traders. It was captured by the British on 23 Jan., 1807, but was soon evacuated, on Whitelocke's defeat before Buenos Aires. On the declaration of independence by the Argentine, 23 May, 1810, Uruguay became part of the United Provinces of Río de la Plata. In 1811 the Spaniards were routed by José Gervasio de Artigas, but held Montevideo, till their fleet was destroyed by Almirante Brown, in May, 1814, while General Alvear attacked the city by land. In 1816 the Portuguese attacked Uruguay but were driven off. In 1821, however, Brazil, having become independent, annexed Uruguay as the Provincia Cisplatina. In 1825 thirty-three exiles at Buenos Aires—the *Treinta y Tres*—returned to Flórida under Lavalleja, raised the standard of revolt, and with the assistance of the Argentine defeated the Brazilians, Brown destroying the latter's fleet in February, 1827, while their land forces were overthrown at Ituzaingo. Uruguay's independence was soon recognized by both the Argentine and Brazil in the Treaty of Montevideo, 27 August, 1828.

In November, 1828, José Rondeau was appointed provisional governor at San José. The Constitution was promulgated on 18 July, 1830. General Fructuoso Rivera was elected first president on 25 October, 1830, and inaugurated twelve days later. Unfortunately the rival political leaders soon plunged the country in bloodshed. The history of Uruguay for the next seventy years was a series of revolutions and civil wars, one of which lasted practically from 1835 to 1851, when Manuel Oribe, the chief of the *Blancos*, rebelled with the assistance of the tyrant Rosas of Buenos Aires, and subjected Montevideo to what is known as the "nine years siege". From 1864 till 1870 President Flores, aided by the Argentine and Brazil, made war on Paraguay. The country was eventually brought to the verge of ruin and bankruptcy, but President Cuesta (1897–1902) succeeded in placing it on a firmer financial basis. On 1 March, 1911, José Batlle y Ordóñez, who had already been president (1903–1907), was again placed in power. He is agitating for the adoption of a new Constitution, like that of Switzerland. The two chief political parties in Uruguay for years have been the *Colorados* (Reds) and *Blancos* (Whites), so called from the emblems worn by the adverse parties in the struggles caused by Oribe. The former, who represent the landed proprietors more than the peasant class, have generally been in power; there is practically no difference in the policies of the two parties, the struggle being merely for the emoluments derived from being in office.

Government and Justice.—The republican Constitution of Uruguay sworn to on 18 July, 1830, is still unchanged. The Legislature consists of a Senate and a House of Representatives, meeting from 15 February to 15 July yearly. In the interim two senators and five representatives act with the presidents, a permanent administrative committee. Senators must be over 32 years of age and possess property worth $10,000 or its equivalent. They are 19 in number, one for each department, and are chosen by an electoral college elected by popular vote. They hold office for six years, one-third of their number retiring every second year. The vice-president of the republic is ex-officio chairman of the Senate. The representatives, one for every 3000 adult literate males, are elected for 3 years. They now number 75. The president, who is chosen by the Senate and Representatives, receives an annual salary of $35,000 and may not be elected for successive terms. The departments are administered by governors appointed by the Executive, and by a locally elected council. Slavery was abolished in Uruguay in December, 1843. There is a Supreme Court of five judges, appointed by the chambers; its president is elected annually by its members from their own number. There are two inferior courts of appeal, with three judges each. Montevideo has eleven local courts of first instance. Each department has a departmental court, and there are smaller judicial sections (205) with justices of the peace and alcaldes. Uruguayan laws are based on the *Code Napoléon*. The death penalty was abolished in 1907, penal servitude for a maximum of 40 years being substituted. In 1908 an extradition treaty with the United States became law. Provision is being made of a pension system, and laws regulating child and female labour.

Population and Education.—On 31 December, 1909, Uruguay had 1,094,688 inhabitants, or 15.1 persons per square mile, of whom 291,465 resided at Montevideo, the most thickly populated departments after Montevideo being Canelones, Colonia, and Maldonado. Over 25 per cent of the population is foreign, principally Italian (73,000), Spanish (58,000), and Brazilian (28,000). For the years 1906–10 the annual number of immigrants averaged 144,897, and emigrants 127,161. In 1910 there were 6818 marriages; 16,515 deaths; 35,927 living births (25.9 per cent illegitimate), and 1317 still-births; the figures in 1900 being respectively 4549; 13,882; 31,593; and 1004. The Uruguayans from a physical point of view are the finest South American people. Among the countryfolk there are some (Chinos) who give clear evidence of Indian blood. The Gauchos or farm hands seem to have some Charruan blood, which may account for their indifference to animal and even human suffering; they are restless and willingly join in any uprising, forming as a rule the main body of the revolutionary forces that have almost ruined the country. Uruguayan education is in a very backward state, though primary education is nominally obligatory. In 1907–8 there were 671 public free primary and 289 private schools, with only 78,727 children on the rolls, though there were 227,770 children of school age. In 1910 the public schools numbered 788, and the children enrolled 117,000. Teachers averaged 2 per public and 3 per private school. In 1908 the number of illiterates over 6 years of age was 350,547 (of whom 84,502 were foreigners). Montevideo has two normal schools, a state technical school with 185 free students; a university with faculties of law, medicine, mathematics, sociology, agriculture, veterinary sciences, and commerce. In 1905 the university had 112 professors, 530 undergraduates, and 661 students receiving a secondary education. The National Library contains over 47,500 volumes, and 9700 MSS. A pedagogic museum and library with 7000 volumes was founded in 1888 at Montevideo. Religious instruction is given in the public schools.

Commerce and Finance.—Uruguay has over 5500 miles of good roads; 1472 miles of railroad in 3 systems running from the capital; 170 of tramway, the system at Montevideo being electric; 319 telegraph and 1018 post offices; there are 2 telephone companies, and 2 wireless stations. The traction systems are almost entirely in British hands. The chief ports are La Paloma and Maldonado on the Atlantic; Montevideo and Colonia on the Plata; Mercedes on the Río Negro; and Paysandú, Fray Bentos and Salto on the Uruguay. In 1910 over 16,964,000 tons of shipping entered and cleared Montevideo. Vessels of light draught can ascend the Río Negro for 55 miles, and the Río Uruguay for over 200. Imports in 1911 amounted to £9,756,000—chiefly cottons, woollens, coal, and iron;

ports amounted to £9,476,000—chiefly meat, tallow, d wool, as against £5,041,000 and £5,901,000 pectively in 1901. The public debt in 1910 was 35,805,784. The Bank of the Republic, whose ectors are nominated by the Government, can alone ue notes; on 1 Jan., 1911, it had notes to the value $18,076,842 in circulation. In 1912 the Govern- nt created a national insurance bank with a monop- of accident, fire, labour, and life insurance; the ng of a date for the enforcement of this monopoly eft to the Government's discretion. Only foreign d is in circulation, the standard silver coin is the o or dollar ($1.034 in United States currency). In 07 the use of the metric system was made compul- y. Uruguay's well-watered alluvial soil and undu- ing plains make it primarily an agricultural and storal country. Sheep-farming is carried on espe- lly in Durazno and Soriano, and an excellent variety wool is exported. The centre of the cattle industry Salto, Paysandú, and Rio Negro; the beasts, chiefly English stock, are destined chiefly for the *saladero* de, that is sun-dried salted meat or jerked beef, ich is exported to Brazil and Cuba. Fray Bentos he headquarters of large factories for the manu- ture of extract of beef. Vineyards were introduced Salto about 1874, and have spread to Monte- eo, Colonia, and Canelones; the production of wine ounting to over 4 million gallons in 1908. Wheat l other cereals, as well as tobacco, are extensively wn, but not yet in sufficient quantity to develop export trade.

ULHALL, *Handbook of the River Plate Republics* (London, 3); AKERS, *Hist. of S. America* (London, 1904); KOEBEL, *guay* (London, 1911); *Uruguay*, publ. by Internat. Bur. of er. Rep. (Washington, 1902 and 1909); *Anuario estadístico de Rep. Oriental del Uruguay* (Montevideo, 1909–11); ARAÚJO, *va hist. del Uruguay* (Montevideo, 1909); MAESO, *El Uruguay ariós de un siglo* (Montevideo, 1910); MULHALL, *Between the azon and the Andes* (London, 1881).

A. A. MACERLEAN.

Uruguayana, DIOCESE OF (URUGUAYANENSIS), ragan of Porto Alegre, Brazil. By a Decree dated August, 1910, the See of São Pedro do Rio Grande s raised to archiepiscopal rank, with the title of rto Alegre, three new dioceses being separated from territory. Fifteen parishes were allotted to the ocese of Uruguayana, which includes the western tion of Rio Grande do Sul, bounded on the south the Provinces of Artigas and Rivera (Uruguay) and the west by the Rio Uruguay. This fertile terri- y has important stock breeding and dried beef ustries. The town of Uruguayana (14,000 inhabi- ts) is situated on the Rio Uruguay, 360 miles west Porto Alegre, with which it is connected by rail; it opposite the Argentine town of Restauración and extensive trade by river and rail with Montevideo Buenos Aires. It was founded in 1843 by order the revolutionary Government of Rio Grande. On ugust, 1865, it was taken by the invading Para- yan army, but on 18 September following, the aders, numbering 6000 men, had to capitulate to the d forces of Brazil, Argentina, and Uruguay. The other chief towns are Alegrete (9000 inhabitants) he left bank of the Rio Ibirapuitan, and Quaraby 00 inhabitants) opposite the town of Santo Eugenio uguay). Numerous flourishing missions were nded by the Jesuits in this territory along the east- bank of the Rio Uruguay from 1632 to 1707, but fruits of their labours were lost on the expulsion of order (see REDUCTIONS OF PARAGUAY). The first iop of the new see is Mgr. Hermes Joseph Pin- o, b. at Traipu, in the Diocese of Alagôas, 1871; tudied at Olinda, was ordained in 1901, appointed sh priest at Boa Vista and canon of Olinda, and inated Bishop of Uruguayana on 12 May, 1911. e cathedral church is dedicated to St. Anne.

ALANTI, *Compendio de historia do Brazil* (São Paulo, 1896–).

A. A. MACERLEAN.

Use (RITE). *See* SARUM RITE; YORK RITE.

Ushaw College (COLLEGE OF ST. CUTHBERT), a combined college and seminary for the six dioceses that were comprised in the old Northern Vicariate of England. The government is vested in a united board of the bishops of these dioceses, with a president, a vice-president, and staff of about 30 professors. The average number of students is over 300, divided into three courses: the preparatory course, including about 80 boys, the humanity course with about 130, and the philosophical and theological with about 100.

HISTORY.—The suppression of the "Grands Anglais" at Douai (q. v.), the seminary which for 200 years had meant the Catholic Faith to England, was only one of the many far-reaching results that the French Revolution brought in its train. The immediate necessity under which the English Catholics found themselves of providing for the continuation of its work led to a project of establishing one college for the whole of England on English soil. Many difficulties supervened and finally the question arranged itself by the division of the refugee students from Douai into two bodies, one of which found shelter at Old Hall near Ware, while the remainder (mainly composed of students who were destined for the Northern Vicariate), after temporary sojourns at Tudhoe and Pontop, two villages in the vicinity of Durham, settled on 15 Oct., 1794, at Crook Hall, about eleven miles N. W. of that city. There they re-established Douai for the north of England, and it lived its life under the guidance of one of its former professors, Thomas Eyre, of John Lingard, the future historian, and of John Daniel, the actual president of Douai at its suppression, who seems to have been formally installed as president for a few days. Ten years' growth made Crook Hall inadequate for its purpose, and in 1801 Bishop William Gibson began the buildings at Ushaw, to which, four years later, the colony finally migrated, the first detachment on 19 July, the rest on 2 August, 1808. There they found three sides of a massive quadrangle, with a frontage of about 170 feet and a depth of 220, ready for their habitation. The fourth side of this quadrangle was not added till 1819, under the president who succeeded Eyre in 1811, Dr. John Gillow; but no further material addition was made to the buildings until the fourth president, Charles Newsham, succeeded in 1837. He realized that, if Ushaw was adequately to continue its career, no pains nor expense must be spared to enlarge its capacity and to bring its arrangements into line with more modern requirements. The pioneers of the Gothic revival were at hand to assist him in this, and from the plans of the two Pugins and the two Hansoms the second church with its attendant chapels, the library, infirmary, museum, exhibition hall, lavatories, kitchens, and farm-buildings, and a separate establishment for the younger boys, all sprang up around the old Georgian quadrangle.

In much more than a conventional sense Monsignor Newsham may be called the founder of modern Ushaw; and the best evidence of how far-seeing were his plans and achievements lies in the fact that for twenty years after his death, in 1863, practically no addition was made to the fabric. In 1883 Monsignor Wrennal found it necessary to build a third church. Under Bishop Wilkinson, who assumed the presidency in 1890, which he held conjointly with the Bishopric of Hexham and Newcastle till his death in 1909, a fresh period of activity began. A covered swimming bath, a gymnasium, two new dormitories, and over forty new living rooms, the enlargement of the exhibition hall, the elaborate decoration of the church with the erection of a new high altar, are all the products of his nineteen years of presidency. Two presidents have held office since his death: Monsignor Joseph

Corbishley, who survived him only a year, and Monsignor William Henry Brown, under whom new lecture rooms have been erected to accommodate the largely increased numbers of philosophy and divinity students. Altogether the present blocks of buildings, with their enclosed courts, cover a rectangle 880 feet long by 420 feet broad; the outbuildings, grounds, and campus cover over 100 acres, and the whole estate, with its home and outlying farms, includes between 1200 and 1300 acres.

Many objects of historical and artistic interest are preserved in the college. Lingard bequeathed to it all his books and papers, which included an early MS. and the proof sheets of his "History of England" with about 1500 of his letters; Wiseman is represented by the MSS. of "Fabiola" and the "Hidden Gem", and of many sermons, lectures, and letters, while Eyre gathered for it a valuable collection of documents dealing with the English Catholic history of the seventeenth and eighteenth centuries, and intended for a continuation of Dodd's "Church History". The library, in which these are stored, contains about 45,000 volumes, mainly of theological and historical interest. It is especially rich in early printed liturgical books and in seventeenth-century controversy. Examples of Wynken de Worde's "York Manual", Higden's "Polychronicon", the "Nuremburg Chronicle", the "Ulm Cosmographs", the "Complutensian Polyglot", are found on its shelves, and, perhaps more interesting than all, about forty works that belonged to the pre-Reformation library of Durham Abbey and which still retain the original monastic bindings. The manuscripts include, in addition to the collection already mentioned, a large number of old English missals, psalters, and books of hours, as well as many documents connected with the history of the colleges at Douai, Lisbon, and Valladolid, and with the progress of Catholicism in the north of England. The museum, too, is rich in relics of persecution times, several missals and altar-stones and an old wooden crozier that belonged to Bishop Dicconson being among the most remarkable. The church treasury contains several splendid examples of church plate, a chalice assigned to Benvenuto Cellini taking the place of honour. It also preserves a chasuble that tradition connects with Westminster Abbey and another that belonged to Cuthbert Tunstall, the last Catholic Bishop of Durham. The collection of relics is one of the largest extant in private hands, and includes a large relic of the True Cross and a ring that was taken from the body of St. Cuthbert when the tomb at Durham was rifled during the Reformation.

EDUCATION.—In her system of education Ushaw has clung tenaciously, though progressively, to the traditions she inherited from the "Alma Mater Duacensis" which she was founded to replace. No other college in England has found it possible permanently to retain, throughout the whole of its career, the essential characteristic of the Douai system—the co-education of clerical and lay students throughout their humanities. The classical element still predominates in the course, and even the old class names, rhetoric, poetry, syntax, grammar, and figures, are still retained. For nearly fifty years after leaving France the Douai authors were read and the Douai time-table observed with scarcely an alteration. Then the second spring began to make its influence felt in education as in all other things Catholic. Catholic colleges were affiliated to London University in 1840, and Catholic scholarship was at last able to find a criterion to test its standing. Ushaw found she had no reason to shrink from the comparison. Her first two candidates for a degree in arts obtained a first class, and their example was so persistently followed that twenty years later the London examinations in arts were made the standard for the course. Roughly speaking, during the thirty-three years from 1863 to 1896, three-fourths of the candidates presented were successful, the exact numbers being 574 and 717. But in the latter year several causes combined to make another standard of comparison desirable, and, in accordance with a general movement among the Catholic colleges, Ushaw substituted the Oxford local and certificate papers for the London examinations. About the same time, availing herself of the privilege newly granted by the Holy See, Ushaw utilized the university training which she found close at hand. The college was affiliated to Durham University in 1900, and during the next ten years 22 students took the degree in arts, 16 obtaining classical honours at the final examination, and 27 scholarships of the aggregate value of over £1000 have been secured. But once more the necessity of spending much time on uncongenial subjects has compelled a change of front and the college has returned to the London University course, which during the interval has been entirely remodelled.

The history of the philosophical and theological courses, which occupy two and four years respectively, follows on very similar lines. The Douai theses and the customs of "dictates" held for the first quarter of the nineteenth century. The value of the course was soon recognized. By a Brief dated Feb., 1813, Pius VII gave Ushaw and Old Hall the power of granting degrees in theology, though there is no record of the privileges ever having been exercised. The introduction of more modern methods began with Monsignor Newsham and to-day the various chairs are held by professors who have received their training at Ushaw and graduated at foreign universities. With very few exceptions professors have always been chosen from former alumni. Generally speaking, the more promising students are selected for special training at the end of their humanities, then, after studying philosophy, they teach the lower schools for three years, with the title of "minor" professors. They then proceed to their divinity, where a further selection is made for specialized study, which is generally taken at some university on the Continent. Long experience has shown the advantage of this system of training professors; another inheritance from the traditions of Douai.

PROMINENT ALUMNI.—The roll of alumni (1912) includes close on to 5000 names. It embraces over 1000 priests, 30 bishops, 5 archbishops, and 4 cardinals: Wiseman, De la Puente, Bourne, Cardinal Archbishop of Westminster, and the Cardinal Secretary of State, Merry del Val, who was not only a student but also a "minor" professor at Ushaw. Prominent names in almost every profession and almost every country can be found there. Law is represented in England by Mr. Justice Shee, the first Catholic post-Reformation judge; by Judge O'Connor, former deputy chairman of committees in the House of Commons; in India by Mr. Justice John Power Wallis, Judge of the High Court of Madras; in Canada by the Hon. James Foy, Attorney-general of Ontario; in the United States by Joseph Scott of Los Angeles, a prominent official of the Knights of Columbus. Statesmanship is represented by the present Under-Secretary for the Home Office, William Patrick Byrne, C. B.; the services by General Montague Gerard, K. C. B., Major Miles O'Reilly, commander of the Irish Brigade at Castelfidardo, and Commodore Edward F. Charlton, Commodore of the Eastern Destroyer Flotilla; art by Charles Napier Hemy, the Royal Academician; architecture by George and Edward Goldie and the youngest Pugin; literature by such names as Lingard the historian, Francis Thompson the poet, Wilfred Ward the present editor of the "Dublin Review", and Joseph Gillow, the compiler of the well-known "Bibliographical Dictionary of the English Catholics".

LAING, *Ushaw College, A Centenary Memorial* (Newcastle, 1894); TLER, *Records and Recollections of Ushaw* (Preston, 1889); GILLOW, *Chapels at Ushaw* (Durham, 1885); J. GILLOW, *ngdale Papers* (London, 1888); OAKELEY, *Introduction to* ISEMAN, *Hidden Gem* (London, 1859); WILBERFORCE, *Ushaw llege* in *Dublin Review*, XLV (1858); BONNEY, *Life and tters of Lingard* (London, 1911); WARD, *Life and Times of rd. Wiseman* (London, 1899); GILLOW, *Bibl. Dict. Eng. Cath.* ondon, 1885); *Ushaw Magazine*, I–XXI (1891), sq. *Catholic ho's Who (1911); Catholic Magazine*, I, II (1831–2); *Cath. Miscllany*, III (1824); *Catholic University Bulletin* (1908).

E. BONNEY.

Usilla, a titular see of Byzacena in Africa. Nothing known of the history of this city; it is mentioned by olemy (IV, 3, 10) and with variations in the spelling the name by the Peutinger Tables (ii) which call it a unicipality, and by other ancient geographical documents, according to which it was thirty-two miles om Thysdrus (to-day El Djem) and twenty-eight iles from Thænæ (Benshir Tina). The ruins are own as *Inshilla*, among them being the remains of a yzantine basilica. We have the names of six shops of Usilla: Felix, present at the Council of arthage (256); Cassianus, at the Council of Carthage 49); Theodore, one of the Donatist partisans of aximianus, who at the Council of Cabarsussi (393) ndemned Primianus, and in turn at the Council of gai (394) was condemned by the partisans of the tter, as one of the consecrators of Maximianus; ivatus, present at the Conference of Carthage (411); ctorinus, exiled by Hunerie (484); Laurentius, a gner of the letter addressed by the Council of Byzane (641), to the Byzantine emperor against the onothelites.

SMITH, *Dict. of Greek and Roman Geogr.*, s. v. *Usilla*; MÜLLER, tes on *Ptolemy*, ed. DIDOT, I, 623; TOULOTTE, *Géog. de l'Afrique étienne, Byzacène et Tripolitaine* (Montreuil, 1894), 227–29.

S. PÉTRIDÈS.

Usingen, ARNOLDI VON. See ARNOLDI, BARTOLOMÄUS.

Uskup. See SCOPIA, ARCHDIOCESE OF.

Usuard, MARTYROLOGY of.—Usuard was a Benedictine monk of the Abbey of St-Germain-des-Prés, aris. He seems to have died about the year 875, d the prologue in which he offers to Charles the ald his most important work, the "Martyrology", hich he had undertaken at that monarch's instigaon, was apparently written very shortly before the thor's death. Usuard was a prominent member of s order and he had been sent on a mission to Spain 858 to procure certain important relics, of which rney an account is still preserved (see Acta SS., ly, VI, 459). The "Martyrologium" which bears s name, a compilation upon which the existing oman Martyrology depends very closely, remained roughout the Middle Ages the most famous docuent of its kind, and is preserved to us in innumerable SS., of which Dom Quentin gives a partial list Martyrologes historiques, 1908, pp. 675–7). The ther complicated history of the evolution of the rly medieval martyrologia culminating in Usuard's ork has for the first time been accurately told by om Quentin in the book just cited. It has, however, ng been known that Usuard provided what was substantially an abridgement of Ado's "Martyrology" ee ADO OF VIENNE) in a form better adapted for actical liturgical use. In certain points, however, suard reverted to a Lyonese recension of Bede's gmented "Martyrology", which was attributed to e famous archdeacon Florus. But the story of the lation of these texts, unravelled for the first time by om Quentin, is too complicated to be detailed here. he text of Usuard's "Martyrologium" was carefully ited by Dom Bouillant (Paris, 1718) from MS. atisi 13745 at Paris, which, if not the autograph of e author, dates at any rate from his time. A still ore elaborate edition was brought out by the Bollandist Du Sollier in Acta SS., June, VI. It has been reprinted in P. L., CXXIII–CXXIV.

QUENTIN, *Les martyrologes historiques* (Paris, 1908), a work of supreme importance in this matter, the prefatory matter of the editions of Bouillant and Du Sollier must be received in the light of what is there demonstrated, so also must the accounts given by ARELIS, *Die Martyrologien ihre Geschichte und ihr Werth* (Berlin, 1900); see also DE SMEDT, *Introd. ad hist. eccles.* (Ghent, 1876), 127–55; VERTH in *Kirchenlexikon*, s. v.

HERBERT THURSTON.

Usury.—In the article INTEREST we have reserved the question of the lawfulness of taking interest on money lent; we have here to consider first, usury as a subject of controversy; and, secondly, usury as condemned by all honest men.

Plato (Laws, v. 742) and Aristotle (Politics, I, x, xi) considered interest as contrary to the nature of things; Aristophanes expressed his disapproval of it, in the "Clouds" (1283 sqq.); Cato condemned it (see Cicero, "De officiis", II, xxv), comparing it to homicide, as also did Seneca (De beneficiis, VII, x) and Plutarch in his treatise against incurring debts. So much for Greek and Roman writers, who, it is true, knew little of economic science. Aristotle disapproved of the money trader's profit; and the ruinous rates at which money was lent explain his severity. On the other hand, the Roman and Greek laws, while considering the *mutuum*, or loan for consumption, as a contract gratuitous in principle, allowed a clause, stipulating for the payment of interest, to be added to the bond. The Law of the Twelve Tables allowed only *unciarium fenus*, probably $\frac{1}{12}$ of the capital, or 8.33 per cent. A plebiscitum, *lex Ganucia*, 412 A. U. C. went so far as to forbid all interest whatever, but, at a later period, the Roman law allowed interest at 1 per cent monthly, or 12 per cent per annum. Justinian laid down as a general rule that this maximum should be reduced by half (L. 26, § 1, c. De usuris, IV, 32). Chaldea allowed interest on loans (cf. Law of Hammurabi, 48 sqq.). No absolute prohibition can be found in the Old Testament; at most, Exod., xxii, 25, and Deut., xxiii, 19, 20, forbid the taking of interest by one Jew from another (cf. Schwalm, "La vie privée du peuple juif à l'époque de J. C.", III, col. 7, Paris, 1910).

In the Christian era, the New Testament is silent on the subject; the passage in St. Luke (vi, 34, 35), which some persons interpret as a condemnation of interest, is only an exhortation to general and disinterested benevolence. A certain number of authors, among them Benedict XIV (De synodo diocesana, X, iv, n. 6), believed in the existence of a Patristic tradition which regarded the prohibitory passages of Holy Scripture as of universal application. Examination of the texts, however, leads us to the following conclusions: until the fourth century all that can be inferred from the Fathers and ecclesiastical writers is that it is contrary to mercy and humanity to demand interest from a poor and needy man. The vehement denunciations of the Fathers of the fourth and fifth centuries were called forth by the moral decadence and avarice of the time, and we cannot find in them any expression of a general doctrine on this point; nor do the Fathers of the following centuries say anything remarkable on usury; they simply protest against the exploitation of misfortune, and such transactions as, under pretence of rendering service to the borrower, really threw him into great distress. The question of moderate rates of interest seems scarcely to have presented itself to their minds as a matter for discussion. The texts bearing on the question are collected in Vermeersch, "Quæstiones morales de justitia", II, n. 359.—The councils condemned in the first place clerics who lent money at interest. This is the purpose of the 44th of the Apostolic Canons; of the Council of Arles (314), and of the 17th canon of the First Council of Nicæa (325). It is true that a text of the Council of Elvira (305 or

6) is quoted which, while ordering the degradation of clerics, would also have punishment inflicted on laymen, who obstinately persisted in usurious practices; but the mention of laymen is of extremely doubtful authenticity. It may then be said that until the ninth century canonical decrees forbade this profit, shameful as it was considered, only to clerics.

Nevertheless, the 12th canon of the First Council of Carthage (345) and the 36th canon of the Council of Aix (789) have declared it to be reprehensible even for laymen to make money by lending at interest. The canonical laws of the Middle Ages absolutely forbade the practice. This prohibition is contained in the Decree of Gratian, q. 3, C. IV, at the beginning, and c. 4, q. 4, C. IV; and in l. 5, t. 19 of the Decretals, for example in chapters 2, 5, 7, 9, 10, and 13. These chapters order the profit so obtained to be restored; and Alexander III (c. 4, "Super eo", eodem) declares that he has no power to dispense from the obligation. Chapters 1, 2, and 6, eodem, condemn the stratagems to which even clerics resorted to evade the law of the general councils, and the Third of the Lateran (1179) and the Second of Lyons (1274) condemn usurers. In the Council of Vienne (1311) it was declared that if any person obstinately maintained that there was no sin in the practice of demanding interest, he should be punished as a heretic (see c. "Ex gravi", unic. Clem., "De usuris", V, 5). It is a curious fact that for a long time a certain impunity was in such matters granted to Jews. The Fourth Council of the Lateran (1215), c. 27, only forbids them to exact excessive interest. Urban III, c. 12, "De usuris" (V, 19) and St. Louis in twenty-three of his regulations extended the prohibition to the Jews. With the exception of c. 27 of the Fourth Council of the Lateran, we know of no canon law which takes into consideration the question of moderate interest; and canon law nowhere states distinctly that interest is, under any circumstances whatsoever, contrary to justice. Theologians and canonists of the Middle Ages constructed a rational theory of the loan for consumption, which contains this fundamental statement: the *mutuum*, or loan of things meant for immediate consumption, does not legalize, as such, any stipulation to pay interest; and interest exacted on such a loan must be returned, as having been unjustly claimed. This was the doctrine of St. Thomas and Scotus; of Molina, Lessius, and de Lugo. Canonists adopted it as well as the theologians; and Benedict XIV made it his own in his famous Encyclical "Vix pervenit" of 1 November, 1745, which was promulgated after thorough examination, but addressed only to the bishops of Italy, and therefore not an infallible Decree. On 29 July, 1836, the Holy Office incidentally declared that this Encyclical applied to the whole Church; but such a declaration could not give to a document an infallible character which it otherwise did not possess. The schismatic Greeks, at least since the sixteenth century, do not consider the taking of interest on loans as intrinsically bad.

While Luther, Melanchthon, and Zwingli condemned loaning for interest, Calvin permitted interest on money advanced to rich persons; his disciple Salmasius gave effect to this opinion by a systematic code of rules. By degrees a certain number of Catholic writers relaxed their severity. Scipio Maffei, a friend of Benedict XIV, wrote a celebrated treatise, "Dell' impiego del danaro", to justify an opinion which in this matter resembles that of Calvin. Economists generally uphold the theoretical lawfulness of interest on loans. For a long time civil law was in agreement with canon law; but as early as the sixteenth century, Germany allowed interest at 5 per cent; in France, on the contrary, interest on loans was forbidden until the Decree of 2 and 3 October, 1789. Contemporary laws always consider the loan for consumption as gratuitous in principle, but allow a stipulation for the payment of interest to be added. In modern legislation, two questions remain to be decided: (1) whether it is desirable to establish a maximum legal rate; and (2) by what means usurious exactions may be prevented. The Holy See admits practically the lawfulness of interest on loans, even for ecclesiastical property, though it has not promulgated any doctrinal Decree on the subject. See the replies of the Holy Office dated 18 August, 1830, 31 August, 1831, 17 January, 1838, 26 March, 1840, and 28 February, 1871; and that of the Sacred Penitentiary of 11 February, 1832. These replies will be found collected in the "Collectio Lacensis" (Acta et decreta s. conciliorum recentiorum), VI, col. 677, Appendix to the Council of Pondicherry; and in the "Enchiridion" of Father Bucceroni.

Every one admits that a duty of charity may command us to lend gratuitously, just as it commands us to give freely. The point in question is one of justice: is it contrary to the equity required in mutual contracts to ask from the borrower interest in addition to the return of the money lent? It may be remarked that the best authors have long recognized the lawfulness of interest to compensate a lender for the risk of losing his capital, or for positive loss, such as the privation of the profit which he might otherwise have made, if he had not advanced the loan. They also admit that the lender is justified in exacting a fine of some kind (a conventional penalty) in case of any delay in repayment arising from the fault of the borrower. These are what are called extrinsic grounds, admitted without dispute since the end of the sixteenth century, and justifying the stipulation for reasonable interest, proportionate to the risk involved in the loan. Another discussion, which has not been closed, but only suspended, relates to the question whether the civil law creates a new and real title, whether the State can, in order to extend and promote credit for the good of the community, permit interest on loans. We think it can. But there will scarcely be any need for such a law except in circumstances which already justify the general practice of lending for interest. (On these extrinsic rights see: Funk, "Geschichte des kirchlichen Zinsverbotes"; Lehmkuhl, "Theologia moralis", I, n. 1306 sqq., 11th ed.)

The precise question then is this: if we consider justice only, without reference to extrinsic circumstances, can the loan of money, or of any chattel which is not destroyed by use, entitle the lender to a gain or profit which is called interest? To this question some persons, namely the economists of the classic school, and some Catholic writers, answer "yes, and always"; others, namely Socialists, and some Catholic writers, answer "no, never"; and lastly some Catholics give a less unconditional answer, "sometimes, but not always"; and they explain the different attitudes of the Church in condemning at one time, and at another authorizing, the practice of taking interest on loans, by the difference of circumstances and the state of society. The principal argument in favour of the first opinion is that the lender does the borrower a service which should be paid for. This is, of course, a materialistic view of human service, which when rendered in a spirit of active benevolence is repaid by gratitude; only onerous service, which costs or represents some trouble or privation, is sold or hired for money. Now, at times when opportunities for investing money in commercial undertakings or converting it into revenue-producing property were comparatively rare, a loan made to a solvent person, instead of being onerous to the lender, was rather an advantage, in giving him full security for his money, for the borrower insured him against its accidental loss. And we have just shown that the loan of things meant for immediate consumption was not, as such, a source of revenue. Father Ballerini (Opus morale, III, pt. III, ii) thought that the justice or injustice

f taking interest depends on one's intention; thus, re may give credit gratuitously, or we may give the se of our money for a consideration. In the first ase, the contract is essentially gratuitous; and as ormerly this gratuitous contract was the ordinary ractice, the Church was opposed to all claim of nterest. However, as the use of money has its value, ke the use of anything else, the Church on this round at the present day permits the lending of oney for interest. In spite of the assent of many uthors to this explanation, we do not approve it. n Roman law, gratuitousness was not essential to ne *mutuum*, but only presumed in the absence of any ipulation to the contrary. Persons who openly or ecretly demanded interest proved conclusively that ney were not actuated by motives of benevolence; nd the Church, in condemning them, did not raise ne question of their intention. The answer to Balerini is that rent is a price paid for the use of a thing ot destroyed by use. The expenditure of money ay be productive, and the person lending money nd so depriving himself of profit may claim a comensation for that privation; but this is a question f extrinsic circumstances, not of justice in itself.

Others with Claudio-Jannet (Le capital, la spéculaon et la finance, iii, II and III) distinguish between ne loan for consumption and the loan for production: e may ask interest from the borrower who takes oney on credit in order to produce or gain money; ut not from one who borrows under pressure of ecessity, or for some unproductive expenditure. he increased frequency of loans for production conidered in connexion with the different extrinsic cirumstances would seem to justify the demand for nterest on such loans at the present day. In a spirit hat is not irreconcilable with the rulings of the athers in the matter, this system contains this elent of truth, that the lender of a sum of money hich is intended for productive use may refuse to nd except on condition of being made a partner in ne undertaking, and may claim a fixed interest which presents that share of the profit, which he might asonably expect to receive. The system, nevertheess, is formally condemned by the Encyclical "Vix ervenit", and contradicts the principle of the just alue; it tends in fact to make the borrower pay for ne special advantage, while the compensation is gulated by the general advantage procured by the ossession of a thing, not by the special circumstances the borrower. Others justify the existing practice by presumption of extrinsic circumstances, which is conmed, according to some persons, by the permission the civil law. This explanation appears to us nsatisfactory. The extrinsic circumstances do not ways exist, while we can always lend at interest, ithout any scruple on the score of justice. And hat is there to show that modern legislators pass ws merely to quiet men's consciences?

But we may correct this last opinion by the aid of e general principles of contractual justice; and we all then more fully understand the strictness of ne law of earlier times, and the greater liberty allowed the present day. The just price of a thing is ased on the general estimate, which depends not in l cases on universal utility, but on general utility. nce the possession of an object is generally useful, may require the price of that general utility, even hen the object is of no use to me. There is much eater facility nowadays for making profitable investents of savings, and a true value, therefore, is always tached to the possession of money, as also to credit self. A lender, during the whole time that the loan ntinues, deprives himself of a valuable thing, for ne price of which he is compensated by the interest. is right at the present day to permit interest on oney lent, as it was not wrong to condemn the ractice at a time when it was more difficult to find profitable investments for money. So long as no objection was made to the profitable investment of capital in industrial undertakings, discouragement of interest on loans acted as an encouragement of legitimate trade; it also led to the creation of new contractual associations, such as insurance companies, which give a reasonable hope of gain without risk. The action of the Church has found distinguished defenders, even outside her own pale, among the representatives of contemporary economic science. We may mention three English authors: Marshall, professor of political economy at the University of Cambridge (Principles of Economics, I, I, ii, secs. 8 etc.); Ashley, professor at the new University of Birmingham (An Introduction to English Economic History and Theory, I, I, i, sec. 17); and the celebrated historian of political economy, Professor Cunningham (Growth of English Industry and Commerce, I, II, vi, sec. 85, third edition). Even at the present day, a small number of French Catholics (Abbé Morel, "Du prêt à intérêt"; Modeste, "Le prêt à intérêt, dernière forme de l'esclavage") see in the attitude of the Church only a tolerance justified by the fear of greater evils. This is not so. The change in the attitude of the Church is due entirely to a change in economic matters that require the present system. The Holy See itself puts its funds out at interest, and requires ecclesiastical administrators to do the same. A recent writer, Father Belliot of the Friars Minor, denounces in loans for interest "the principal economic scourge of civilization", though the accumulation of wealth in the hands of a few capitalists, which he deplores so much, does not arise so much from lending money at proper interest as from industrial investments, banking operations, and speculations, which have never been condemned as unjust in principle. There has never been at any time any prohibition against the investment of capital in commercial or industrial undertakings or in the public funds.

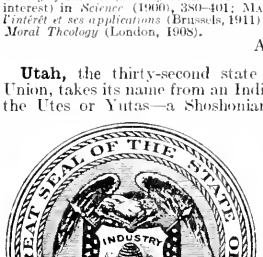
Lending money at interest gives us the opportunity to exploit the passions or necessities of other men by compelling them to submit to ruinous conditions; men are robbed and left destitute under the pretext of charity. Such is the usury against which the Fathers of the Church have always protested, and which is universally condemned at the present day. Dr. Funk defined it as the abuse of a certain superiority at the expense of another man's necessity; but in this description he points to the opportunity and the means which enable a man to commit the sin of usury, rather than the formal malice of the sin itself. It is in itself unjust extortion, or robbery. The sin is frequently committed. In some countries are found instances of the exaction of interest at 30, 50, 100 per cent, and even more. The evil is so great in India that we might expect legal provisions to fight against such ruinous abuse. The exorbitant charges of pawnbrokers for money lent on pledge, and, in some instances, of persons selling goods to be paid for by instalments, are also instances of usury disguised under another name. As a remedy for the evil, respectable associations for mutual lending have been instituted, such as the banks known by the name of their founder, Raiffeisen, and help has been sought from legislators; but there is no general agreement as to the form which legislation on this subject should take.

ARISTOTLE, *Politics*, I, 10, 11; ST. THOMAS, *Summa* II—II, Q. lxxviii; *De malo*, Q. xiii, t. 2, a. 11; SCOTUS, *In IV Sentent.*, d. 15, q. 2, nn. 17–20 and 26; MOLINA, *De justitia et contractibus*, t. 2, tr. 2, d. 299, 303 sqq; LESSIUS, *De justitia et jure*, XX; DE LUGO, *De justitia et jure*, d. XXV; PIRHING, REIFFENSTUEL, SCHMALZGRUBER, in *Lib. V. Decretalium*, t. 19; BOSSUET, *Traité de l'usure*; BROEDERSEN (Jansenist minister), *De usuris licitis et illicitis* (Leyden, 1743); SCIPIONE MAFFEI, *Dell' impego del danaro* (Rome, 1746); CONCINA, *Commentarium adversus usuram* (Rome, 1748); BENEDICT XIV, *De synodo diocesana* X, iv; ZECH, *Rigor moderatus doctrina pontificia circa usuras a S. P. N. Benedicto XIV per epist. encycl. traditus* etc. (Ingolstadt, 1751); MASTROFINI, *De*

usure (Rome, 1831); FUNK, *Recht und Moral in Bezug auf das Wirthschaftsleben; Zins und Wucher in Christlichen Alterthum; Scipio Maffei u. das kirchliche Zinsverbot*; (see *Theologische Quartalschrift*, Tubingen, 1869, 1875, 1879); *Gesch. des-kirchlichen Zinsverbotes; Zur Gesch. des Wucherstreites.* (Tubingen, 1876, 1901); BALLERINI-PALMIERI, *Opus morale*, t. 3, p. 3, c. 2. dub. 7 n. 680–746, ed. 3; ENDEMANN (non-Catholic), *Studien in der romanisch-canonistischen wirthschafts- u. Rechtslehre* (Berlin, 1883), t. 2, VIII; *Das Interesse, Das Darlehen;* WEISS, *Sociale Frage u. sociale ordnung* (Freiburg, 1896); PESCH, *Zinsgrund u. Zinsgrenze Zeitschrift fur katholische Theologie* (1888); CLAUDIO-JANNET, *Le capital, la spéculation et la finance au XIXe siècle* (Paris, 1892); GAGGIA, *Le usure nelle fonti del diritto canonico* in *Rivista internazionale di scienze sociali* (1897, 1898); VAN ROEY, *De justo auctario et contractu crediti dissertatio historico-moralis* (Louvain, 1905); BRANTS, *L'usure dans la législation contemporaine; Les formes actuelles de la lutte contre l'usure* in *Bulletin de l'Académie royale de Belgique* (1895 and 1903); SCHAUB, *Der Kampf gegen den Zinswucher, ungerechten Preis u. unlautern Handel im Mittelalter, von Karl dem Grossen bis Papst Alexander III* (Freiburg, 1905); BELLIOT, *Manuel de sociologie catholique* (Paris, 1911); VERMEERSCH, *Quæstiones de justitia ad usum hodiernum scholastice disputate* (2nd ed., Bruges, 1904). For the calculation of interest, cf. FISCHER, *The Impatience Theory of Interest* (a study of the causes determining the rate on interest) in *Science* (1900), 380–401; MAINGIE, *La théorie de l'intérêt et ses applications* (Brussels, 1911); SLATER, *A Manual of Moral Theology* (London, 1908).

A. VERMEERSCH.

Utah, the thirty-second state admitted to the Union, takes its name from an Indian tribe known as the Utes or Yutas—a Shoshonian offshoot—whose hunting grounds embraced three-fourths of the territory enclosed by the boundaries of the State of Utah. It is 350 miles long and 275 miles wide. Its area is 84,990 square miles (54,390,000 acres) and of these square miles 2780 are of water surface. The population according to the thirteenth census is 373,351. The state extends westerly to the Nevada line, and on the east to Colorado and Wyoming, on the south it is bounded by Arizona, and on the north by Idaho and Wyoming.



SEAL OF UTAH

PHYSIOGRAPHY.—The Wasatch and Uintah Ranges of the Rocky Mountain system traverse the state from north to south with collateral elevations stretching across the face of the land forming a picturesque variety to the great basins and valleys. These mountains are furrowed with gorges and canyons through which the waters, formed by melting snow and rain, rush to the lowlands where they are diverted into irrigating canals. These canyons range in depth from 400 to 5000 feet. There are crests of the Wasatch Range from 12,000 to 14,000 feet above sea level. The Great Salt Lake—the largest body of inland water in the United States west of the Missouri—rests in the north central part of Utah. The lake has a surface measurement of 2,125 square miles, is 75 miles long by 50 wide, and is 4210 feet above sea level. With Sevier and Utah Lakes, Great Salt Lake is all that remains of Bonneville Sea, a great inland body of water that at some period in the past covered nearly all Utah. Sevier Lake is a saline body of water of varying dimensions which in dry seasons practically evaporates, leaving a crystalline residuum of impure sodium chloride and sulphates, five inches in depth. Jordan River, draining the fresh water lake, Utah, the Weber and Bear Rivers and many small streams flow into Salt Lake and compensate for the evaporation which has been in uninterrupted progress for ages and has made of the waters of Salt Lake a nearly saturated brine.

The mean annual temperature of Utah is 49 degrees. The highest temperature ever recorded was 115 degrees above, and the lowest 36 degrees below, zero. The air is arid, due to a comparatively small precipitation of moisture. Humid air currents travelling eastward from the Pacific Ocean suffer a condensation of their vapours, and when they pass over the state become drying winds.

MATERIAL RESOURCES.—About two-thirds of Utah's population engage in agriculture. There are 2,135,000 acres of land under irrigation, with 10,000,000 more ready for irrigation. There are large farms which grow nothing but grain, but these are known as dry or arid farms. Those which are under irrigation are necessarily small, and the product is extraordinarily large. Three crops of alfalfa are harvested in the same year. The production and value of the leading crops in 1910 was as follows: corn, 394,000 bushels, valued at $331,000; wheat, 5,708,000 bushels, $4,795,000; oats, 2,494,000 bushels, $1,197,000; barley, 468,000 bushels, $281,000; potatoes, 2,130,000 bushels, $1,257,000; hay, 1,140,000 bales, $10,260,000. The first irrigating canals were opened in Utah fifty years ago. One that carries water forty miles from Utah Lake to Salt Lake City was built more than forty years ago and still furnishes water for irrigating large stretches of land. About one-third of the area of the state is capable of cultivation, or is serviceable as ranges for sheep and cattle. Probably two-fifths of the area is covered by mountain ranges filled with precious metals. The remainder is desert land. Utah, which was the pioneer of irrigation in the intermountain states, has been converted from deserts and sage-brush wastes into fertile fields. This followed from the conservation of water, impounding it in great reservoirs, and distributing the water scientifically over the land.

In 1909 the state produced gold valued at $4,243,907; and the production of silver amounted to 11,242,501 ounces; the lead production in 1910, according to local estimates, was 112,209,256 pounds valued at $4,985,831; in the same year the copper production was 125,000,000 pounds valued at $15,937,500; the zinc product was 15,337,367 pounds valued at $851,243. The total value of metals for 1910 was $33,028,909. The coal production of the state has steadily increased, amounting in 1909 to 2,266,899 tons valued at $3,757,060. Oil is developed in San Juan County, and in south-eastern Utah; about 265,000 barrels of salt are produced annually.

HISTORY.—Long before Utah had a name or the region was even geographically placed, the Franciscan Fathers began their missionary labours in this region. In those days the missionary regions of the Southwest lay outside the jurisdiction of any Mexican or Spanish bishop. The Franciscan fathers labouring in these unexplored lands enjoyed, by special pontifical indult, exceptional privileges. There can be no doubt that if this immense territory, including Utah, Idaho, Colorado, and Wyoming, had remained under the control of Spain, the roving and sedentary tribes would have been converted to the Faith, civilized, and made useful citizens. From the time of the consecration of Fray Juan de Zumaraga as Bishop of Mexico, 2 Sept., 1530, until November, 1823, when Mexico won its independence and declared for a republic, the present State of Utah was Spanish territory. On 29 July, 1776, two Franciscan priests, Spaniards, Silvestre Velez de Escalante and Atanazio Dominguez, left Santa Fe, N. Mex., explored portions of Colorado, entered Utah, and were the first white men to look out upon the pleasant waters of Utah Lake. They remained with the Laguna tribe for some days, preaching to them and instructing them in Christian doctrine. Leaving here, 25 Sept., 1776, they continued on through southern Utah; crossed from the east, for the first time by white men, the Grand Canyon of the Colorado, and returned to

Santa Fe, 2 January, 1777. They charted the explored lands, described the tribes they had visited, the botany of the country, named the rivers and mountains, and bequeathed to us a valuable history of their expedition. From 1823 until 2 Feb., 1848, Utah belonged to the Republic of Mexico, and when the Mormons, American citizens, settled, July, 1847, in the valley of the Great Salt Lake they became, unconsciously, intruders on Mexican soil. By the Treaty of Peace, signed 2 Feb., 1848, by the American and Mexican representatives at Guadalupe-Hidalgo, —the home-town of the famous shrine and pilgrimage of Our Lady of Guadalupe—Utah came under the territorial jurisdiction of the United States. So that in less than one hundred years the region now known as the State of Utah was possessed by three separate nations.

It matters not to the present age or to Utah's future greatness whether Brigham Young and his hardy followers were directed to Salt Lake Valley by the great missionary, Father De Smet, by chance, or, as the Mormons claim, by Divine revelation. They came, they toiled; their settlement attracted many of their faith, and many who did not accept that faith. A territory was organized, a fine city was laid out, the mountain streams diverted over the arid land, and the land that was arable brought under cultivation. On 15 September, 1847, the American troops under General Winfield Scott took possession of Mexico City, and on 2 Feb., 1848, the Treaty of Guadalupe-Hidalgo was signed, ceding for a consideration of $15,000,000 all territory north and northeast of the present boundary of the two republics, including the States of California, Arizona, New Mexico, and Utah. The Latter Day Saints now, 1848, became subjects of the United States and, after organizing a provisional government, applied for admission into the Union under the title of the State of Deseret. Pending the will of Congress, the Mormons established their own mint and issued gold pieces of the value of 2.50, 5, 10, and 20 dollars. They also put in circulation paper currency, and organized as a quasi-independent state. In the spring of '49 Utah's political history opened with the adoption of a constitution for the State of Deseret. Ignoring the application of the Mormons for statehood, Congress passed an act granting to Utah territorial rights. The bill was signed by President Millard Fillmore, 9 September, 1850. The boundaries of the new territory were defined in the Congressional Act to be: Oregon on the north, California on the west, the summit of the Rocky Mountains on the east, and the 37th parallel of latitude on the south. By the decree of the President of the United States, Brigham Young, the Mormon hierarch and head of the Church of the Latter Day Saints, was appointed first Governor of the Territory of Utah, 28 Sept., 1851, thus establishing a theocratic form of government, or an *imperium in imperio*, within the limits of the republic. On the first Monday in April, 1851, the first municipal election was held in Salt Lake City. A charter for the city had been granted by the Assembly of Deseret and on 9 Jan., 1851, the city was incorporated. By order of Congress the Legislature of Deseret was dissolved 5 April, 1851, when a territorial legislature for Utah was established and a delegate to Congress elected. At that time, according to a census taken in April, 1851, the population of Utah was 11,354. Polygamy, which had been proclaimed—and publicly for the first time at a special conference held in Salt Lake City, 28 August, 1852—was abolished by the "manifesto" of the October conference held in 1890 signed on 8 May, 1895 by Wilford Woodruff, President of the Church of Jesus Christ of Latter Day Saints. The Constitution was framed and adopted by popular vote, 5 Nov., 1895. By proclamation of the President of the United States, signed 4 January, 1896, Utah was admitted as a state of the Union. Salt Lake, the capital of Utah, is one of the most picturesque and attractive cities of America. Its streets are 132 feet wide and its population in 1910 was 92,777. Ogden, Provo, Logan, Murray, and Park City are prosperous towns of the state.

LEGISLATION.—The Legislature for Utah consists of 63 members elected by the people: 15 in the House of Representatives and 18 in the Senate. Population forms the basis of representation both for the local Legislature and for Congress where Utah is represented by two senators chosen by the Legislature and one congressman elected by popular vote. Under the criminal law murder is punished by death, the criminal having the choice of death by hanging or shooting. Blasphemy, arson, and perjury are statutory offences, but blasphemy only when it constitutes a breach of the peace. Polygamy and bigamy are crimes against society and those proved guilty of either are punished by imprisonment not exceeding five years or by a fine of $500. Under the civil law all priests and ministers attached to churches, all judges, mayors of cities, and justices of the peace are empowered to marry applicants, who must have the consent of parents or guardians if they are under age, that is 21 years for male and 16 for female. Cruelty, desertion, impotency, adultery, permanent insanity, habitual drunkenness, and conviction of felony are legal causes for divorce in Utah. Sunday is a legal holiday. School attendance is compulsory for all children between the ages of eight and sixteen. Clergymen, lawyers and doctors are privileged witnesses under state law.

EDUCATION.—The school population of Utah (1910) was 108,924. A larger percentage of the population of Utah is within the school age than can be found in any other state of the Republic. There are two universities, the University of Utah, and the University of the Latter Day Saints, thirty-five high schools, a state Normal school, State School of Mines, State Agricultural College, State School for Deaf and Dumb, the Brigham Young Colleges at Provo and Logan, a Presbyterian college, the All Hallows (Catholic) College, St. Mary's Academy (Holy Cross Sisters), Salt Lake City, the Academy of the Holy Cross Sisters, Ogden, many private institutions of learning and 670 common schools. To have an accurate idea of the educational standing of Utah it is well to remember that, according to a late report of the State Superintendent of Education, there are only six states of the Union which expend more per capita of the total population for schools, than does the State of Utah. The expenditure for educational purposes was $2,832,273 in 1910, and the valuation of school property was $5,902,801.

RELIGIOUS DENOMINATIONS.—Sectarian Protestantism is represented in Utah by many ecclesiastical bodies including Protestant Episcopal, Presbyterian, Lutheran, Scientist, Bible Christian, Methodist, Methodist Episcopal, Congregational, Baptist, Theosophist, Spiritist, Unitarian, Latter Day Saints, Reorganized Latter Day Saints, Adventists, and other minor bodies. It is estimated that fully 30 per cent of the population of Utah attend no place of worship, and as divorce is increasing and becoming a menace to the stability of society, particularly in the cities and towns, the church population is threatened with more serious emaciation. Ecclesiastical property in the state is vested in corporations organized for ecclesiastical or charitable purposes, in a bishop properly incorporated, or it is held in trust under law by matured persons.

ECCLESIASTICAL HISTORY.—We have seen that as early as 1776 two Spanish Franciscan priests left Santa Fe, New Mexico, and, crossing south-western Colorado, discovered Utah Lake, instructed the

Laguna family of Utes, crossed the State of Utah from north to south preaching to the tribes on their way, and, returning to Santa Fe, January, 1776, made known the existence of the great inland body of water, now known as Salt Lake. Not till 1841 do we again read of a Catholic priest visiting Utah. In that year the heroic Jesuit missionary and explorer, Father Pierre-Jean de Smet, passed through the valley of Salt Lake on his way to Green River, Wyoming. This remarkable priest was, in the autumn of 1846, the guest of the Mormon leader, Brigham Young, who was wintering with his followers near Council Bluffs, preparing to enter the Great American Desert in the spring of 1847. As the Mormon president had not yet determined where he and his people would finally settle, he was greatly impressed with Father de Smet's description of Salt Lake and Cache Valleys stretching away from the Wasatch Mountains. "They asked me a thousand questions about the regions I had explored", writes the priest to his nephew, "and the valley which I have just described to you pleased them greatly from the account I gave them of it. Was this what determined them to settle there? I would not dare to affirm it. They are there!" In the summer of 1863, sixteen years after the Mormons entered Utah, that exemplary priest, John Baptist Ravardy, came from Denver, Colorado, and passed some days in Salt Lake City. He was the guest of General Patrick Edward Connor, then in command of the troops at Fort Douglas, built on a bench a little to the east of the city. Father Ravardy found no Catholics in Salt Lake and, after administering the Sacraments of Penance and Holy Communion to some soldiers at the military post, he returned to Denver, where he died, 18 November, 1889. Early in June, 1866, Rev. Edward Kelly visited Salt Lake by request of Bishop O'Connell of Sacramento, who believed his jurisdiction extended over the entire State of Utah. Father Kelly offered up the Holy Sacrifice—the first Mass said in Salt Lake City—on the morning of 29 June, 1866, in the Assembly Hall of the Latter Day Saints, courteously placed at his disposal by the president, Brigham Young.

On 5 Feb., 1868, Colorado and Utah were erected by Papal Brief into a vicariate Apostolic, and the Very Rev. Joseph P. Machebeuf of Denver was, on 16 Aug. of the same year, raised to the episcopate and entrusted with the vicariate. On 30 Nov., 1868, Bishop Machebeuf, having already appointed Rev. James P. Foley missionary rector of Salt Lake, visited the Mormon stronghold and confirmed fourteen soldiers. The bishop, during his visit of ten days, was the guest of General Connor, who accompanied him in some of his visits to the few Catholics then in Salt Lake. Father Foley remained in the city two years, and on a lot purchased by his predecessor, Rev. Patrick Walsh, built in 1869 an unpretentious church, the first Catholic church erected in the State of Utah. In 1870, the Holy See, on the urgent pleading of Bishop Machebeuf, placed Utah under the jurisdiction of Archbishop Alemany of San Francisco, who entrusted the mission to the care of the Rev. Patrick Walsh. Father Walsh began his sacerdotal duties in Salt Lake early in 1871. He remained on the mission for two years, organized a parish in the city, destroyed the little adobe chapel of Father Foley and built a brick church under the patronage of St. Mary Magdalene. On 14 Aug., 1873, Rev. Lawrence Scanlan, missionary rector of Petaluma, Archdiocese of San Francisco, succeeded Father Walsh, and with him the history of the Church in Utah practically begins. When Father Scanlan entered Salt Lake he became missionary rector over the largest parish in extent in the United States. In a state population of 87,000 there were, perhaps, 800 Catholics. In Salt Lake and Ogden there were, by actual count, 90 Catholics; the remainder were dispersed along railroad divisions, in mining camps, and on the ranches. The little brick church to which he fell heir carried a debt of $6000. It was the only Catholic church in a region of 85,000 square miles. Father Scanlan soon began, on foot and on horseback, a visitation of his immense charge, the hardships of which taxed to the limit the vital forces of a splendid physique. On 29 June, 1887, he was, in recognition of his administrative ability and of his fidelity to the duties of his priestly mission, appointed vicar Apostolic over all Utah and a large area of Nevada. He was later consecrated Bishop of Larandum in the Cathedral of San Francisco by Archbishop Riordan, assisted by Bishops O'Connell and Minogue. In 1891 the Vicariate Apostolic of Utah and Nevada was canonically constituted a diocese, and Bishop Scanlan fixed his cathedral throne permanently in Salt Lake City. The newly erected diocese embraced then, as it does now, 153,768 square miles, constituting it the largest diocese in the United States.

The era of Gentile—as distinguished from the Mormon—emigration practically began with the building of the Union Pacific to Ogden in March, 1869, and with the elevation to the episcopal throne of the Very Reverend Lawrence Scanlan in 1887, Catholicism entered Utah as an organized religion. Since then, the Church, so far as adverse conditions have permitted, has kept step with the educational, industrial, and political expansion of the state. For one not familiar with conditions as they existed in Utah until the present, it would be next to impossible to understand the almost insuperable difficulties which opposed, and are yet opposing, the spiritual and material expansion of religion in Utah. The state is inclosed by the mineral belt of the South-west, and mining is one of the most important of its industries. When a report is heard on the streets of Salt Lake that gold or silver has been uncovered in one of the gulches, canyons, or streams of the Wasatch Range, there is at once a rush for the "diggings". If facts verify the rumour, a mining camp is established which, in time, becomes a town of three or four thousand energetic men; among them will be many Catholics clamouring for a church and a priest. The bishop goes in person to inspect conditions, is satisfied with the encouragement he receives, and, returning to Salt Lake, commissions one of his priests to take up his residence and build a church at "Silver Reef" or "Goldville". A year after the church is built and partially paid for, the "workings" give out and the town is abandoned, leaving the church vacant and the priest a pastor without a flock. This is not an incident in the experience of Bishop Scanlan, it is a repetition in his episcopal life. Many towns and villages, of from two to seven thousand souls, are entirely Mormon and are outside the influence of the Catholic Church. The Catholic population of Utah is sparse; nevertheless, the bishop has achieved marvels. He brought the Sisters of the Holy Cross from Indiana to Salt Lake City, to Ogden, to Park City, and Eureka. In Park City and Eureka the Sisters teach select and parochial schools; in Ogden they conduct the Sacred Heart Academy; in Salt Lake City the Sisters conduct St. Mary's Academy and also Holy Cross Hospital. The Kearns' St. Ann's Orphanage, built by Senator and Mrs. Kearns, has, since its completion in 1900, been under the care of eleven Sisters of the same order. In 1885 Bishop Scanlan founded and built the All Hallows College now one of the leading Catholic colleges of the South-west, and in 1889 he invited the Marist fathers to take charge of the institution. On 15 August, 1909, St. Mary Magdalene's Cathedral was dedicated by Cardinal Gibbons. In January, 1910, Bishop Scanlan introduced into his diocese the Sisters of Mercy and placed under their charge the "Judge Memorial

Home", which was built, at a cost of $175,000, by the ate Mrs. Mary Judge, and given to the bishop to be used as a hospital and home for aged and disabled miners.

Confronted with unfavourable localities and the uncertainties of the permanency of mining towns, the Bishop of Salt Lake has succeeded in establishing in his diocese permanent parishes, outside of Salt Lake and Ogden, at Park City, Eureka, Helper, and Green River, Utah; and at Austin, Tonopah and Eureka, Nevada. Annexed to these parishes are some forty missions and mining stations visited by the diocesan priests at measured intervals.

WHITNEY, *Hist. of Utah* (Salt Lake City, 1892); CHITTENDEN, *Life and Travels of Father De Smet* (Harper, N. Y., 1893); HARRIS, *The Catholic Church in Utah* (Salt Lake City, 1909); TALMAGE, *Great Salt Lake* (Salt Lake City, 1900); *State Papers and Reports.*

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Uthina, a titular see of Africa Proconsularis, suffragan of Carthage. Uthina is mentioned by Ptolemy (IV, 3, 34), Pliny (V, 1), and the Peutinger Tables. Pliny and an inscription call it a colony. From the accounts given by geographers the site seems to be the ruins known as Henshir Oudna, near a station on the railway from Tunis to Kef, Tunisia. These ruins occupy a surface nearly three miles in circumference, covering a hilly plateau, and commanding the left bank of the Milian (*wâdy;* there are the remains of a fortress, cisterns, an aqueduct, triumphal arch, theatre, amphitheatre, basilica with a circular crypt, bridge, etc. Many beautiful mosaics are to be found there. Uthina had a bishop in the time of Tertullian (by whom he was severely criticized (De Monogamia, iii). Five others are known: Felix, present at the Council of Carthage (256); Lampadius, at the Council of Arles in Gaul (314); Isaac, at the Conference of Carthage (411), where he had as rival the Donatist, Felicianus; Gallonius, at the Council of Carthage (419); and Quietus at that of 525.

GUÉRIN, *Voyage archéologique dans la régence de Tunis,* II (Paris, 1862), 283; TOULOTTE, *Géogr. de l'Afrique Chrétienne proconsulaire* (Paris, 1892), 316–18.

S. PÉTRIDÈS.

Utica, a titular see in Africa Proconsularis. The city was founded by Tyrian colonists at the mouth of the Bagradas River in the vicinity of rich mines, 1110 B. C. or 287 years before Carthage. It had two harbours, and during the Punic wars was the ally rather than the vassal of Carthage. In 212 B. C., it was seized and plundered by the Roman, Ottacilius. After the fall of Carthage, 146 B. C., Utica became the capital of the Roman province of Africa, and was a *civitas libera* (free city), perhaps even *immunis* (exempt from taxes). It was here that Cato the Younger, called Cato of Utica, killed himself after his defeat at Thapsus, 46 B. C. Augustus granted the right of citizenship to the inhabitants of Utica, which under Adrian became a colony, under the name of Colonia Julia Ælia Hadriana Augusta Utica, and under Septimius Severus and Caracalla, a *colonia juris Italici.* When Carthage again became the capital of Roman Africa, Utica passed to the second rank. On 24 Aug., 258 A. D., more than 153 martyrs, according to Saint Augustine, and according to Prudentius about 300, suffered for the Faith at Utica; they are known under the name of *Massa candida,* and later a basilica was built there in their honour (Monceaux, "Histoire littéraire de l'Afrique Chrétienne", II, 141–147). A number of bishops are mentioned by historians (Morcelli, "Africa Christiana", I, 362, II, 50; Gams, "Series Episcoporum", I, 470; Toulotte, "Géographie de l'Afrique Chrétienne, Proconsulaire", 318–323). The oldest-known bishop, Aurelius, was present at the Council of Carthage, 256; the last, Potentinus, in 684, at the Council of Toledo in Spain, where he had taken refuge after the Arab invasion. This invasion and the choking up of its harbours with sand washed in by the Bagradas, hastened the downfall of Utica. Its ruins are at Bou-Chateur, not far from Porto-Farina, with which it is sometimes wrongly confounded. One may see here large reservoirs, an amphitheatre, and some remains of a wall.

SMITH, *Dict. Greek and Roman Geog.*, s. v.

S. VAILHÉ.

Utilitarianism (Lat. *utilis,* useful) is a modern form of the Hedonistic ethical theory which teaches that the end of human conduct is happiness, and that consequently the discriminating norm which distinguishes conduct into right and wrong is pleasure and pain. In the words of one of its most distinguished advocates, John Stuart Mill, "the creed which accepts as the foundation of morals, utility or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure" (Utilitarianism, ii, 1863). Although the term Utilitarianism did not come into vogue until it had been adopted by Bentham, and until the essential tenets of the system had already been advocated by many English philosophers, it may be said that, with the important exception of Helvetius (De l'esprit, 1758), from whom Bentham seems to have borrowed, all the champions of this system have been English. The favour which it has enjoyed in English speculation may be ascribed in a great measure to the dominance of Locke's teaching, that all our ideas are derived exclusively from sense experience. This epistemological doctrine, hostile to all shades of intentionalism, finds its ethical complement in the theory that our moral ideas of right and wrong, our moral judgments, and conscience itself are derived originally from the experienced results of actions.

Tracing the stream of Utilitarian thought from its sources, we may start with Hobbes (Leviathan, 1651), whose fundamental ethical axiom is that right conduct is that which promotes our own welfare; and the social code of morals depends for its justification on whether or not it serves the wellbeing of those who observe it. A Protestant divine, Richard Cumberland (De legibus naturæ, 1672), engaged in the refutation of Hobbes's doctrine, that morality depends on civil enactment, sought to show that the greatest happiness principle is a law of the Gospel and a law of nature: "The greatest possible benevolence of every rational agent towards all the rest constitutes the happiest state of each and all. Accordingly common good will be the supreme law." This view was further developed by some other theologians of whom the last and most conspicuous was Paley (Principles of Moral and Political Philosophy, 1785), who reasoned that since God wills the happiness of all men it follows that if we would conform our conduct to God's will we must act so as to promote the common happiness; and virtue consists in doing good to all mankind in obedience to the will of God and for the sake of everlasting happiness. Moral obligation he conceived to be the pressure of the Divine will upon our wills urging us to right action. More in harmony with the spirit of the later Utilitarians was Hume, the slightest of whose preoccupations was to find any religious source or sanction of morality. In his "Inquiry concerning the Principles of Morals" (1751) he carried out an extensive analysis of the various judgments which we pass upon our own character and conduct and on those of others; and from this study drew the conclusion that virtue and personal merit consist in those qualities which are useful to ourselves and others. In the course of his speculation he encounters the question which is the irremovable stumbling block in the path of the Utilitarian theorist: How is

the motive of self-interest to be reconciled with the motive of benevolence; if every man necessarily pursues his own happiness, how can the happiness of all be the end of conduct? Unlike the later thinkers of this school, Hume did not discuss or attempt systematically to solve the difficulty; he dismissed it by resting on the assumption that benevolence is the supreme virtue.

In Hartley (Observations of Man, 1748) we find the first methodical effort to justify the Utilitarian principle by means of the theory of association to which so large a part in the genesis of our moral judgments is assigned by subsequent speculators, especially those of the Evolutionist party. From sensations and the lower elementary or primary emotions, according to Hartley, result higher feelings and emotions, different in kind from the processes out of which they have arisen. The altruistic motives, sympathy and benevolence, are then accounted for. With Bentham arises the group of thinkers who have appropriated the name of Utilitarians as their distinctive badge. The leaders after Bentham were the two Mills, the two Austins, and Godwin, who are also known as the Philosophic Radicals. While the members of this party devoted considerable thought to the defence and development of theoretical Utilitarianism and made it the starting-point of their political activity, they became remarkable less as philosophic speculators than as active reformers of social and economic conditions and of legislation. The keynote of their doctrines and policy is struck by Bentham in the opening of his "Principles of Morals and Legislation" (1789): "Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do as well as what we shall do. On the one hand the standard of right and wrong, on the other the chain of cause and effect are linked to their throne. They govern us in all we do; every effort we can make to throw off their subjection will serve but to demonstrate and confirm it. In a word man may pretend to abjure their empire; but in reality he will remain subject to it all the while. The principle of utility recognizes this subjection, and assumes it for the foundation of that system the object of which is to rear the fabric of felicity by the hand of reason and law." Staunchly standing by the principle of unqualified egoism, Bentham rids himself of the task of reconciling self-interest and altruism: "Dream not that men will move their little finger to serve you, unless their advantage in doing so is obvious to them. Men never did so and never will while human nature is made of its present materials. But they will desire to serve you when by so doing they can serve themselves; and the occasions on which they can serve themselves by serving you are multitudinous" (Deontology, ii, 1834; posthumous work).

In the hands of Bentham and his disciples Utilitarianism dissociates morality from its religious basis and, incorporating Determinism with its other tenets, becomes pronouncedly Positivistic, and moral obligation is resolved into a prejudice or a feeling resulting from a long-continued association of disagreeable consequences attending some kinds of actions, and advantages following others. The word *ought* Bentham characterizes as an authoritative impostor, the talisman of arrogancy, indolence, and ignorance. It is the condemnation of Utilitarianism that this estimate of duty is thoroughly consistent with the system; and no defender of the utility theory has been able, though some have tried, to indicate the claims of moral obligation on Positivistic Utilitarian grounds. Bentham drew up a curious scheme for computing the worth or weight to be assigned to all sorts of pleasures and pains, as a practical norm to determine in the concrete the moral value of any action. He assumes that all pleasures are alike in kind and differ only in quantity, that is in intensity, certainty, duration, etc. His psychological analysis, besides the original defect of making self-interest the sole motive of human action, contains many errors. Subsequent writers have abandoned it as worthless for the very good reason that to calculate, as its employment would demand, all the results of every action, and to strike a balance between the advantages and disadvantages attendant upon it, would require an intellect much more powerful than that with which man is endowed.

The classic expression of the system is John Stuart Mill's "Utilitarianism," which endeavours to raise the Utilitarian ideal to a higher plane than that of the undisguised selfishness upon which Bentham rested it. As the foundation of his structure Mill asserts that every man necessarily acts in order to obtain his own happiness; but finding this ground logically insufficient to furnish a basis for an adequate criterion of conduct, and prompted by his own large sympathies, he quickly endeavours to substitute "the happiness of all concerned" for "the agent's own happiness". The argument over which he, the author of a formidable work on logic, endeavours to pass from the first to the second position, may serve as an example suitable to submit to the beginner in logic when he is engaged in the detection of sophisms. The argument, in brief, is that, as each one desires and pursues his own happiness, and the sum total of these individual ends makes up the general happiness, it follows that the general happiness is the one thing desirable by all and provides the Utilitarian standard of what is right in conduct. "As well might you argue", says Martineau, "that because of a hundred men each one's hunger is satisfied by his dinner, the hunger of all must be satisfied with the dinner of each." To escape some of the criticisms urged against the doctrine as stated by Bentham, who made no distinction in the various kinds of pleasure, Mill claimed that Utilitarianism notes that pleasures differ in quality as well as quantity; that in the judgment of those who have experience of different pleasures, some are preferable to others, that it is better to be a human being dissatisfied than a pig satisfied, better to be Socrates dissatisfied than a fool satisfied. Then he slips from "preferable" to "higher", thus surreptitiously introducing a moral classification among pleasures. The only legitimate grounds for attaching higher and lower moral values to various pleasures, is to estimate them according to the rank of the faculties or of the kinds of action to which they belong as results. But to do this is to assume some moral standard by which we can measure the right or wrong of action, independently of its pleasurable or painful consequences. To answer the objection that virtue is desired for its own sake, and men do right frequently without any calculation of the happiness to be derived from their action, Mill enlists the association theory; as the result of experience, actions that have been approved or condemned on account of their pleasurable or disagreeable consequences at length come to be looked upon by us as good or bad, without our actually adverting to their pleasant or painful result.

Since Mill's time the only writer who has introduced any modification into strictly Utilitarian thought is Sidgwick (Methods of Ethics, 1874), who acknowledges that the pleasure-and-pain standard is incapable of serving universally as the criterion of morality; but believes it to be valuable as an instrument for the correction of the received moral code. The general happiness principle he defends as the norm of conduct; but he treats it rather as a primary than a demonstrable one. Although he vigorously denounced Utilitarianism, Herbert Spencer's ethical construction (Data of Ethics, 1879), which may be taken as the type of the Evolutionist school, is fundamentally Utilitarian. True, instead of happiness he makes the increase of life, that is, a fuller and more intensive

ife, the end of human conduct, because it is the end f the entire cosmic activity of which human conuct is a part. But he holds pleasure and pain to be he standard which discriminates right from wrong, o that in reality he looks upon the moral value of ctions as entirely dependent upon their utility. His ccount of the genesis of our moral ideas, of conscience, nd of our moral judgments is too lengthy and comlicated to enter into here. Suffice it to say that in it e sets forth the influence of association with that of eredity as the source of our moral standards and udgments. Our sense of moral obligation is but a ransitory feeling, generated by the confluence of our nherited racial experience of the results of action vith another feeling that the remote present themelves to our consciousness as possessing more "authoritativeness" than the immediate results. The arguments urged against Hedonism (q. v.) in general are effective against Utilitarianism. Its own peculiar weakness lies in its failure to find a passage rom egoism to altruism; its identification of self-nterest and benevolence as a motive of conduct; and s claim that the ideas *morally right* and *useful* are dentical at bottom.

Besides the works mentioned above see: ABEE, *Hist. of Utilitarianism* (1902); STEPHEN, *The English Utilitarians* (1900); DOUGLAS, *The Ethics of John Stuart Mill* (1907); MARTINEAU, *Types of Ethical Theory* (1891); GREENE, *Prolegomena to Ethics* (1889); LECKY, *Hist. of European Morals* (1876); MEYER, *Institutiones juris naturalis* (1900); FOX, *Religion and Morality* (1899).

JAMES J. FOX.

Utopia (Greek οὐ, no or not, and τόπος, place), a erm used to designate a visionary or an ideally perfect state of society. The name was first used by Sir Thomas More in his work entitled "De optimo eipublicæ statu deque nova insula Utopia" (Louvain, 1615), and has since been used as a generic erm for political romances. Such a romance, to vhich More was indebted for many of his ideas, is Plato's "Republic". In this work Plato prescribes a ommunistic mode of life for the guardians and auxiaries (not for the productive classes) of the State. The superior qualities of the guardian and auxiliary lass were to be maintained by the practice of stirieulture and state control of the bringing up of chilren. In the "Republic", the ends sought are politial rather than economic. Sir Thomas More, on he other hand, does not confine his attention to the overning class but includes the whole social structure n his plan. He puts most of his narrative into the nouth of a certain Raphael Hythloday, a Portuguese raveller, who criticizes trenchantly the laws and cusoms of European states, and paints in glowing colours he ideal institutions which he had observed in a fiveears' sojourn among the Utopians. Hythloday ontends that English laws are badly administered. The thief and the murderer alike are punished with leath with no consequent diminution of the crime of heft. Means should be taken rather to see that men re not driven to steal. The servant class, for examle, should learn trades, so that they need not have ecourse to highway robbery when dismissed by their nasters. Also some provision should be made for gricultural labourers that they might not follow a ike profession when the arable lands were converted nto sheep runs, a crying evil in England at that time. He contended further that most of the difficulties of European government grew out of the institution of rivate property. The objection is made that a ation cannot be prosperous where all property is ommon because there would be no incentive to abour, men would become slothful, and violence and loodshed would result. Hythloday answers this bjection by giving an account of the institutions and ustoms of the Utopians.

In the Island of Utopia lying south of the equator here are fifty-four cities of which no two are nearer ogether than twenty-four miles. The government is representative in form. From each city three wise and experienced men are sent each year to the capital to deliberate on public affairs. The rural population live in farm-houses scattered throughout the island, each of which contains at least forty persons besides two slaves. For every thirty farm-houses there is a leader called a philarch. Ten philarchs together with their groups of families are under an officer called a chief philarch. The prince of the island is chosen for life by the philarchs from four candidates nominated by the people. He may be deposed if he is suspected of tyranny. The laws are few in number and seldom violated. Among the Utopians agriculture is a science in which all are instructed. The children in the schools learn its history and theory. From each group of thirty farms twenty persons are sent annually to the neighbouring cities to make room for an equal number who come from the city to the country. In the course of time all have a taste of farm life. In addition to agriculture each person is taught a trade. Usually he selects his father's trade, but if he desires to learn another he is allowed to do so. The Utopians work only six hours a day but this is sufficient to provide them with all the necessaries and comforts of life, for the reason that there are so few idlers and that no time is spent in supplying useless or vicious luxuries. In the cities groups of families have common dining-halls, although anyone who chooses to do so may dine at his own house. The menial service in these dining-rooms is performed by slaves, while the women of the various families by turns superintend the preparation of the meals. When the Utopians have produced a supply sufficient to last them for two years, they use any surplus which they may have to carry on commerce with neighbouring nations, securing from them gold, silver, iron, and such other things as they need. They do not use gold and silver as money, since they have common ownership of property, but they procure it principally in order to hire mercenaries from among their neighbours. In music, arithmetic, and geometry they are not surpassed by the Europeans, and in astronomy and meteorology they far outstrip them.

There are different varieties of religion, but their public worship is of such a general nature that they are able to worship together. All beliefs except Atheism are tolerated. Their ethics is Hedonistic and very few of them are attracted by an ascetic life. Those convicted of heinous crimes are reduced to slavery, and persons sentenced to death in other countries are also procured as slaves. Children of slaves do not retain the status of their parents. Persons afflicted with incurable and painful diseases are advised by the priests and magistrates to take their own lives. If they do not wish to do so, however, they are not compelled to. Those who commit suicide without the consent of the priests and magistrates are given dishonourable burial, and those who meet death cheerfully have their bodies cremated as a mark of honour. Women are not allowed to marry under the age of eighteen nor men under the age of twenty-two. Much care is taken to make those contracting marriage acquainted with each other so as to avoid unhappy unions. Divorces are permitted for one cause, and only the innocent party may remarry. The Utopian priests are of extreme holiness, but their numbers are small. They are elected by the people by secret ballot. Women are not excluded from the priesthood, though few of them—and these widows and old women—are chosen. The priesthood is held in high honour. The traveller concludes his account by attributing the happiness and concord prevailing in Utopia to the absence of private property.

It is sometimes asked whether More meant to have the proposals in the Utopia taken seriously. Undoubtedly he did not. They were merely a means by which he could call attention to some of the abuses of

his day without being taken to task by the king for his freedom. While he shows that he appreciates the weakness of communism, he allows Hythloday to present only its strength. Since More's day many ideal commonwealths in imitation of the Utopia have flourished in literature. Among the best known are Bacon's "New Atlantis" (1624), in which the author dreams of the happiness of mankind attained through the progress of the natural sciences; Campanella's "City of the Sun" (1637), which emphasizes community of property and stirpiculture; Harrington's "Oceana" (1656); Fénelon's "Télémaque" (1699); Cabet's "Voyage in Icaria" (1840); Bellamy's "Looking Backward" (1889); William Morris's "News from Nowhere" (1890); Hertzka's "Freiland" (1891); and H. G. Wells's "A Modern Utopia" (1905) and "New Worlds for Old" (1908). Morley's "Ideal Commonwealths" contains an English translation of More's "Utopia", as well as of Bacon's "New Atlantis", Campanella's "City of the Sun", and other imaginary states.

FRANK O'HARA.

Ut Queant Laxis Resonare Fibris, the first line of a hymn in honour of St. John the Baptist. The Roman Breviary divides it into three parts and assigns the first, "Ut queant laxis", etc., to Vespers, the second, "Antra deserti teneris sub annis", to Matins, the third, "O nimis felix, meritique celsi", to Lauds, of the feast of the Nativity of St. John (24 June). With hymnologists generally, Dreves ascribes the authorship to Paulus Diaconus and expresses surprise at the doubt of Duemmler, for which he can see no reason. The hymn is written in Sapphic stanzas, of which the first is famous in the history of music for the reason that the notes of the melody corresponding with the initial syllables of the six hemistichs are the first six notes of the diatonic scale of C. This fact led to the syllabic naming of the notes as Ut, Re, Mi, Fa, Sol, La, as may be shown by capitalizing the initial syllables of the hemistichs:

UT queant laxis REsonare fibris
MIra gestorum FAmuli tuorum,
SOLve polluti LAbii reatum,
Sancte Ioannes.

Guido of Arezzo showed his pupils an easier method of determining the sounds of the scale than by the use of the monochord. His method was that of comparison of a known melody with an unknown one which was to be learned, and for this purpose he frequently chose the well-known melody of the "Ut queant laxis". Against a common view of musical writers, Dom Pothier contends that Guido did not actually give these syllabic names to the notes, did not invent the hexachordal system, etc., but that insensibly the comparison of the melodies led to the syllabic naming. When a new name for the seventh, or leading, note of our octave was desired, Erich Van der Putten suggested, in 1599, the syllabic BI of "labii", but a vast majority of musical theorists supported the happier thought of the syllable SI, formed by the initial letters of the two words of the last line. UT has been generally replaced by DO because of the open sound of the latter. Durandus says that the hymn was composed by Paul the Deacon on a certain Holy Saturday when, having to chant the "Exsultet" for the blessing of the paschal candle, he found himself suffering from an unwonted hoarseness. Perhaps bethinking himself of the restoration of voice to the father of the Baptist, he implored a similar help in the first stanza. The melody has been found in a manuscript of the tenth century, applied to the words of Horace's Ode to Phyllis, "Est mihi nonum superantis annum". The hymn offers exegetical difficulties in the stanza "Ventris obstruso", etc. Littledale's version, used in Bute's "The Roman Breviary", refers the "uterque parens" to Mary and Elizabeth:—

"Pent in the closet of the womb, thy Saviour
Thou didst adore within His chamber shrined:
Thus did each parent in their unborn offspring
Mysteries find."

Caswall translates similarly: "What time Elizabeth and Mary sang." Pauly refers the two words to Zachary (for his canticle of the Benedictus) and Elizabeth (for her address to Mary: "Blessed art thou among women", etc.); and "uterque" would better support this view. Also, "Mysteries find" is a poor version of "Abdita pandit", since it conceals the allusion to the twofold "utterance" of the parents. Greater difficulty is found in the interpretation of the stanza "Serta ter denis", etc. A sufficiently close rendering would be:

"Some crowns with glory thirtyfold are shining;
Others, a double flower and fruit combining:
Thy trinal chaplet bears an intertwining
Hundredfold fruitage."

This is an evident allusion to the parable of the sower (Matt., xiii, 8) whose seed fell upon good ground and brought forth fruit, "some an hundredfold, some sixtyfold, and some thirtyfold"; but the composer of the hymn clearly adds the thought of a triple crown—perhaps that of Precursor, Prophet, Martyr; perhaps that of Prophet, Virgin, Martyr.

JULIAN, *Dict. of Hymnology*, 2nd ed. (London, 1907), 1202, 1720, for first lines of translations, authors, dates, sources, etc. To his list should be added: BAGSHAWE, *Breviary Hymns and Missal Sequences* (London, s. d.), 137 ("That, singing to music, thy servants may ptaise"); DONAGHE, *Early Christian Hymns* (New York, 1908), 115 ("As we thy servants will to bring"); HENRY, *American Ecclesiastical Review* (August, 1896), 176–88 ("That we thy servants may with freest blessing"), with Latin text, English translation, extensive comment; POTHIER, *Sur l'hymne "Ut queant laxis"* in *Revue du Chant Grégorien* (June, 1894), 171–5, interesting musical and historical comment; IDEM, *Les Mélodies Grégoriennes* (Tournay, 1880), 199, for metre; DREVES, *Lateinische Hymnendichter des Mittelalters*, Vol. L of *Analecta Hymnica* (Leipzig, 1907), 120–3, for manuscript sources, variants, additional doxologies, and life of Paulus Diaconus.

H. T. HENRY.

Utraquism, the principal dogma, and one of the four articles, of the Calixtines or Hussites. It was first promulgated in 1414, by Jacob of Mies, professor of philosophy at the University of Prague. John Hus was neither its author nor its exponent. He was a professor at the above-named university, which required its bachelors to lecture on the works of a Paris, Prague, or Oxford doctor; and in compliance with this law, Hus, it seems, based his teaching on the writings of John Wyclif, an Oxford graduate. The opinions of Wyclif—which were a cause of Utraquism—were imbibed by the students of Prague; and, after Hus had been imprisoned, the Wycliffian influence showed itself in the Hussites' demand for Communion under both forms as necessary for salvation. This heresy was condemned in the Councils of Constance, Basle, and Trent (Denzinger-Bannwart, 626, 930 sqq.).

Utraquism, briefly stated, means this: Man, in order to be saved, must receive Holy Communion, when he wishes and where he wishes, under the forms of bread and wine (*sub utraque specie*). This, said the Hussite leader, is of Divine precept. For, "Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you" (John, vi, 54). To receive only the Sacred Host is not "drinking" but "eating" the Blood of Christ. That this is of Divine precept, continued the Hussite, is further evident from tradition, as up to the eleventh or twelfth century the Chalice and the Host were offered to the faithful when they communicated. Add to this, that more grace is conferred by the reception of the Eucharist under both forms, and it is clear, so Jacob of Mies maintained, that communion *sub utraque specie* is obligatory. This conclusion the

Council of Constance rejected (Denzinger-Bannwart, 626). Then followed the Hussite wars. To make peace, the Council of Basle (1431) allowed Communion under both forms to those who had reached the age of discretion and were in the state of grace, on the following conditions: that the Hussites confess that the Body and Blood, Soul and Divinity of Christ were contained whole and entire both under the form of bread and under that of wine; and that they retract the statement that Communion under both forms is necessary for salvation (Mansi, XXX). To this some of the Hussites agreed, and were known as the Calixtines, from their use of the chalice. The others, led by Ziska, and called Taborites, from their dwelling on a mountain top, refused and were defeated by George Podiebrad in 1453, from which date Utraquism in Prague has been practically an empty symbol. But it is still a tenet of Anglicanism, and is enumerated among "The Plain reasons against joining the Church of Rome" (London, 1880). The Catholic Church has never said that Communion under both forms is of itself either sinful or heretical. The Church has withheld the chalice from the laity out of reverence for the Precious Blood, and condemned the Hussites because they argued it was essential to salvation, and threatened to revive a heresy. The Nestorians were condemned in the patristic period, and the heretics in the Council of Trent, because they denied that the Real Presence was whole and entire under each form (Denzinger-Bannwart, 930 sqq.; Mansi, XXX).

The Nestorians had denied that the Real Presence was wholly and entirely under each form. The bread, they said, contained only the Body of Christ and the wine only His Blood. This is heretical. Because, as the Church quotes (and the text is the authentic Greek), "whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord" (I Cor., xi, 27). For, "Christ rising again from the dead, dieth now no more" (Rom., vi, 9). Separation of flesh and blood is death, and hence Christ's presence whole and entire under each species is a dogma of Catholic belief. Catholic theology offers this explanation: By the words of consecration, Christ's Body is under the appearance of bread, and His Blood under the appearance of wine. The Body and Blood, Soul and Divinity of Jesus Christ form one indivisible Person, and must be found together. That virtue or power which unites the body to the blood, and vice versa, in the Eucharist, is known in Catholic theology under the term *concomitance*. Utraquism tended to undo this dogma, because it declared communion under both forms essential to salvation. This was virtually to deny that Christ was whole and entire under each form. It went further, in declaring that Communion—the reception of the Eucharist—was absolutely necessary to salvation.

Theologians distinguish two kinds of necessity: that of means and that of precept. Necessity of means is that absolutely obligatory use of those things required to attain a purpose. It is an "imperative must" that arises from the very nature of things. Necessity of precept is an obligation imposed by a command, and for good reasons that which is prescribed may be dispensed with. The Hussites contended that the Eucharist was a necessary means to salvation, so that those who died without having received the Eucharist, e. g. the insane, the young, would not, according to the Hussites, be saved. All this they inferred from Christ's words: "Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you" (John, vi, 54). Now the Catholic Church denies that the Eucharist is necessary as a means to salvation. She commands the faithful to receive the Eucharist, emphasizes its importance, and declares it wellnigh impossible for one to continue long in the state of grace without it. This is a precept; from it dispensations are possible. Hence if any one died without this sacrament, his eternal loss would not, merely for this reason, be a necessary consequence. This is clear from the practice of the Early Church. Even when Communion under both forms prevailed, some received under only one species. To the sick it was thus often given, and the Church has never considered them lost. As to the text which seems to oblige Communion under both forms, it is a question of interpretation. The Catholic Church is the only authoritative interpreter of Christ's doctrine; to none other has this power been granted. Omitting here the many meanings Catholic theologians attribute to the verse, "Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you" (John, vi, 54), it should be noted that the Catholic Church has officially declared that these words do not make Communion under both forms obligatory (Denzinger-Bannwart, 930). This conclusion is substantiated by Scripture: "If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, for the life of the world" (John, vi, 52). It is true that some theologians believe more grace is conferred by Communion under both forms. But this question is speculative, not practical. It does not affect the Church's dogma, nor is this opinion by any means common to all Catholic theologians.

MANSI, *Amplissima Coll. Concilia*, XXVII–XXX (Paris and Leipzig, 1903); VON DER HARDT, *Magnum Constantiense Concilium*, II, III (Frankfort and Leipzig, 1697); ST. THOMAS, *Summa*, III, Q. LXXX; BILLUART, *Summa Sancti Thomæ*, ed. LAGUETTE, VI (Paris, 1867–72); SUAREZ, *Opera Omnia*, XXI, disp. lxxi (Paris, 1877); TANQUEREY, *Synopsis Theologiæ Dogmaticæ Specialis*, II (10th ed., Paris, 1906); *Dictionnaire de Théologie Catholique: Calixtins* (Paris, 1904); ALZOG, *Universal Church History*, tr. PABISCH AND BYRNE, II (Cincinnati, 1878); SCHAFF, *Creeds of Christendom*, I (4th ed., New York, 1881); LITTLEDALE, *Plain Reasons against joining the Church of Rome* (London, 1880); RYDER, *Essays* (London, 1911).

JOSEPH B. HUGHES.

Utrecht, ARCHDIOCESE OF (TRAJECTENSIS), situated in the Netherlands, includes the Provinces of Utrecht, Friesland, Overyssel, Drenthe, Groningen, the larger part of Gelderland, and a small part of North Holland. In 1911 the archdiocese contained 17 deaneries, 282 parishes, 578 secular priests engaged in the cure of souls, 161 regular priests, 390 churches and chapels, and 383,000 Catholics. The cathedral chapter consists of a provost and 8 canons; the Government has no part in the nomination of the archbishop. The archiepiscopal seminary is divided into two sections; one at Driebergen with five professors, the other at Culenberg with twelve. The religious orders and congregations are: Augustinians, Carmelites, Capuchins, Dominicans, Franciscans, Trappists, Redemptorists, Brothers of Mercy, Brothers of Our Lady of the Sacred Heart, and Brothers of St. John of God, with altogether 15 houses; Sisters of Our Lady of Mercy, Tertiaries of St. Francis, Tertiaries of St. Dominic, Sisters of Konigsbusch, Sisters of the Society of Jesus of Boisle-Duc, Sisters of St. Joseph, Benedictine Nuns of the Perpetual Adoration, Sisters of St. Charles Borromeo, Sisters of the Good Shepherd, Carmelite Nuns of the Strict Observance, Daughters of Mary and Joseph, Sorores Matris Boni Sucursus, Poor Sisters of the Child Jesus, Poor School Sisters, Sisters of Mercy, Sisters of the Sacred Hearts of Jesus and Mary, and Ursuline Nuns; altogether about 80 houses. The principal church of the diocese is the Cathedral of St. Catherine, built in the Gothic style in 1524; the former Catholic Cathedral of St. Martin, built 1251–67 in the Gothic style, now belongs to the schismatic Jansenists.

The founding of the Diocese of Utrecht dates back to the Frankish era. In 695 St. Willibrord was consecrated at Rome Bishop of the Frisians. Towards

the close of the seventh century, with the consent of the Frankish king, he settled at the market-town of Utrecht and built two churches there, the Church of Our Saviour, and that of St. Martin. The conversion of the Frisians to Christianity, though, progressed very slowly. After Willibrord's death St. Boniface repeatedly gave his attention to the Church of Utrecht without, however, being its bishop. Under the guidance of his friend St. Gregory, the school founded by St. Willibrord became a noted centre of Christian education for the northern part of the Frankish kingdom. During the early years of its existence the

Choir and Transept of the Old Cathedral, Utrecht

diocese suffered greatly from the incursions of the heathen Frisians, and in the ninth and tenth centuries from the plundering expeditions of the Normans, who traversed the territory robbing and burning as they went. Better times appeared during the supremacy of the Saxon emperors, who esteemed the Bishops of Utrecht highly, and frequently summoned them to attend the imperial councils and diets. Through the grants of land and privileges bestowed by these emperors the Bishops of Utrecht became secular princes, and were among the most powerful feudal lords of the north-western part of the empire. In this way, like the other German bishops, they became involved in the quarrels of the emperors and popes. Bishop William (1057–76) was an unswerving partisan of the Emperor Henry IV during the Strife of Investitures. He took part in the Synod of Worms which pronounced the deposition of Pope Gregory VII, and signed the decree of deposition directly after the Archbishop of Mainz. His successor Konrad (1078–99) was also a zealous adherent of the emperor. The Concordat of Worms (1122) annulled the emperor's right of investiture, and the cathedral chapter received the right to the free election of the bishop. It was, however, soon obliged to share this right with the four other collegiate chapters which existed in the city of Utrecht. The Counts of Holland and Geldern, between whose territories the lands of the Bishops of Utrecht lay, also sought to acquire influence over the filling of the episcopal see. This often led to disputes at the election of the bishops, and it was but seldom that capable and worthy men gained the See of St. Willibrord. Consequently the Holy See frequently interfered in the election, and after the middle of the fourteenth century repeatedly appointed the bishop directly without regard to the five chapters.

The Great Schism of the West in the latter quarter of the fourteenth century also affected the Diocese of Utrecht. Bishop Arnold II of Hoorn (1371–78) was opposed by a rival bishop, Floris of Wevelinkhofen (1378–93). The latter was generally recognized when Arnold, in return for a large sum of money, renounced his claims to Utrecht, and was raised to the See of Liège. During the episcopate of Floris, Gerhard Groote, who traversed the diocese as a preacher of repentance, was very successful in his efforts to bring about reforms. Floris was succeeded by one of the best bishops of Utrecht, Frederick of Blankenheim (1392–1423). Frederick's excellent administration was followed by a schism that lasted twenty-five years. Pope Martin V would not recognize Rudolph of Diepholz (1423–55), who had been elected by the chapters, and appointed Rabanus, Bishop of Speyer, as bishop, and, after his resignation, the cathedral provost of Utrecht, Zweder of Culenberg. After Zweder's death in 1433 his brother, Walraf of Mörs, was appointed bishop by Pope Eugene IV. As the neighbouring secular rulers took part in the quarrel over the diocese, the country suffered terribly until the general recognition of Rudolph put an end to the schism. After his death the chapters elected Gijsbrecht of Brederode, but Philip of Burgundy was able to obtain at Rome the appointment of his illegitimate son David. During the entire period of his episcopate David (1457–94) maintained himself with difficulty against his enemies, namely the knights of the diocese and the city of Utrecht. He was succeeded by Frederick of Baden (1496–1516) a protégé of Maximilian of Austria, and Philip of Burgundy (1518–24), who did much for the encouragement of art and to improve church discipline. Henry of Bavaria (1524–28), who was also Bishop of Freising and Worms, resigned the see in 1528 with the consent of the chapter, and transferred his secular authority to Charles V, who was also Duke of Brabant and Count of Holland. Thus Utrecht came under the sovereignty of the Habsburgs; the chapters voluntarily transferred their right of electing the bishop to Charles V, and Pope Clement VII gave his consent to the proceeding. The first bishop appointed by Charles, Cardinal William Enckevorst, died in 1533 without having ever entered his diocese.

In 1550, at the instance of Philip II, the church organization of the Netherlands was entirely changed by forming new dioceses and reorganizing the old ones. Utrecht was taken from Cologne, of which it had been a suffragan, and raised to the rank of an archdiocese and metropolitan see. Its suffragan dioceses were Haarlem, Bois-le-Duc, Middelburg, Deventer, Leeuwarden, and Groningen. But the new ecclesiastical province had not a long existence. During the administration of the first archbishop, Frederick Schenk of Toutenberg (1561–80), Calvinism spread rapidly, especially among the nobility, who viewed with disfavour the endowment of the new bishoprics with the ancient and wealthy abbeys. When the northern provinces of the Netherlands revolted, the archdiocese fell, with the overthrow of the Spanish power. As early as 1573, under the supremacy of the Calvinists, the public exercise of the Catholic faith was forbidden. Proof of the persecution which the Catholics suffered is given by the death of the nineteen martyrs of Gorkum. The two successors appointed by Spain did not receive canonical confirmation, neither could they enter their diocese on account of the opposition of the States-General. From the end of the sixteenth century their place was taken by vicars Apostolic for the United Netherlands, who, however, were generally driven from the country by the States-General and forced to administer their charge from abroad. Although, in addition to this, there was a great lack of priests, still a very large part of the population of the Netherlands remained loyal to the Catholic religion. Among these vicars Apostolic, who were generally made titular archbishops, was John of Neercassel (1662–86), a friend of the Jansenists Arnold and Quesnel, who had fled from France and was inclined to Jansenism him-

-lf. His successor, Petrus Cobde (1688–1704), was uspended in 1702 by Clement XI on account of his ansenistic opinions and his stubborn opposition to ie papal see, and in 1701 the pope deposed him. The athedral chapter of Utrecht, though, illegally elected rst a vicar-general (1706), then in 1723 with the pproval of the States-General chose the parish riest of Utrecht, Cornelius Steenhoven, as archbishop. Steenhoven was excommunicated by Pope Benedict XIII. This was the origin of the Jansenistic Church of Utrecht, which, however, was joined by only a very small part of the Catholic clergy and laity, although the state favoured it entirely. As the pro-vicars appointed by the pope were not permitted by the Government to enter the country, both the Catholic Church of Utrecht and that of the entire Netherlands was administered until the

Town Hall and Old Cathedral Tower, Utrecht

rench Revolution by the papal internuncios of ologne and Brussels.

Owing to the occupation of Holland by the French 1795, the Catholics obtained somewhat more eedom. Still, there was no proper organization of urch affairs, not even after the uniting of the etherlands with Belgium by the Congress of Vienna 1815. The concordat made with the pope in 1827 as not carried out. In 1833 a vicar for the Netherlnds was appointed once more. The Constitution of 48 granted the Catholics at last complete parity ith the other confessions, and gave the church authorities almost unlimited freedom in purely religious matters and in the administration of the property of the Church. The pope could now plan the restoration of the ecclesiastical hierarchy in the Netherlands. After long negotiations the most essential regulations of the Concordat of 1827 were put into force. The Bull "Ex qua die" of 4 March, 1853, organized the Church of the Netherlands anew. Utrecht was raised once more to an archbishopric, and received the four suffragan dioceses of Haarlem, Bois-le-Duc, Breda, and Roermond. John Zwijsen was appointed the first archbishop; as administrator he also ruled the Diocese of Bois-le-Duc. The archbishop took up with great energy and caution the organization of the new dioceses, the division into deaneries, the settling of the boundaries of the individual parishes, the administration of the lands of the parishes, of the lands of the Church, and the management of the benevolent institutions. By numerous excellent decrees he provided for the improvement of church discipline, for the encouragement of the orders and of church associations, for the training of a competent clergy (1857 a seminary for priests was opened), for the establishment of Catholic schools independent of the State, for the improvement of the Press, etc. In 1858 the cathedral chapters of the dioceses were organized, and in 1864 the first provincial synod was held. In 1868 the archbishop resigned the archdiocese on account of age, retaining only the direction of the Diocese of Bois-le-Duc. His successors were Andreas Ignatius Schaepman (1868–82), during whose administration the large archiepiscopal museum was established; Petrus Matthias Snickers (1883–95), and Henry van de Wetering (since 1895).

Brom, *Bullarium trajectense* (2 vols., The Hague, 1891–96); *Neerlandia catholica seu provinciæ ultrajectensis historia et conditio* (Utrecht, 1887); Albers, *Geschiedenis van het herstel der Hierarchie in de Nederlanden* (2 vols., Nimwegen, 1903-04); *Archief voor de geschiedenis van het Aartbisdom Utrecht* (Utrecht, 1874—); Blok, *Geschiedenis van het Nederlandsche Volk* (6 vols., Groningen, 1892–1904); *Onze Pius Almanak* (Alkmaar, 1911); *Naamlist der Dekens, Pastoors etc. van het Aartbisdom van Utrecht* (St. Michiels e- Gestel, 1911).

Joseph Lins.

Utrecht, Schism of. See Jansenius and Jansenism.

Uzès. See Nîmes, Diocese of.

V

Vaast, Abbey of Saint, situated at Arras, the ancient capital of Artois, Department of Pas-de-Calais, France; founded in 667. St. Vaast, or Vedast, was born in western France about 453; d. at Arras in 540. Having lived for some years as a recluse in the Diocese of Toul, he was ordained priest by St. Remi (Remigius), Archbishop of Reims, who deputed him to prepare Clovis for the reception of the Sacrament of Baptism. After this he remained at Reims and acted as archdeacon for St. Remi. In 499 that prelate consecrated him first Bishop of Arras, and his labours in planting the faith in those parts were blessed by many miracles. Ten years later St. Remi committed to him the care also of the Diocese of Cambrai, and these two sees remained united until the eleventh century. At the death of St. Remi he was chosen to succeed him but declined the honour. His own death occurred in 540 and he was buried in his cathedral at Arras. In 667 St. Aubert, the seventh bishop of that see, commenced to build an abbey for Benedictine monks on the site of a little chapel which St. Vedast had erected in honour of St. Peter. St. Vedast's relics were transferred to the new abbey, which was completed by St. Aubert's successor and munificently endowed by King Theodoric, who together with his wife was afterwards buried there. This Abbey of St-Vaast flourished for many centuries and held an important position amongst the monasteries of the Low Countries. It was ruled by many distinguished abbots, a list of whom, numbering seventy-nine, is given in "Gallia christiana." It was exempt from episcopal jurisdiction and maintained its independence until 1778 when it was aggregated to the Congregation of Chuny. At the Revolution it was suppressed and the conventual buildings became first a hospital and then a barrack. In 1838 the barrack was purchased by the town, a portion being used as a museum and archivium, and the rest becoming the residence of the bishop. The church, which had been desecrated and partially destroyed, was rebuilt and consecrated in 1833 and now serves as the cathedral.

Ste-Marthe, *Gallia christiana*, III (Paris, 1725); *Acta SS.* Feb., I (Venice, 1735); de Cardevacque and Tersinck, *L'abbaye de Saint-Vaast* (Arras, 1865); Chevalier, *Top.-bibl.* (Montbéliard, 1894-1902); Simpson, *Life and Legend of St. Vedast* (London, 1896).

G. Cyprian Alston.

Vacancy, the state of being vacant, free, unoccupied: a term applied to an office or position devoid of an incumbent, as a vacant benefice, bishopric, parish, professorship, etc. Vacancies occur by the voluntary act of the incumbent or through compulsion. Generally speaking any cleric, even the pope, for just reasons may resign his office, the resignation becoming effective when duly accepted by the competent superior. As the pope has no superior, Celestine V, who renounced the papacy, published a special Constitution (L. I, tit. 7 in 6°) declaring that the College of Cardinals is competent to accept the formal abdication of the pope. Under certain conditions with approval of proper authority, an exchange of benefices or offices is permitted. Certain acts, licit or illicit, are equivalent to tacit renunciation, for example, when one accepts a promotion, makes a solemn religious profession, violates the canons concerning a plurality of benefices, renounces the clerical state. Under compulsion one loses his incumbency by death or removal. Some vacancies are provided for before they actually occur; for example, coadjutors may be named with the right of succession, the pope may make an appointment to go into effect at the death of the present incumbent, an exercise of the so-called *jus praventionis*, at one time quite common. Removal ordinarily is a punishment, and no one should be punished without cause (sine culpa, nisi subsit causa, non est aliquis puniendus. Reg. 23 in 6°). The cause is usually, though not always, a crime committed. Where removal is a penalty, the crime for which it is inflicted must be proven juridically. If the reason for dismissal be merely unfitness (*causa non criminosa*), a judicial trial is not generally obligatory, though certain formalities are necessarily observed to establish the existence of sufficient warrant for removal, as well as to give the occupant an opportunity of being heard. This is particularly true of the administrative removal of parish priests or rectors in accordance with the Decree "Maxima cura" (S. C. Consist., 20 Aug., 1910). This decree permits such removal (without judicial trial) on account of insanity; inexperience or ignorance of such nature as seriously to impede a pastor in his work; deafness, blindness or other ailment, physical or mental, incapacitating a rector for a long time, unless provision can be made for a coadjutor; hatred or ill will on the part of the people, though unjust and not universal; loss of reputation among men of repute; maladministration of temporal affairs; continual neglect after one or two admonitions of parochial duties of moment; disobedience after warning of the bishop's precepts in grave matters.

Some, like removable rectors, are transferable at the will of the bishop. Care however should be taken not to transfer such persons against their will to inferior posts, as this would be considered a punishment. Vicars-general and deans lose their office by the death or resignation of the bishop or the cessation for any reason whatever of his jurisdiction. A vicar capitular or administrator of a vacant see retains his office till the papal Bulls appointing a new bishop are duly presented. No serious change of moment in the status of a diocese is permitted during an interregnum in accordance with the prohibition: *Ne sede vacante aliquid innovetur* (Decr. L., III, tit. 9).

In liturgy a Sunday is said to be vacant when no mention of it is made in the Office or Mass; such are the Sundays that fall on the feast or the Octave of Christmas, St. Stephen, St. John Evangelist, Holy Innocents, Epiphany or the vigil of Epiphany. Days too are liturgically vacant or free when unoccupied by a feast, privileged vigil or privileged ferial office; they are days to which no special Office is assigned.

Andrew B. Meehan.

Vácz. See Waitzen, Diocese of.

Vadstena, Abbey of, mother-house of the Brigittine Order, situated on Lake Wetter, in the Diocese of Linkoping, Sweden. Though the abbey was founded in 1346 by St. Bridget with the assistance of Magnus II and Blanche of Namur, St. Catherine, on arriving there in 1374, with the relics of her mother St. Bridget, found only a few novices under an Augustinian superior. They chose St. Catherine as their abbess. She died in

81, and it was not till 1384 that the abbey s blessed by the Bishop of Linköping. The nonization of St. Bridget in 1391 and her transion in 1394 added greatly to the fame and hes of her abbey. In 1400 Éric of Pomerania was rested at Vadstena by his aunt, Queen Margaret, h full royal rights over Denmark, Norway, and eden. Vadstena now became the literary centre Sweden. The Brigittine literature consisted mostly translations into Swedish of portions of the Bible of the legends of the saints. Such writings as e extant have been published for the most part by Old Swedish Texts Society (*Svenska Fornskrift-lskap*) of Stockholm. Of these authors the best own belonging to Vadstena are perhaps Margaret ausdotter, abbess (1473–1496), author of a work on family of St. Bridget (printed in "Scriptores rum Svecicarum", III, i, 207–16), and Nicholas gvaldi, monk and general confessor (1476–1514), o composed several works. When he died, the l of the abbey was near at hand. It was plundered Gustavus Vasa in 1523, and lost most of its lands out 1527. In 1540 the larger part of the books and uables were taken. The little community strug-d on in spite of perseeution. John III (1569–92) restored and enriched the abbey, and Possevin, papal legate, reformed it in 1580. In 1591 it was zed and destroyed by Charles, Duke of Sudermand, afterwards Charles IX. The abbess, Catherine fsdotter, and most of the nuns, fled to the Brigit-e nunnery at Danzig. Now only the chapter-use and a few cells of the convent of the sisters nain, and form part of a lunatic asylum A general spital occupies the site of the convent of the thers. The abbey church is still standing; it ntains a few memorials of St. Bridget. (See BRIG-INES; CATHERINE OF SWEDEN, SAINT.)

TEELE, *Story of the Brigittines* (London, 1910); *Revelationes S. gittæ*, ed. HORMANN (Munich, 1680); *Rev. Extrav.*, xxiv-ii, 759–62; *Vitæ Katerinæ* in *Scriptores Rerum Svecicarum*, Pt. II (Stockholm, 1876), xx-xxii, 759–63; *Dagrun Wez-ense* in *Script. Rer. Svecic.* I (Stockholm, 1818), xxiv, 99–229; CTE, *Fornsvensk Bibliografi* (Stockholm, 1903), B. 980–1001; IER, *Studier i Vadstena-Klosters og Birgittinordens historia* sala, 1905), thesis; MARTIN, *Gustave Vasa et la réforme en de* (Paris, 1910); THEINER, *La Suède et le Saint Siège*, tr. IEN (Paris, 1842). A. W. TAYLOR.

Vaga, a titular see of Numidia, frequently men-ned by historians and ancient geographers. Be-e the Roman conquest it was an important com-rcial centre. Delivered to the Carthaginians by ssinissa, it was incorporated with the Numidian gdom, and at a later date became part of Numidia pconsularis. Metellus destroyed it, but it soon e from its ruins, and under Septimius Severus was own as *Colonia Septimia Vaga*. Justinian forti-d it, and in honour of his wife Theodora, named it eodorias. It is to-day the small city of Beja, tre of a civil district of about 100,000 inhabitants Tunisia, and a railroad station in the heart of that a agricultural region. The halls of Justinian still st, but are greatly modified; the large tower of the sba was the donjon of the ancient citadel; one of its es dates also from the sixth century and there are remains of a large reservoir. Among the in-iptions of Beja several are Christian; from one learn that the walls were built by Count Paul; m another that the principal mosque is an ancient ristian basilica, restored under Valentinian and lens. The bishops known to us are: Libosus, sent at the Council of Carthage, 256; Crescens at t of 349; Ampelius and Primulus, both at the Con-nce of Carthage, 411; the second had been a natist, but having abjured his error remained hop conjointly with the first.

SMITH, *Dict. of Gr. and Rom. Geog.*, s. v., *Vacca*; MÜLLER, *es on Ptolemy*, ed. DIDOT, I, 643; TOULOTTE, *Géog. de l'Afrique tienne, Proconsulaire* (Paris, 1892), 330–33; DIEHL, *L'Afrique ntine* (Paris, 1896), 157, 220, 416, 530, 583.

S. PÉTRIDÈS.

Vaillant de Gueslis, FRANÇOIS, Jesuit missionary, b. at Orléans, 20 July, 1646; d. at Moulins, 24 Sept., 1718. He entered the Society of Jesus, 10 Nov., 1665; came to Canada in 1670; and was ordained priest at Quebec, 1 Dec., 1675. He first evangelized the Mohawks (1679–84). In the beginning of 1688 he was chosen by the Canadian authorities as ambassador to Thomas Dongan, Governor of New York. He was also the first missionary to work among the Indians at Detroit; but he remained only a few months, not entering into the plans of Sieur de Lamothe Cadillac. After the conclusion of peace between the French and the Iroquois he evangelized the Senecas (1702–07). There he contributed not a little to defeat the efforts of Colonel Schuyler at Onondaga who was trying to induce the Five Nations to drive out the French missionaries. The two principal scenes of his zeal in Canada were Quebec and Montreal. At Quebec (1685–91; 1697–1702), he filled the important posts of minister, procurator of the mission, and preacher, and at Montreal (1692–96; 1709–15), he was the first superior of the residence established by the Jesuits in 1692. He founded the Men's Congregation of Villemarie which exists to the present day. He returned to France in 1715.

O'CALLAGHAN, *Documents relating to the Colonial Hist. of New York* (Albany, 1849–51); CHARLEVOIX, *Histoire et description générale de la Nouvelle-France* (Paris, 1744, tr., London, 1761); LINDSAY, *Notre-Dame de Lorette* (Montreal, 1900).

ARTHUR MELANÇON.

Valdés, ALFONSO DE, Spanish Humanist and chancellor of the Emperor Charles V, b. at Cuenca in Castile about 1500; d. at Vienna in October, 1532. His talents gave him early advancement and he accompanied Charles V in 1520 on the journey from Spain to the coronation at Aachen, and in 1521 to the Diet of Worms. From 1522 he was a secretary of the imperial chancellery and as secretary wrote a number of important state papers: in 1525, he drew up the report of the battle of Pavia; in 1526 the energetic, graphic, and at times deliberately sarcastic state paper addressed to Pope Clement VII, in which the faithlessness of the pope is stigmatized, and an appeal is made for the convoking of an Œcumenical Council. After the capture and pillage of Rome in 1527, Valdés wrote the dialogue "Lactantius" in which he violently attacked the pope as a disturber of the public peace, an instigator of war, and a perfidious deceiver, declared the fate of Rome the judgment of God, and called the States of the Church the worst governed dominion in the world. The dialogue was printed in 1529 and was widely read. The papal nuncio at Madrid, Baldassare Castiglione, brought an accusation before the Inquisition, but the trial amounted to nothing because Charles V took his servant under his protection, while the grand inquisitor also declared that it was not heretical to speak against the morals of the pope and the priests. Consequently it was decided that the dialogue was not calumnious. Valdés was full of enthusiasm for the ideas of Erasmus of Rotterdam and sought to gain currency for them in Spain. In 1529 he accompanied the emperor to Italy, Germany, and the Netherlands. At the Diet held at Augsburg in 1530 he was an influential negotiator with Melanchthon and the Protestants, and met them in a pacific and conciliatory spirit; yet it cannot be said that he shared their views or showed that he understood Luther's motives; his point of view was solely that of a statesman. In October, 1531, he wrote from Brussels the letter of congratulation to the Catholics of Switzerland after the victory over Zwingli. He was the brother of Juan Valdés, the leader of the heretical movement in Naples, many of whose followers became apostates.

CABALLERO, *Alfonso y Juan de Valdés* (Madrid, 1875); WIFFEN, *Life and Writings of Juan de Valdés* (London, 1860); CARRASCO,

Alfonse et Juan de Valdès (Geneva, 1880); BOHMER, *Lives of Juan and Alfonso Valdès* (London, 1882).

KLEMENS LÖFFLER.

Valence, DIOCESE OF (VALENTINENSIS), comprises the present Department of Drôme. It was re-established by the Concordat of 1802, being formed of the ancient Diocese of Valence, less the portion comprised in the new Diocese of Viviers, and of various portions of the Dioceses of Die, Saint Paul-Trois-Châteaux, Vienne (see LYONS, ARCHDIOCESE OF), Orange, Vaison, Gap, Sisteron (see DIGNE, DIOCESE OF). From 1802 to 1821 Valence was a suffragan of Lyons; since 1821 it has been dependent on Avignon.

Ancient Diocese of Valence.—A tradition of the early sixth century attributes the establishment of Christianity at Valentia to three missionaries sent from Lyons by St. Irenæus; the priest St. Felix and the deacons Sts. Achilles and Fortunatus, all martyrs. The "Chronicles of the Bishops of Valence", probably compiled about the middle of the twelfth century, gives only confused information with regard to bishops prior to the ninth century. The first historically known bishop was St. Æmilianus (second half of the fourth century), who signed at the Council of Valence in 374. St. Sextus, martyred during the invasion of Chrocus, was erroneously introduced into the list of bishops by the Carthusian Polycarpe de la Rivière. In 450 Pope St. Leo made Valentia a suffragan of Vienne. St. Apollinaris, brother of St. Avitus, occupied the see for thirty-four years during the first half of the sixth century, and after the conversion of Sigismund, King of Burgundy, was exiled by the latter; he is the patron of the diocesan cathedral. Other bishops were: Maximus II (567), during whose episcopate the city was delivered from besieging Lombards by the prayers of St. Galla, a virgin of Bourg-les-Valence; Gontard (1082), who received Urban II at Valence, 1095; St. John I (1141–6), formerly a Cistercian Abbot of Bonnevaux, disciple of St. Peter of Tarentaise; Bl. Humbert de Miribel (1200–20); Gérold (1220–27), formerly Abbot of Cluny, later Patriarch of Jerusalem; St. Boniface of Savoy (1240–42), later Archbishop of Canterbury; Amadeus II, Cardinal of Saluces (1383–89); John VI, Cardinal of Lorraine (1521); François-Guillaume de Castelnau, Cardinal of Clermont-Lodève (1524–31); Jean de Monluc, brother of the historian Blaise, who assisted in the nomination of the Duke of Anjou as King of Poland (1553–79), and was suspected of Protestant tendencies. During the Middle Ages Valence recognized only the sovereignty of the emperor, as King of Burgundy and Arles; under him the bishops exercised real dominion. The neighbouring territories bore the title of Countship and Duchy of Valentinois. In 950 Gontard, of the house of the counts of Poitiers, made himself master of the Countship of Valentinois, which passed to the Duke of Savoy in 1419, and to the Dauphin Louis, son of Charles VII, in 1446, becoming united to the Crown of France. In 1498 Louis XII made Valentinois a ducal peerage which he gave to Cæsar Borgia.

Diocese of St-Paul-Trois-Châteaux.—According to a legend of the fifteenth century, St. Restitutus, first Bishop of St-Paul-Trois-Châteaux, was the man born blind, mentioned in the Gospel. Local traditions also make Sts. Eusebius, Torquatus, Paulus, Amantius, Sulpicius, Bonifatius, Castorinus, and Michael early bishops of St-Paul-Trois-Châteaux. Mgr Duchesne regards St. Paulus (fourth or sixth century), patron of the city, as the only known bishop. Owing to Saracen ravages (827–29) the Church of St-Paul-Trois-Châteaux, by Decree of Gregory IV, was united with the Church of Orange until the end of the eleventh century, when the Diocese of Orange was re-established. The Diocese of St-Paul-Trois-Châteaux was always dependent on Arles. Among its bishops were Heraclius (525–42), correspondent of St. Avitus; Saint Martin des Ormeaux (seventh century), who became a solitary.

Diocese of Die.—The Carthusian Polycarpe de la Rivière gives St. Martinus (220) as first Bishop of Die. The oldest historically known bishop is St. Nicasius, who attended the Council of Nicæa in 325. After him are mentioned: St. Petronius, followed by his brother St. Marcellus (c. 463), confessor and miracle-worker; Lucretius (541–73), to whom St. Fercolus of Uzès dedicated his monastic rule. For various reasons Abbé Jules Chevalier omits from the episcopal list: St. Maximus (sixth century); Wulphinus (end of eighth century); Exuperius and Saturninus (ninth century). Other bishops were: Hugh (1073–83), consecrated at Rome by Gregory VII, became a legate of the latter, presided over numerous councils for the reform of the Church, and subsequently became Bishop of Lyons; St. Ismido (1098–1115) of the noble house of Sassenage; Bl. Ulric (1129–42), who opposed the Petrobrusian heresy in his diocese and became a Carthusian; Bl. Bernard (1173–76); St. Stephen (1203–8), formerly a Carthusian at the monastery of Portes; Bl. Didier (Desiderius) de Lans (1213–20). After the eleventh century the Diocese of Die, long disputed between the metropolitans of Vienne and Arles, became dependent on Vienne. By Bull of 25 September, 1275, in order to strengthen the Church of Valence in its struggle with the House of Poitiers, Gregory X united the Diocese of Die with that of Valence. This union, which lasted four centuries, was unfortunate for Die. It was annulled in 1687 by Louis XIV, who, to combat Protestantism, appointed a Bishop of Die.

Councils were held at Valence in: 374, at which measures were taken for ecclesiastical discipline; 530, against Pelagianism; 585, King Gontran's donations to the Church were confirmed; 855, against Gottschalk's heresy; 890, Louis, son of Boson, was proclaimed King of Provence; 1100, the Bishop of Autun was suspended as a simoniac; 1209, dealt with the conditions on which the Count of Toulouse should be admitted to absolution. A so-called Council of Valence, held at Montelimar (1248), anathematized Emperor Frederick II and organized the Inquisition in Southern France. The Benedictine Abbey of Notre-Dame-d'Aiguebelle, which was founded in 1045 through Hughues Adhemar, Baron de Grignan, and visited by Paschal II in 1107, subsequently fell to decay. In 1137 the Cistercians of Morimond were summoned by Gontard Dupuy, Lord of Rochefort, to found a new abbey in the neighbourhood of the first. From the end of the fifteenth century it belonged to commendatory abbots. Since 1816, when Pierre-François de Paul Malmy (Père Etienne), a Trappist, secured possession of it, there has been a Trappist congregation at the Abbey d'Aiguebelle. The Canons Regular of St. Rufus, founded at Avignon in 1039, opened at Valence in 1158 a house which became their mother-house in 1210, were secularized in 1774. Among the canons were: Anastasius IV, Adrian IV, and Julius II.

Among the saints of the diocese were: May (Marius), Abbot of Bodon (d. 550); Barnard (778–842), Archbishop of Vienne, who became a solitary at Romans, where he founded a large Benedictine monastery and built a church which still stands; Hugh (1053–1132), formerly a canon of Valence and Bishop of Grenoble, one of the founders of the Carthusians; Hugh, Abbot of Lioncel, nephew of the preceding (twelfth century). Blessed Bertrand of Garrigue, companion of Saint Dominic, died at Bouchet in the Diocese of St-Paul-Trois-Châteaux during a mission (1230); Blessed Humbert of Romans, general of the Dominicans, author of ascetical writings, died at the convent of Valence (1277). Adhémar de Monteil, a native of Grignan, Bishop of Le Puy, was accom-

ied on the First Crusade by Bernard of Valence, t Patriarch of Antioch in the new Latin Kingdom of usalem, and by Raymond des Agiles, a native of Paul-Trois-Châteaux, one of the historians of the sade. Marie Teyssonnier, called Marie de Valence 76–1648), had such a reputation for piety that rdinal de Bérulle, St. Francis de Sales, Olier, Father ton, and Louis XIII visited her. Christophe d'Au- r de Sigaud (1609–67), founder in 1632 of the ngregation of Missionary Priests of the Blessed rament, founded the seminary in 1639.

Two women warriors played an important part in history of this region: Marguérite de Laye tri- phantly led the inhabitants of Montélimar against Calvinist troops of Coligny; Philis de la Tour du la Charce in 1696 successfully led the inhabitants Lyons and the neighbouring communes against the ision of the Duke of Savoy. Madame de Sévigné, famous writer of letters, died in 1696 in the Châ- u de Grignan which belonged to her son-in-law. Romans Gambetta delivered a famous discourse Sept., 1878) in which he outlined the whole anti- ical policy of the Third Republic. In the cathe- l of Valence a Requiem Mass is sung yearly on August, for the soul of Pius VI, who died at Val- e, 29 August, 1799, during his confinement in the del. The chief pilgrimages of the dioceses are: re - Dame - de - Bonne - Combe at St - Germain auterives, dating from the twelfth century; Notre- ne-de-Châtenay at Lens-Lestang; Notre-Dame-de- isolation at Arpavon; Notre-Dame-de-Mont-Car- at Châteauneuf - de - Mazenc; Notre-Dame-la- nche at Mollans.

Before the application of the Associations Law of 1 there were at Valence: Assumptionists, Capu- is, Marists, Lazarists, Carmelites, and Redempto- s, Oblates of St. Francis de Sales, and various orders eaching Brothers.

several orders of women are native to the diocese: nitarians, nursing and teaching sisters, estab- ed at Valence since 1685; Sisters of the Most ssed Sacrament, hospital and teaching sisters, nded by Father Vigne, a convert, with mother- se at Romans, 1715; the teaching Sisters of St. rtha, founded in 1815 by Mlle du Vivier with ther-house at Romans; Sisters of the Sacred Hearts Jesus and Mary, founded by Baroness de Mont- nd and Abbé Née in 1851 for the supervision of k-rooms and studios, with mother-house at Recou- n. At the end of the nineteenth century the re- ous orders had in the Diocese of Valence: 28 infant ools, 1 institution for deaf-mutes, 1 infirmary for endent children, 1 orphanage for boys, 15 orphan- s for girls, 3 industrial schools, 1 protective society, eformatories, 12 houses of religious for the care of sick in their homes, 1 asylum for idiots and epilep- , 10 hospitals. In 1905 the diocese had: 297,321 abitants, 37 parishes, 314 succursals, 68 vicariates. present bishop, Mgr Jean-Victor-Emile Chesne- g, b. at Orthez, 6 April, 1856, studied at Saint- pice, was ordained at Paris, 1879, and consecrated Pius X at Rome, 25 Feb., 1906.

Gallia christiana (nova), I (1715), 703–36, *instr.*, 119–129; XVI (1865), 289–344, *instr.*, 101–42, 185–218; ALBANÈS, *Gallia christiana (novissima), St-Paul-Trois-Châteaux* (Montbé- , 1909); ULYSSE CHEVALIER, *Notice chronologico-historique es évêques de Valence* (Valence, 1857); IDEM, *Quarante années histoire des évêques de Valence au moyen-âge* (Paris, 1869); MIER, *Histoire des évêques de Valence* (Monaco, 1887); NADAL, *ire hagiologique du diocese de Valence* (Valence, 1855); , *Histoire des séminaires du diocèse de Valence* (Valence,); JULES CHEVALIER, *Essai historique sur l'église et la ville ce* (Valence, 1888–1909).

GEORGES GOYAU.

UNIVERSITY OF VALENCE, erected 26 July, 1452, by ers patent from the Dauphin Louis, afterwards is XI, who was very fond of Valence. Pius II roved its erection in the Bull of 3 May, 1459. In ruary, 1541, the Canon Pierre Morel opened a college for thirteen poor students. In the sixteenth century Valence was famous for its teaching of law, entrusted to Italian professors or to those who had studied in Italy. The Portuguese jurist, Govea, taught at Valence, 1554–55; the French jurist, Cujas (1522–90), from December, 1557, to 1559; and François Hotman from the end of 1562 until August 1568. It was at the instigation of Hotman that Bishop Montluc obtained from Charles IX the Edict of 8 April, 1565, which united the Universities of Grenoble and Valence. Cujas again filled a chair at Valence, August, 1567–75; he had among his auditors the learned Scaliger, the historian Jacques-Auguste de Thou, the jurist Pithou. The university was a centre of Protestant tendencies. Hotman was a determined Protestant; Cujas passed from Protestantism to Catholicism, but it is doubtful if his conversion was inspired entirely by religious motives. In view of these new tendencies the theological teaching was inadequate, and consequently in 1575 Montluc founded at Valence a college of Jesuits, but this was of short duration. In the seventeenth and eighteenth centuries the University of Valence was of only minor importance. From 1738 to 1764 its transfer to Grenoble was contemplated but this project was abandoned. It disappeared during the Revolution.

FOURNIER, *Statuts et privilèges des universités de France*, III (Paris, 1892), 361–412; NADAL, *Histoire de l'université de Valence* (Valence, 1861).

GEORGES GOYAU.

Valencia, ARCHDIOCESE OF (VALENTINA), in Spain, comprises the civil Provinces of Valencia, Alicante, and Castellón. The city of Valencia is in the region known in ancient days as Edetania, and has 173,000 inhabitants. Florus says that Junius Brutus, the conqueror of Viriathus, transferred thither (140 B. C.) the soldiers who had fought under the latter. Later it was a Roman military colony. In punishment for its adherence to Sertorius it was destroyed by Pompey, but was later rebuilt, and Pomponius Mela says that it was one of the principal cities of Hispania Tarraconensis.

Nothing positive is known about the introduction of Christianity into Valencia, but at the beginning of the fourth century when Dacianus brought the martyrs St. Valerius, Bishop of Saragossa, and his deacon, St. Vincent of Huesca, to Valencia, the Christians seem to have been numerous. St. Vincent suffered martyrdom at Valencia; the faithful obtained possession of his remains, built a temple over the spot on which he died, and there invoked his intercession. It is said that at the time of the Moorish invasion the people of Valencia placed the saint's body in a boat and that the boat landed on the cape which is now called San Vincente. The King of Portugal, Alfonso Enríquez, found the body and transferred it to Lisbon. The first historically known Bishop of Valencia is Justinianus (531–46), mentioned by St. Isidore in his "Viri illustres". Justinianus wrote "Responsiones", a series of replies to a certain Rusticus. Bishops of Valencia assisted at the various councils of Toledo. Witiscius, present at the fourteenth Council of Toledo, was the last bishop before the Mohammedan invasion. Abdelazid, son of Muzza, took the city and, breaking the terms of surrender, pillaged it; he turned the churches into mosques, leaving only one to the Christians. This was without doubt the present Church of San Bartolomé or that of San Vincente de la Roqueta.

Valencia was in the power of the Moors for more than five centuries. The Cid (Rodrigo Diaz de Vivar) reconquered it for the first time on 15 June, 1094, turned nine mosques into churches, and installed as bishop the French monk Jérôme. On the death of the Cid (July, 1099), his wife, Doña Ximena, retained power for two years, when Valencia was besieged by the Almoravids; although the Emperor Alfonso drove

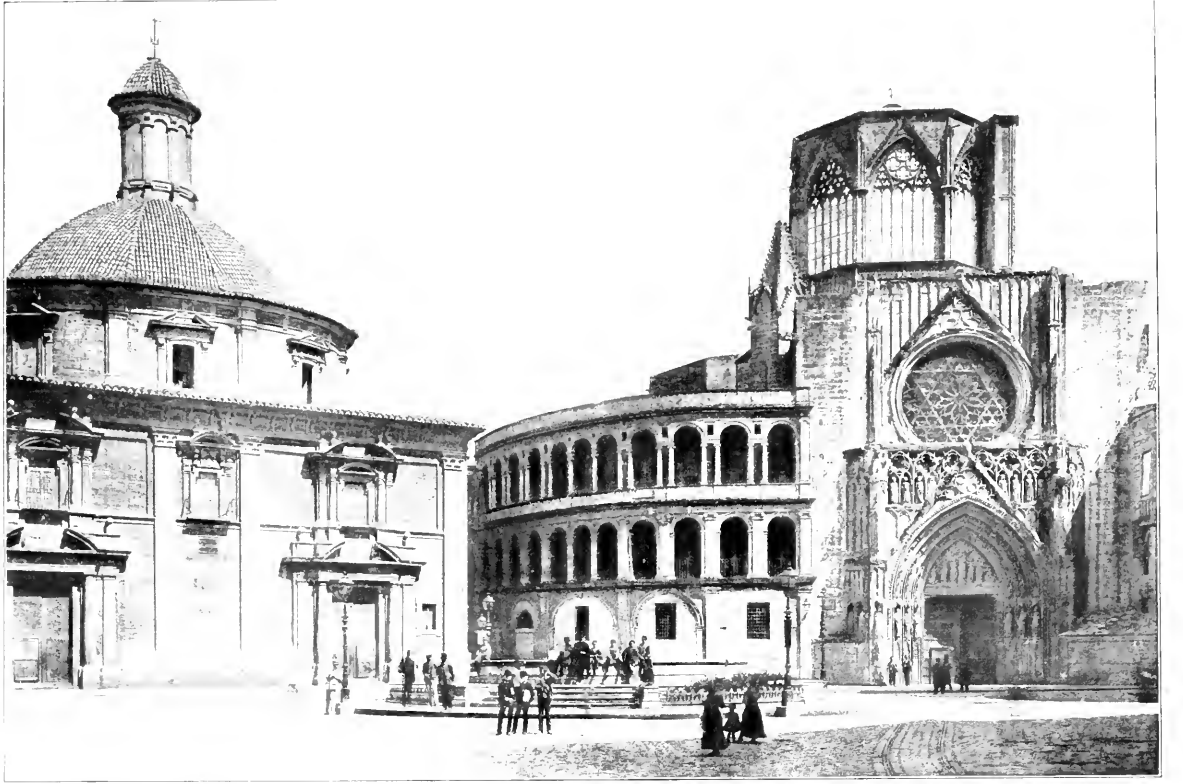
them from the city, he was not strong enough to hold it. The Christians set fire to it, abandoned it, and the Almoravid Masdali took possession of it on 5 May, 1109. Jaime the Conqueror, with an army composed of French, English, Germans, and Italians, laid siege to Valencia in 1238, and on 28 September of that year forced a surrender. 50,000 Moors left the city and on 9 October the king, followed by his retinue and army, took possession. The principal mosque was purified, Mass was celebrated, and the "Te Deum" sung. The see was re-established, ten parishes being formed in the city; the Knights Templar and Hospitallers who had helped in the conquest, also Dominicans, Franciscans, Augustinians, Mercederians, and Cistercians, opened houses. The Church of San Vincente outside the walls was rebuilt and beside it a hospital.

The consecration of the Dominican Berenguer de Castellbisbal, bishop-elect of the See of Valencia after the reconquest, was prevented because of the dispute between the Archbishops of Toledo and Tarragona for jurisdiction over the new see. Gregory IX decided in favour of Tarragona, and, as Berenguer had been appointed Bishop of Gerona in the meantime, Ferrer de San Martín, provost of Tarragona (1239–43), was appointed Bishop of Valencia. He was succeeded by the Aragonese Arnau de Peralta (1243–48) who drove the Bishop of Segovia, Pedro Garcés, from his see. The third Bishop of Valencia, the Dominican Andrés Albalat (1248–76), founder of the Carthusian monastery, began the construction of the cathedral; this was continued and finished by his successors: Gasperto de Botonach, Abbot of San Felin (1276–88); the Aragonese Dominican, Raimundo de Pont (1288–1312); the Catalonian Raimundo Gastón (1312–48); Hugo de Fenolet, formerly Bishop of Vich (1348–56); and Vidal de Blanes (1356–69). Jaime de Aragón, Bishop of Tortosa and first cousin of Pedro IV, succeeded to the see in 1369. Hitherto the chapter had elected the bishops, but owing to the dissensions at the death of Bishop Blanes, Urban IV reserved the right to name the bishops until 1523, when the right of presentation was granted to the Spanish kings. At the death of Jaime (1396), the antipope Benedict XIII kept the see vacant for more than two years, and then appointed Hugo de Lupia, Bishop of Tortosa (1398–1427). He was succeeded by Alfonso de Borja (Calixtus III). The latter appointed Rodrigo de Borja (Alexander VI) to the See of Valencia; Rodrigo obtained from Innocent VIII the rank of metropolitan for his see (1492) and, after he was raised to the papacy, confirmed this decree. He also raised the *studium generale* of Valencia to the rank of a university, conferring upon it all the privileges possessed by other universities. Cæsar Borgia bore the title of Archbishop of Valencia, and was succeeded by Juan de Borja y Llansol, Pedro Luis de Borja, and Alfonso de Aragón, illegitimate son of Ferdinand the Catholic and also Archbishop of Saragossa (1512–20).

The episcopate of the Augustinian St. Thomas of Villanova (1544–55), founder of the Colegio de la Presentación de Ntra. Señora, called also de Santo Tomás, was one of the most notable in the history of Valencia. St. Thomas was beatified (1619) by Paul V, and canonized (1658) by Alexander VII. His successors, Francisco de Navarra and Martín de Ayala, who attended the Council of Trent, were also men of distinction. Perhaps the most noted of all the archbishops of Valencia was the Patriarch Juan de Ribera (1569–1611). He decided to expel the Moors from the city, after having exhausted all possible means to bring them to submission. He founded the Colegio de Corpus Christi and furthered the work of monastic reform, especially among the Capuchins, whom he had brought to Valencia. Many holy men shed lustre upon this era, including St. Louis Bertram, the Franciscan Nicolás Factor, the Carmelite Francisco de Niño Jesús, and the Minim Gaspar Bono. The archbishop and inquisitor general, Juan Tomas Rocaberti, publicly punished the Governor of Valencia for interfering in ecclesiastical jurisdiction: Andrés Mayoral (1738–69) improved the system of charities and public instruction, founded the Colegio de las Escuelas Pías, and the Casa de Enseñanza for girls. He collected a library of 12,000 volumes; this was burnt in the war of independence. The See of Valencia has had two cardinals, Barrio y Fernández and Monescillo y Sancho.

The cathedral in the early days of the reconquest was called *Iglesia Mayor*, then *Seo* (*Sedes*), and at the present time, in virtue of the papal concession of 16 October, 1866, it is called the *Basilica metropolitana*. It is situated in the centre of the ancient Roman city where some believe the temple of Diana stood. In Gothic times it seems to have been dedicated to the most Holy Saviour; the Cid dedicated it to the Blessed Virgin; Jaime the Conqueror did likewise, leaving in the main chapel the image of the Blessed Virgin which he carried with him and which is believed to be the one which is now preserved in the sacristy. The Moorish mosque, which had been converted into a Christian church by the conqueror, appeared unworthy of the title of the cathedral of Valencia, and in 1262 Bishop Andrés de Albalat laid the corner-stone of the new Gothic building, with three naves; these reach only to the choir of the present building. Bishop Vidal de Blanes built the magnificent chapter hall, and Jaime de Aragón added the tower, called "Miguelete" because it was blessed on St. Michael's day (1418), which is about 166 feet high and finished at the top with a belfry. In the fifteenth century the dome was added and the naves extended back of the choir, uniting the building to the tower and forming a main entrance. Archbishop Luis Alfonso de los Cameros began the building of the main chapel in 1674; the walls were decorated with marbles and bronzes in the over-ornate style of that decadent period. At the beginning of the eighteenth century the German Conrad Rudolphus built the façade of the main entrance. The other two doors lead into the transept; one, that of the Apostles in pure pointed Gothic, dates from the fourteenth century, the other is that of the Palau. The additions made to the back of the cathedral detract from its height. The eighteenth-century restoration rounded the pointed arches, covered the Gothic columns with Corinthian pillars, and redecorated the walls. The dome has no lantern, its plain ceiling being pierced by two large side windows. There are four chapels on either side, besides that at the end and those that open into the choir, the transept, and the presbyterium. It contains many paintings by eminent artists. A magnificent silver reredos, which was behind the altar, was carried away in the war of 1808, and converted into coin to meet the expenses of the campaign. Behind the Chapel of the Blessed Sacrament is a very beautiful little Renaissance chapel built by Calixtus III. Beside the cathedral is the chapel dedicated to the "Virgen de los desamparados".

In 1409 a hospital was founded and placed under the patronage of Santa María de los Inocentes; to this was attached a confraternity devoted to recovering the bodies of the unfriended dead in the city and within a radius of three miles around it. At the end of the fifteenth century this confraternity separated from the hospital, and continued its work under the name of "Cofradía para el ámparo de los desamparados". Philip IV and the Duke de Arcos suggested the building of the new chapel, and in 1647 the Viceroy Conde de Orpesa, who had been preserved from the bubonic plague, insisted on carrying out their project. The Blessed Virgin under the title of "Virgen de los desamparados" was proclaimed patroness of the city, and Archbishop Pedro de Urbina, on 31 June, 1652, laid the corner-stone of the new chapel of this name.



CATHEDRAL PLAZA, VALENCIA

he archiepiscopal palace, a grain market in the time the Moors, is simple in design, with an inside cloister nd a handsome chapel. In 1357 the arch which onnects it with the cathedral was built. In the ouncil chamber are preserved the portraits of all the relates of Valencia.

Among the parish churches those deserving special ention are: Sts. John (Baptist and Evangelist), built in 1368, whose dome, decorated by Palonino, ontains some of the best frescoes in Spain; The emple (El Templo), the ancient church of the nights Templar, which passed into the hands of the rder of Montesa and which was rebuilt in the reigns Ferdinand VI and Charles III; the former convent the Dominicans, at present the headquarters of the capitan general", the cloister of which has a beautiful othic wing and the chapter room, large columns iitating palm trees; the Colegio del Corpus Christi, hich is devoted to the exclusive worship of the lessed Sacrament, and in which perpetual adoration carried on; the Jesuit college, which was destroyed 868) by the revolutionary Committee, but rebuilt n the same site; the Colegio de San Juan (also of the ociety), the former college of the nobles, now a rovincial institute for secondary instruction.

The seminary was built in 1831; from 1790 it was tuated at the former house of studies of the Jesuits. nce the Concordat (1851) it ranks as a central semiary with the faculty of conferring academic degrees. here have been in Valencia, since very remote times, hools founded by the bishops and directed by ecclesiastics. In 1412 a *studium generale* with special atutes was established. Alexander VI raised it to e rank of a university on 23 January, 1500. Ferdinand the Catholic confirmed this two years later. In 530 the building was reconstructed; a statue of Luis ivés adorns the corridor. Among the hospitals and haritable institutions may be mentioned: the Casa Misericordia; the Provincial hospital; the orphan sylum of San Vicente; and the Infant Asylum of the arqués de Campo. In Gandia there was a university, and the palace of St. Francis Borgia, now the ovitiate of the Society of Jesus, is preserved.

BALLESTER, *Hist. del S. Christo de S. Salvador* (Valencia, 1672), ntaining a list of the bishops of Valencia; TEIXIDOR, *Observaones críticas a las antigueidades de Valencia*, consulted by VILLAEVA for the catalogue of bishops of Valencia in his *Viaje literario a las Iglesias de España*, I; LLORENTE, *Valencia* in *España: s man. y artes* (Barcelona, 1889); FLOREZ, *España sagrada*, VIII rd ed., Madrid); DE LA FUENTE, *Hist. de las Universidades*, II (Madrid, 1885).

RAMÓN RUIZ AMADO.

UNIVERSITY OF VALENCIA.—At the request of ime I the Conqueror, Innocent IV in 1246, uthorized by a Bull the establishment of *estuos generales* in Valencia. Although in virtue of is Bull some university courses were followed in alencia, the university itself was not founded until 11. Its foundation was due to the zeal of St. incent Ferrer and to the donation of a building by osen Pedro Vilaragut. Only very meagre accounts ave been preserved of the practical workings of the niversity. From the time of its foundation the urses included Latin, Greek, Hebrew, Arabic, hilosophy, mathematics and physics, theology, canon w, and medicine. The closing years of the seventh, and the whole of the eighteenth century, itnessed the most prosperous era of the university, reek, Latin, mathematics, and medicine being pecially cultivated. Among the names of its illuious students that of Tosca, Torricelli's friend, noted hysicist and author of important mathematical orks, stands out prominently. Escolano says that was the leading university in mathematics, the umanities, philosophy, and medicine. Large anatomical drawings were made by the students. alencia was the first university of Spain to found a urse for the study of herbs. Many of the Valencian graduates of medicine became famous. Pedro Ximeno discovered the third small bone of the ear. He was professor at Alcalá and had for a pupil the celebrated Vallés. Luis Collado, professor of botany, made some valuable discoveries and carried on exhaustive studies of the plants of the Levant; Vicente Alonzo Lorente wrote works on botany; and the famous botanist Cavanilles was also a student of this university. In the seventeenth century the university divided into two factions, the Thomists and the anti-Thomists. The discussions were heated and aroused partisan feelings throughout the entire Kingdom of Valencia. The university possessed a library of 27,000 volumes which was destroyed by the soldiers under the command of General Suchet. Among the most noted professors of the university was D. Francisco Peréz Bayer, a man of wide culture and great influence in the reign of Charles III. Around the university several colleges for poor students sprang up: the first was founded by St. Thomas of Villanova in 1561 and then followed those founded by Dona Angela Alonsar, and Mosen Pedro Martin. The most famous, called Corpus Christi, was founded by Blessed Juan de Ribera; Philip II founded that of San Jorge; and Melchor de Villena founded the last in 1643.

DE LA FUENTE, *Historia de las Universidades, Colegios y demás establicimientos de enseñanza en España* (1887); ORTI Y FIGUEROLA, *Memorias historicas de la fundación y progreso de la insigne Universidad de Valencia* (1730); TEIXIDOR, *Estudios antiguos y modernos; Manueles de consejos de Valencia;* DIAGO, *Anales de Valencia;* ESCOLANO, *Historia de Valencia;* DE VECIANA, *Crónica de Valencia;* XIMENO, *Escritores del reino de Valencia* (1747); FUESTER, *Biblioteca valenciana* (1827); MOREJÓN, *Historia de la medicina española.*

TEODORO RODRIGUEZ.

Valens, FLAVIUS, Emperor of the East, b. in Pannonia (now Hungary) c. 328; d. near Adrianople, in Thrace, August, 378. Little is known of his origin, which, in spite of the Roman gentile name adopted by him in common with his brother, Valentinian, the Emperor of the West, was most probably barbarian. His elevation to the throne in 364 was due to Valentinian's favour. Valens, however, soon displayed some degree of warlike ability, as well as a barbarous cruelty, in dealing with Procopius, who, alleging as his title a bequest of the Emperor Julian, seized the throne. Having defeated and captured Procopius, Valens caused his rival's legs to be bound to two bent saplings, which were then released, so that the victim's body was torn asunder. A pagan at the time of his elevation, this emperor was baptized, about the year 367, by Eudoxius, the Arian Patriarch of Constantinople. His necessary ignorance of the fundamentals of Christianity, while, in the circumstances, not blameworthy, does not excuse his persecution of the Eastern Catholics from about the year 369 until the end of his reign. The most infamous example of this was in the case of Sts. Urbanus, Theodorus, and other ecclesiastics, to the number of eighty, whose martyrdom is commemorated on 5 September. This company of bishops and priests, having come to Constantinople, in 370, to plead for freedom of Catholic worship, were, by the emperor's orders, embarked on a vessel which then sailed for the coast of Bithynia; on nearing that coast, the crew, still acting upon the imperial instructions, set fire to the ship and abandoned it, leaving St. Urbanus and his companions to perish.

With this ferocity, Valens also evinced the crudely superstitious instincts of the savage. On a journey through Cappadocia, he visited, at Cæsarea, St. Basil the Great (q. v.), whom he intended to drive into exile as a conspicuous foe of Arianism; but, the emperor's son falling sick, the bishop was called upon to restore him to health. This Basil agreed to attempt, on condition that the child should be baptized as a Catholic. In the event, an Arian performed the

rite, the child died, and the saint escaped the threatened exile. In 347, at Antioch, there was a curious anticipation of modern "spirit rapping": a spirit, asked to spell the name of him who should succeed Valens, was supposed to have rapped out the Greek letters ΘΕΟΔ which begin the name *Theodorus*. The lives of Theodorus, an official of the imperial Court, and of those who had prepared this manifestation were forfeited, though the spirit may have meant to indicate Theodosius.

Throughout his reign, Valens had to defend his frontiers against formidable enemies. From 367 to 369 the Goths battled with the imperial forces, until an agreement was reached, fixing the Danube as the southern boundary of their settlements. Frequent incursions of the Isaurians demanded attention. In 373 Sapor (Shapur) II, King of Persia, having invaded Armenia, was driven back beyond the Tigris. The Huns and Alans were meanwhile pressing upon the rear of the Goths north of the Danube. In 376 the latter obtained permission to settle south of the river as peaceable colonists, unarmed; but when the imperial commissioners abused their authority to plunder the strangers, these turned in exasperation to make common cause with their fellow-barbarians from whom they had but recently fled. Huns, Alans, and Goths under Fridigern were surprised and defeated in 378 by Sebastian, the imperial general, and Valens himself hastened from his capital to complete the conquest before his nephew Gratian, who had succeeded Valentinian, could reach the enemy. As the emperor was leaving Constantinople, a monk openly prophesied his speedy death. Valens caused the prophet of evil to be imprisoned pending his return from Thrace. But the emperor never returned. Defeated by the barbarians near Adrianople, he took refuge in a country house and there perished in the conflagration with which the Goths or their allies unwittingly avenged the death of St. Urbanus and his companions.

(See also ARIANISM; ATHANASIUS, SAINT; MELETIUS OF ANTIOCH.)

ST. BASIL, *Epistolæ* in *P. G.*, XXII; DE BROGLIE, *L'Eglise et l'Empire Romain*; GIBBON, *Decline and Fall of the Roman Empire* (LONDON, 1896); NEWMAN, *The Arians of the Fourth Century.*

E. MACPHERSON.

Valentine, SAINT.—At least three different Saint Valentines, all of them martyrs, are mentioned in the early martyrologies under date of 14 February. One is described as a priest at Rome, another as Bishop of Interamna (the modern Terni), and these two seem both to have suffered in the second half of the third century and to have been buried on the Flaminian Way, but at different distances from the city. In William of Malmesbury's time what was known to the ancients as the Flaminian Gate of Rome and is now the Porta del Popolo, was called the Gate of St. Valentine. The name seems to have been taken from a small church dedicated to the saint which was in the immediate neighbourhood. Of both these St. Valentines some sort of Acta are preserved but they are of relatively late date and of no historical value. Of the third St. Valentine who suffered in Africa with a number of companions nothing further is known.

The popular customs connected with Saint Valentine's Day undoubtedly had their origin in a conventional belief generally received in England and France during the Middle Ages, that on 14 February, i. e. half way through the second month of the year, the birds began to pair. Thus in Chaucer's "Parliament of Foules" we read:

For this was on Seynt Valentyne's day
Whan every foul cometh ther to choose his mate.

For this reason the day was looked upon as specially consecrated to lovers and as a proper occasion for writing love letters and sending lovers' tokens. Both the French and English literatures of the fourteenth and fifteenth centuries contain allusions to the practice. Perhaps the earliest is to be found in the 34th and 35th "Ballades" of the bilingual poet, John Gower, written in French; but Lydgate and Clauvowe supply other examples. Those who chose each other under these circumstances seem to have been called by each other their Valentines. In the "Paston Letters", Dame Elizabeth Brews writes thus about a match she hopes to make for her daughter (we modernize the spelling), addressing the favoured suitor: "And, cousin mine, upon Monday is St. Valentine's day and every bird chooseth himself a mate, and if it like you to come on Thursday night, and make provision that you may abide till then, I trust to God that ye shall speak to my husband and I shall pray that we may bring the matter to a conclusion." Shortly after the young lady herself wrote a letter to the same man addressing it "Unto my rightwell beloved Valentine, John Paston Esquire". The custom of choosing and sending valentines has of late years fallen into comparative desuetude.

HERBERT THURSTON.

Valentine, POPE, date of birth unknown; d. about October, 827. Valentine was by birth a Roman, belonging to the Via Lata district. While still a youth he entered the service of the Church. His biographer in the "Liber pontificalis" (ed. Duchesne, II, 71–2) praises his piety and purity of morals, which won him the favour of Paschal I (817–24). Paschal ordained Valentine subdeacon and deacon, employed him at the Lateran palace, and placed him as archdeacon at the head of the Roman diaconate. Valentine retained his influential position during the pontificate of Eugene II (824-7), and after Eugene's death (27 August, 827) was unanimously elected his successor by the clergy, nobles, and people of Rome. The election had taken place at the Lateran whence the entire company proceeded to Santa Maria Maggiore, where Valentine was tarrying in prayer. He was led to the Lateran basilica and placed upon the papal throne. After this, probably on the succeeding Sunday, he was consecrated bishop at St. Peter's, and then enthroned as pope. No information has been preserved of his brief reign; he died after he had occupied the papal see forty days according to the "Liber pontificalis", and barely a month according to the testimony of the "Annales" of Einhard (*ad an.* 827).

Liber Pontificalis, ed. DUCHESNE, II, 71–2; LANGEN, *Gesch. der römischen Kirche*, II (BOIB, 1885), 815-6.

J. P. KIRSCH.

Valentinian, the name of three Emperors of the West.

VALENTINIAN I (FLAVIUS VALENTINIANUS), 364–75, b. at Cibalis (probably Mikanovici), Pannonia, Hungary, of humble parents, in 321; d. at Bregetio, near Pressburg, 17 Nov., 375. He entered the army early, became a tribune of the scutarii about 360, and accompanied Julian the Apostate to Antioch, whence in 363 he was exiled to Gaul for refusing to honour idols. On Jovian's death Valentinian was proclaimed emperor (26 Feb., 364), and at once he appointed his brother Valens ruler of the East. In 365 he went again to Gaul to stop the inroads of the Alammani and Burgundians; the former were defeated at Charpeigne and Châlons-sur-Marne, but in 367 captured Mainz. A little later they were overthrown by Valentinian at Solicinium, but with heavy Roman losses. In 374 Valentinian concluded a treaty with their king Macrianus. In 368 the Picts and Scots were driven back from Britain, and the province of Valentia formed. While in Gaul Valentinian repudiated his first wife Valeria Severa, or at least he married a Sicilian, Justina, who became the mother of Valentinian II. In June, 374, the emperor was called to Illyricum by the incursions of the Quadi and Sarma-

ns; he made his headquarters at Bregetio, where ring the negotiations with the Quadi he died from plexy. He was buried at Constantinople.

Though a sincere Christian, Valentinian generally stained from interfering in religious questions, unless public interests forced him to act; probably in his deavours to observe impartiality, he bestowed more ours on the Arians and heathens; his conduct consted strongly with that of Valens who ardently pported the Arians. Valentinian revoked Julian's ct, which forbade Christians to teach. He prohibited nocturnal sacrificial practices and magic, probly because they were causes of public disorder, for the request of Prætextatus, proconsul of Achaia, tolerated the mysteries of Eleusis and in 371 decreed *haruspicia* legal. Constantius had formerly olied the property of the pagan temples to Christn churches, and Julian had given the church propy to the temples, but Valentinian claimed all this nsferred property, possibly from a desire of wealth, well as from a wish to be impartial to all religions l also to reduce public taxation. He restored the ss and the name of Christ to the *labarum* from ich Julian had removed them, supported Pope masus against Ursinus in the dispute concerning papal election, forbade judicial proceedings on ndays, exempted Christian soldiers from guarding gan temples, or Christians from being made gladors. On the other hand, he increased the privileges the provincial priests of paganism (as the old man religion now began to be called), restricted the ht of asylum, forbade the Christian clergy to reve legacies from Christian women unless they were ir heirs; though no corresponding restriction was ced on pagan priests. Moreover, lest the wealthy uld become clerics to enjoy clerical immunity, he phibited them from receiving orders unless they t renounced their patrimony; but he ordered hops to be tried by their peers. The Manichæans considered political disturbers and in 372 forbade ir meetings at Rome, confiscated their houses, and nished their teachers. He supported the Arian hop of Milan, Auxentius, when excommunicated, ieving him to be orthodox; however, he confirmed decrees of the Synod of Illyria (375) against the eumatomachians and addressed a special letter to bishops of Asia, ordering the homousian doctrine the Trinity to be taught, notwithstanding, as he d, the example and practice of Valens; but his unely end prevented him from enforcing his instrucns on this point. Valentinian was affable and d, but vain; he was a courageous, skilful soldier, and s ready to profess his faith openly when called on; he wished to restore matters to the condition in ich Constantine had left them, but in doing so abined from emphasizing his own views; his legisla e activity was very great, not the least interesting his edicts being one in 368, by which he appointed rteen physicians at Rome to care for the poor at public expense.

ALLARD, *Le christianisme et l'empire romain* (Paris, 1897); DE OGLIE, *L'église et l'empire romain*; TILLEMONT, *Hist. des empers.*, V; HODGKIN, *Italy and her Invaders*, I (London, 1880); RATES, *Hist. eccl.*, IV.

VALENTINIAN II (FLAVIUS VALENTINIANUS), 375–2, b. in Gaul about 371, murdered at Vienne, Dauiny, Gaul, 15 May, 392, son of Valentinian I and second wife Justina. He was never much more an a merely nominal ruler, for while Gratian ruled the East, most of the West was under the control Magnus Maximus, Italy was all that was left to n, and even there the real ruler was his mother stina, with whom he resided at Milan. In 387 axinus, who had usurped the northern provinces in 3, invaded Italy and Justina and Valentinian fled Thessalonica to seek the aid of Theodosius, Emror of the East. Maximus was defeated, but Justina soon died, and Valentinian fell under the evil influence of Arbogast, who had him assassinated later. Valentinian was weak, but just, and loved peace. Justina was opposed to the orthodox party; she endeavoured to set up an Arian bishop at Milan and to procure a church for his followers, but was thwarted by St. Ambrose, who protested that the churches belonged to the bishop not to the emperor. And when the Roman senate attempted in 384 and 391 to restore the altar of victory and the pagan rites, it was St. Ambrose again who triumphed. On 23 January, 386, Valentinian published an edict protecting the Arian supporters of the Council of Ariminum, but this was overruled by Theodosius. On the other hand he supported Pope Damasus against his enemy Ursinus. With Gratian he reaffirmed the exemption of the clergy from the jurisdiction of the civil tribunals in religious matters. In 386 he issued an edict for the erection of the Basilica of St. Paul and directed Sallust, the prefect of Rome, to co-operate with Pope Siricus in this matter. The basilica was consecrated in 390. After Justina's death Valentinian abandoned Arianism, became a catechumen, and invited St. Ambrose to come to Gaul to administer baptism to him, but was not spared to receive it. His body was brought to Milan, where the saint delivered his funeral oration, "De obitu Valentiniani consolatio", in which he dwells on the efficacy of baptism of desire (P. L., XVI).

SOZOMEN, *Hist. eccl.*, VII; DE BROGLIE, *L'église et l'empire*, III; TILLEMONT, *Hist. des empereurs*, V.

VALENTINIAN III, 425-55, b. at Ravenna, 3 July, 419; d. at Rome, 16 March, 455; son of Constantius III and Galla Placidia, daughter of Theodosius, succeeded Emperor Honorius. In 437 he married his cousin Eudoxia at Constantinople. During his reign the Western Empire hastened to decay. Britain was abandoned in 446, Ætius failed to hold Gaul against the Franks, Burgundians, and Huns, while Africa was lost in 439 by Boniface, who was defeated by the Vandals under Huneric, later married to Valentinian's daughter Eudoxia. On 17 July, 425, all schismatics were ordered to leave Rome; in the same year the immunity of the clergy from civil jurisdiction was reaffirmed, though Valentinian abrogated this privilege later in 452; on 8 April, 426, the Jews were forbidden to disinherit their children who became Christians. Valentinian was a strong adversary of the Manichæans and in 445 declared them guilty of sacrilege, forbade them to reside in cities, and pronounced them incapable of performing any judicial acts. When appealed to by Leo I in the dispute with St. Hilary of Poitiers concerning the latter's metropolitan rights, he addressed a constitution to Ætius, Governor of Gaul, strongly supporting Leo. In it he emphasized the papal supremacy, founded on the position of St. Peter as head of the episcopacy, and pointed out the necessity of one supreme head for the spiritual kingdom, and ordered the civil authorities to bring to Rome any bishop who refused to come there when called by the pope. In 447 he issued an edict to prevent the violation of sepulchres. He was at Rome, with his wife and mother, in February, 450, for the celebration of the feast of the Chair of St. Peter, and after consultation with Pope Leo took active steps for

the calling of a general Council, which met at Chalcedon in October, 451. Valentinian presented Xystus III with 2000 lbs. of silver to construct a tabernacle in the Lateran basilica, and in addition with a large golden ornament representing Christ and His Apostles, for the Confessio of St. Peter. As he grew older Valentinian displayed a vindictive, feeble, hesitating character; his training seems to have been purposely neglected by his mother, the real ruler. On the approach of Attila he fled from Ravenna, his imperial residence, to Rome, which was saved later, as is known by Pope St. Leo. After his mother's death (450), he gave way to his passions. In 454 he caused Ætius and his friends to be murdered; at last he was assassinated while attending the chariot races in the Via Labicana, Rome, near the tomb of St. Helena, at the instigation, it is said, of a Roman senator, Petronius Maximus, whose wife he had wronged.

GRISAR, *Gesch. Roms und der Päpste im Mittelalter*, I (Freiburg, 1901), tr. *Hist. of Rome and the Popes in the Middle Ages* (London, 1911); TILLEMONT, *Hist. des empereurs*, VI (Paris, 1738); BURY, *Later Roman Empire*, II (London, 1889).

A. A. MACERLEAN.

Valentinus and Valentinians.—Valentinus, the best known and most influential of the Gnostic heretics, was born according to Epiphanius (Hær., XXXI) on the coast of Egypt. He was trained in Hellenistic science in Alexandria. Like many other heretical teachers he went to Rome the better, perhaps, to disseminate his views. He arrived there during the pontificate of Hyginus and remained until the pontificate of Anicetus. During a sojourn of perhaps fifteen years, though he had in the beginning allied himself with the orthodox community in Rome, he was guilty of attempting to establish his heretical system. His errors led to his excommunication, after which he repaired to Cyprus where he resumed his activities as a teacher and where he died probably about 160 or 161. Valentinus professed to have derived his ideas from Theodas or Theudas, a disciple of St. Paul, but his system is obviously an attempt to amalgamate Greek and Oriental speculations of the most fantastic kind with Christian ideas. He was especially indebted to Plato. From him was derived the parallel between the ideal world (the πλήρωμα) and the lower world of phenomena (the κένωμα). Valentinus drew freely on some books of the New Testament, but used a strange system of interpretation by which the sacred authors were made responsible for his own cosmological and pantheistic views. In working out his system he was thoroughly dominated by dualistic fancies.

He assumed, as the beginning of all things, the Primal Being or *Bythos*, who after ages of silence and contemplation, gave rise to other beings by a process of emanation. The first series of beings, the æons, were thirty in number, representing fifteen syzygies or pairs sexually complementary. Through the weakness and sin of Sophia, one of the lowest æons, the lower world with its subjection to matter is brought into existence. Man, the highest being in the lower world, participates in both the psychic and the hylic (material) nature, and the work of redemption consists in freeing the higher, the spiritual, from its servitude to the lower. This was the work and mission of Christ and the Holy Spirit. The Christology of Valentinus is confusing in the extreme. He seems to have maintained the existence of three redeeming beings, but Christ the Son of Mary did not have a real body and did not suffer. The system of Valentinus was extremely comprehensive, and was worked out to cover all phases of thought and action. While Valentinus was alive he made many disciples, and his system was the most widely diffused of all the forms of Gnosticism. His school was divided into two branches, the Oriental and the Italian. The former was spread through Egypt, Syria, and Asia Minor, the latter in Rome, Italy, and Southern Gaul. Among the more prominent disciples of Valentinus, who, however, did not slavishly follow their master in all his views, were Heracleon, Ptolemy, Marcos, and Bardesanes. Many of the writings of these Gnostics, and a large number of excerpts from the writings of Valentinus, are still in existence. Tertullian ascribes to him the apocryphal Gospel of Valentinus, which, according to Irenæus. was the same as the "Gospel of Truth".

IRENÆUS, *Adv. Hær.*, I, I seq., III, 4; HIPPOLYTUS, *Philosophumena*, VI, 20–37; TERTULLIAN, *Adv. Valentin.*; EPIPHANIUS, *Hær.*, XXXI; THEODORET, *Hær. Fab.*, I, 7; HEINRICI, *Die Valentin. Gnosis u. die heilige Schrift* (Berlin, 1871). See bibliography to GNOSTICISM.

PATRICK J. HEALY.

Valerian (PUBLIUS AURELIUS LICINIUS VALERIANUS), Roman emperor (253–60). Member of a distinguished family, he had held several offices before the army proclaimed him emperor in 253 at Rhætia. Weak and irresolute, his abilities were unequal to the difficulties of the times; his son and coregent, Gallienus, was lacking also in force. Christian tradition regards him as the originator of the persecution of the Christians under Decius. Though kindly disposed towards the Christians as emperor he was driven to severe measures by the hostile party, whose leader, the general Macrianus, aimed only to gain advantages for himself through the difficulties internal disturbances would cause the emperor. In 257 Valerian issued a rescript, in kindly language, taking from Christians the right to hold assemblies or to enter the subterranean places of burial, and sending the clergy into exile. In 258, by a new and absolutely merciless ediet, bishops, priests, and deacons were executed immediately, men of senatorial and equestrian rank were punished with degradation and confiscation of goods, to be followed by death if they refused to offer heathen sacrifice, women were threatened with confiscation of their property and exile, and Christians in the imperial household were sent in chains to perform forced labour on the imperial domains. In this persecution Christian Rome and Carthage lost their leaders: Pope Sixtus was seized on 6 August, 258, in one of the Catacombs and was put to death; Cyprian of Carthage suffered martyrdom on 14 September. Another celebrated martyr was the Roman deacon, St. Lawrence. In Spain Bishop Fructuosus of Tarragona and his two deacons were put to death on 21 January, 259. There were also executions in the eastern provinces (Eusebius, VII, xii). Taken altogether, however, the repressions were limited to scattered spots and had no great success. Valerian was finally captured by the Persians and died a prisoner. Macrianus and his two sons were killed in the struggle for the throne. Gallienus, who became Valerian's successor, annulled at once all his father's laws hostile to Christianity.

TILLEMONT, *Histoire des empereurs*, III (Brussels, 1707–39); SCHILLER, *Geschichte der römischen Kaiserzeit*, I (Gotha, 1883), ii, 811–23; GIBBON, *The History of the Decline and Fall of the Roman Empire* (London, 1854), ch. x; LINSENMAYER, *Die Bekämpfung der Christen durch den römischen Staat* (Munich, 1905), 146–58; HEALY, *The Valerian Persecution* (Boston, 1905).

KLEMENS LÖFFLER.

Valerianus, SAINT. See CECILIA, SAINT.

Validation of Marriage may be effected by a simple renewal of consent when its nullity arises only from a defective consent in one or both parties. When, however, matrimony is invalid on account of the existence of some ecclesiastical impediment, it may be revalidated by simple dispensation or by that known as *Sanatio in Radice*. (1) In the first method, as soon as a simple dispensation from the impediment has been obtained, a renovation of consent of both parties will validate the marriage. When the impediment had affected only one of the parties and the other was unaware of the impediment, it is probable

at both must renew their consent. That a true novation of consent be obtained, it is requisite that e parties be made aware of the nullity of their arriage, unless *sanatio in radice* be resorted to. he renovation must be made before the authorized clesiastical authority and witnesses when the im- ediment has been public. (2) The dispensation lled *sanatio in radice* consists in the revalidation of a arriage by reason of a consent formerly given, but effective at the time owing to some ecclesiastical pediment. When the impediment is removed, the nsent is *ipso facto* ratified and no renovation is re- uired. In such a case, it is requisite that the con- nt of both parties to the marriage had not ceased d that their wedlock had had the external appear- nce of a true marriage. *Sanatio* is resorted to when ere is urgent reason for not acquainting the parties th the nullity of their marriage, or when one of the rties alone is cognizant of the impediment and the her cannot be informed without grave consequences, when one party would be unwilling formally to renew consent that is presumably existent. The pope has wer to give the dispensation called *sanatio in radice* r all marriages which are invalid in consequence an ecclesiastical impediment. Bishops generally ve no such power, even when by particular indult ey can dispense in diriment impediments. For e granting of *sanatio in radice* a special apostolic culty is required. In the United States, the or- naries may grant such dispensation, under certain nitations, when only one of the parties to the mar- ge is aware of the impediment.

SLATER-MARTIN, *Manual of Moral Theology*, II (New York, 08); SABETTI-BARRETT, *Compendium Theologiæ Moralis* (New rk, 1902); DE BECKER, *De Sponsalibus et Matrimonio* (New rk, 1903); LEHMKUHL, *Theologia Moralis*, II (Freiburg, 1910); RRY, *The Validating of Marriage without new consent* in *Irish eological Quarterly* (July, 1911); *Ecclesiastical Review* (Phila- lphia, July and Aug., 1910).

WILLIAM H. W. FANNING.

Valla (DELLA VALLE), LORENZO, Humanist and ilosopher, b. at Rome, 1405; d. there, 1 Aug., 1457. is father came from Placentia. He studied Latin der Leonardo Bruni (Aretino) and Greek under ovanni Aurispa. At the age of 24 he wished to tain a position in the papal secretariate, but was nsidered too young. After his father's death he ceepted a chair of eloquence in the University of via, where he wrote his treatise "De voluptate" 431), an emended edition of which appeared later der the title, "De vero bono". On account of s open letter attacking the jurist Bartolo (1433) d ridiculing the contemporary jurisprudence he as forced to leave Pavia. He went to Milan and er to Genoa, made another effort to succeed at me, and finally settled at Naples (1433), where he came secretary to Alfonso of Aragon, whose Court, equented by the most distinguished writers, was a tbed of licentiousness and debauchery. Lorenzo nfesses that his life there, like his previous life, was t free from moral stain. At Naples he wrote "De ero arbitrio", "Dialecticæ disputationes", "Decla- zione contro la donazione di Constantino" (1440), De professione religiosorum" (1442, not printed til by Vahlen in 1869). In 1444 he had a con- versy with Fra Antonio da Bitonto on the question the composition of the Apostles' Creed by each of e Apostles. His philosophical and theological ecubrations caused him to be tried for heresy by the ria at Naples, but the trial was discontinued rough the intervention of King Alfonso. His ndard work is "De elegantia linguæ latinæ", which st placed the study of Latin on a scientific basis. had laboured on it from 1435, and in 1444 it was blished through the indiscretion of Aurispa. The manists who preceded him had formed their Latin le rather empirically, and consequently had mitted many constructions peculiar to popular Latin. Though Valla had refrained from personalities, all the literary writers considered his work a provocation, and hurled invectives against the author. This controversy is one of the most unpleasant pages in the history of the Italian Renaissance. The fiercest aggressor was Poggio Braccioloni, who did not confine himself to pointing out errors of style in Valla's works, but accused him of the most degrading vices. Valla's no less virulent answers are collected in his "Invectivarum libri sex". Poggio's invectives could not but create a bad impression at Rome; as Valla still hoped to obtain a position in the Curia, he wrote an "Apologia ad Eugenio IV", excusing himself for his faults and promising amendment. But it was only after the election of Nicholas V that he found favour (1448), obtaining first the position of *scriptor*, and later of Apostolic secretary. Callistus III bestowed on him a canonry in St. John Lateran, which he was able to hold but for a few years. By order of Nicholas V he translated various Greek authors.

His philosophical and theological works are interesting. In his "Disputazioni dialettiche" he bitterly opposes Aristotle and the Scholastics, but he treats his subjects superficially, and rather as a grammarian than as a philosopher. He made no positive contribution to philosophy, but only helped to discredit Scholasticism. His most discussed work is the dialogue "De voluptate". In this Leonardo Bruni (Arentino) defends the Stoic doctrine that a life conformed to nature is the *summum bonum;* Antonio Beccadelli (Panormita) strongly favours Epicureanism, declaring that the desire of pleasure is to be restrained only lest it might be an obstacle to a greater pleasure and that continence is contrary to nature; finally, Niccolo Niccoli speaks against both in favour of Christian hedonism, holding that perpetual happiness is the *summum bonum*, and that virtue is practised only as a means of attaining it. It is uncertain whether Beccadelli or Niccoli (who is declared victor by the onlookers) expresses Valla's personal opinion. It would seem that he had not then (1431) come to a definitive opinion. He confines himself to expounding the three opinions, but gives Epicureanism the most ardent and eloquent defender. The way in which his "Apologia" extenuates what had been said in "De voluptate", arguing on the meaning of the Latin word *voluptas*, shows that he was undecided.

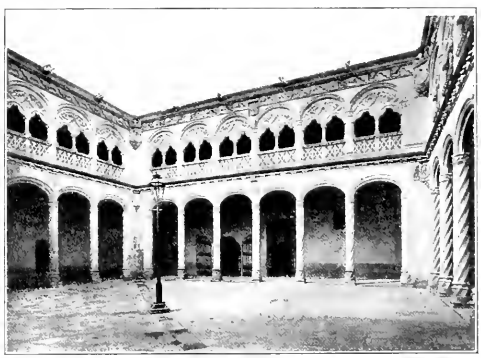
In the "Declamazione contro la donazione di Costantino", probably inspired by Alfonso, who was at war with Eugene IV for possession of the Kingdom of Naples, Valla exhorted the Romans to rebel and their leaders to deprive the pope of his temporal power, which he deems the cause of all the evils then afflicting Italy. The "Annotazioni sul testo latino del Nuovo Testamento" deals chiefly with the Latinity, and less frequently with the translation itself. In the "De professione religiosorum" he denies that the religious state is the most perfect as there is greater merit in acting spontaneously than in fulfilling what one is obliged to do by vow, and he taxes the monks with

arrogance for calling themselves religious, as if other Christians were not so; he refrains, however, from trying to discredit them by relating salacious stories as the other Humanists delighted in doing. In the "De libero arbitrio" he concedes that the foreknowledge of God is not incompatible with free will, but maintains that our intellects are unable to comprehend this truth. Valla first gave expression to many ideas that were taken up later, especially by the reformers. Like the other Humanists of his age he lacked firmness of character.

VALLA, *Opera* (Basle, 1540); VAHLEN, *Laurentii Valla opuscula tria* (Vienna, 1869); GAROTTO, *Lorenzo Valla e l'epicureismo nel 400* (Milan, 1889); MANCINI, *Vita di Lorenzo Valla* (Florence, 1891); MONNIER, *Le Quattrocento* (Paris, 1901); ROSSI, *Il quattro cento, Storia letteraria d'Italia* (Milan, s. d.); PASTOR, *Gesch. der Päpste*, I (3rd ed., Freiburg, 1901), 16.

U. BENIGNI.

Valladolid, ARCHDIOCESE OF (VALLISOLETANA), bounded on the north by Palencia, east by Burgos and Segovia, south by Avila and Salamanca, and west by Zamora. Excepting two towns, it comprises the civil Province of Valladolid, and has in its territory six towns which are alternately one year under its jurisdiction and the next under that of the Diocese of Avila. Its suffragan dioceses are Astorga, Avila, Segovia, Salamanca, Zamora, and Ciudad Real. Valladolid (60,000) is built on the site of an ancient Roman city, and remains of Roman ruins are to be found, but it does not seem to be the Pintia which Antoninus says was 106 miles from Astorga. Probably it was founded by the Moors and given the name of Ulid or Walid. The first mention of it is found in the "Crónica de Cardeña" as one of the towns which Sancho II offered to his sister Doña Urraca in exchange for Zamora, the seigniory of which had been conferred upon her by her father. The real founder of Valladolid was the Castilian Count Ansúrez to whom Alfonso VI ceded it in 1074. He built the churches of Santa María la Antigua and Santa María la Mayor, founded the parish of San Nicolas, but he seems to have found already existing the churches of San Julián and San Pelayo. He built the great bridge over the Pisuerga and two hospitals near his own palace. On 21 May, 1095, the Church of Santa María la Mayor was dedicated by D. Bernardo, Archbishop of Toledo, assisted by the Archbishops of Palencia, and many other bishops and noted personages. Ansúrez and his wife Eylo conferred vast territories upon the abbot and chapter of the collegiate church, for purposes of colonization. This grant consisted of the monasteries of San Julián and San Pelayo, lands in Tierra de Campos, and a great stretch of land between the branches of the River Esgueva.

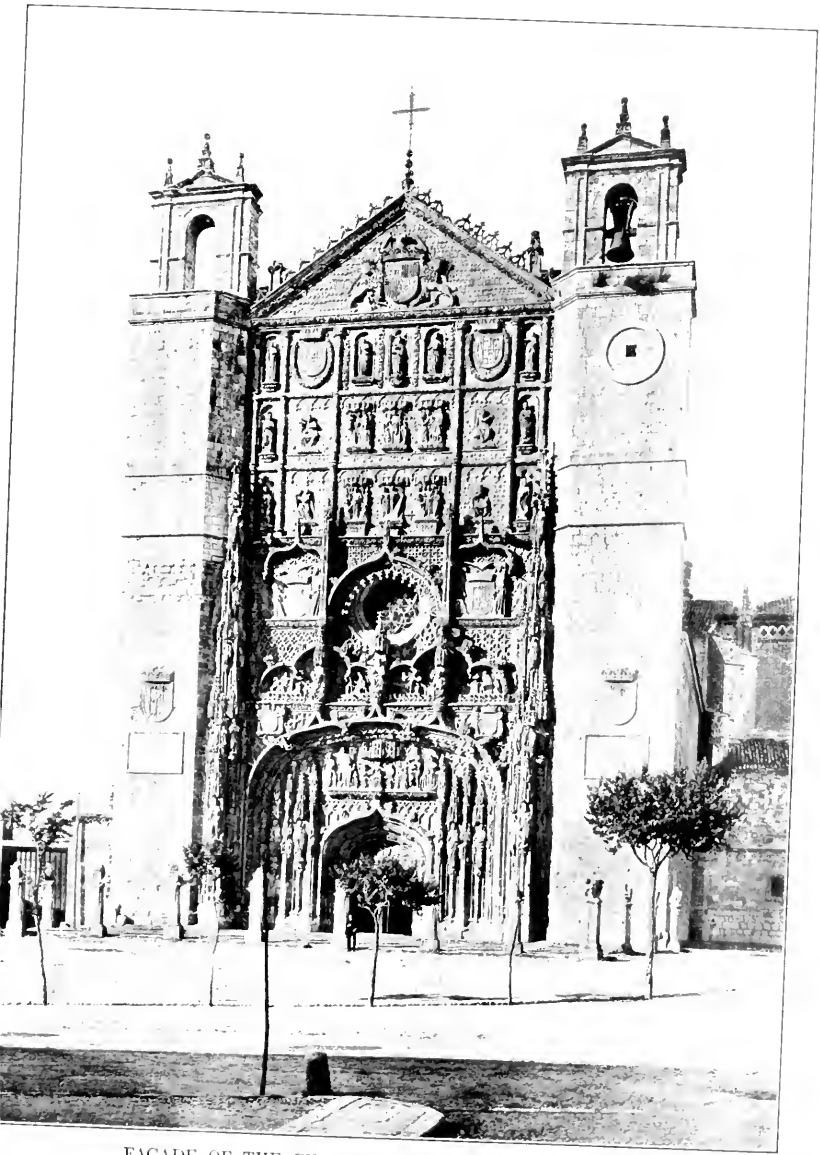


COURTYARD IN THE COLLEGE OF ST. GREGORY
Valladolid, Macías Carpintero, 1488–96

The first abbots of Valladolid in the twelfth century were Saltus or Agaldus; Hervæus; Pedro; Martin; Juan; Miguel; and Domingo; in the thirteenth, Juan Domínguez, counsellor of St. Ferdinand; D. Felipe, son of St. Ferdinand; D. Sancho de Aragon, son of Jaime I; D. Martín Alonso, illegitimate son of Alfonso the Wise; and Gómez García of Toledo; in the fourteenth, Juan Fernández de Limia, later Archbishop of Santiago; and Fernando Alvarez de Albornoz cousin of the celebrated cardinal; in the fifteenth, Diego Gómez de Fuensalida; Cardinal Pedro de Fonseca; the famous Alfonso de Madrigal, called "el Tostado", Cardinal Fr. Juan de Torquemada; Cardinal D. Pedro de Mendoza; and in the sixteenth century, D. Fernando Enriquez, son of the admiral, D. Alfonso Enríquez Villarroel; and D. Alfonso de Mendoza. In 1124, with the assistance of the Cardinal legate Adeodatus, a council of all the prelates of the kingdom was held at Valladolid, and in 1137 another, presided over by Cardinal Guido. On 1 July, 1217, St. Ferdinand III was proclaimed king in this city, on the abdication of his mother Doña Berenguela.

In 1238 another council was held, over which the legate Bishop of Sabina presided. In order to terminate the disputes with Palencia, Philip II, who was born at Valladolid, wished to have it constituted a diocese, and Clement VIII erected it on 25 Sept., 1595, and the king conferred on it a city charter. The first bishop was D. Bartolomé de la Plaza, 1597, and among his successors D. Martín Delgado Cenarro (1743–53) deserves special mention. By the Concordat of 1851 the elevation of Valladolid to the rank of a metropolitan was stipulated, and Pius IX at the request of Isabella II issued the Decree for its erection on 4 July, 1857. The first archbishop was D. Luis de Lastra y Cuesta, and his successors were Cardinal Juan Ignacio Moreno, Cardinal Benito Sanz y Fores, and the prelate who has just been raised to the cardinalitial dignity, D. José Cos y Macho. Many noted events have taken place at Valladolid: the marriage of Alfonso X and Doña Violante de Aragón and that of Alfonso XI to Doña Constanza; Columbus died there; and D. Alvaro de Luna was decapitated. The first *auto da fe* of the Spanish Inquisition was carried out at Valladolid, and the Cortes met there many times. The city owes much to the famous Doña María de Molina, wife of Sancho the Brave, regent during the minorities of Ferdinand IV and Alfonso XI. The latter conferred many distinctions upon Valladolid and gave it its university. The Court resided several times at Valladolid, the last time from 1601 to 1606 by wish of Philip III, who was much attached to the city.

Churches.—Santa María la Antigua was the parish church of the counts of Valladolid and was in existence as early as 1088. Behind the modern cathedral are the remains of the ancient cathedral of Santa María la Mayor, not as founded by the Conde Ansúrez, but as restored a century and a half later. Bishop Lucas of Tuy says that the Abbot Juan, chancellor of St. Ferdinand, later Bishop of Osma, rebuilt and redecorated it, transferring the chapter meanwhile to Santa María la Antigua (1226). Its architecture is of the Transition period. Antolínez de Burgos, who lived in the sixteenth century, describes with enthusiasm its magnificent cloister. When the diocese was erected, Philip II engaged Juan de Herrera, the famous architect of the Escorial, to make the plans of the new cathedral. Herrera began the construction, but was obliged to go back to the Escorial,



FAÇADE OF THE CHURCH OF S. PABLO, VALLADOLID

d was succeeded by D. Alberto de Churriguera, m whom the Spanish style of architecture *Churueresco* (Baroque) takes its name. Notwithstandg this, the influence of Herrera can be traced in the erior. The principal façade has four Doric half umns, which support the entablature of the first ry; between each column rises a magnificent arch erhanging a rectangular door over which is placed figure of the Assumption, the titular of the cathedl. In the inter-columnar spaces are statues of . Peter and Paul, and a door at each side. Two vers were to have finished the principal façade; of

THE CATHEDRAL, VALLADOLID

se one was never built beyond the first story, and other which was finished collapsed in 1841. The erior is imposing; along the top is an open gallery shed with a balustrade. The tabernacle built by n de Arfe (1590) and the choir stalls, which were ught from the Dominican church, are two of the cious possessions of this cathedral.

The Dominican Convent of San Pablo, founded in 6 by Doña Violante, wife of Alfonso X, the Wise, erves special mention. Juan II lived there, and s temporarily buried there until his remains could transferred to the Cartuja de Miraflores. It is a thic building, the most notable feature of which is façade of its church, built at the expense of rdinal Juan de Torquemada and Fr. Alonso de rgos, Bishop of Palencia. Beside it is the Domin-n College of San Gregorio, founded in 1488 by Fr. onso de Burgos, confessor of Isabella the Catholic. e famous Luis de Granada studied there. Its ade is the best of its kind on account of its original igns. Its cloister, with a double gallery, is also able. The ancient College of Santa Cruz, founded Cardinal Mendoza, a building in the plateresque le, has been converted into a museum, and con-ns many beautiful samples of religious sculptures. e ancient *palacio real* serves as a court building. is has a beautiful façade, with a tower at each side, l finished with a colonnade of alternating arches ring square openings. The episcopal palace is a ndsome building, and the conciliar seminary, nded by D. Bartolomé de la Plaza in 1597 and re-lt in 1847 by D. José Antonio Ribadeneyra, was de a pontifical university by Leo XIII in 1897. Valladolid has secondary and normal schools, archæological and art museums, and a library of 30,000 volumes. The Spanish cavalry school is situated here also. Among the charitable establishments may be mentioned the Hospital de la Resurrección; the military hospital, formerly a convent of the Carmelites; the hospital de Esgueva; the Casa de Misericordia, occupying the ancient palace of the counts of Benavente; the asylums for mendicants.

QUADRADO, *España, sus monumentos y artes, Valladolid* (Barcelona, 1885); DE LA FUENTE, *Historia de las universidades de España*, I (Madrid, 1884); IDEM, *Hist. ecl. de España* (2nd ed., Madrid, 1881); GEBHARDT, *Historia general de España* (Barcelona).

RAMÓN RUIZ AMADO.

UNIVERSITY OF VALLADOLID.—The name of the founder and the date of foundation of the University of Valladolid are not known with certainty. Its origin probably dates from 1260–64; in 1293 the university was in a most flourishing condition. Alfonso XI was the patron of Valladolid, just as Alfonso the Wise had been that of Salamanca. He provided a fixed revenue for the *estudios*, of one third the tithes received from Valladolid and its surrounding hamlets, conferred many honours on its professors, and finally petitioned Clement VI for papal authorization, which was given in the Bull of 30 July, 1346. All the courses embraced by the great universities, including medicine and surgery, were installed, the latter branch being later separated and constituted a special course. According to Morejón (see bibl.), medical science in Spain substituted the system of Hippocrates for Arab methods much earlier than foreign writers have asserted. In 1513 the physician Barnadino Montana de Monserrata, in his book "Libro de la anatomia del hombre" (folio 3), said that to study surgery it was necessary to go to either Montpellier, Bologna, or Valladolid. At Valladolid the lectures were so famous that Montana at the age of seventy was carried in a litter to hear the lectures of Prof. Alfonso Rodriguez de Guevara. The professor of surgery made twenty-five dissections in the general hospital each term. The professor and students of botany went into the country to make a practical study of plant life. The influence of the university was very great in both State and Church.

From the catalogue of famous students in the "Historia de Valladolid" the following names are taken: Juan Auves, doctor of canon law, librarian of Santa Cruz, and Bishop of Ciudad (d. 1549); Antolinez de Burgos, first historian of the city; Augustin Antolinez, Augustinian, professor of the university and of that of Salamanca; Tomás Arizmendi, counsellor of Castile; Lorenzo Arrazola, chief counsellor to the Crown; Pedro Avila y Soto, professor of the university, counsellor of the Indies and of Castile, criminal prosecutor for the Crown, and counsellor of the army; Gaspar R. Bravo de Somonte, professor and physician to Philip IV and Charles II; Breton y Simancas, Bishop and Viceroy of Naples; Pedro Cevallos, minister of Ferdinand VII; Agustin Esteban Collantes, minister of Isabella II; Dionisio Daza y Chacón, distinguished physician who rendered valuable services at Augsburg during the plague of 1564, was surgeon to Maximilian, the princess Doña Juana, physician of Don Carlos and Don Juan of Austria in the battle of Alpujarra; Diego Escudero, compiler of the "Nueva Recopilación"; José Larra (Figaro), celebrated *litterateur;* Luis Mercado, prof., and physician to Philip II during the last twenty years of his life, an eminent writer greatly misunderstood by Sprengel; Claudio Moyano, educational reformer, professor, and afterwards minister under Isabella II; José Zorrilla, noted poet. The controversy between the Jesuits and the Dominicans with regard to grace and free will, which interested all the universities of Spain, involved the University of Valladolid even

more deeply, as Diego Alverez, one of its professors, and Avendaño, both Dominicans, opposed the doctrine of Molina. Of all the religious orders the Augustinians alone maintained an independent position. Their moderation contributed to dissipate much ill feeling aroused by the discussion. In 1770 certain royal privileges gave rise to heated controversy.

The early days of the university were mostly unpretentious; it had only seven courses, the deplorable state of the times not permitting anything else. The residence of the Court of Valladolid contributed to its development. In the various grants of privileges given by the kings the services rendered by this university to the Crown are explicitly stated. In the time of Charles V and Philip II the rank of a university was conferred upon it. In the time of Charles III the colleges which had grown up around the university were dealt their death blow by the ministry of Roda, and since then the university has suffered from the changes, reforms, and systems which the central government of Spain has imposed on all the universities.

DE LA FUENTE, *Historia de las Universidades, colegios y demás establecimientos de Enseñanza en España* (1887); SANGRADOR Y VITORES, *Hist. de Valladolid;* ORTEGA Y RUBIO, *Hist. de Valladolid* (1881); FLORANES, *Orígenes de las Universidades de Castilla* in *Revista de la Universidad de Madrid*, V (April, 1875), n. 4; ANTOLÍNEZ DE BURGOS, *Hist. de Valladolid;* MOREJÓN, *Hist. de la medicina española.*

TEODORO RODRIGUEZ.

Vallarsi, DOMINIC, an Italian priest, b. at Verona, 13 Nov., 1702; d. there, 14 Aug., 1771. He studied with the Jesuits at Verona and after his elevation to the priesthood occupied himself chiefly in archæological and Patristic studies. In his searches for manuscripts and other antiquities he was aided financially by the City of Verona and its bishop, as well as by Benedict XIV, who gave him a benefice in the Diocese of Vicenza and appointed him reviser for the Oriental languages at the Holy Office. He was also highly respected for his archæological learning by such men as Muratori, Zeno, Mazzuchelli, and others. His one fault was his great dogmatism in expressing his opinions and his lack of appreciation of the learning of others. His chief work is an edition of St. Jerome: "S. Hieronymi opera omnia post monachorum e congregatione S. Mauri recensionem quibusdam ineditis monumentis aliisque lucubrationibus aucta, notis et observationibus illustrata" (11 vols., Verona, 1734–42; revised and enlarged, Venice, 1766–72, reprinted in *P. L.*, XXII–XXX). Though in many respects an improvement upon the Maurist edition by Martinay and Pouget (Paris, 1693–1706), it was still very imperfect. In the opinion of Reifferscheid ("Bibl. Patr. Lat. Italica", Vienna, 1865, p. 66), Vallarsi in many cases neglected to correct the text of former editions in accordance with the excellent manuscripts that were at his disposal. Vallarsi also assisted Scipio Maffei in his revision of the Maurist edition of St. Hilary (Verona, 1730) and brought out an incomplete edition of the works of Rufinus (Verona, 1745). The second volume, which was to contain the Latin translations of Rufinus, did not appear.

CEILLIER, *Auteurs sacrés et ecclés.*, VII, 710–1; SCHOENEMANN, *Bibl. hist. litter. patrum latin.*, I (Leipzig, 1792), 525 *sq.*

MICHAEL OTT.

Valle, PIETRO DELLA, Italian traveller in the Orient, b. at Rome, 2 April, 1586; d. there, 21 April, 1652. He belonged to a noble family and received an excellent education. As a young man he was a poet, orator, a soldier in the papal service, and a member of the Roman Academy of the Umoristi. In 1611 he took part in a campaign against the Barbary States. An unfortunate love-affair was the cause of a pilgrimage, lasting eleven years. On 8 June, 1614, he started from Venice by sea and went first to Constantinople where he remained a year and learned both Turkish and Arabic. On 25 September, 1615, he travelled to Alexandria, thence to Cairo, and in the spring of 1616 on to Jerusalem. After visiting the Holy Places he continued his journey to Damascus, Aleppo, and Bagdad. Here he married a Syrian Christian named Maani who accompanied him on his travels during the succeeding years. It was probably on account of his marriage that he visited Persia, for the parents of his wife had been robbed by Kurds. In 1618 he was hospitably received in Northern Persia by the Shah Abbas the Great whom he followed to the capital Ispahan. He acted as mediator between the shah and the Christians of Persia. During the next four years he explored Persia; then in October, 1621, he started for Perseopolis and Schiras. He was prevented from continuing his journey as far as India by the war between the Portuguese and Persians. His wife died on 30 December, 1621, and he kept her body with him until his return. In 1622 he took part in the siege of Ormus from which the Portuguese were driven. He then spent two years (1623–24) in India, where his headquarters were Surat and Goa. In 1625 he started on the return journey by way of Muscat, Basra, Aleppo, Cyprus, and Naples, and arrived at Rome, 28 March, 1626. Urban VIII appointed him a papal chamberlain. The rest of Valle's life was fairly peaceful. His second wife was a Georgian orphan Mariuccia, who had accompanied him on his travels. The most important of his works is his account of his travels (Viaggi) in fifty-four friendly letters (Lettere famighiari) addressed to Mario Schipano, a professor of medicine at Naples. They appeared first at Rome in three volumes (1650–53) and were translated later into English, French, German, and Dutch. The narrative is distinguished by learning and keen observation but inclines to credulity and stories of marvellous occurrences.

The Travels of Pietro della Valle, ed. GREY (London, 1892); CIAMPI, *Della vita e delle opere di Pietro della Valle* (Rome, 1880).

KLEMENS LÖFFLER.

Vallée-Poussin, CHARLES-LOUIS-JOSEPH-XAVIER DE LA, professor of geology and mineralogy at the Catholic University of Louvain (1863), doctor *honoris causa* of the same university (1876), foreign member of the Académie Royale de Belgique (1885), vice-president of the directing council of the geological map of Belgium (1903), b. at Namur in 1827; d. at Brussels, 1903. De la Vallée Poussin made his humanities at the Collège Notre-Dame-de-la-Paix, Namur, studied mathematics at Paris, and for ten years devoted himself to literature and philosophy. He attracted attention by his literary and scientific criticisms in various reviews. Appointed professor in 1863 on the recommendation of Omalius d'Halloy, he was the real creator of the teaching of geology and mineralogy at the University of Louvain. His scientific publications, scattered through numerous reviews from 1876 till 1903, placed him in the foremost ranks of Belgian geologists and crystallographers. Especially noteworthy were his memoirs on the microscopic study of the crystalline rocks of Belgium and

neh Ardennes, several in collaboration with A. F. nard, particularly the first (1876), which was wned by the Royal Academy of Belgium and has ome a classic; his numerous notes on Belgian car- niferous limestone, which fix the true stratigraphical ations of its beds and destroy Dupont's theory acunæ; his researches concerning the formation of Valley of the Meuse; and his popularizing articles, ich rank him with the first promoters of physical graphy; finally his share in the preparation of the cial geological chart of Belgium.

ibliographie (1900,1904); *Annuaire de l'université de Louvain* 4).

C. DE LA VALLÉE-POUSSIN.

Valleyfield, DIOCESE OF (CAMPIVALLENSIS).—leyfield is a thriving city of about 10,000 inhabi- ts, situated at the outlet of Lake St. Francis, on the th shore of the St. Lawrence. Founded in 1855, ler the name of St. Cecilia, in 1874 it became legally known as Salaberry or Valleyfield. The first pioneers were chiefly fishermen and lumbermen. To-day Valleyfield has developed into an important manufacturing centre (cotton, paper, bronze, powder, etc.), the motive energy being derived from one of the most beautiful water powers of the Province of Quebec. The Diocese of Valleyfield (erected 5 April, 1892) comprises the counties of Beauharnois, Chateauguay, Huntingdon, Vaudreuil, Soulanges. The first and present bishop Mgr Joseph-Médard Emard (b. at St.-Constant, March, 1853, educated at St.-Thérèse and ntreal seminaries, ordained priest, 10 June, 6, appointed curate at Mile End). He com- ed his theological studies at Rome, and after e years received the degrees of Doctor of Theology of Canon Law. He was appointed curate at St. eph's Church, Montreal, 1880, summoned by the Archbishop Fabre to the palace, 1881, when he lled the duties of vice-chancellor, gave lectures on esiastical history at Laval University, became ncellor of the archdiocese, 1891, and was conse- ed Bishop of Valleyfield, 9 June, 1892. He is the hor of: "Voyage en Terre Sainte"; several "Mes- es"; and many important pastoral letters on Eglise", "La justice", "Devoir electoral", "Tem- nce", "Le serment", "L'autorité paternelle", femme chrétienne", "Communion fréquente", ngrès Eucharistique de Montréal", which last quoted at length by Cardinal Vanutelli during festivities of the Eucharistic Congress held at ntreal, 1910.

THE CATHEDRAL, VALLEYFIELD

ishop Emard founded a classical college affiliated Laval University, a "jardin de l'enfance", a mon- ry for cloistered nuns (Clarisses), and a normal ol for young ladies, took an active part in the first ary Council of Quebec (1909), and is supervising restoration of the cathedral of the diocese, which tains admirable life-size portraits of the twenty- popes who established and developed the Catholic rch in Canada, and is conspicuous for its beauty rchitecture. The Diocese of Valleyfield is composed chiefly of French Canadian families distributed among forty parishes. There are many Irish Catholic families in the parishes of Valleyfield, Huntingdon, Ormstown, Hemmingford, where the services are largely given in English. The descendants of the Iroquois Indians are ministered to by a resident missionary priest at St. Regis. There are in the diocese: 14 convents and academies, 2 classical colleges, 1 seminary, 4 asylums, and 3 orphanages. The education of children in the parochial schools and other institutions is confided to lay and religious professors and to secular priests. The religious orders are: men—Frères Viateurs; women—Sœurs de la Congrégation Notre Dame; Sœurs de Jésus Marie; Sœurs de la Providence; Sœurs Grises; Sœurs de Ste Anne; Sœurs Clarisses (cloistered), and Sœurs de la Ste Famille. Among the secular organizations are: the St. Vincent de Paul Society; Les Artisans; Société St. Jean Baptiste; Catholic Foresters; and Knights of Columbus.

J. DORAIS.

Vallgornera, THOMAS DE, Dominican theologian and ascetical writer, renowned for his learning and piety, b. in Catalonia about 1595; d. 15 Sept., 1665. He was a member of the convent of Barcelona, and for some time, while Catalonia was subject to the French, was its vicar-general, about 1642. His principal work is a mystical theology first published at Barcelona in 1662 under the title "Mystica theologia D. Thomæ, utriusque theologiæ scholasticæ et mysticæ principis", etc. Three years later, 1665, a new and augmented edition appeared. The second edition exceeded the first by eighty-five pages. The work having become rare and difficult to obtain, a new edition was brought out by the Dominican Father Berthier at Turin, 1890. The latest edition contains the text of the original edition of 1662 in the body of the work, and the editions which appeared in the edition of 1665 in the form of added notes are given in an appendix. The doctrine of the book is the doctrine of St. Thomas, of which the author writes in his prologue, "The mystical doctrine of St. Thomas is of such great authority, precisely because it is founded on Scholastic doctrine, that it can scarcely be expressed in words. That mystic doctrine which is not repugnant to the principles of scholastic doctrine has a firm foundation, and therefore readers who study mystical theology in St. Thomas find it firm and well-established; on the contrary, those who read it in other books which treat of mystical matters alone, without any teacher or guide, under the appearance of devotion in somewhat severe words, absorb material for errors." Besides his "Mystical Theology" Vallgornera is the author of a book on the Rosary of the Blessed Virgin, "De Rosario B. Mariæ Virginis", which appeared at Barcelona about 1662. It consists of pious meditations.

QUÉTIF-ECHARD, *Scriptores ord. prædi.*, II, 604; HURTER, *Nomenclator* II, 303; BERTHIER, preface to *Mystica Theologia* (Turin, 1890).

A. C. O'NEIL.

Valliscaulian Order ("Vallis Caulium", or "Val-des-Choux", the name of the first monastery of the order, in Burgundy) was founded towards the end of the twelfth century by Viard, a lay brother of the Carthusian priory of Loubigny, in the Diocese of Langres. Viard was permitted by his superior to lead the life of a hermit in a cavern in a wood, where he gained by his life of prayer and austerity the reputation of a saint. The Duke of Burgundy, in fulfilment of a vow, built a church and monastery on the site of the hermitage; Viard became prior in 1193, and framed rules for the new foundation drawn partly from the Carthusian and partly from the Cistercian observance. The order of the "Brethren of the Cabbage-Valley" was formally confirmed by Pope

Innocent III, on 12 February, 1205, in a rescript preserved (in connexion with one of the Scottish houses) in the Register of Moray, and entitled "Protectio Apostolica". In the same year Odo III, Duke of Burgundy, gave the brethren a large grant of forest land round the priory, which was further endowed by the Duke's successors, by the Bishops of Langres, and other benefactors. Hélyot states, on the authority of Chopin (Traité des droits religieux et des monastères, II, tit. i., no. 20), that there were thirty dependent houses of the order, but the names of only twenty are known. Seventeen of these were in France, the principal one being at Val-Croissant, in the Diocese of Autun; and the remaining three were in Scotland. References in the statutes of 1268 and elsewhere show that priories of the order existed also in Germany. A complete list of the priors-general has been preserved, from the founder Viard (also styled Guido), who died after 1213, to Dorothée Jallontz, who was also abbot of the Cistercian house of Sept-Fons, and was the last grand-prior of Val-des-Choux before the absorption of the Valliscaulian brotherhood into the Cistercian Order. In the middle of the eighteenth century there were but three inmates of the mother-house; the revenues had greatly diminished, and there had been no profession in the order for twenty-four years. Gilbert, Bishop of Langres, strongly urged the remaining members to unite with the Cistercians, whose rule they had originally, in great part, adopted. The proposal was agreed to, the change was authorized by a Bull of Clement XIII in 1764, and Val-des-Choux was formally incorporated with Sept-Fons in March, 1764, the Parliament of Burgundy having previously ratified the arrangement. For the next quarter of a century the monastery flourished under its new conditions; but it was swept away in the Revolution of 1789, with the other religious houses of France. Of the three Scottish houses of the order, Ardchattan, Beauly, and Pluscarden, the first two became Cistercian priories, and the third a cell of the Benedictine Abbey of Dunfermline, a century before the dissolution of the monasteries in Scotland. (See Ardchattan, The Priory of; Pluscarden Priory.)

Birch, *Ordinale conventus Vallis Caulium* (Rule of the Order of Val-des-Choux), from the original MSS. (London, 1900); Hélyot, *Histoire des ordres monastiques*, VI (Paris, 1718), 178–80; Mignard, *Histoire des principales fondations en Bourgogne* (Paris and Dijon, 1864), 200, 207, 218, 221, etc.; Macphail, *Hist. of the Religious House of Pluscardyn* (Edinburgh, 1881), with illustrations of Val-des-Choux in 1833; Batten, *The Charters of the Priory of Beauly* (Edinburgh, 1877); *Registr. Episcopatus Moraviensis* (Edinburgh, 1837), 331, 332.

D. O. Hunter-Blair.

Vallo. See Capaccio and Vallo, Diocese of.

Vallumbrosan Order.—The name is derived from the mother-house, Vallombrosa (Latin *Vallis umbrosa*, shady valley), situated 20 miles from Florence on the north-west slope of Monte Secchieta in the Pratomagno chain, 3140 feet above the sea.

I. The Founder.—St. John Gualbert, son of the noble Florentine Gualbert Visdomini, was born in 985 (or 995), and died at Passignano, 12 July, 1073, on which day his feast is kept; he was canonized in 1193. One of his relatives having been murdered, it became his duty to avenge the deceased. He met the murderer in a narrow lane and was about to slay him, but when the man threw himself upon the ground with arms outstretched in the form of a cross, he pardoned him for the love of Christ. On his way home, he entered the Benedictine Church at San Miniato to pray, and the figure on the crucifix bowed its head to him in recognition of his generosity. This story forms the subject of Burne-Jones's picture "The Merciful Knight", and has been adapted by Shorthouse in "John Inglesant". John Gualbert became a Benedictine at San Miniato, but left that monastery to lead a more perfect life. His attraction was for the cenobitic not eremitic life, so after staying for some time with the monks at Camaldoli, he settled at Vallombrosa, where he founded his monastery. Mabillon places the foundation a little before 1038. Here it is said he and his first companions lived for some years as hermits, but this is rejected by Martène as inconsistent with his reason for leaving Camaldoli. The chronology of the early days of Vallombrosa has been much disputed. The dates given for the founder's conversion vary between 1004 and 1039, and a recent Vallumbrosan writer places his arrival at Vallombrosa as early as 1008. We reach surer ground with the consecration of the church by Bl. Rotho,

The Monastery of Vallombrosa

Bishop of Paderborn, in 1038, and the donation by Itta, Abbess of the neighbouring monastery of Sant' Ellero, of the site of the new foundation in 1039. The abbess retained the privilege of nominating the superiors, but this right was granted to the monks by Victor II, who confirmed the order in 1056. Two centuries later, in the time of Alexander IV, the nunnery was united to Vallombrosa in spite of the protests of the nuns.

The holy lives of the first monks at Vallombrosa attracted considerable attention and brought many requests for new foundations, but there were few postulants, since few could endure the extraordinary austerity of the life. Thus only one other monastery, that of San Salvi at Florence, was founded during this period. But when the founder had mitigated his rule somewhat, three more monasteries were founded and three others reformed and united to the order during his lifetime. In the struggle of the popes against simony the early Vallumbrosans took a considerable part, of which the most famous incident is the ordeal by fire undertaken successfully by St. Peter Igneus in 1068 (see Peter Igneus, Blessed, and Delarc, op. cit.). Shortly before this the monastery of S. Salvi had been burned and the monks ill-treated by the anti-reform party. These events still further increased the repute of Vallombrosa.

II. Development of the Order.—After the founder's death the order spread rapidly. A Bull of Urban II in 1090, which takes Vallombrosa under the protection of the Holy See, enumerates fifteen monasteries besides the mother-house. Twelve more are mentioned in a Bull of Paschal II in 1115, and twenty-four others in those of Anastasius IV (1153) and Adrian IV (1156). By the time of Innocent III they numbered over sixty. All were situated in Italy, except two monasteries in Sardinia. About 1087 Bl. Andrew of Vallombrosa (d. 1112) founded the monastery of Cornilly in the Diocese of Orléans, and in 1093 the Abbey of Chezal-Benoît, which became later the head of a considerable Benedictine congregation.

here is no ground for the legend given by some riters of the order of a great Vallumbrosan Congrega- on in France with an abbey near Paris, founded by St. ouis. The Vallumbrosan Congregation was reformed the middle of the fifteenth century by Cassinese enedictines, and again by Bl. John Leonardi at the eginning of the seventeenth century. In 1485 eer- in abbeys with that of San Salvi at Florence at eir head, which had formed a separate congregation, ere reunited to the mother-house by Innocent VIII. t the beginning of the sixteenth century an attempt as made by Abbot-General Milanesi to found a ouse of studies on university lines at Vallombrosa; it in 1527 the monastery was burned by the troops Charles V. It was rebuilt by Abbot Nicolini in 37, and in 1654 an observatory was established. rom 1662–80 the order was united to the Sylves- ines. In 1808 Napoleon's troops plundered Val- mbrosa, and the monastery lay deserted till 1815. was finally suppressed by the Italian Government 1866. A few monks remain to look after the church nd meteorological station, but the abbey buildings ave become a school of forestry founded in 1870 on e German model, the only one of its kind in Italy. allombrosa is also a health resort.

The decline of the order may be ascribed to the hard te of the mother-house, to *commendams*, and to the erpetual wars which ravaged Italy. Practically all e surviving monasteries were suppressed during the ourse of the eighteenth and nineteenth centuries. he present Vallumbrosan monasteries, besides Val- mbrosa itself, are: Passignano, where St. John Gual- ert is buried; S. Trinita at Florence, where the bbot-general resides; Sta Prassede, in Rome; Gal- ro in the Diocese of Albano, with the sanctuary of l. Benedict Ricasoli (d. 1107); and the celebrated nctuary of Montesoro in the Diocese of Leghorn. he modern monastery of Signol near Loriol, Drôme, rance, was suppressed by the Ferry laws in 1880. he present abbot-general is Fedele Tarani. The onks now number about 100. The shield of the rder shows the founder's arm in a tawny-coloured wl grasping a golden crutch-shaped crozier on a ue ground. The services rendered by the order have en mostly in the field of asceticism. Besides the allumbrosan saints alluded to in other parts of this rticle there may also be mentioned: Bl. Veridiana, nchoress (1208–42); Bl. Giovanni Dalle Celle (feast, March); the lay brother Melior (1 Aug.). By the iddle of the seventeenth century the order had sup- ied twelve cardinals and more than 30 bishops. E. Hugford (1696–1771), born at Florence of Eng- sh parents, is well known as one of the chief pro- oters of the art of *scagliola* (imitation of marble in aster). Abbot-General Tamburini's works on canon w are well known. Galileo was for a time a novice Vallombrosa and received part of his education ere.

III. RULE.—St. John adopted the Rule of St. Ben- ict but added greatly to its austerity and penitential haracter. His idea was to unite the ascetic ad- ntages of the eremitic life to a life in community, hile avoiding the dangers of the former. Severe ourging was inflicted for any breach of rule, silence as perpetual, poverty most severely enforced. The le of enclosure was so strict that the monks ight not go out even on an errand of mercy. The ain point of divergence lay in the prohibition of the anual work, which is prescribed by St. Benedict. . John's choir monks were to be pure contempla- ves and to this end he introduced the system of lay- others who were to attend to the secular business. e was among the first to systematize this institution, id it is probable that it was largely popularized the Vallumbrosans. The term *conversi* (lay others) occurs for the first time in Abbot Andrew of rumi's Life of St John, written at the beginning of the twelfth century. The Vallumbrosans do not, strictly speaking, form a separate order, but a Benedictine congregation, though they are not united to the con- federated congregations of the Black Monks. The oldest extant MS. of the customs of Vallombrosa shows a close relationship with those of Cluny. The Val- lumbrosans should be regarded only as Benedictines who followed the customs observed at that time by the Black Benedictines throughout Europe. "Horror of simony was a special bond between them and Cluny, and it was only special circumstances which caused them later to be looked upon as a peculiar institute within the Benedictine order" (Albers, op. cit. *infra*). The habit, originally grey, then tawny coloured, is now that of the Black Monks. The abbots were orig- inally elected for life but are now elected at the general chapter, held every four years. The Abbot of Val- lombrosa, the superior of the whole order, had formerly a seat in the Florentine Senate and bore the additional title of Count of Monte Verde and Gualdo.

IV. NUNS.—Shortly after the founder's death we find attached to the monastery of Vallombrosa lay sisters who, under the charge of an aged lay brother, lived in a separate house and performed various house- hold duties. This institute survived for less than a cen- tury, but when they ceased to be attached to the monas- teries of monks, these sisters probably continued to lead a conventual life. Bl. Bertha (d. 1163) entered the Vallumbrosan Order at Florence and reformed the convent of Cavriglia in 1153. St. Umiltà is usually regarded as the foundress of the Vallumbrosan Nuns. She was born at Faenza about 1226, was married, but with the consent of her husband, who became a monk, entered a monastery of canonesses and afterwards be- came an anchoress in a cell attached to the Vallum- brosan church of Faenza, where she lived for twelve years. At the request of the abbot-general she then founded a monastery outside Faenza and became its abbess. In 1282 she founded a second convent at Florence, where she died in 1310. She left a number of mystical writiogs. In 1524 the nuns obtained the Abbey of S. Salvi, Florence. There are still Val- lumbrosan nunneries at Faenza and S. Gimignano, besides two at Florence. The relics of Bl. Umiltà and her disciple Bl. Margherita are venerated at the convent of Spirito Santo at Varlungo. The habit is similar to that of the Benedictine Nuns.

Acta SS., III July, 311 sqq.; SCRIPS, *Vitæ SS.*, IV, 183 sqq.; DAVIDSOHN, *Forschungen zur alteren Gesch. v. Florenz*, I (Berlin, 1896), 55; FERRANTE, *Vita di S. Giovanni Gualberto* (Monza, 1883); POTTHAST, *Bibliotheca*, 1399.

For the order.—NARDI, *Abbatiæ et monasteria* (Florence, 1726); IDEM, *Bull. Vallumbrosanum* (Florence, 1729); KEHR, *Reg. pont. rom.*, III (Berlin, 1908), 83 sqq.; MARTÈNE AND DU- RAND, *Amplissima collectio*, VI (Paris, 1729), pref.; HEIMBUCHER, *Orden u. Kongreg.*, I (Paderborn, 1907), 408 sqq.; HÉLYOT, *Ordres religieux*, V, 294 sqq.; *Costituzione dell' ordine di Vallom- brosa* (Florence, 1704); ALBERS, *AletesteConsuetudines von Vallom- brosa* in *Rer. benedictine* (Maredsous, 1911).

Statutes of a general chapter of 1223 will be found in LAMI, *Deliciæ eruditorum*, II (Florence, 1737), 238 sqq.; DOMENICHETTI, *Guida storica di Vallombrosa* (Udine, 1903); DELARC, *Pontificat d'Alexandre II* in *Rev. des quest. hist.*, XLIII (Paris 1888), 49 sqq.; BEAUMONT, *Une Vallombreuse en France* (Avignon, 1876); STORY, *Vallombrosa* in *Blackwood's Magazine* (London, 1881); *Riv. stor. benedettina* (Rome, 1906), passim.

RAYMUND WEBSTER.

Valois, HENRI (HENRICUS VALESIUS), philologist, b. at Paris, 10 Sept., 1603; d. at Paris, 7 May, 1676. He belonged to a family of Norman gentlemen settled near Bayeux and Lisieux; his grandfather, the young- est of the family, became rich in trade at Paris. Henri Valois made excellent studies with the Jesuits, first at Verdun and then at the Collège de Clermont at Paris, where he had Pétau as professor of rhetoric. He studied law at Bourges (1622–24) and returned to Paris, where, to please his father, he practised law against his inclination for seven years. When he regained his liberty he plunged into study, which he had never entirely abandoned. Peiresc had pur- chased a MS. in Cyprus containing the work of Con-

stantine Porphyrogenitus on virtue and vice. Valois took from it numerous unedited fragments which he published in 1634: "Polybii, Diodori Siculi . . . Nicolai Damasceni, Dionysii Halicarn., Appiani, Alexandri, Dionis et Ioannis antiocheni excerpta". In 1636 he edited "Ammiani Marcellini rerum gestarum lib. XVIII", with abundant notes which illumined all the history of that period and its institutions. He succeeded in recognizing the rhythm of the phrases in the establishment of the text, at the same time making no display of his discovery. In 1650 the assembly of the French clergy commissioned him to publish the ecclesiastical historians, after Mgr Monchal of Toulouse was compelled to resign the task. In 1659 he issued Eusebius of Cæsarea's ecclesiastical history and biography and panegyric of Constantine, as well as Constantine's discourse in the assembly. The text was accompanied by a new Latin translation, scholarly notes, four dissertations on Donatism, Anastasius, the Septuagint, and the Roman Martyrology. In 1668 he published Socrates and Sozomen with three books of observations on the history of St. Athanasius, on that of Paul, Bishop of Constantinople, and the sixth canon of Nicæa (against Launoy). In 1673 he completed his book with Theodoret, Evagrius, and the excerpts from Philostorgius and Theodore the Lector. In 1664 he had married a young girl who bore him seven children. At first he had only the slender means left him by his father, but later pensions from President de Mesmes, the clergy of France, Mazarin, and Louis XIV provided him with the necessary leisure and the assistance of a secretary, for his sight was never good, and as early as 1637 he ceased to have the use of his right eye. Yet he did important work, and though the MSS. at his disposal were not always the best, we cannot but admire the tact and certainty of his criticism. His temperately and sanely learned notes are excellent documents of the French learning of the seventeenth century. Valois was associated with the greatest scholars of his time, with whom however he always maintained his liberty of judgment. He wrote the funeral eulogies of Sirmond, Pierre Depuy, and Pétau. He also wrote several occasional Latin poems, but to posterity he is the learned and exact editor of the Greek ecclesiastical historians.

DE VALOIS, *De vita Henrici Valesii* in the 2nd ed. of EUSEBIUS (Paris, 1677), also in the Cambridge edition (1720); SCHWARTZ, *Eusebius Werke, Die Kirchengesch.*, III (Leipzig, 1909).

PAUL LEJAY.

Valona, titular see, suffragan of Dyrrachium, in Epirus Nova. The ancient name was Aulon, mentioned for the first time by Ptolemy (Geographia, III, xii, 2). Other geographical documents, such as Peutinger's "Tabula" and the "Synecdemus" of Hierocles, also mention it. Among the known bishops are Nazarius, in 458, and Soter, in 553 (Farlati, "Illyricum sacrum", VII, 397–401). The diocese at that time belonged to the Patriarchate of Rome. In 733 it was annexed, with all eastern Illyricum, to the Patriarchate of Constantinople, and yet it is not mentioned in any "Notitiæ episcopatuum" of that Church. The bishopric had probably been suppressed, for, though the Bulgarians had been in possession of this country for some time, Aulon is not mentioned in the "Notitiæ episcopatuum" of the Patriarchate of Achrida. During the Latin domination a Latin see was established, and Eubel (Hierarchia catholica medii ævi, I, 124) mentions several of its bishops. Valona, or Vlora, in Albania, is now a caza of the sandjak of Berat in the vilayet of Janina. The city, which has a port on the Adriatic, has about 10,000 inhabitants; there is a Catholic parish, which belongs to the Archdiocese of Durazzo. Several of the Latin bishops mentioned by Le Quien (Oriens christianus, III, 855–8), and whom Eubel (op. cit., I, 541) mentions under the See of Valanea in Syria, belong either to Aulon in Greece (now Salona) or to Aulon in Albania (Valona).

S. VAILHÉ.

Valroger, HYACINTHE DE, French Oratorian, b. at Caen, 6 Jan., 1814; d. 10 Oct., 1876. He first studied medicine, and was later ordained priest (1837), and made director of the lesser seminary of Bayeux. In 1847 he became titular canon of the cathedral of Bayeux. In 1852 he joined Père Gratry in the work of restoring the French Oratory, where he became professor of theology, master of novices, and assistant general. He was a man of great learning, but being equally modest, always hesitated to publish his works lest they should not be opportune or sufficiently exact. Besides many articles in Catholic reviews he published: "Etudes critiques sur le rationalisme contemporain" (Paris, 1846); "Essai sur la crédibilité de l'histoire évangélique en réponse au Dr. Strauss" (Paris, 1847); "Du christianisme et du paganisme dans l'enseignement" (Paris, 1852); "Introduction historique et critique aux livres du Nouveau Testament" (Paris, 1861); "L'âge du monde et de l'homme d'après la Bible et l'église" (Paris, 1869); "La genèse des espèces, études philosophiques et religieuses" (Paris, 1873); "Pensées philosophiques et religieuses du Comte de Maistre" (Paris, 1879).

LARGENS in *Rev. des quest. hist.* (1877); OLLÉ-LAPRUNE in *Correspondant* (25 July, 1873); INGOLD, *Essai de bibliographie oratorienne*, 177–9

A. M. P. INGOLD.

Valva and Sulmona, DIOCESES OF (VALVEN. ET SULMONEN.), Italy, united *aque principaliter*. Valva, a medieval castle belonging to the Bishop of Sulmona, Baron of Valva, is situated near the ancient Corfinium, chief town of the Peligni, a Samnite tribe. In the Social War it was the capital of the Italici, who called it Italia, a name found on some coins. Of the ancient city there remains the Church of S. Pelino, which recalls the race of the Peligni rather than a saint. The ruins contained a great number of inscriptions. Corfinium, like Valva, had apparently its own bishop; S. Pelino was the cathedral. In the vicinity of Valva is the sanctuary of S. Michele, near which is a large natural grotto. Sulmona, formerly Sulmo, is situated in a fertile plain, watered by the Gizzio, a tributary of the Pescara, at the base of the Maiella and Monte Morrone. The inhabitants are engaged in agriculture, the manufacture of liquors, confetti, and musical strings, and tanning. Among the churches are S. Maria della Tomba, the Annunziata, S. Francesco. Near the city is the monastery of the Spirito Santo, erected by Celestine V for his monks; it is noted for its architecture. The town hall dates from the fifteenth century. Sulmona was a Pelignian city, and is first mentioned in the wars of Hannibal, during which it remained faithful to the Romans. In the Social War it was destroyed by Sulla. Ovid, who celebrates the salubrity of its climate, was born there. There are ruins of temples and ancient buildings in the vicinity. In the Lombard period the city was subject to the Duchy of Spoleto; later it belonged to the counts of the Marsi. When the Normans conquered the Abruzzi, Sulmona increased in importance. Frederick II made it the capital of the "Gran Giustizierato" of the Abruzzi. In 1451 Alfonso of Aragon defeated there Count Ruggierone, an ally of René of Anjou; the city was regained by Piccinino, who was later defeated and slain by Ferdinand I.

Legend associates the evangelizing of the district with the name of St. Britius, Bishop of Spoleto, in the second century. The first known Bishop of Sulmona is Palladius (499); in 503 a Fortunatus Valvensis is mentioned. St. Pamphilus, Bishop of Valva, renowned for his sanctity and miracles, died about 706; as he was buried in the cathedral of Sulmona, the sees had possibly been united then. Four or five other

shops of Valva are known, but none of Sulmona ntil 1054, when Leo IX named as Bishop of Valva, ie Benedictine Domenico, and determined the limits the Dioceses of S. Pelino (Valva) and S. Pamphilus Sulmona), which were to have only one bishop, ected by the two chapters. Under Bishop Giacomo di enne, a monk of Casa Nova (1252), it was arranged iat the two chapters should unite in making the ection, as frequent disputes had arisen when they ted separately. Other bishops were: Bartolomeo of occo (1402), highly esteemed for his learning by nocent VII, who gave him his own mitre; Donato ottini (1448), an Augustinian, who enriched the thedral; Pompeo Zambeccari (1547), nuncio in oland, who restored the episcopal residence; Fransco Bonapaduli (1638), who founded the seminary; etro Antonio Corsignani (1738), the historian of the bruzzi. During the dispute between the Holy See id the Kingdom of Naples the see remained vacant om 1800 till 1818. The See of Sulmona is immedely subject to the Holy See. It contains: 58 parhes; 150,000 inhabitants, 200 secular, and 48 regular, iests; 3 houses of monks; 3 convents of nuns; 2 edutional institutes for boys, and 1 for girls.

CAPPELLETTI, *Le chiese d'Italia*, XXI; DI PIETRO, *Memorie riche della città di Sulmona* (Naples, 1804); CORSIGNANI, *gia marsicana* (Naples, 1738).

U. BENIGNI.

Valverde, VINCENT DE, b. at Oropesa, Spain, tords the close of the fifteenth century; d. at the Island Puná, near Guayaquil, 31 Oct., 1541. He was the n of Francisco de Valverde and Ana Alvarez de llegada, and was related to many noble families, in rticular, to that of Pizarro, the conqueror of Peru, d that of Cortés, the conqueror of Mexico. Valverde came a professed member of the Dominicans at the nvent of San Esteban, Salamanca, April, 1524. In 29 he accompanied Pizarro as a missionary, on his tended voyage of conquest to Peru. Before the ttle of Caxamarca, 16 Nov., 1532, Valverde enavoured to obtain Atahuallpa's peaceful submisn; later he instructed and baptized the unfortunate ca monarch. When Charles V learned of Pizarro's ctories, he named Valverde first Bishop of Cuzco, e royal city of the Peruvian kings; Paul III ratified s choice in a consistory held in January, 1537. The w bishop found his spiritual duties arduous, for he d already been charged with the office of Protector the Natives. This forced him to cross the rude ldiery constantly, as the adventurers who made up e Spanish armies had no thought of justice or mercy the Indians. He strove to settle the feud between magro and Pizarro and after the assassination of the ter was forced to flee from Peru. Making his way Panama, he halted for a brief stay at the Island of ná, where he was put to death by the Indians. The ne of Bishop Valverde depends on his conduct at xamarca. If the tradition be true that the Spana monk addressed Atahuallpa with haughtiness d disdain, and when his words were not heeded lled his compatriots to attack the unoffending ruvians, then Valverde merits general condemnaon. The great religious historians, however, such as dera, Melendez, Remesal, deny the charge as false. rez, an eye-witness, in his account (Seville, 1534) ates that when the Inca refused to yield, Valverde urned and informed Pizarro, who then ordered his en to advance; he makes no mention of anything worthy in the friar's conduct, nor does Pedro Pirro, one of the earliest writers (his "Relacion" being ted 1571). Particularly bitter to Valverde are onzo Enrique and Oviedo, who gives the account of ego de Molina, a soldier of the expedition, but both these were partisans of Almagro. Later writers ke differing views. The case is not proven either ay. In consideration of the extraordinary completeness of the details of Valverde's actions, one must conclude that they are not authentic but the result of political or personal bias.

Cf. all early histories of Spanish America.

JOSEPH V. MOLLOY.

Van Beethoven, LUDWIG, b. at Bonn, probably on 16 Dec., 1770; d. at Vienna, 26 March, 1827. The date of his birth has never been positively ascertained but is inferred from the fact that the baptismal register of his parish church gives 17 Dec. as the date of his baptism, and that it is customary in Catholic countries to baptize infants the day following their birth. Beethoven's father was tenor singer in the court chapel of the Prince-Archbishop of Cologne, where his grandfather, a native of Holland, held for a number of years the post of musical director. He was therefore brought up from his earliest youth in a musical atmosphere. While the father was rigorous and not always reasonable in his rule over the young genius, his mother was often over-lenient with him, a fact which may account for some of the traits of character the young man developed later on. At the age of five years his father began to instruct him in violin playing, and at eight the musical director, Pfeifer, undertook his training on the piano, while the court organist Van den Eden, and his successor, Christian Gottlob Neefe, instructed him in organ playing, harmony, and composition. As a pianist he made such rapid progress that in a few years he was able to interpret Bach's "Well-tempered Clavichord" and improvise in a masterly fashion. At thirteen years of age he gave forth his first compositions, a set of six sonatas. These and some other productions of his early youth he later repudiated and destroyed. When he was fifteen, Elector Maximilian, whose assistant court organist he had in the meantime become, enabled young Beethoven to visit Vienna. A short sojourn in the imperial city served the good purpose of causing him to realize the incompleteness of his musical as well as his general education. A few years later, in 1792, his patron sent him anew to Vienna with the avowed plan of studying with Joseph Haydn. Instruction under this master did not continue with any system or for any length of time, owing to a radical difference of temperament between the two men.

Beethoven soon found his way to the great contrapuntist, Albrechtsberger, through whose guidance and the private study of J. J. Fux's treatise of theory and counterpoint, "Gradus ad Parnassum", he acquired the solidity and freedom of style which soon commanded the admiration of the musical world. Assiduous study of the works of Handel, Haydn, and Mozart completed what Bach had begun for him in the creative domain. The protection of his patron, the Elector Maximilian, brother of Joseph II, and his striking gifts as player and improvisor served to secure for him, in a comparatively short time, a prominent position in the social and artistic world of Vienna. Archduke Rudolph, afterwards a cardinal, became his pupil and lifelong friend, while numerous music-loving nobles patronized him. As a composer he attracted more and more attention, not only in Austria and Germany but throughout the world. Beethoven's position in life at this time was probably more congenial and agreeable than was that of any contemporary or preceding master. He was enabled to live in comparative ease without the necessity of accepting a fixed engagement or of regularly giving instruction; he was much sought after as an instructor, but he entertained an intense aversion to teaching. His productions of this period, while bearing more and more the stamp of his individuality, yet reflect the influence and manner of his contemporaries, Mozart and Haydn. It was probably more on account of the success of the oratorios of the latter than because he realized the sublimity of the subject that Beethoven undertook the composition of a work in

this form, his "Christ on the Mount of Olives". It is well known that in after years he regretted having published it. Especially was he dissatisfied with his treatment of the part of Christ. He had not yet risen to the height of his capacity, or superior to the conventional standard of his superficial surroundings.

When Beethoven was about thirty years old, he contracted a cold which at first impaired his hearing and at length, through neglectful treatment and his careless and irregular manner of living, resulted in almost total deafness. This affliction was destined to have a momentous effect on his life and to determine in a large measure the character of his productions. To be shut off to a great extent from social intercourse, for which, on account of his generous nature, he always had a craving, and to be unable to hear even his own creations, was his painful lot till the end of his days. The isolation and suffering brought about by his infirmity, the deception on the part of people whom he had trusted, and the misconduct of the nephew whom he had adopted, involving him in all kinds of money troubles, caused him to experience periods of depression which almost bordered on despair. Extreme sensitiveness, irritability, and a suspicion of almost everybody he was obliged to have dealings with, added to his increasing misfortunes. General ill health gradually developed into dropsy. In the last stages of his sickness he was operated on four times without obtaining relief; but through all this time of trial he never ceased composing. Even on his death-bed he sketched a new symphony. He died during a terrific hail storm after having devoutly received the last sacraments.

Beethoven has left us some 135 works, among them chamber music in every form, 9 symphonies, 1 oratorio, 1 opera, and 2 Masses. Most of these creations must be classed with the greatest musical compositions the human mind has produced. In Beethoven, instrumental music, the vehicle of subjectivism par excellence, finds its culmination after a gradual development extending over almost three centuries. In his hands it becomes the most powerful voice of the prevailing *Zeitgeist*. Living in an age and atmosphere of religious liberalism, when Hegelian pantheism pervaded the literature of the day, especially Goethe's fiction and poetry, he could not escape their befogging influence. His statement that "thorough-bass and religion are non-debatable questions", indicates both the spirit of the times and his own attitude; it also explains his other saying that "music must strike fire out of the mind of man". It has been pointed out that in most of his instrumental works no less than in his opera "Fidelio" and the Ninth Symphony, the latter ending with a choral finale on Schiller's "Ode to Joy", Beethoven reveals and depicts the inner struggle against and triumphant victory over doubt. His two Masses bear the same subjective character. They are great works of religious art, but they must be considered apart from liturgical service, to which they do not subordinate themselves. While the first and shorter one in C major, ordered by Prince Esterhazy, does not exceed in length and form what was customary in his day and contains passages of exceptional devotion and beauty, it is still, taken as a whole, too individual and too violent in expression to be admitted for liturgical use. This is true in a far greater degree of his "Missa Solemnis" in D minor at the composition of which he laboured for almost two years. This monumental work has been designated as a St. Stephen's Cathedral in tones. Its extreme length and the extensive requirements needed for its adequate performance—orchestra, organ, solo, quartette, and large chorus, together with almost superhuman endurance on the part of the sopranos and tenors—are alone sufficient reasons for excluding it from liturgical service. Performed under proper conditions in the concert hall, it is a mighty profession of faith in a personal God by one of the greatest geniuses of all times, who composed it in the midst of the growing doubt and impending moral and social disintegration of his age.

SCHINDLER AND MOSCHELES. *Life of Beethoven* (London, 1841); WEGELER U. RIES, *Biograph. Notizen uber L. van Beethoven Leben u. Schaffen* (Berlin, 1875); *Beethovens Briefe* (Vienna and Leipzig, 1911); THAYER-DEITERS-RIEMANN, *Ludwig van Bethovens Leben* (Leipzig, 1911); AMBROS, *Cultur-histor. Bilder aus dem Musikleben der Gegenwart, Das etische u. religöse Moment in Beethoven* (Leipzig, 1860).

JOSEPH OTTEN.

Van Beneden, PIERRE-JOSEPH, b. at Mechlin, Belgium, 19 Dec., 1809; d. at Louvain, 8 Jan., 1894. Educated for the medical profession, he was appointed curator of the natural history museum at the University of Louvain in 1831. Five years later he became professor of zoölogy and comparative anatomy in the Catholic University at Louvain. This chair he held until the time of his death. He was thus able to celebrate the jubilee of his appointment to his chair and the occasion was duly honoured both in his native and his university cities. Throughout his life he was a most diligent worker, and the list of his contributions to scientific periodicals amounts to over two hundred papers. In the earlier part of his career he directed his attention especially to invertebrates and particularly to marine invertebrates, which he studied during many vacations spent at Ostend. In 1843 he established at his own expense a marine laboratory and an aquarium for the further prosecution of these studies, and this institution is believed to have been one of the earliest if not actually the first example of a place of study of the kind in any part of the world. Associated with this part of his work were his classical studies in connexion with parasitic worms, the development, transformations, and life-histories of which he very fully investigated; indeed, as early as 1858 a memoir of his on this subject was successful in gaining the "Grand prix des sciences physiques" of the Institute of France. It was issued in the "International Scientific Series" (1875), under the title "Les commensaux et les parasites dans le règne animal", and was translated into English and German.

The other direction in which van Beneden's activities found a vent was connected with the vertebrate division of the animal kingdom. During the excavations rendered necessary by the fortifying of Antwerp a number of bones of fossil whales were exposed to view. These attracted van Beneden's attention and led him to undertake a detailed study of the group, whose characteristics were at that time very imperfectly known. On the subject of the cetacea, living and extinct, he published a number of papers and several large works. The most important of these is his "Ostéographie des cétacés vivants et fossiles", which was written in collaboration with Paul Gervais and published between 1868 and 1880. His papers on the extinct species found near Antwerp were published in the "Annales du musée royal d'histoire naturelle de Bruxelles", and with them was incorporated a description of the fossil seals which were discovered in the same neighbourhood. Van Beneden attended the celebration of the tercentenary of Edinburgh University, and was there made an honorary LL.D. He was a foreign member of the Royal Society and also of the Linnæan, Geological, and Zoological Societies of London. He was President of the Royal Belgian Academy in 1881, and was created Grand Officer of the Order of Leopold on the occasion of his professorial jubilee. He was always a devout and convinced adherent of the Catholic Church, though, as the writer of his obituary for the Royal Society particularly states, always exhibiting "the widest toleration for the views of others".

LUDWIG VAN BEETHOVEN

FROM A PAINTING BY LORENZO LLOYD

Obituary Notice in *Transactions of the Royal Society*, LVII 894-95), p. xx; KEMNA, *P. J. van Beneden, La vie et l'œuvre in zoologiste* (Antwerp, 1897).

B. C. A. WINDLE.

Van Buren, WILLIAM HOME, distinguished Americ- n surgeon, b. at Philadelphia, 5 April, 1819; d. at ew York, 25 March, 1883. His grandfather was braham Van Buren, a son of John Beuren, a pupil of oerhaave who emigrated to New York from Beuren, ear Amsterdam, in 1700. Van Buren entered ale College in 1834. Before graduation he left to ke his medical education at the University of Penn- lvania, finishing his studies before the legal age at hich a diploma could be awarded him. He spent me eighteen months in Paris and returned to receive s degree in medicine at the University of Pennsyl- nia in 1840, with a graduation thesis on "The arch and Dextrin Bandage", the technic of which had learned in Paris. He entered the army, pass- g the highest competitive examination. In 1842 he arried the daughter of Dr. Valentine Mott, and 1845 received the appointment as pro-sector to e medical department of the University of New ork under Dr. Mott. In 1852 he became professor anatomy and remained in that position until the rning of the college building in 1865. He at- mpted to reorganize the university medical school ter the fire, insisting on the erection of a building ar Bellevue Hospital. His plans, all adopted later, ing rejected, Dr. Van Buren resigned. In 1868 he came professor of surgery in the Bellevue Hospital edical College, a position which he retained until his ath. In 1854 he translated from the French orel's "Histology" and afterwards, Bernard and uette's "Operative Surgery". This latter work as furnished by the United States Government to e army surgeons during the Civil War. President neoln offered to make Van Buren surgeon general the time of the war, and on his refusal consulted m with regard to the appointment. In 1865 he blished "Contributions to Practical Surgery", in 70 "Lectures on Diseases of the Rectum", and in 74 in conjunction with Dr. Edward L. Keyes, a xt-book on genito-urinary surgery. His contribu- ons to medical periodical literature were frequent. e became a Catholic early in his medical career and ed in the profession of the Faith. He was con- lting surgeon to many of the prominent New York ty hospitals, and had been president of the Patho- gical Society, vice-president of the New York ademy of Medicine, and corresponding member of e Société de Chirurgie of Paris, an honour that had en conferred on only one American before him.

KEYES, *New York Academy of Medicine Memorial Address* in F. *Med. Journal*, XXXVII (1883); SMITH, *Surgery of New rk, Mid-nineteenth century* in *N. Y. Med. Record* (July 2, 1910).

JAMES J. WALSH.

Vancouver, ARCHDIOCESE OF (VANCOUVERIEN- s), includes that part of the mainland of the Prov- ce of British Columbia south of 54° N. lat. and west the Straits of Georgia, together with the Queen harlotte Islands. It comprises about 150,000 square les. The first resident of what is now British Co- mbia was a Catholic and so were the great explorers, mon Fraser and his lieutenant, J. M. Quesnel. The merous Catholics in the service of the Hudson Bay mpany gave the natives their first ideas of Chris- nity. Later on, Father De Smet visited the Koo- nays. In 1842 Father Demers had made an exten- e trip through the inland lakes, visiting in turn the kanagans, the Shuswaps, and the Carriers. In 43 this district was included in the Vicariate Apos- lic of Columbia, under Rt. Rev. A. Blanchet, titu- ry. Three years later a Jesuit, Father Nobili, went far north as Babine Lake. In 1847 Rt. Rev. M. emers, Bishop of Vancouver Island, called the Ob- ates of Mary Immaculate, already working in Ore- gon, to the mainland of British Columbia. These missionaries founded a mission in Okanagan in 1859. About this time, immediately after the discovery of gold in the Cariboo district, the city of New Westminster was founded on the estuary of the Fraser, and here the Oblates organized a central mission in 1860, followed by St. Mary's Mission, 60 miles inland, in 1863, from which they evangelized the lower Fraser Indians and the Sechelts and the Squamish of the coast.

Father L. J. D'Herbomez, O. M. I., was consecrated Bishop of Melitopolis, 9 October, 1864, and appointed to the Vicariate Apostolic of British Columbia which included the mainland from 49° to 60° N. lat. In 1867 he established a mission 300 miles north of New Westminster at Williams's Lake, for twenty-two reserves of Shuswap, Chilcotin, and Carrier Indians, and in 1873 another mission, 600 miles north, at Stuart's Lake, for thirteen villages of Babines, Sekanais, Nahanais, and Skeenas. In 1876 the Kootenay mission at the foot of the Rockies was founded for thirteen bands of Kootenays and Okanagan, and in 1878, Kamloops Mission, 250 miles east of New Westminster, was established for twelve villages of Nicolas, Shuswaps, and Thompsons. To meet the needs of the influx of eastern Canadians, Americans, and British, a pro-cathedral was built in 1861 at New Westminster, a college in 1866, a hospital in charge of the Sisters of Providence, and an academy for girls in charge of the Sisters of St. Ann. In twenty-five years Bishop D'Herbomez, assisted by pioneer Oblates, mostly from France, completed the conversion of all the tribes of the coast and interior, built chapels for each band, and established three industrial schools.

At the death of Bishop D'Herbomez, 3 June, 1890, Rt. Rev. Paul Durieu, O.M.I., who had been appointed Bishop of Marcopolis and coadjutor, 24 October, 1875, took charge. The vicariate was made the Diocese of New Westminster by a Brief of Leo XIII, dated 2 September, 1890. The regime of Bishop Durieu was characterized by a rare insight and Apostolic gifts; his strict discipline enabled the Indian tribes to resist the contaminating influence of the invading logger and miner, to a degree that makes their annals reminiscent of the early ages of the Faith. In the nine years of his episcopate, churches were built in the mining districts at Fernie, Cranbrook, Greenwood, Nelson, Revelstoke, Sandon, Rossland, and also at Vernon, Lumby, and Kelowna. In 1887 he erected a church, a hospital in charge of the Sisters of Providence, and St. Ann's Academy, in the growing railroad-terminal city of Vancouver. Father Augustin Dontenwill, O.M.I., b. at Bischwiller, Strasbourg, 4 June, 1857, ordained 30 May, 1885, professor in the Faculty of Arts at the University of Ottawa, was appointed Bishop of Germanicopolis and coadjutor, 22 Aug., 1897, succeeding to the see, 1 June, 1899. He carried on the work of his predecessor, giving special attention to educational needs, and established a Catholic weekly, a Children's Aid Society, an orphanage in charge of the Sisters of Providence, an academy at Nelson, and hospitals at Greenwood and Rossland in charge of the Sisters of St. Joseph of Peace. He also erected a monumental church at Vancouver and three parish churches in the suburbs.

On 25 June, 1903, a separate ecclesiastical province was formed in British Columbia, with Victoria as metropolitan see, and Most Rev. Bertram Orth was consecrated Archbishop of Victoria. By a Brief, dated 7 Sept., 1908, that part of the diocese north of 54° N. lat., exclusive of the Queen Charlotte Islands, was added to the Yukon Vicariate, and Bishop Dontenwill was appointed first Archbishop of Vancouver, Victoria reverting to the status of suffragan diocese. On 20 Sept., 1908, he was elected

Superior General of the Oblate Congregation and resigned the archbishopric, 21 Sept., 1908, being appointed later titular Archbishop of Ptolemais, and since then resident at Rome. Rt. Rev. Neil McNeil, Bishop of St. George's, Newfoundland, was transferred to the See of Vancouver and raised to the archiepiscopal dignity, January, 1910. Since his arrival in Vancouver, six parochial churches and five mission chapels have been erected, and the Religious of the Sacred Heart placed in charge of the higher education of girls in Vancouver. Archbishop McNeil was born in Hillsborough, Nova Scotia, 23 Nov., 1851. He is a son of the late Malcolm McNeil and Ellen Meagher, was educated at St. Francis Xavier College, Antigonish, and in 1873 sent to the College of Propaganda, Rome. He was ordained priest in 1879, joined the teaching staff of St. Francis Xavier College in 1880, became rector of the college in 1884, and Bishop of Nilopolis and Vicar-Apostolic of St. George's, Newfoundland, in 1891. He was consecrated at Antigonish, 20 October, 1895.

Statistics.—The diocesan property is by Act of the Provincial Legislature, owned by a corporation-sole: Title, "The R. C. Archbishop of Vancouver". There are in the diocese: 15 secular, and 34 religious priests; 26 churches with resident priests; 50 missions with churches; 60 chapels where Mass is said; 1 college, 40 students; 8 industrial schools for Indians, 500 students; 3 academies for girls, and 8 parochial schools, with 800 pupils; 1570 young people under Catholic care; 5 hospitals; 1 orphanage; 1 House of Refuge; and about 35,000 Catholics.

MORICE, *History of the Catholic Church in Western Canada* (2 vols., Toronto, 1910); COOKE, *Sketches of the life of Mgr. de Mazenod* (2 vols., London, 1879); *Annales des Oblats; Catholic Directory* (New York, 1912); *Catholic Year Book for B. C.* (1911).

WM. P. O'BOYLE.

Vandal, ALBERT, French writer, b. at Paris, 7 July, 1853; d. there, 30 Aug., 1910. His father was director general of the postal service under the Second Empire. At first Albert Vandal entered the Council of State as auditor. Of moderate temperament and liberal opinions, the Government found that his family traditions prevented him from being devoted with sufficient warmth to Republican institutions and obliged him to resign. At this period Albert Sorel was professor of diplomatic history at the Ecole des Sciences Politiques. Vandal was his disciple and later his friend, prior to replacing him in his chair. His first book is entitled "En Karriole à travers la Suède et la Norvège" (1876). It was followed by an important historical work, "Louis XV et Elisabeth de Russie" (1882). Vandal subsequently published "Pacha Bonneval" (1885), "Une ambassade française en Orient sous Louis XV" (1887). But the work which permanently established his reputation was "Napoléon et Alexandre I". This splendid book twice won the Gobert *grand prix* and opened to Vandal the door of the French Academy, which he entered without competition (1897). He afterwards published "Les voyage du marquis de Naointel" (1901), and a very important book, "L'avènement de Bonaparte". He was a colleague and friend of Brunetière, and one of those Catholics who, after the passage of the law separating Church and State, wrote to the pope asking him to accept the *associations cultuelles.*

GEORGES BERTRIN.

Vandals, a Germanic people belonging to the family of East Germans. According to Pliny and Tacitus, they were originally settled between the Elbe and Vistula. At the time of the War of the Marcomanni (166–81) they lived in what is now Silesia, and in about 271 the Roman Emperor Aurelian was obliged to protect the middle course of the Danube against them. Constantine the Great (about 330) granted them lands in Pannonia on the right bank of the Danube. Through the Emperor Valens (364–78) they accepted Arian Christianity, yet there were also some scattered orthodox Vandals, among whom was Stilicho the minister of the Emperor Honorius. In 406 the Vandals advanced from Pannonia by way of Gaul, which they devastated terribly, into Spain, where they settled in 411. From 427 their king was Genseric (Gaiseric), who in 429 landed in North Africa with about 80,000 of his followers. It is a disputed point whether or not he was called to Africa by the Roman governor Boniface on account of the intrigues of Aetius. Peace was made between the Romans and Vandals in 435 but it was broken by Genseric in 439, who made Carthage his capital after he had thoroughly plundered it. During the next thirty-five years with a large fleet he ravaged the coasts of the Eastern and Western Empires. In 455 he plundered Rome itself during two weeks. It is asserted that the Empress Eudoxia had asked him to free her from her hated marriage with the Emperor Petronius Maximus, the murderer of her husband Valentinian III. This story, however, is probably a fable. It is said that on 2 June, 455, Leo the Great received Genseric and implored him to abstain from murder and destruction by fire, and to be satisfied with pillage. Whether the pope's influence saved Rome is, however, questioned; moreover, the Vandals had only booty in mind, nor was the plundering as extreme as later tradition and the expression "Vandalism" would imply. From 462 the Vandal kingdom included Africa and the islands of the Mediterranean, that is Sicily, Sardinia, Corsica, and the Balearic Islands, but like the other Germanic kingdoms on Roman soil the kingdom of the Vandals in Africa began to decay from the lack of unity of religion and of race among the two populations.

The Vandals treated the Catholics more harshly than other German peoples. Catholic bishops were punished by Genseric with deposition, exile, or death, and laymen were excluded from office and frequently suffered confiscation of their property. It is said of Genseric himself that he was originally a Catholic and had changed to Arianism about 428; this, however, is probably an invention. He protected his Catholic subjects when his relations with Rome and Constantinople were friendly, as during the years 454–57, when the Catholic community at Carthage, being without a head, elected Deogratias bishop. The same was also the case during the years 476–77 when Bishop Victor of Cartenna sent him, during a period of peace, a sharp refutation of Arianism and suffered no punishment. Genseric was one of the most powerful personalities of the era of the Migrations, and was the terror of the seas. He died at a great age on 25 January, 477. According to the law of succession which he had promulgated, not the son but the oldest male member of the royal house was to succeed to the throne (law of seniority). He was succeeded by his incompetent son Hunerich (477–484), who at first protected the Catholics, owing to his fear of Constantinople, but from 482 he persecuted them in the most terrible manner. King Guntamund (484–96), his cousin and successor, protected them once more, and while Thrasamund (496–523), owing to his religious fanaticism, was hostile to Catholics, still he contented himself with bloodless persecutions. Hilderich (523–30) favoured the Catholics and granted religious freedom; consequently Catholic synods were once more held in North Africa. Hilderich's policy was opposed by his cousin Gelimer, who raised the banner of national Arianism. Hilderich was deposed and murdered in 533. This was taken as an excuse for interference by the Byzantine Emperor Justinian. Gelimer was defeated in 533 and 534 by Belisarius, the commander of the armies of the Eastern Empire, and North

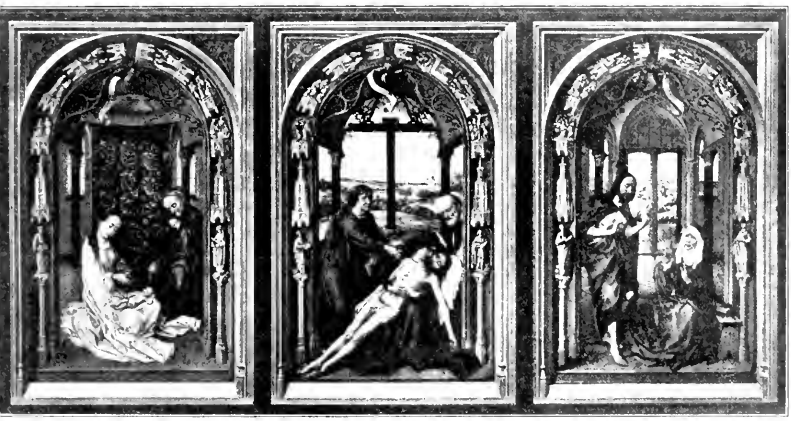
frica became a Roman province, from which the andals were expelled. Gelimer was honourably eated and received large estates in Galicia. He as also offered the rank of a patrician but had to fuse it because he was not willing to change his ian faith.

PAPENCORDT, *Gesch. der vandalischen Herrschaft in Afrika* erlin, 1837); DAHN, *Die Könige der Germanen*, I (Munich, 61), 140-260; HODGKIN, *Italy and her Invaders*, II (London, 80); SCHMIDT, *Gesch. der Vandalen* (Leipzig, 1901); SCHWARZE, *ntersuchungen über die äussere Entwickelung der afrikanischen rche* (Göttingen, 1892); GÖRRES, *Kirche u. Staat im Vandalreich* in *Deutsche Zeitschrift für Geschichtswissenschaft*, X eipzig, 1893), 14-70; MARTROYE, *L'Occident à l'époque byzane* (Paris, 1904); IDEM, *Genseric* (Paris, 1907).

KLEMENS LÖFFLER.

Van den Broek, THEODORE J., priest and missiony, b. at Amsterdam, Holland, 5 Nov., 1783; d. Little Chute, Wisconsin, 5 Nov., 1851. He made in the severest weather. He made arduous and dangerous journeys of two hundred miles, to minister to his Menominee and Winnebago Indians.

He had no income outside of his own resources; he built his first church himself, with the aid of his Indians. He was both priest and physician to the Indians at Buttes des Morts, Fort Winnebago, Fond du Lac, Prairie du Chien, Lake Poygan, Calumet, and even the Indian village on the Milwaukee River. He civilized the Indians, worked with them, showed them the use of tools, how to cultivate the land, and with their help he built a church seventy feet long, which he dedicated to St. John Nepomucene. Between 1836 and 1844 he converted and baptized over eight hundred Indians. In 1847, having obtained a priest to temporarily replace him, he sailed for Holland, arriving at Amsterdam, 13 August, 1847.



HOLY FAMILY, TAKING DOWN FROM THE CROSS, AND CHRIST'S APPEARANCE TO HIS MOTHER
Rogier Van der Weyden, Royal Gallery, Berlin

s studies in Holland, was ordained in Germany in 08, and was received into the Dominican Order 1817. In 1819 he was appointed to Alkmaar, here he published "Sermons for all Sundays and olidays". On 15 Aug., 1832, with seven other issionaries, he arrived in Baltimore, and thence went Cincinnati. The missionaries were sent to different aces, and Father Van den Broek eventually went the convent of St. Rose in Kentucky. After a short ay at St. Rose he was removed to Somerset, Ohio. earing of the sad condition of the Indians in Michigan ow Wisconsin), he obtained permission from Bishop reell of Cincinnati to go to them, and arrived at reen Bay, 4 July, 1834. He found there only ten atholic families, but laboured zealously among the ites and Indians. He completed the church and iest's house begun by Father Mazzuchelli, and dted himself to the Indians during an epidemic of olera, aided by two self-sacrificing religious, Sisters ara and Theresa Bourdalou. In 1836, at the request the Indians of Little Chute, he took up his residence th them. He taught his Indian neophytes the phabet, and they could soon read Bishop Baraga's ayer-books and catechisms. The following year built a log church thirty by twenty-two feet and 1839 he built an addition thereto of twenty feet. the mission at Green Bay was for some time thout a resident priest, Father Van den Broek equently said Mass on Sundays at each place, walkg the intervening distance of twenty-two miles even In 1848 he returned with three shiploads of Dutch immigrants, whose descendants now form the population of north-eastern Wisconsin, and are distinguished by their zealous faith, industry, thrift, and good order. The influence of their missionary work has extended into Minnesota, Iowa, Michigan, Nebraska, Dakota, Oregon, and other states.

J. H. M. WIGMAN.

Van der Sandt (SANDAUS), MAXIMILIAN, b. at Amsterdam, 17 April, 1578; d. at Cologne, 21 June, 1656. He entered the novitiate of the Society of Jesus, 21 Nov., 1597; taught philosophy at Würzburg, and Sacred Scripture at Mainz. He became superior of the episcopal seminary at Würzburg. He wrote many works on philosophy and theology, among others a notable controversial reply to the Batavian Calvinist Lawrence in defence of the moral teaching of the Jesuits, "Castigatio conscientiæ Jesuiticæ eauteriata . . . a Jacobo Laurentio", Würzburg, 1617. It was said of him that he left a book for every one of the seventy-eight years of his life, several devotional treatises on the Blessed Virgin, and many ascetical and mystical treatises.

SOMMERVOGEL, *Bibliothèque de la Compagnie de Jésus*, XII (Paris, 1896); POULAIN, *Des Grâces d'oraison* (6th ed., Paris); *The Graces of Interior Prayer*, tr. SMITH (London, 1911).

GERTRUDE DANA STEELE.

Van der Slooten, JOHANN. See SLOTANUS, JOHN.

Van der Weyden, ROGIER, painter, b. at Tournai, 1399 or 1400; d. at Brussels, 1464. His original name

was De la Pasture, which was transformed in Flemish into Van der Weyden. His family, settled in Tournai since 1260, were people of means. He is believed to have commenced his artistic life as a goldsmith, and his figures show that he understood some kind of sculpture. He was apprenticed to Robert Campin in 1427, became a master painter, was admitted into the Guild of St. Luke in 1432, and three years later was painter in ordinary to the municipality of Brussels. He only had the appointment, however, for a year, when the office of town painter was abolished. He was said to have been a pupil of van Eyck, e. g. by Vasari and other writers, but the researches of Weale in Flemish documents proved this incorrect, and showed that Campin was Rogier's master. His work is far more religious than that of van Eyck, and the figures in his pictures much more dramatic, animated, and at times almost tragic. He was full of employment and obtained high prices. He lived at Brussels, and had four children, Cornelius, who became a Carthusian, Peter, who was a painter, John, who was a goldsmith, and one daughter, Margaret. He was a generous benefactor, especially to Carthusian houses. One of his important altar-pieces, now in Berlin, was painted for the Cartuja of Miraflores in Spain, another, now in the Escorial, for the Carthusian house at Scheut, a third, at Antwerp, for the Bishop of Tournai, who desired to give it to a Carthusian house, and a fourth for the Carthusian monastery of Hérinnes, where Cornelius resided. The "Joys and Sorrows of our Lady of Pity", now at Berlin, the "Seven Sacraments", at Antwerp, the "Adoration of the Magi", at Berlin, and the marvellous triptych in the Prado, are his greatest works. There are also paintings by him at Frankfort and Munich, and others attributed to him elsewhere.

WEALE in *Le Belfroi*, passim.

GEORGE CHARLES WILLIAMSON.

Van de Velde, PETER (PEDRO CAMPAÑA), painter, b. at Brussels, 1503; d. in that city in 1580. This artist should really be grouped under the head of the Spanish School, and is more generally known by his Spanish name. His actual birth-name was Pieter de Kempeneer, translated into French as Champaigne. His early life appears to have been passed in Italy, where he carefully studied the paintings of Raphael, and declared himself as his pupil. In 1530 he was at work at some scene-painting, representing a triumphal arch to be erected on the occasion of the coronation of Charles V, and he then left for Spain, on the advice, it is said, of Cardinal Grimani, and passed the rest of his life in that country, only returning to Brussels about 1563 or 1565. Between 1537 and 1562 he was associated with Luis de Vargas and the Italian sculptor Torregiano in establishing a school of painting in Seville, which eventually became the academy of the place; amongst the pupils educated in it was the celebrated Morales. He painted for the monastery of St. Mary of Grace, Church of Santa Cruz, in the city, an altar-piece representing the "Descent from the Cross", which is now in the cathedral, having been removed there when the church fell into ruins. This is dated 1548, and is regarded as his masterpiece. There are other works by the same painter in Seville cathedral, especially two representing the "Purification of the Virgin" and the "Resurrection"; and the various churches of the city, S. Isidoro, S. Pedro, S. Catalina, and S. Juan, all possess paintings by this artist. One of his last works was the restoration and repainting of a chapel belonging to Hernando de Jaen, an important resident in Seville. Murillo requested that he should be buried near Campaña's picture, and his burial took place in the Church of Santa Cruz, close underneath the "Descent from the Cross", but the whole building was burned to the ground during the French war, and the tomb perished.

PALOMINO DE CASTRO, *Las Vidas de los Pintores Eminentes Españoles* (Madrid, 1715); HARTLEY, *Spanish Painting* (London, 1904); and the dictionaries of KUGLER, BENEZIT, SIRET, and BRYAN. See also BERMUDEZ, *Diccionario historico . . . Bellas Artes en España* (Madrid, 1800).

GEORGE CHARLES WILLIAMSON.

Van de Ven, CORNELIUS. See NATCHITOCHES, DIOCESE OF.

Van De Vyver, AUGUSTINE, sixth Bishop of Richmond, Virginia; b. at Hæsdonck, East Flanders, Belgium, 1 Dec., 1844; d. at Richmond, 16 Oct., 1911. His parents were John Ferdinand Van De Vyver and Sophia (De Schepper). He was educated in the city of St. Nicholas, Belgium, and at the American College, Louvain (1867–70). Ordained priest, 24 July, 1870, he served successively as assistant at St. Peter's Cathedral, Richmond, pastor of Harper's Ferry (1875–81), pastor of the cathedral, and vicar-general of the Diocese of Richmond (1881–89). Assigned with him at the cathedral for a time was the Rev. Dennis J. O'Connell, D.D., who was destined to become his successor in the See of Richmond.

THE RT. REV. A. VAN DE VYVER
Sixth Bishop of Richmond, Virginia

Father Van De Vyver's appointment by Rome to succeed Bishop Keane as Bishop of Richmond, 16 July, 1889, was furthered by a petition of the priests of the diocese. He was consecrated, 20 October, 1889, having as consecrating prelates his two predecessors, His Eminence James Cardinal Gibbons and Bishop J. J. Keane (afterwards archbishop), then rector of the Catholic University, Washington. During Bishop Van De Vyver's administration Mr. and Mrs. Thomas Fortune Ryan of New York donated the Sacred Heart Cathedral, the former the building, the latter the furnishings, at a cost of nearly a half million dollars. His Eminence, Cardinal (then Apostolic Delegate and Archbishop) Diomede Falconio, laid the corner stone of the new cathedral, 4 June, 1903, and consecrated the same, 29 November, 1906. In a quasi-synod held by the bishop, 12 November, 1907, new laws were enacted to meet the needs of the diocese. Guided by a spirit of deep humility, Bishop Van De Vyver made several ineffectual attempts to resign his see. The first, in 1903, and the second, in 1905, were frustrated by the Church authorities, priests and people being ignorant of his intention. The bishop's third and almost successful attempt to resign (1908) came to the knowledge of the people, who held a great mass meeting of protest, their cause being materially aided by the public Press. The efforts of clergy and laity caused the final withdrawal of his resignation.

In 1910 Bishop Van De Vyver acted as spiritual director of a pilgrimage to Rome. He had already made two "ad limina" visits to the Eternal City, one shortly after consecration, the other in 1905. Among the later works which he inaugurated may be mentioned the erection of the McGill Catholic Union and the Knights of Columbus home. At his sug-

gestion Mr. and Mrs. Thomas F. Ryan gave to the liocese large sums for charitable, educational, and ther purposes of a religious nature. Mrs. Ryan as donated churches, schools, and convents in va- ious parts of the state. After a farewell visit to his elatives in Belgium, followed by two weeks of ill- ess on his return, and having calmly prepared him- elf by the reception of the last sacraments, Bishop an De Vyver passed to his eternal reward. He was uried, 20 October, on the 22nd anniversary of his onsecration. By his own request, the burial was in lount Calvary Cemetery, Richmond, which he as ear-general had purchased. With the exception of Bishop McGill, he was the only Bishop of Richmond ho died as bishop there, the others having been ransferred to other sees. He was revered as a kind ather and sympathetic friend, having a wide ac- uaintance amongst people of all ranks and denomina- ions. His private life was simple, humble, and emocratic. During his regime, Catholicism made narked progress within the diocese. (See RICHMOND, DIOCESE OF; VIRGINIA.)

MAGRI, *The Catholic Church in the City and Diocese of Rich- mond* (Richmond, 1896); *The Catholic Church in the United tates of America* (New York, 1909); SHEA, *Our Faith and its efenders* (New York, 1894); *The Catholic Directory* (Milwaukee nd New York, 1871–1911); Diocesan documents and news- aper files (Richmond, 1870–1911).

F. JOSEPH MAGRI.

Van Dyck, ANTHONY. See DYCK, ANTOON VAN.

Vane, THOMAS, the place and time of his birth and eath are not known; but he was educated at Christ's ollege, Cambridge, and took the degree of Doctor of ivinity in that university. Having taken Anglican rders, he was made chaplain extraordinary to King harles I and rector of Crayford. On becoming a atholic, he resigned these preferments, and went ith his wife to Paris, where he practised as a physi- an, taking the degree of M.D. there or at some other oreign university. At Paris he wrote an account of is conversion, the preface being dated 4 August, 642, which was published in 1643 under the title, A Lost Sheep returned Home: or the Motives of he Conversion of Thomas Vane." This book ran hrough several editions and was answered by the nglican writer Edward Chisenhall (1653). He also rote "An answer to a libell written by D. Cosens gainst the great Generall Councell of Laterane under ope Innocent III" (Paris, 1646), and "Wisdome nd Innocence or Prudence and Simplicity in the xamples of the Serpent and the Dove, propounded y our Lord" (s. l. 1652).

VANE, *A Lost Sheep returned Home* (Paris, 1643); DODD, *hurch Hist.*, III (Brussels *vere* Wolverhampton, 1742); GILLOW, *ibl. Dict. Eng. Cath.*, s. v.; COOPER in *Dict. Nat. Biog.*, s. v.

EDWIN BURTON.

Vannes, DIOCESE OF (VENETENSIS), comprises the epartment of Morbihan, and was re-established by he Concordat of 1802; it was formed: (1) from the rmer Diocese of Vannes, excluding the parishes tuated east of the Oust River, which were annexed the Archdiocese of Rennes; (2) from the District Roche-Bernard, detached from the Diocese of antes; (3) from the southern part of the former iocese of St. Malo; (4) from the District of Gourin, tached from the Diocese of Quimper. It was a ffragan of Tours until 1859 and, since that time, Rennes. The Department of Morbihan is that rt of France where the greatest number of monu- ents of the old Gallic worship are preserved; the ng avenues of menhirs at Carnac are famous.

According to tradition, St. Clair, first Bishop of antes, died in the third century during the course of s preaching in the Diocese of Vannes. The synodi- l epistle of the Council of Angers, on 4 October, 453, ves the names of four Breton prelates, one of whom as certainly Bishop of Vannes. St. Paternus, whose igin is much discussed by hagiographers, and who became bishop between 461 and 490, is the chief patron of the diocese. No document previous to the Charter of Quimperlé, which dates from the twelfth century, gives as bishops of Vannes, the saints Doininius, Clemens, Amans, Saturninus, Guinninus (Guenin), Vignorocus, Budocus, Hinguethenus, Meriadocus, Meldrocus, Comeanus, and Justocus who probably, without episcopal character, were engaged in evangelizing the country. Bishop Susannus was expelled from his see by the Breton king Nominoë (848) because the latter wished to reorganize ecclesiastical Brittany. Among the subsequent bishops are mentioned: Pierre de Foix (1476–90), cardinal in 1476; Cardinal Laurent Pucci (1511–31); Cardinal Antoine Pucci (1531–44); Charles de Marillac (1550–60), ambassador of the King of France in Turkey and in England.

THE CATHEDRAL, VANNES

Saint Gildas "the Wise", or "Badonicus", born in Great Britain in 494, left there about 527, went to the Island of Houat, then to the Peninsula of Rhuis, where he founded the monastery of St. Gildas, and wrote two treatises which are a valuable source for the ancient history of the Britons; he died in 570. In the tenth century, the Northmen destroyed the monastery, then under the Abbot Dave. Abbot Dave brought the bodies of Saints Patricius, Albon, and Paternus to Bourg Deols in Berri, and there erected a monastery under the name of St. Gildas. In 1008, Geoffrey I, Duke of Brittany, asked Gauzlin, Abbot of Saint Benoît on the Loire, for religious to re-establish the monastery of St. Gildas of Rhuis. It was re-established by Abbot Felix, who died in 1038. Abelard, Abbot of Rhuis in 1125, soon left the abbey, but retained the title of abbot until his death. Eudes de Kerlivio d'Hennebond, disciple of St. Vincent de Paul, and Father Huby, S.J., contributed greatly to the religious revival of the Diocese of Vannes, by the foundation of the seminary (1681). In the fourteenth century, during the wars in which Venerable Charles of Blois supported by Charles V and Jean de Montfort, aided by the English, contested the sovereignty of Brittany, Vannes was several times besieged. The battle of Auray (29 September, 1364), in which Venerable

Charles of Blois was killed, put an end to the struggle between the two families of Blois and of Montfort. An army of *émigrés*, commanded by Puisaye, Sombreuil, and d'Hervilly, landed, June, 1795, on the Peninsula of Quiberon, was there joined by 10,000 Chouans, and was attacked by Hoche, who completely annihilated it, 16 July, 1795. Hercé, Bishop of Dol, was shot at Vannes by the Republican troops, on 3 July, 1795; 900 *émigrés*, who had landed at Quiberon, were shot at Blech, near Auray; their bones are kept at the Carthusian monastery of Auray, the ancient collegiate church founded in the fourteenth century by Jean de Montfort.

Councils were held at Vannes in 461 or 465, 818, 846. The Viscountship of Rohan, in the diocese, was erected in 1603, by Henri IV, into a duchy-peerage for Henri de Rohan (1574–1638), who became one of the leaders of the Protestant party under Louis XIII. A certain number of saints are connected with the history of the diocese: St. Eguiner or Guyomard (Guignerus), martyr at Ploudery in 499; St. Albinus (Aubin), Bishop of Angers from 529 to 549, native of the Diocese of Vannes; St. Salomon, Duke or King of the Bretons, martyr (ninth century); St. Goustan (Gulstanus), lay brother of the monastery of St. Gildas, d. about 1009; St. Vincent Ferrer (1357–1419), who died at Vannes, where he is buried, is patron of the episcopal city; Blessed Françoise d'Amboise, Duchess of Brittany, who, having become a widow, refused the brilliant marriages which Louis XI suggested to her, founded the Carmelites of Vannes, and died in 1485. The chief pilgrimages of the diocese are: Notre-Dame de Larmor; Notre-Dame de Quelven, at Guern; Notre-Dame du Roncier, at Josselin; Notre-Dame du Vœu, at Hennebont; and above all the pilgrimage of Saint Anne d'Auray. From the earliest centuries, Brittany had erected a chapel to Saint Anne; it was destroyed at the close of the eighth century, but popular tradition forbade the sowing of the field of Bocenno, where the chapel had been erected. In 1623 and 1624, after visions, the farmer Yves Nicolazic obtained from the bishop permission for a new chapel. The image of St. Anne, which was venerated there, was burned in 1793; but a new statue of Saint Anne was solemnly consecrated by order of Pius IX, 30 September, 1868.

Before the application of the Law of 1901 to the congregations, there were in the Diocese of Vannes, Capuchins, Jesuits, missionary priests of the Society of Mary, Eudists, Picpusiens, Fathers of the Holy Spirit and of the Sacred Heart of Mary, and lay Brothers of St. Francis Regis. The powerful society of the Brothers of Christian Instruction had its mother-house at Ploermel, in the diocese (see CHRISTIAN INSTRUCTION, BROTHERS OF THE). Many communities of women were originally of the diocese: the Sisters of Charity of St. Louis, hospitallers and teachers, founded in 1803 by Mme de Malesherbes, widow of the defender of Louis XVI, and her daughter, Mme Molé, with the mother-house at Vannes; the Daughters of Jesus, with the mother-house at Kermaria. At the end of the nineteenth century, the religious congregations conducted in the Diocese of Vannes: 2 infant asylums; 44 day nurseries; 1 school for deaf mutes; 3 orphan asylums for boys; 8 orphan asylums for girls; 4 industrial rooms; 1 home for unprotected young girls; 18 hospitals or refuges; more than 150 houses of religious for the care of the sick at their homes; 1 insane asylum. The Diocese of Vannes had in 1905 (at the end of the administration of the Concordat): 563,468 inhabitants; 38 livings; 238 parochial chapels; 279 vicariates, recompensed by the State.

Gallia christiana, XIV *nova*, (1856), 915–40, *instr.* 209–224; DUCHESNE, *Fastes épiscopaux*, II (Paris, 1894–9); TRESVAUX, *L'Eglise de Bretagne* (Paris, 1839); LALLEMAND, *Les origines historiques de Vannes* (Vannes, 1904); LE MENÉ, *Hist. archéologique, féodale et religieuse des provinces du diocèse de Vannes* (2 vols., Vannes, 1894); LUCO, *Fouillé historique de l'ancien diocèse de Vannes* (2nd ed., Vannes, 1908); ROSENZWEIG, *La Chartreuse d'Auray* (Vannes, 1863); NICOL, *Sainte Anne d'Auray, hist. du pélérinage* (Paris, 1878).

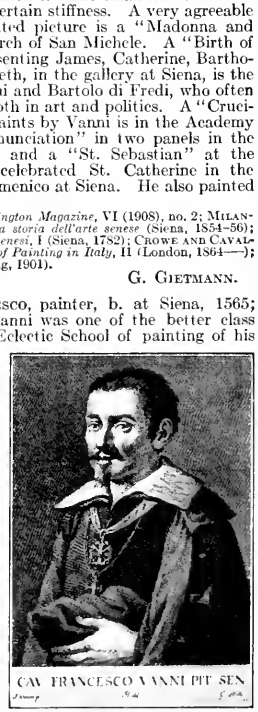
GEORGES GOYAU.

Vanni, ANDREA, painter and statesman, b. at Siena, 1320; d. 1414. He entered politics after the democratic overthrow of the government of the city. A letter written to him by St. Catherine, his countrywoman and friend, concerning the administration of the country, is still preserved. He was elected to the Grand Council and sent as Sienese ambassador to the pope at Avignon and Naples. As an artist he was a weak imitator of Simone Martini and of Lorenzetti. With his brother Lippo Vanni, Bartolo di Fredi, and Taddeo di Bartolo, he introduced early Sienese art into the fifteenth century. His chief authenticated work is a large polyptych in the Church of Santo Stefano at Siena. This painting depicts the Virgin enthroned between Sts. Stephen, James the Less, John the Baptist, and Bartholomew; in the niches above are the figures of the Evangelists, while several saints and an Annunciation are painted in five higher projecting compartments. The small heads and the gestures betray a certain stiffness. A very agreeable and carefully painted picture is a "Madonna and Child" in the Church of San Michele. A "Birth of the Virgin", representing James, Catherine, Bartholomew, and Elizabeth, in the gallery at Siena, is the joint work of Vanni and Bartolo di Fredi, who often worked together both in art and politics. A "Crucifixion" with two saints by Vanni is in the Academy at Siena, an "Annunciation" in two panels in the Palazzo Saraceni, and a "St. Sebastian" at the museum. Vanni celebrated St. Catherine in the frescoes of San Domenico at Siena. He also painted at Naples.

PERKINS in the *Burlington Magazine*, VI (1908), no. 2; MILANESE, *Documenti per la storia dell'arte senese* (Siena, 1854–56); DELLA VALLE, *Lettere Senesi*, I (Siena, 1782); CROWE AND CAVALCASELLE, *New History of Painting in Italy*, II (London, 1864—); RICHTER, *Siena* (Leipzig, 1901).

G. GIETMANN.

Vanni, FRANCESCO, painter, b. at Siena, 1565; d. there, 1609. Vanni was one of the better class of artists of the Eclectic School of painting of his era. He shared, indeed, in the weaknesses of this school, yet many regard him as the restorer of Italian painting in the sixteenth century. The artistic value of his work does not always equal his fertility in production. However, by teaching and example he exerted a lasting influence, and trained capable pupils, among whom were his sons Michelangelo and Raffaello Vanni. His first teachers were Salimbene and Passarotti, and at an early age he studied the works of Raphael at Rome under the direction of de' Vecchi. But at Siena the style thus created did not prove popular. He then went to Parma and Bologna and adopted the style of Baroccio, the Umbrian leader in the Baroque style of painting. After this, on the recommendation of Baronius, he was called to Rome by Pope



CONTEMPORARY PORTRAIT OF FRANCESCO VANNI

Clement VIII and commissioned to paint the great altar picture for St. Peter's, "Simon Magus rebuked by St. Peter". It is his best work; a remarkable fact is the good preservation of the colours in this very carefully painted picture. The pope rewarded him richly and made him a knight. He was less successful at Rome in the execution of some other pictures, as "The Assumption of the Virgin", two pictures of St. Cecilia, etc. A large number of Vanni's frescoes and panel paintings are to be found at Siena, among these are: "The Sienese on the Crusade", "The Council of Siena", "The Demoniac", "Calvary", "St. Galgano in the Wilderness", "St. Francis Xavier", "Baptism of Constantine", "Martyrdoms of Sts. Lucia and Catherine", etc. His works are also to be found at Pisa, Pistoja, Perugia, Genoa, Florence, and various cities outside of Italy. Highly esteemed among his engravings are a "Madonna and Child", a "St. Francis in Ecstasy", and a "St. Catherine Receiving the Stigmata". Vanni had also a reputation as architect and mechanic, but of his architectural work nothing important remains.

Milanesi, *Documenti per la Storia dell' arte senesa* (Siena, 1854–56); see also the general histories of art.

G. Gietmann.

Vannucci, Pietro. See Perugino.

Van Reeth, Joseph. See Galle, Diocese of.

Varela, Félix. See Havana, Diocese of.

Varennes, Pierre Gaultier de. See Lavérendrye, Pierre Gaultier de Varennes, Sieur de.

Vargas, Luis de, painter, b. at Seville, in 1502; d. there in 1568. He has two claims upon our attention; he was not only a great painter, but was also a man of strong devotional temperament, and known as a holy man. His great desire was to use his talent for the glory of God, and it was his habit before painting one of his great altar-pieces to go to confession and receive Holy Communion. It is also stated by one of his contemporaries that he kept a coffin in his room to remind him of the approach of death, and that one of his pictures, "Christ Bearing the Cross", a fresco, painted in a street in Seville (known as the Street of Bitterness, "La Calle de la Amargura"), was so notable in the city that condemned criminals were brought there on the way to the scene of execution in order to make their devotions before it and to receive the last offices of the Church. De Vargas lived a simple and almost hermit-like life; he was quiet, mild, benevolent, disliked by many of the people of his own rank, but worshipped by the poor, to whom he was extremely generous.

He was trained in Seville, and the works of Campaña greatly influenced him. He first painted on the rough canvas curtains used to cover up the pictures on the altars in Holy Week, but owing to the generosity of a friend he was able to visit Italy. There, during his stay of twenty-eight years, mainly spent in Rome, he closely studied the works of Perino del Vaga, one of Raphael's favourite pupils, and came into contact with Vasari. The first picture he painted after his return is still in Seville Cathedral; it is dated 1555, and in the records of the chapter it is said to have been discovered by Bermudez. Of his fresco work very little remains. His two greatest pictures represent the "Purification of the Virgin" and the "Temporal Generation of Our Lord," the latter being an allegorical composition showing Adam and Eve adoring the Infant Christ, Who is in the arms of the Virgin. This is the picture generally known as "La Gamba" because of the wonderful foreshortening of the leg of Adam. The Italian artist Perez de Alesio, when painting (1548) the giant figure of St. Christopher on the southern portal of the cathedral, exclaimed, that the whole of his figure was of less merit than was the leg of Adam in the "Generation" by De Vargas. De Vargas was one of the few Spanish artists who were really eminent in draughtsmanship. He painted many portraits, but none of them is of any special merit.

See the writings of Bermudez on the Spanish artists, notably the *Carta* (Cadiz, 1806), the *Cathedral Guide* (Seville, 1804), and the *Dictionary* (6 vols., Madrid). Maxwell, *Annals of the Artists of Spain;* Madrazo in *España* (1878); Hartley, *Spanish Painting* (London, 1904), and various works on Murillo.

George Charles Williamson.

Vargas y Mexia, Francisco de, Spanish diplomat and ecclesiastical writer, b. at Madrid, date unknown; d. at the Hieronymite monastery of la Cisla in 1566. He belonged to an old family of the lower nobility and studied law at the University of Alcalá, receiving the degree of licentiate in law. He became a government official, and by his energy and education, especially by his excellent knowledge of law, rose to the position of fiscal of the Council of Castile (*Fiscal del Consejos de Castilla*), that is, attorney-general. In 1545 Charles V sent him to the Council of Trent. In January, 1548, he protested, as Charles's representative at the council, against its transfer to Bologna, and in 1551 he congratulated the council on its return to Trent. During the years 1552–59 he was the Spanish ambassador at Venice; in 1558 he negotiated at Rome with Paul IV regarding the recognition of Ferdinand I as emperor, and in reference to the founding of new dioceses in the Netherlands. From 1559 he succeeded Figueroa as the Spanish ambassador to the Curia. As such he took an important part in the election of Pius IV. When Pius IV brought suit against the relatives of Paul IV, Vargas exerted himself to save the Caraffa. For some time he was not regarded favourably by the pope, who tried to have him recalled by Spain; however, Vargas again obtained the confidence of Pius IV, and was commissioned by the latter in 1563 to prepare an opinion on the question of the papal jurisdiction, as to which the Council of Trent had become involved in a dispute. The document Vargas prepared was published at Rome in the same year under the title of "De episcoporum jurisdictione et de pontificis maximi auctoritate responsum". In this Vargas speaks as a strict supporter of the papacy. Another theological question that he took up was that of granting the cup to the laity; to this he was decidedly opposed. His reports and letters are important for the information they contain on the doings of the Council of Trent; still, he cannot be regarded as an entirely unprejudiced witness, because his interest was that of a diplomat in the service of his king. His keen powers of observation were also chiefly directed to the scrutiny of earthly motives, and of the evidences of human weaknesses and shortsightedness. He was prominent in the affairs of the council for the last time when, in conjunction with the Spanish ambassador at Trent, he tried to postpone the close of the council. After his return to Spain he was made state councillor, but soon resigned all his offices and retired to the Hieronymite monastery of la Cisla near Toledo, in order to prepare himself for

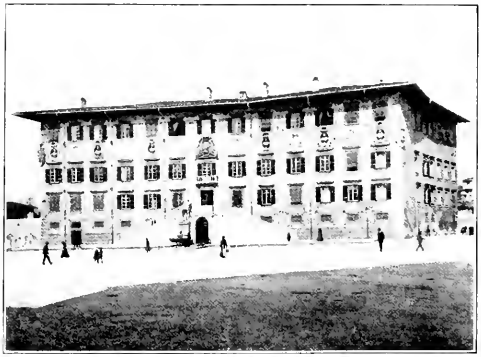
Francesco Vargas Maccicca
Marchese di Vatolla
From a contemporary print

death. His contemporaries praise him as a highly educated man and a patron of learning. He was also a zealous, skilful, and conscientious servant of his king and a pious Christian.

Le Vassor, *Lettres et mémoires de François de Vargas touchant le Concile de Trente* (Amsterdam, 1700); Weiss, *Papiers d'état du Cardinal de Granvelle*, VI (Paris, 1846); Villasueva, *Vida literaria*, II (London, 1825); *Colección de documentos inéditos para la hist. de España*, IX (Madrid, 1846), 81–406, 518–551; La Fuente, *Hist. eclesiástica de España*, V (2nd ed., Madrid, 1874), 276–281; Dollinger, *Beiträge zur politischen, kirchlichen u. Kulturgesch.*, I (Ratisbon, 1862), 265–478; Muller, *Das Konklave Pius IX* (Gotha, 1889), 41–43; Susta, *Die römische Kurie u. das Konzil von Trient*, I–III (Vienna, 1904–1911), passim.

Klemens Löffler.

Vasari, Giorgio, painter, architect, and writer, b. at Arezzo, 1511; d. at Florence, 1574. Although an artist of considerable repute, Vasari depends for immortality on his remarkable work, "Vite de' più eccell. pitori, scultori et archit," on the lives of the most eminent painters, sculptors, and architects, a work of stupendous industry and the most important record of the greatest epoch of the world's art. Inaccurate in places, owing to the writer's prejudice against certain painters, it is on the whole a marvel of good writing and accuracy, and, with all its defects, is the great treasure-house to which all writers have gone and must go for information respecting the early artists of Italy. Its first edition appeared in 1550 at Florence. It was succeeded by editions in 1567, 1568, 1760, 1811, etc. In 1864 Milanesi published his alphabetical list of the lives, and followed it in 1868 by his important annotated edition, adding considerable information to Vasari's original work. The book was translated into English by Mrs. Foster, and published in Bohn's Library in 1816, 1850, and 1852. In 1881 the sixth volume of the commentary by Richter was issued, and sections of the original work, comprising selected lives, were issued by Ellis in 1895, but notably by Blashfield and Hopkins in 1897, with very important notes and appendixes. A new and sumptuous edition of Vasari's work was projected in 1896, to be edited and annotated by Venturi, but only one volume, dealing with Gentile da Fabriano and Pisanello, was issued. A still more important edition, to be known as the Quattrocentenary edition in ten volumes, with a translation by Gaston de Vere, is (1912) being prepared. Vasari's lesser writings, his letters and "Ragionamenti", published in 1588 after his death, and the account of the decorations he prepared for the wedding of Francesco de' Medici, are contained in the Milanesi edition. During the last two years a large number of letters and documents by and relating to Vasari have been discovered; a summary of these private archives at Florence, belonging to Count Luciano Rasponi-Spinelli, was published in April, 1910. In 1912 Mr. Sidney J. A. Churchill, of Naples, has issued, for private circulation, his "Bibliografia Vasariana", the first serious attempt to make an accurate bibliography of the works of Vasari, and chronicling 197 separate editions, as well as references to his drawings, engravings, and MSS.



Palace of the Carovana, Pisa
Rebuilt by Giorgio Vasari

We now come to Vasari's paintings. Vasari was a kinsman of Luca Signorelli, and Luca's words, "Study well, little kinsman", were remembered by him all his life, although spoken when he was only a child, and when his father submitted to the old painter some drawings by the little boy. He was trained at Arezzo; he was an infant prodigy, exhibiting some of his drawings to Cardinal Passerini when only twelve years old, and reciting a great part of Virgil's Æneid. At Florence, young Vasari was placed under Michelangelo, and later became a great friend of Baccio Bandinelli. Afterwards he went to Rome with Cardinal de' Medici, worked there for some time, and then returned to Arezzo in poor health; eventually he went back to Florence in 1541. He met Cardinal Farnese at Rome, and he it was who urged the painter to write his famous book, which was dedicated to Cosimo de' Medici, the Duke of Florence, whose service Vasari entered in 1553, and whom he served faithfully to the end of his life. He was responsible for the greater part of the historical decoration of the Sala Regia at Rome, and commenced frescoes for the cupola of the cathedral at Florence, which he never completed. Several buildings at Pistoia were built after his designs, and his architectural work was intimately associated with the Church of Santa Maria Novella at Florence, with the Palace of the Uffizi and the celebrated corridor connecting it with the Pitti which he built across the Arno, and with some rather unsatisfactory work in the Church of Santa Croce. His pictures can best be studied at Florence, but there are fine examples also at Bologna, Lucca, Madrid, Rome, Vienna, Paris, and Dresden.

Giorgio Vasari
Self-portrait, Uffizi Gallery, Florence

George Charles Williamson.

Vasco da Gama. See Gama, Vasco da.

Vasquez, Dionisio. See Society of Jesus.

Vasquez, GABRIEL, theologian, b. at Villaescusa de Haro, near Belmonte, Cuenca, 1549 or 1551; d. at Alcalá, 23 Sept., 1604. He made his primary and grammar studies at Belmonte, and went to Alcalá for philosophy, where he entered the Society of Jesus on 9 April, 1569. Having completed his novitiate he continued his theological studies there, closing with a public defence of his thesis. At the Fifth Provincial Congregation at Toledo he also defended a thesis. Between these events he lectured to the Jesuit students on the "De Anima", and returned to Alcalá to study Hebrew. Following this he taught moral theology two years at the college of Ocana, two more at Madrid, and for some time at Alcalá. From there, although not yet thirty years of age, he was called to Rome to fill the same post at the Roman College. Before his departure he made his profession at Belmonte. He remained six years in Rome, then returned to Alcalá, where he taught theology until his death. In him, according to Haringer, virtue competed with doctrine, obedience with genius, and piety with learning. The Duke de Lerma, favourite of Philip III, frequently consulted him in the most important matters, and Benedict XIV called him the luminary of theology. He was noted for his exact knowledge of the opinions and theories of the different Schools and authors, and commendable for clearness of expression and a strict philosophical method. He made a complete study of the writings of St. Augustine, for whom he professed great devotion, as well as those of the other Fathers of the Church and St. Thomas.

In matters of opinion he sometimes differed from the general view of the Schools, defending private opinions, among which the following deserve to be mentioned: (1) The natural law consists in rational nature considered in itself and in the recognition that certain actions are necessarily in accord with it and others are repugnant to it. Nevertheless, he does not deny that the natural law might also have cognizance of what the Divine law enjoins, and that it might, therefore, be the principle of a Divine obligation. In this he is in opposition to Kant, who holds that all the binding force of the moral law should come from man and from man alone. (2) The Divine ideas are not the essence of God, in so far as that essence or nature is known as imitable or to be imitated, but only as they are the knowledge, the word, the *species expressa* of possible and future creatures. These ideas thereby concur remotely in the creation of beings; their proximate principle being the Divine active potency by which God actually and effectually creates. (3) In the section dedicated to the discussion of the existence of God he cites the ontological proof of St. Anselm, the legitimateness and demonstrative value of which he appears to accept absolutely. Eternity is, according to him, *duratio permanens, uniformis, sine principio et fine, mensura carens,* a definition that differs somewhat from that adopted by Boethius and followed in the Schools.

(4) Grace is necessary for performing all good actions and overcoming temptation. By grace he understands all good impulses which efficaciously urge to right action. It may proceed from natural causes, but as these are regulated by Divine Providence, if they are so regulated as to produce efficacious good impulses, it is grace, because man does not himself merit it, and to many it is denied. It is to be considered as a gift of God, since it is granted through the merits of Christ and for a supernatural end. Hence it is called grace. (5) Predestination, he maintains, is *post prævisa merita,* but children who die without its being in any way whatsoever possible for them to receive baptism were not, after original sin was foreseen, included in the salvific will of God. (6) In Christology he held the following opinions: that the Adoptionists are not Nestorians; that Christ cannot be called the servant of God; that Christ was under a command to die, but that He was free to choose the circumstances of His death; that the regular or formal dignity of the priesthood of Christ will last forever, because Christ is a priest according to His substance, and this remains immutable. (7) The *ratio formalis* of the Sacrifice of the Mass lies in the mystic separation of the Body and Blood of Christ effected by the words of consecration. (8) It is probable that in the new birth of baptism the guilt of sin is not pardoned *ex opere operato,* but only the punishment. Since the death of Christ, baptism is for children the only means of salvation; for them martyrdom has the virtue of justification *instar baptismi;* but in adults it justifies only on account of the act of charity. (9) Episcopal consecration does not imprint a new character, nor does it in reality extend or increase the sacerdotal character; a new and distinct power is thereby conferred, which is nothing else than the Divine appointment to a new ministry. (10) In the Sacrament of Matrimony the bodies of the contracting parties constitute the matter, and their consent, expressed verbally or by signs, the form. In treating the existence of God he notes the number of atheists who lived in his time, and attributes it to the influence of Protestantism. He also mentions the political atheists who consider God and religion only as governmental expedients to hold the people in check.

Vasquez was a rival of Suárez, whom he sometimes designates as one of the moderns. He established a School, and the disputes between his disciples and those of the Dominican Juan de Santo Tomas concerning the difference there is in God between the Divine knowledge and the Divine idea were, according to Menéndez y Pelayo, curious. Luis de Torres and Diego de Alarcon were the most notable disciples of the School, and, although it was short-lived, all modern theologians hold Vasquez in high esteem and frequently quote him. Two principal charges are urged against him: his independent opinions and his discussion of useless questions. It cannot be denied that these censures have some foundation. His independence, as Hurter remarks, led him at times to defend less safe and even erroneous opinions. His first volume on the first part of St. Thomas was held back two years by the censors of the Society. Among the questions he discussed such as the following are to be found: "An Deus extra cœlum, vel in vacuo intra cœlum esse possit, aut ante mundi creationem alicubi fuerit". Nicolás Antonio, who thoroughly examined the questions and characteristics of those times when all theologians discussed questions which are to-day considered useless, says that some excuse can be made for this defect if one considers the energy and vigour of his genius, *vir fuit acerrimo ingenio.*

Works: (1) "De cultu adorationis libri tres et disputationes duæ contra errores Felicis et Elipandi", Alcalá, 1594; Mainz, 1601, 1604; (2) "Commentariorum ac Disputationum in (partes) S. Thomæ", Alcalá, 8 vols., 1598–1615. Later abridged editions were published at Alcalá, Ingolstadt, Vienna, and more complete ones at Lyons in 1620 and Antwerp in 1621. (3) "Paraphrases et compendiaria explicatio ad nonnullas Pauli Epistolas", Alcalá, 1612; Ingolstadt, 1613; Lyons, 1630. Vives undertook to print all his works, but only got as far as the first volume (Paris, 1905). "Metaphysicæ disputationes" (Madrid, 1617; Antwerp, 1618) comprises the philosophical questions dispersed throughout his works, and is a rare and exceptionally valuable book. Some of his manuscripts are preserved in the National Library of Madrid.

NIEREMBERG, *Varones ilustres,* VIII (Bilbao, 1891), 355; GUILHERMY, *Mémoire de la C. de J., Assistence d'Espagne,* II (Paris, 1902), 111; SOUTHWELL, *Bibl. Script.* (Rome, 1676), 271; GONZALEZ, *Hist. de la Filosofia,* III (Madrid, 1866), 140; MENÉNDEZ Y PELAYO, *Hist. de las Ideas Estéticas,* II (Madrid, 1884), 207; SOMMERVOGEL, *Bibliothèque,* VIII (Brussels, 1898), 513.

ANTONIO PÉREZ GOYENA.

Vasto. See CHIETI, ARCHDIOCESE OF

Vatable, François (or better, Watebled, the name is also written Gastebled or Ouatebled), French Hellenist and Hebraist of the eighteenth century, b. at Gamaches (85 miles north-west of Paris), Picardy, probably in the latter years of the fifteenth century; d. in Paris, 16 March, 1547. He was for a time rector of Bramet in Valois, in 1530 or 1531. King Francis I appointed him to the chair of Hebrew in the newly-founded (1530) "College of the Three Languages", afterwards better known as "Collège de France". At a later date a royal grant conferred upon Vatable the title of Abbot of Bellozane, with the benefices attached thereto. Vatable is justly regarded as the restorer of Hebrew scholarship in France, and his lectures in Paris were largely attended, even by Jews. Yet he published nothing during his lifetime. He had, however, completed a Latin translation of Aristotle's "Meterologica", which appeared at Lyons in 1548, and another of the same author's "Parva naturalia", which was published in Paris (1619). From the lecture notes taken by Vatable's pupils Robert Stephens drew the material for the *scholia* which he added to his edition of the new Latin translation of the Bible by Leo of Juda (4 vols., Paris, 1539–45); but it has been proven beyond doubt that these notes had been shamefully garbled by the Protestants of Zurich. The Sorbonne doctors sharply inveighed against the Lutheran tendencies of the notes of Stephens's Bible, and Vatable himself disowned them; yet, as they are a model of clear, concise, literary, and critical exegesis, the Salamanca theologians, with the authorization of the Spanish Inquisition, issued a new thoroughly-revised edition of them in their Latin Bible of 1584. From the edition of 1729 Migne republished, in his "Scripturæ sacræ cursus completus" (XII, Paris, 1841), the *scholia* on the Books of Esdras and Nehemias. The (garbled) notes on the Psalms, re-edited in R. Stephens's "Liber Psalmorum Davidis" (1557), were printed ag in, together with remarks of H. Grotius, by Vogel under the misleading title: "Francisci Vatabli annotationes in Psalmos" (Halle, 1767).

Sainte-Marthe: *Gallorum doctrina illustrium elogia* (Paris, 1598); Hurter, *Nomenclator literarius;* Calmet, *Bibliothèque sacrée*, IV (Paris, 1730); Dupin, *Table universelle des auteurs ecclésiastiques*, I (Paris, 1704); Feller, *Dictionnaire historique*, VIII (Paris, 1822), 311; Lichtenberger, *Encyclopédie des sciences religieuses*, XII (Paris, 1877–82), 307; Simon, *Hist. crit. du Vieux Testament*, III (Paris, 1680), 15; Haneberg, *Gesch. der bibl. Offenb.* (4th ed., Ratisbon, 1876), 849.

Charles L. Souvay

Vatican, The.—This subject will be treated under the following heads: I. Introduction; II. Architectural History of the Vatican Palace; III. Description of the Palace; IV. Description of the Gardens; V. The Chapels of the Vatican; VI. The Palace as a Place of Residence; VII. The Palace as a Treasury of Art; VIII. The Palace as a Scientific Institute; IX. The State-Halls of the Vatican; X. The State Staircases of the Vatican; XI. The Administrative Boards of the Vatican; XII. The Juridical and Hygienic Boards of the Vatican; XIII. The Policing of the Vatican; XIV. The Vatican as a Business Centre; XV. The Tipografia Poliglotta Vaticana; XVI. The Legal Position of the Vatican. Inasmuch as by this disposition of the subject analogous things may be treated together, regardless of their various locations in the Palace, this has an advantage over others which follow a topographical and historical method.

I. Introduction.—The territory on the right bank of the Tiber between Monte Mario and Gianicolo (Janiculum) was known to antiquity as the Ager Vaticanus, and, owing to its marshy character, the low-lying portion of this district enjoyed an ill repute. The origin of the name Vaticanus is uncertain; some claim that the name comes from a vanished Etruscan town called Vaticum. This district did not belong to ancient Rome, nor was it included within the city walls built by Emperor Aurelian. In the imperial gardens situated in this section was the Circus of Nero. At the foot of the Vatican Hill lay the ancient Basilica of St. Peter. By extensive purchases of land the medieval popes acquired possession of the whole hill, thus preparing the way for building activity. Communication with the city was established by the Pons Ælius, which led directly to the mausoleum of Hadrian. Between 848 and 852 Leo IV surrounded the whole settlement with a wall, which included it within the city boundaries. Until the pontificate of Sixtus V this section of Rome remained a private papal possession and was entrusted to a special administration. Sixtus, however, placed it under the jurisdiction of the urban authorities as the fourteenth region.

II. Architectural History of the Vatican Palace.—It is certain that Pope Symmachus (498–514) built a residence to the right and left of St. Peter's and immediately contiguous to it. There was probably a former residence, since, from the very beginning, the popes must have found a house of accommodation necessary in the vicinity of so prominent a basilica as St. Peter's. By the end of the thirteenth century the building activity of Eugene III, Alexander III, and Innocent III had developed the residence of Symmachus into a *palatium* which lay between the portico of St. Peter's and the Vatican Hill. Nicholas III began building on the Vatican Hill a palace of extraordinary dimensions, which was completed by his immediate successors. He also secured land for the Vatican Gardens. The group of buildings then erected correspond more or less with the ancient portions of the present palace which extend around the Cortile del Maresciallo and the eastern, southern, and western sides of the Cortile del Papagallo. These buildings were scarcely finished or fitted when the popes moved to Avignon, and from 1305 to 1377 no pope resided permanently in the Vatican Palace. Urban V spent a short time in Rome, and Gregory XI died there. When Urban V resolved to return to Rome, the Lateran Palace having been destroyed by fire, the ordinary papal residence was fixed at the Vatican. The apartments, roofs, gardens, and chapels of the Vatican Palace had to be entirely overhauled, so grievous had been the decay and ruin into which the buildings had fallen within sixty years (see Kirsch, "Die Rückkehr der Päpste Urban V. u. Gregor. XI.", Paderborn, 1908). The funds devoted to the repairs of the Vatican during the residence at Avignon had been entirely inadequate.

Urban VI (1378) and his successors restored to the palace a degree of comfort as a place of residence, so that, when Martin V came from Constance to Rome (28 September, 1420), little remained to be under-

aken except some rearrangement of the apartments. Nicholas V (q. v.) erected buildings on the east and north sides of the Cortile del Papagallo, on the spot where the Loggia of Raphael and the Appartamento Borgia and the Stanze stand to-day. Alexander added to the Palace of Nicholas V the Torre Borgia, which bears his name. Pius II and Paul II beautified the buildings of the south side, and Innocent VIII effected such alterations in the old palace in the portico of St. Peter's at the foot of the hill that it was henceforth known as the Palazzo di Innocenzo VIII. Directly south, in the direction of Sant' Angelo, Nicholas V erected a mighty bastion (called the Torrione di Niccolò V), running down from the summit of the hill to Sant' Angelo. The space mounting the hill in a northerly direction was enclosed by a wall and served as a garden (*viridarium, vigna*). At a distance of about 700 metres from the palace, Innocent VIII erected a fairly large villa, which may be seen to-day, and which was remodelled by Clement XIV and Pius VI into one of the most stately portions of the museum of sculpture (see below, section VII). Sixtus IV, who dwelt in the apartments of the Cortile del Papagallo, made important alterations in the rooms of the ground floor to accommodate there the Bibliotheca Palatina (see below, section VIII).

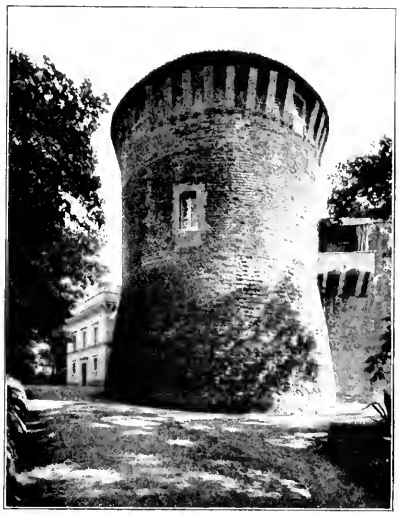
The wing to the south (Galleria delle inscrizioni and Museo Chiaramonti) was built by Julius II; the northern wing (picture-gallery and library), by Pius V. A little later both wings were fully developed into their present form. The large Loggia (*il gran vecchione*) near the villa of Innocent VIII was erected by Pius IV. Pius V erected the apartments to the north of the Torre Borgia, and built the three chapels, situated one over the other, in the western portion of the northern wing. One of these chapels is attached to the library (that on the ground floor), and one to the picture-gallery on the second floor. Pius V and his successor Gregory XIII extended the palace by the construction of the wing running southwards to the Torrione. The present papal palace was begun by Sixtus V and completed by his successors, Urban VII, Innocent XI, and Clement VIII.

The buildings extending along the southern slope of the hill to Piazza S. Pietro, occupied to-day by the maestro di camera and the majordomo, were erected by Julius III, and completed under Pius IX with the construction of the magnificent Scala Pia. The buildings branching off from the northern wing towards the gardens, in the vicinity of the chapels of Pius V, were built by Paul V. Sixtus V established connexion between the two longitudinal wings of the palace by erecting in the middle the Salone Sistino, in which he housed the library. A second transverse building, constructed by Pius VII in the eastern court, contains the Braccio Nuovo, one section of the museum of sculpture. All the other museum buildings at the eastern end of the palace were erected or remodelled by Pius VI and Pius VII. The casino constructed by Leo XIII on one of the towers of Leo IV in the gardens now serves as the Vatican Observatory. This broad sketch of the architectural history of the Vatican and the following description of the various edifices will afford a fairly exact idea of the gradual growth of this vast collection of buildings.

III. Description of the Palace.—The Vatican Palace is situated on the eastern sections of the Vatican Hill. Behind it rises the summit of the hill with the gardens; at the highest points may still be seen the only remains of the Leonine Wall with its two mighty towers. The palace is approached by the road leading around St. Peter's and by the Scala Pia, which extends from the Portone di Bronzo to the Court of St. Damasus. The covered way which leads from the Cortile di Belvedere to the Cortile della Sentinella and thence to the exit door situated at the back of the palace is used only for official purposes.

From the Portone di Bronzo downwards run the powerful buttresses of the palace around the eastern and northern sides of the hill as far as the Galleria Lapidaria (Corridoio delle Iscrizioni). These buttresses are interrupted by the Torrione, which was formerly of great strategic importance and now serves as a magazine. At the rear of the Cortile del Forno is the entrance to the Nicchione and the museum buildings, which are the most elevated portions of the palace.

From the cupola of St. Peter's may be seen the whole collection of buildings included under the name of Vatican Palace, a long stretch of edifices with many courts, ending in a row of smaller connected buildings before which stands a great loggia, known as the Nicchione. To the right and left of the loggia and at right angles to it are two narrow buildings, which are

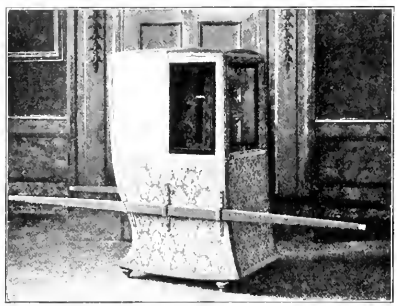


The Leonine Tower, Vatican Gardens

connected transversely by the Braccio Nuovo at a distance of 328 feet from the loggia. These four buildings enclose the Giardino della Pigna, so called because in the loggia stands a gigantic pine-cone of bronze, preserved from old St. Peter's. Except the few unsightly buildings lying immediately to the left, all the buildings behind the loggia are given over to the museum—especially to sculptures and to the Egyptian and Etruscan museums. In the longitudinal wing to the left are accommodated a portion of the library, the Galleria dei Candelabri, and Raphael's tapestries; the right wing forms the Museo Chiaramonti, while the transverse building, or Braccio Nuovo, also belongs to the museum of sculpture. After the Giardino della Pigna succeeds the Cortile della Stamperia, a narrow building deriving its name from the fact that it served as the seat of the Vatican Press (founded by Sixtus V) until 1909. At the back of this court stands the Braccio Nuovo; to the left lie the library, the Galleria delle Carte Geografiche, and the Torre dei Quattro Venti; to the right the library and the Galleria Lapidaria; and in the transverse building in front, the library. The third huge court, Cortile di Belvedere, lies on a much lower level in an exact line with the other two. At the rear and to the left is the library, to the right the Galleria Lapidaria, and in the transverse wing in front the Appartamento

Borgia, the Stanze of Raphael, and the Museum of Modern Paintings.

Between these long stretches of the palaces with the three courts and the Basilica of St. Peter lie a large number of courts, surrounded in a somewhat irregular fashion by a group of buildings of which we shall mention the most important. The Sistine Chapel to the extreme left adjoins the Cortile della Sentinella and the Cortile del Portoncino; opposite to this ends the left wing of the library. To the right from the chapel is the Sala Regia, beyond which, extending towards St. Peter's, is the Cappella Paolina. Running somewhat obliquely from the Sala Regia is the Sala Ducale, which, with the Stanze di Raffaello and the Appartamento Borgia, encloses the Cortile del Papagallo on the north and south sides. The eastern side of this court is bordered by the group of buildings containing the Camere dei Paramenti (with the Loggie di Giovanni



Sedan Chair of Leo XIII preserved in the Vatican

da Udine extending in front) and the Cappella di Niccolò V (one story higher), situated before which is the Loggie di Raffaello. The above-mentioned loggie form the western side of the Cortile di San Damaso; the northern side is also composed of loggie, behind which, on the second floor, is the Sala Matilde and on the third a portion of the old picture-gallery. The eastern side of the loggie stands in front of that portion of the palace occupied by the pope and the secretary of state. There are some lesser courts on the east side.

The exterior of the palace presents an imposing ensemble. Architectonic decorativeness is found nowhere. Extreme simplicity characterizes the exterior walls. According as necessity dictated, æsthetic effect being little considered, new buildings and annexes were erected, roofs raised, external passages laid out, lofty halls divided horizontally and pierced for the upper half of windows which disfigure the lines of the buildings. Those who seek for uniformity find much to censure in the palace, but the general effect, viewed from an historical standpoint, is most pleasing. The Cortile di San Damaso, the view towards St. Peter's of graceful arcades opening out before the staircase leading to the Sala Regia by the Portal of Paul II, the lofty entrance door to the library of Sixtus IV, in the Cortile del Papagallo, the Cortili del Portoncino and della Sentinella are all magnificent. The Portone della Sentinella leads to the Cortile di Belvedere, decorated with a beautiful fountain. The view to the right from the windows and galleries of the Appartamento Borgia and the Stanze di Raffaello is admirable. An added story replaced the turret of the palace of Nicholas V; the adjacent Torre Borgia has lost its ancient windows, its roof thereby losing the character of a tower. Above the transverse wing is the Torre dei Quattro Venti, where was the Specola Gregoriana, the observatory dating from the days of Gregory XIII, with its paintings by the Zuccari.

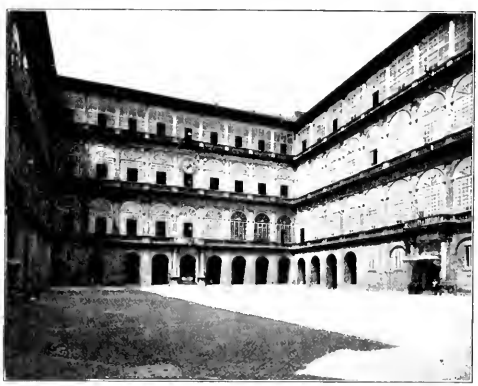
The Giardino della Pigna, lying to the north, is beautifully laid out. In the centre of the court has stood since 1886, mounted on a marble column, a bronze statue of St. Peter, in commemoration of the Vatican Council of 1870; numerous fragments of statues and reliefs are artistically placed standing or flat along the walls. The quarters of the Swiss Guards on the east side consist of two narrow parallel buildings, which, with the Sistine Palace and the Torrione di Niccolò V, form two courts. The inner court is adjacent to the palace; in the other is a gate leading directly to the city by the colonnades. Beyond this gate is the covered passage from the palace to Sant' Angelo, now walled up at the point where it leaves the Vatican territory. A tablet and inscription and a large coat of arms give evidence that Alexander VI initiated here extensive works of improvement and decoration. In the immediate vicinity of the Torrione di Niccolò V earlier lay the Cavallerizza, the riding ground for the Noble Guard. Between this building and the quarters of the Swiss Guards is another gate leading to the town. The Cavallerizza was entirely reconstructed three years ago to accommodate the Stamperia Segreta (the private press of the Vatican) and the Tipografia Vaticana. On this occasion Pius X introduced extensive reforms in the printing, bringing it to the highest level attained by modern technic. North of the printing offices and parallel to the eastern longitudinal wing of the palace is the huge house which Pius X reconstructed for the married officials and the servants of the palace. It is solidly built, conveniently divided, and fitted with the best sanitary requirements.

The palace forms a special parish, the administration of which is entrusted to the Monsignor Sagrista, sacristan of the pope, assisted by the sottosagrista, who has charge of all the vestments and vessels used in the five chapels of the palace. The chaplain of the Swiss Guards attends to the vestments of their chapel. The Cappella Paolina is regarded as the parish church, and is thus one of the churches of Rome where the Forty Hours' Adoration is inaugurated at the beginning of each ecclesiastical year. By the Bull, "Ad sacram ordinis", of 15 October, 1497, the ancient custom of selecting the Prefect of the Apostolic Chapel (the sagrista) from the Augustinian Order was given a legal foundation. The sagrista is Titular Bishop of Porphyreon, assistant at the throne, and domestic prelate, and before 1870 was pastor of the Vatican Palace, of the Quirinal, and of the Lateran. The Quirinal was provisionally attached in 1870 to the parish of SS. Vincenzo ed Anastasio, and in the Lateran the sagrista was represented in parochial affairs by the pastor of the basilica. In addition to other privileges the sagrista has the right of administering Extreme Unction to the dying pope. Since the reign of Pius IV he is an ex-officio member of the Conclave. Although, as a bishop, the sagrista enjoys the use of the rochet, he wears it only in very exceptional cases, always wearing the mozzetta over the manteletta. His appointment is for life, so that he is not affected by a change of pontificate.

IV. The Vatican Gardens.—Enclosed between the city walls, the zecca (the mint) with the adjacent houses, and the Viale del Museo, lie the Vatican Gardens, or Boscareccio, into which visitors are admitted only with the special permission of the sub-Prefect of the Vatican Palace. They are reached through the museum entrance on the western side of the palace. To the left of the entrance below is the English Garden, in which the *palma grande* (the tallest palm in Rome) and fine citron and orange trees grow under a protecting roof. At the end of the broad path to the right is a walk, bordered by boxwood trees fifteen to twenty feet high, which leads between oaks and ilex trees up the hill on which stands the Casino of Leo XIII, resting on one of the huge towers of the Leo-

ine Wall (see VATICAN OBSERVATORY). The pavilion, o the right of the Casino, is on a level with the roof of St. Peter's. In this section of the garden vineries ave been laid out, and vegetables are cultivated. Before the first Leonine tower a terrace affords a wide iew across the Valle dell' Inferno, from whose ancient rick-works half of Rome has been built. To the left f the tower is an oak grove where wild flowers grow. Ancient fragments of marble are strewn everywhere, he paths are kept in entirely rural fashion, so that his small grove forms an especially enchanting por- ion of the gardens. One of the rough walks leads to he Fontana di Paolo Quinto, which is fed with water rom the Lago di Bracciano. The arms of the Bor- hese proclaims it the work of Paul V. In the imme- iate vicinity are the barracks of the papal gendarmes ntrusted with the uarding of the gar- ens. A few hundred eet below is the ontana del Santis- imo Sacramento, a ountain so called ecause in the centre tands a monstrance hose rays are ormed by the water; n either side rise hree vertical treams of water, hich represent the andles.

A path bordered y boxwood leads to he court of the asino of Pius IV, double building rected by Pirro igorio in 1560, with alls decorated with int mosaic work. Vomen were there eceived in audience until they were allowed admission o the papal apartments by Pius IX. Thousands of artis- ic addresses received by Pius IX, Leo XIII, and Pius X have been transferred from the library to this Casino, here they are now preserved (cf. Bouchet, "La Villa Pia des Jardins du Vatican, architecture de Pirro Ligorio", Paris, 1837). The paintings in the Casino re by Baroccio, Federigo Zuccaro, and Santi di Titi. mmediately before the casino opens the subter- anean passage which Pius X had constructed so hat he might pass with as little inconvenience as pos- ible from the palace to the gardens. The appearance f the surrounding park has been altered by excava- ions, but the trees have been untouched. The dis- ribution of numerous species of trees and flowering hrubs makes this portion of the gardens very pictur- sque. The stretch of the gardens to the right of the ntrance consists of a thick, magnificent alley of ilex rees, in which some cages may still be seen; these ormerly sheltered ibexes and other animals. The iew from here towards Monte Mario over the circular ountains, and to the right towards the Prati di Cast- llo with Soracte in the background, is admirable. cattered around the garden are four other cages for nimals, which contained until a few years ago he lions presented to the pope by King Menelik, nd also ostriches, gazelles, and a number of species f poultry. All these animals have died, have been iven away, or sold, since their maintenance and are demanded too much attention. The Vatican Gardens are the only place in which the pope can ake exercise in the open air. (Cf. Friedlander, "Das Kasino Pius des Vierten. Kunstgeschichtliche Forschungen", ed. Royal Prussian Historical nstitute, III, Leipzig, 1912; Donovan, "Rome, Ancient and Modern, and its Environs", II, Rome, 1844.)



THE COURTYARD OF S. DAMASO, VATICAN PALACE

V. THE CHAPELS OF THE VATICAN.—In the papal palace there are a large number of chapels which serve various purposes. By far the largest and the most famous of these is the Sistine Chapel.

A. *The Sistine Chapel* is the palatine and court chapel, where all papal ceremonies and functions and papal elections are held. It was built between 1473 and 1481 by Giovanni de' Dolci at the commission of Sixtus IV. In length 133 feet and in breadth 46, it has at each side six stained-glass windows, given by the Prince Regent Leopold of Bavaria in 1911. The lower third of the chapel is separated from the rest by beautiful marble barriers, which divide the space reserved for invited visitors on the occasion of great solemnities from that reserved for the pope, the cardinals, and the papal family. On the wall to the right is the box for the singers of the famous Sistine Choir. The marble barriers and the balustrade of the box are by Mino da Fiesole and his assistants.

The rear wall of the chapel is now without a window, being broken only by a small door on the right, which leads to the sacristy of the chapel. Almost the whole of this space is occupied by the painting of the Last Judgment (see BUONARROTTI, MICHELANGELO). The frescoes on the side walls were executed between 1481 and 1483 by Florentine and Umbrian masters. On the left side are given, as the prototypes, scenes from the life of Moses, and on the right scenes from the life of Christ—beginning in both cases from the high altar and meeting at the entrance door. Perugino, Pinturiechio, Botticelli, Pier di Cosimo, Rosselli, Signorelli, della Gatta, Ghirlandajo, and Salviati were the collaborators in the wonderful cycle of paintings. Fiammingo, Matteo da Lecce, and Diamante are also here immortalized. Some years ago the ceiling frescoes by Michelangelo were thoroughly cleansed by Ludwig Seitz, and all the plasterwork blisters which by falling away threatened to work irremediable damage to the paintings, were again skilfully fastened to the masonry. To lessen the effect on the paintings caused by any great change of temperature, Leo XIII installed in the chapel a system of central heating which prevents the walls from becoming icy cold in winter. (See Steinmann, "Die Sixtinische Kapelle", 2 vols. and atlas, Munich, 1900-05.)

B. *The Cappella Paolina*, which serves as the parish church of the Vatican, is separated from the Sistine Chapel only by the Sala Regia. It received its name from Paul III, who had it erected in 1540 by Antonio da Sangallo the Younger. Before 1550 Michelangelo painted two frescoes here, the Conversion of Paul and the Crucifixion of Peter. Other paintings in the chapel are by Lorenzo Sabbatini and Federico Zuccaro. The statues in the background are by P. Bresciano. Before the opening of the conclave the Sacred College assembles in this chapel to attend a sermon in which the members are reminded of their

obligation quickly to give to the Church her ablest son as ruler and guide. The cardinals then withdraw to the Sistine Chapel. In the Cappella Paolina are sung daily the conclave Solemn Masses "De Spiritu Sancto", at which all members of the conclave must be present.

C. *The Chapel of Nicholas V.*—While the two above-named chapels are situated on the first floor of the palace, which bounds the Cortile di San Damaso, the Chapel of Nicholas V (chapel of San Lorenzo) lies on the second floor in the immediate vicinity of the Stanze and Loggie of Raphael. Built by Nicholas V, the chapel was adorned (1450–55) by Fra Angelico with frescoes, depicting chiefly scenes from the lives of Sts. Laurence and Stephen. This wonderful series of paintings is Angelico's greatest work.

D. *The Pope's Private Chapel.*—In the reception rooms of the pope, between the Sala degli Arazzi and the Sala del Trono, lies a smaller room, from which a door leads to the private chapel of the pope, where the Blessed Sacrament is always reserved. Here the pope usually celebrates his Mass, and hither are invited those who are accorded the privilege of receiving Communion from his hand. The lay members of the papal family usually make their Easter Communion in this chapel on the Monday in Holy Week; the prelates of Rome make theirs on Holy Thursday. On both these occasions the pope celebrates. After Mass all are entertained at breakfast in the Sala dei Paramenti, the majordomo representing the pope as host.

E. *Cappella della Sala Matilde.*—On days when a larger number of strangers are admitted to assist at the pope's Mass, the Holy Father uses the Cappella della Sala Matilde, a simple but tastefully decorated chapel which Pius X had erected in the Sala Matilde on the second floor in the middle building.

F. *The Chapel of the Swiss Guards* lies at the foot of the papal residence in the immediate vicinity of the Portone di Bronzo and the quarters of the Swiss Guards, and in it the services for the Guards are celebrated by their special chaplain. This Chapel of Sts. Martin and Sebastian dates from the sixteenth century, and has a special charm.

The former Cappelle di San Pio V lay on the southern end of the present halls of the library, the chapels being situated under one another on three floors. The middle chapel on the first floor formerly contained the addresses recently transferred to the Casino of Pius IV. The paintings here are by Giorgio Vasari.

VI. The Palace as a Place of Residence.—The Vatican Palace was not intended and built as a residence. Only a comparatively small portion of the palace is residential; all the remainder serves the purposes of art and science, or is employed for the administration of the official business of the Church and for the management of the palace. The rooms formerly intended specially for residence are to-day utilized to accommodate collections or as halls of state. Hence, the Vatican can more properly be regarded as a huge museum and a centre of scientific investigation than as a residence. The residential portion of the palace is around the Cortile di San Damaso, and includes also the quarters of the Swiss Guards and of the gendarmes situated at the foot of this section. Of some 1000 rooms in the whole palace about 200 serve as residential apartments for the pope, the secretary of state, the highest court officials, the high officials in close attendance on the pope, and some scientific and administrative officials. This limited number could be increased only with the most costly and extensive alterations. When the temporal dominion of the pope came to an end in 1870, a large number of the minor officials and servants of the Quirinal Palace had to be sustained during the confusion of the time; these latter were temporarily assigned previously unused rooms of the Vatican. Pius X executed the plan of erecting in the immediate vicinity of the Vatican a special large residence for all these families, where they are now accommodated. This practical innovation affords them pleasant and commodious quarters.

In the eastern wing (facing towards Rome) of the residential section the pope occupies two floors. On the upper floor (the third) he resides with his two private secretaries and some servants; on the second floor he works and receives visitors. One suite of rooms receives the morning, and the other the midday and afternoon sun. The second floor includes the reception rooms, which the visitor enters through the wonderful Sala Clementina, where a division of the Swiss Guards keep watch at the entrance to the papal apartments. The next room is the Anticamera Bassa, in which the servants stand, and in which all summoned to an audience lay aside their wraps. An air-trap opens into the Sala dei Gendarmi, so called because two gendarmes in court uniform are there stationed. A covered way leads backwards through the court to the working-room of the pope. The next hall is known as the Sala del Cantone or Sala della Guardia Palatina, as it is a corner room where during the reception a division of the Palatine Guards are drawn up. The eastern suite of rooms begins with the Sala degli Arazzi, in which three huge Gobelin tapestries presented by Louis XV adorn the walls. Between this and the Sala del Trono is a smaller room which serves to accommodate the Noble Guard, and leads to the pope's private chapel. The floor of the throne room is covered with a specially manufactured and costly Spanish carpet presented to Leo XIII. The room is simply fitted, giving a very impressive and restful effect.

Behind the throne room stands the Anticamera Segreta, at the entrance of which a member of the Noble Guard stands. The old and very valuable Gobelin tapestry which covers the floor is practically indestructible, but is tended with great care. In this room wait the majordomo or the maestro di camera and one or more spiritual chamberlains, when audiences are to be given. Here also wait the cardinals and persons of rank and station until their turn comes, while the others summoned to the audience wait in the throne room or in the other above-named halls. Situated on a corner, this room offers a wonderful view of the city and the Campagna to the east, the Piazza S. Pietro and the Janiculum to the south. Two smaller rooms and the Sala del Tronetto lie between the Anticamera Segreta and the pope's library, which is both his working-room and his reception room for current private audiences. Not far from the entrance of the library stands the pope's unpretentious, large writing-desk, beside which are some seats for visitors. In the middle of this large room, which is splendidly lighted by three windows, stands a broad mahogany table several yards long. The library eases run along the four walls, and above them hang twelve exquisite paintings of animals. Other decorations and fittings of the room combine in perfect harmony; it is an ideal working-room.

Over the Anticamera Segreta, the Sala del Tronetto, and the two adjoining rooms is the pope's private chancellery, accessible only by a staircase from the inner vestibule of the library. Here, under the pope's direction, two secretaries with a staff of assistants transact all the unofficial affairs of the pontiff.

Immediately under these working and reception rooms of the pope is the suite of the secretary of state, who under Pius IX and Leo XIII occupied what are now the private rooms of the pope. Leo XIII assigned this suite temporarily to Cardinal Ledochowski, when he came to Rome from the prison of Ostrowo. These neglected rooms were recently renovated by a Spanish ecclesiastic of wealthy

nily. Here the secretary of state receives twice ekly the diplomats accredited to the Holy See and merous other visitors. Along the Scala Pia, built d covered by Pius IX, which leads from the Portone Bronzo to the Court of St. Damasus, lie the exten- e apartments of the maestro di camera and the ajordomo. The other residents of the palace are e four spiritual chamberlains in immediate attend- ce, the monsignor sagrista, the maestro del sacro lazzo (a Dominican, theological adviser of the pe and censor of the books printed in Rome), der-secretary of state, prefect of the Vatican Li- ary, household administrator of the Apostolic lace, other court and administrative officials, and few servants.

VII. The Palace as a Treasury of Art.—The tican contains an abundance of works of art, which

SARCOPHAGUS OF ST. CONSTANTIA, DAUGHTER OF CONSTANTINE THE GREAT
Preserved in the Vatican Museum

e now catalogued in every tourist's guide-book. n the one hand are museums and collections and the other the interior decoration of the palace. he Vatican treasures of art also include much of entific importance, which will be treated in the lowing section. Here belong especially the rich easures exhibited in the library and various other jects. The Vatican works of art represent in their tirety an irreplaceable treasure, which is not tively at the disposal of the Curia, but passively in eir possession, since the repair and maintenance of ese objects make great claims on the resources of e Holy See. Those who proclaim the riches of the ria should know that, though the works of art are rth many hundred millions, they have no market lue. The Holy See, notwithstanding its difficult ancial position, values too highly its civilizing ission to divest itself of these treasures, which are ing constantly increased.

A. *The Vatican Museums.* Cosimo Stornaiolo says one passage: "The attitude of the Church towards e statues of the false gods and similar works of art as proclaimed by the Christian poet Prudentius in e fourth century as follows (Contra Symmachum, I, 502): 'Let the statues be retained merely as the works of great masters; as such they may constitute the greatest ornament of our native town [Rome] without the misuse of an art which serves the wicked contaminating these memorials.' In accordance with this spirit of the Church, the early Christian emperors issued repeatedly laws against the destroyers of ancient works of art, and medieval Rome saw on all sides—in its public squares, in the ruins of the ancient palaces, and in the villas of the neighbourhood—numberless statues of gods, emperors, and renowned men. It is true that, during a period of unrestrained barbarism when the popes transferred their residence from Rome to Avignon, works in marble found their way to the lime-kilns; but scarcely were these times past, during which Petrarch declares the Romans had degenerated to a nation of cowherds, than the popes, in accordance with their full conviction that the Church was the first-called protectress and patroness of art, devoted their attention to the preservation of the ancient objects of art. The papal palaces thus possess so great an abundance of masterpieces of all ages for the instruction and enjoyment of both the friends and the enemies of the papacy that, were all the other collections of the world destroyed by some catastrophe, the Vatican collection would suffice for the perpetuation of all æsthetic culture, both pagan and Christian. The popes were not alone the first to establish museums, but they have also by their example spurred all other governments of Europe to imitation, and thereby performed a great service in the refining of artistic taste among all modern nations. For the Vatican museums, in contrast to so many others, were instituted purely from æsthetic, and not from historical considerations." These important remarks apply not alone to the museums, but likewise to all the Vatican collections and scientific institutions. The Vatican museums are: (1) The Museo Pio-Clementino; (2) the Galleria Chiaramonti; (3) the Braccio Nuovo; (4) the Egyptian Museum; (5) the Etruscan Museum.

(1) The Museo Pio-Clementino.—The first collection of antiquities in the world was made by Popes Julius II, Leo X, Clement VII, and Paul III in the Belvedere. Of the treasures there collected, most of which were a few decades later (especially by Pius V) given away or removed, only a few of the prominent objects maintain their place in the Vatican to-day. To these belong, for example, the Torso of Heracles, the Belvedere Apollo, and the Laocoon. Clement XIV's activity in collecting antiquities was continued by Pius VI with such great success that their combined collections, arranged by Ennio Quirino Visconti, were united in one large museum, named for these popes, the Museo Pio-Clementino. It contains eleven separate rooms, filled with celebrated antiquities. (a) Sala a croce greca.—At the expense of half a million lire ($100,000) Pius VI had the two gigantic porphyry sarcophagi of Sts. Helena and Constantia, the mother and daughter of Constantine the Great, repaired and transferred to this museum, built by Simonetti. Conspicuous among the statues is that of the youthful Octavian, one of the very few ancient statues of which the head was never separated from the trunk. Among the few mosaics is the Cnidian Venus, which is esteemed the most perfect copy of the masterpiece of Praxiteles. (b) Sala della Biga.—The masterly restoration of an ancient two-wheeled racing chariot, drawn by two horses, by the sculptor Franzoni has given its name to the beautiful circular room erected by Camporesi. The wheels and one of the horses are new, a fact which only the expert can discern. In this room are also a bearded Bacchus, two discus-throwers, a bearded athlete, sarcophagi, and other works of art.

(c) Galleria dei Candelabri.—Under Pius VI the very long Hall of Bramante was closed on this side,

and was divided into six compartments by arches resting on Dorian columns of vari-coloured marble. In addition to many vessels of costly marbles, eight magnificent candelabra of white marble, after which this hall is named, are especially conspicuous. The exquisitely fine tracings and arabesques are among the finest examples of this form of art. A Ganymede carried away by an eagle, a local goddess of a town in Antiochia, a Greek runner, and a fighting Persian are the most important among the numerous sculptures. Especially valuable is a sarcophagus with a representation in mezzo-rilievo of the tragedy of the daughters of Niobe. This hall was selected by Leo XIII to immortalize, through Ludwig Seitz, some of the most important acts of his pontificate. In a deeply thoughtful composition the artist represented St. Thomas Aquinas as the teacher of Christian philosophy, the agreement between religion and science, the union of ancient pagan and Christian art, the Rosary and the battle of Lepanto, and Divine grace in its various activities as working in Sts. Clara of Montefalco, Benedict Labre, Laurence of Brindisi, and John Baptist de Rossi, canonized in 1881. Seitz also painted a symbolic representation of four ideas taken from the Encyclicals of Leo XIII: Christian marriage, the praise of the Third Order of St. Francis, the condemnation of Freemasonry, and the agreement between secular and religious authority. This classical cycle of paintings is important (cf. Senes, "Galleria dei Candelabri, affreschi di Ludovico Seitz", Rome, 1891).

(d) Sala rotonda.—Built after the model of the Pantheon by Simonetti, this hall contains as its most precious object the bust of the Zeus of Otricoli. Pius IX paid 268,000 lire ($53,600) for the colossal gilt bronze statue of Hercules. The Barberini Hera, as it is called, is an exquisite work of art. The great mosaic in the floor, in the centre of which is a monster porphyry shell, was discovered at Otricoli in 1780.

(e) Sala delle Muse.—The eight-cornered hall, which Pius VI commissioned Simonetti to build, was intended to receive the nine Muses under the leadership of Apollo, as well as busts of all those who should have acquired renown in the service of the same. Pius VI here paid brilliant homage to art and science, representing truth with a noble magnanimity against the brutal caricatures of culture of the waning eighteenth century. (f) Sala degli animali.—This room contains the richest collection in the world of (about 150) representations of animals from classical antiquity, many of the works of art being of high importance. (g) Galleria delle statue.—Innocent VIII (1484–92) had a summer-house erected in the vicinity of the Belvedere, and had it adorned with frescoes by Mantegna and Pinturicchio. Clement XIV and Pius VI had this building altered, and transferred thither such important treasures as the Weeping Penelope, the Apollo Sauroktonos, the Amazon from the Villa Mattei, a Greek monumental stele, the Sleeping Ariadne, and the Barberini Candelabra. (h) Sala dei Busti.—In this second division of the former summer-house are over 100 busts of Romans, gods and goddesses, etc. (i) Gabinetto delle Maschere.—The floor mosaic with masques, found in the Villa Hadriana at Tivoli in 1780, gives this third division of the summer-house its name. Worthy of special mention is the renowned Satyr, of rosso antico, and the dancing woman of Pentelic marble from Naples. (j) Cortile del Belvedere.—The former square court belonging to the ancient Belvedere was adorned in 1775 with a pillared hall, and in 1803 the chamfered corner halls were converted into little temples. In the first of these stands the unrivalled and celebrated Laocoon group. It was discovered near Sette Sale in 1506, during the reign of Julius II, and was named by Michelangelo the miracle of art. In the second little temple is the admirable Belvedere Apollo, discovered near Grotta Ferrata about 1490. Canova was allowed to exhibit his Perseus and the Two Boxers in the third temple, where, however, they are not seen to advantage. In the fourth temple is the well-known Hermes dating from the fourth century before Christ; formerly this statue was thought to represent Antinous. (k) Gabinetti del Belvedere. —In the three cabinets, or atria, are conspicuous the statue of Meleager, the above-mentioned Torso of Belvedere, and the sarcophagi and inscriptions relating to the Scipio family.

(2) The Galleria Chiaramonti.—Thirty-four pilasters indicate the thirty sections into which the Galleria Chiaramonti is divided in the corridor 492 feet long. More than 300 sculptures, mostly of smaller dimensions, and of a variety of subjects, are here artistically exhibited. They are chiefly the work of Greek sculptors living in Rome, and are carved after Grecian models. Prominent among the original Greek works are the Daughters of Niobe, a relief in Bœotian limestone, and the head of Neptune.

(3) The Braccio Nuovo.—Although many of the halls of the Museo Pio-Clementino, especially those built by Simonetti, viewed from the purely architectonic standpoint, make a very brilliant impression and justly command much admiration, still the Braccio Nuovo is incontestably the crown of the museum buildings. The general impression of absolute perfection and symmetry is effected by the harmonious proportions of the long hall, the method of lighting, and the arrangement of the masterpieces exhibited. This hall was erected by Raphael Stern at the commission of Pius VII, at a cost of 1,500,000 lire ($300,000). The magnificent barrel-vault is decorated with richly gilt cassettes; the cornices, the fourteen antique columns of giallo antico, cipollino, alabaster, and Egyptian granite, the transverse hall equally dividing the whole, the marble floor, all contribute an appropriate setting for the masterpieces. In this museum stand twenty-eight statues in as many niches, while in the transverse hall are fifteen more. Between the niches on marble consoles are twenty-eight busts; others rest on mural consoles; between these and the cornice beautiful bas-reliefs are set in the walls. At the rear of the hall stands the statue of the Athlete (of Apoxyomenus) cleaning himself of sweat and dust with a scraper. This statue, as well as that of the other Athlete (the Doryphorus, or spearsman), are antique copies of the Greek originals of Lysippus and Polycletus. The majestic statue of Augustus haranguing his soldiers bears evident traces of having once been painted. Among the abundance of treasures here exhibited is the colossal recumbent figure of the Nile, on whose body play sixteen children representing the sixteen cubits in the annual rise of the river. (Consult Amelung, "Die Skulpturen des vatikanischen Museum", 2 vols., with charts, Berlin, 1905–08.)

(4) The Egyptian Museum.—The collection of Egyptian objects was begun by Pius VII, but the museum was not opened until 1838, during the pontificate of Gregory XVI. The Cavaliere de Fabris superintended the decorations in Egyptian characters, while the Barnabite Father Aloys Ungarelli arranged the objects for exhibition. The basis of the museum was supplied by the collections of Andrea Gaddi and Cardinal Borgia of Velletri, and by the objects of public property distributed throughout the Papal States. Other valuable objects were acquired by purchase. Most of the papyrus manuscripts were brought hither in 1818 by the Franciscan Angelo da Pofi. Although the ten halls full of statues, sarcophagi, mummies, sacred animals, and other things, do not attain the importance of the Egyptian museums in Berlin, Paris, London, Turin, and Hildesheim, the Roman is among the first Egyptian collections of second rank. Particularly notable are the sculptures

the modern period and the monuments (interesting or their style) which were prepared during the reign f Hadrian for his villa near Tivoli. (Consult Maechi, "Il Museo Egizio Vaticano descritto ed illustrato", Rome, 1899; Idem, "Monumenta papyracea gyptica", Rome, 1891.)

(5) The Etruscan Museum.—This museum is situated over the Egyptian. To Gregory XVI it owes s foundation; to Pius IX, many of its treasures; to eo XIII, its decoration and systematic arrangement. he excavations made in Western Etruria between 28 and 1836 furnished the basis of the museum, hich contains statues, sarcophagi, bowls, vessels of very kind and shape, mosaics, lamps, and numerous her objects of every description, giving a hihgly raphic picture of the art of ancient Italy and the cusms of the Etruscans. This entirely unique collecon is of prime interest. (Consult Nogara, "I Vasi ntichi del Museo Etrusco e della Biblioteca del alazzo Vaticano", Rome, 1912; Nogara and Pinza, La tomba Regolini Galassi e gli altri materiali coevi el Museo Gregoriano-Etrusco", Rome, 1912.)

B. *The Vatican Pinacotheca.*—Among the valuable easures of art, manuscripts, archives, and collecons which Napoleon confiscated on his campaigns nd conveyed to Paris, were the most prominent art easures of the Vatican and the churches in the Papal ates. When these treasures were brought back from aris in 1815, Pius VII formed them into a collection, dded other paintings, and formed them into a cture-gallery. This (the Vatican Pinacotheca) was st lodged in the Appartamento Borgia, then transrred to the third story of the palace, immediately djacent to the former suite of the secretary of state. he disadvantages of this situation increased when us X entered into personal occupation of the suite of e secretary of State. The rooms were not architecrally fitted for a picture-gallery, and the constant ream of visitors caused annoyance. After long nsiderations as to convenience and safety from fire, us X decided to remove the collection to the rooms n the ground floor of the Vialone del Museo. These st on stout arches, and in them the papal equipages ancient and modern times had been kept. To these re added two rooms which were adjacent to the d library of Sixtus IV and had previously been used a magazine. Louis Seitz, assisted by some other tists and in constant consultation with the subefect of the Apostolic Palaces, Mgr. Misciatelli, as intrusted with the gigantic task of transferring ese priceless treasures and decorating the rooms. itz died before the work was finally completed. The tistic spirit shown in the whole plan and decoration the new pinacotheca is worthy of admiration. The rangement is perfect, and the effect of the whole will pprove with time.

The few masters allowed to foregather in the old cture-gallery were Raphael, Leonardo da Vinci, Fra ngelico da Fiesole, Guercino, Caravaggio, Crivelli, arofalo, Bartolomeo Mantegna, Murillo, Francesco ssa, Perugino, Bonifazio, Domenichino, Titian, bera, Pinturicchio, Giulio Romano, Francesco nni called il Fattore, lo Spagna, Sassoferrato, iccolò da Foligno, Melozzo da Forlì, Valentino roccio, Guido Reni, N. Poussin, A. Sacchi, Moretto, olo Veronese, and Correggio. Beside Leonardo da nci and Fra Angelico, the Venetian School is represnted by Crivelli, Titian, and Paolo Veronese; the olognese by Domenichino's "Communion of St. rome" and Guido Reni's "Crucifixion of St. Peter"; e Lombardie by the "Pietà" of Amerighi da Caraggio; the French by Pierre Valentin's "Mardom of Sts. Processus and Martianus"; and other hools by various canvasses. Altogether 56 masterces had to be transferred from the old to the new llery. In 1904, when the Greek abbey of Grottarata celebrated its ninth centenary with an exhibition of its forgotten treasures, 181 valuable Byzantine paintings were there acquired for the Vatican. To these were added 40 taken from the Lateran and other collections in the Apostolic palaces, making an addition of 221 besides the 56 from the old gallery. All the paintings which were not judged worthy to be exhibited side by side with the masterpieces of the earlier collection have been transferred to a magazine adjoining the gallery, where they may be examined by artists. A very simple opening celebration was held at the end of 1909. In the gallery itself is the marble bust of Pius X, by Seebock, which is the pope's favourite likeness of himself. The light, which enters through the lofty circular windows, is regulated hourly by shades, and the paintings are always excellently illuminated. The large rooms have been divided into sections, so that the distribution of the paintings into separate compartments renders the general effect

BUST OF BONIFACE VIII IN THE CRYPT OF THE VATICAN

harmonious. The collection of paintings in the Pinacotheca is priceless in value. (Concerning the origin of the Vatican Pinacotheca consult Platner-Bunsen, "Beschreibung der Stadt Rom", II, 2nd ed., 415; for works on the new Pinacotheca, see the official report, "La Nuova Pinacoteca Vaticana", with charts, Rome, 1909.)

C. *The Gallery of Modern Paintings.*—Not so much artistic value, which is comparatively small, as the glory of the Church is seen in the majority of the pictures collected in the small Gallery of Modern Paintings. With few exceptions they are estimable achievements of Roman artists, and are devoted to the glorification of those saints who have been canonized in the second half of the past century. They hang in a single large hall, beside which is accommodated the colossal canvas of Matejko representing the saving of Vienna by John Sobieski in 1683. This unique painting was purchased for Leo XIII in 1881 with a subscription started by a wealthy Pole. In a third hall are exhibited the frescoes of Podesti, among which is conspicuous the great picture (the heads of all the personages are painted from portraits) depicting the promulgation of the doctrine of the Immaculate Conception by Pius IX. Before this painting stands a magnificent

shrine, in which the text of the Bull of Promulgation, translated into many languages, is preserved. The shrine was presented to Pius IX by the French clergy in 1878.

D. *The Appartamento Borgia.*—On the first floor of the palace, looking towards the north and the Cortile del Belvedere, one may enter from the Loggie of Giovanni da Udine those apartments which Alexander VI had erected in what is called the Old Palace (of Nicholas V). These rooms received their title from Alexander's family name, Borgia. Here on 18 January, 1495, Alexander received King Charles VIII of France, and entered into long negotiations with him. Here also Charles V was accommodated, when, a few years after the sack of Rome, he returned victorious from Tunis and was received by the pope as the conqueror of the Turk. Succeeding popes did not occupy this suite, utilizing the Stanze di Raffaello, because there they had better light and air. From many sources it appears that, until the close of the seventeenth century, the Appartamento Borgia was occupied by the cardinal nephews, or, as they were later called, secretaries of state. After the Palace of Sixtus V had been completed under Clement VIII (cf. Colnabrini, "Ruolo degli appartamenti e delle stanze nel Palazzo Vaticano al tempo di Clemente VIII", Rome, 1895), the Stanze di Raffaelo and the apartments of Alexander VI were neglected, and during the seventeenth and eighteenth centuries they were used only for conclave purposes. About the middle of the eighteenth century the Sale Borgia were used only as a refectory for the lower officials of the palace during Holy Week. During the French occupation of Rome, these rooms suffered much injury from the soldiery, so that immense sums had to be spent by Pius VII for architectural repair. When the Appartamento Borgia was used as the Pinacotheca (see above), the marble cross-beams were removed from the windows, and replaced with iron grating, and everything was done to secure suitable lighting for the works of art. As every endeavour proved unsatisfactory, the paintings were removed in 1821 to the third story, and the pope then established here a museum of statues, known as the Museo Miscellaneo (for a detailed description see Platner-Bunsen, *op. cit.*; cf. the drawings of Craffonara and Guattani, and also Massi, "Indicazione antiquaria delle Sale Borgia", Rome, 1830).

As the Appartamento Borgia consisted of six rooms, and only the first four were employed for the museum, the remaining two were turned over to the Vatican Library, to which they are adjacent. In the winter of 1838–39 the museum was limited to the first two rooms, and the two which were then vacated were likewise transferred to the library. Finally, Pius IX added also the last two halls to the library, distributing the marble works between the Vatican and the Lateran museums. Having acquired the renowned library of Cardinal Angelo Mai on 8 September, 1854, the pope had this housed in the first two rooms of the Appartamento, closing them to the public. The artistic creations of Pinturicchio which adorn the walls were, however, restored to the admiration of the public when Leo XIII opened the Borgia suite, establishing there the consulting library of printed books by Decree of 20 April, 1889. The ceilings and lunettes, which preserve the paintings of the great Umbrian artist, had suffered little despite the vicissitudes of the Sale Borgia, but the walls and the floor had received serious damage. Louis Seitz maintained, however, that a thorough cleaning and the covering of the damaged places with colour would sufficiently restore the frescoes, so that Pinturicchio's original work remains.

General architectural restoration was successfully undertaken. The doors which had been broken through the walls were closed up, and the former doors reopened. After the removal of the white colouring which covered the walls, extensive traces of the old ornamentation were revealed, and the whole restored in the spirit of the Alexandrine epoch. Plaster blisters which had formed on the paintings were secured in place without the slightest damage to the frescoes. The floor required complete reconstruction. Remnants of the original majolica floor were discovered, and with the aid of these, and special technical studies, a new parquetry for the floor was elaborated in perfect harmony with the remaining fittings of the Borgia suite. The complete fitting of the rooms was not attempted; but the huge walls were beautifully furnished in exquisite taste. In 1897 Leo XIII solemnly opened the Appartamento Borgia, declaring it an integral portion of the Vatican collections which were accessible to the general visitor. Simultaneous with this manifestation of the pope's sympathy with art appeared the following work, dedicated to him: "Gli affreschi del Pinturicchio nell' appartamento Borgia del Palazzo Apostolico Vaticano, riprodotti in Fototipia e accompagnati da un Commentario di Franceseo Ehrle, S.J., prefetto della Biblioteca Vaticana, e del Commendatore Enrico Stevenson, direttore del Museo Numismatico Vaticano" (Rome, 1897). When Pius X occupied the former suite of the secretary of state, the Appartamento Borgia was temporarily devoted to the secretariate. The rooms were then beautifully furnished for residence, thus restoring the *ensemble* they presented in the time of Alexander VI and his successors (cf. Ehrle-Stevenson, pp. 26–27). When a special suite of rooms was later prepared for the secretary of state, the Appartamento Borgia was again opened to the public.

(1) The first of the six rooms, Sala dei Pontefici, was not part of the pope's private apartments, being a public hall in which audiences were given and consistories held. The beautiful stucco decorations harmonize well with the paintings of Giovanni da Udine and Perrin del Vaga, who painted the Zodiac and some representations of stars. (2) In the second hall, Sala dei Misteri, the mysteries of the life of Christ are depicted. Here are the Annunciation, the Nativity, the Adoration of the Magi, the Resurrection and the Ascension of Christ, the Descent of the Holy Ghost, and the Assumption of the Blessed Virgin. Besides the general sketch for the pictures and other decorations in this hall, the lifelike figure of Alexander VI is from Pinturicchio's hand, as are also the figures of the prelates represented in the Assumption. All the rest was painted by his assistants; attempts have been made to prove that these belonged to one of the Italian Schools. (3) Sala dei Santi is the name given to the third hall, which contains a series of scenes from the lives of Sts. Catherine of Siena, Barbara, Paul and Anthony, and Sebastian. All these glorious frescoes were executed by Pinturicchio himself, as was the beautiful circular picture of the Madonna and the scene of the Visitation. (4) Grammar, dialectics, rhetoric, geometry, arithmetic, music, and astrology, that is the seven liberal arts, were represented by Pinturicchio, with the extensive aid of his assistants, in the fourth hall, Sala delle arti liberali. These paintings have suffered more from dampness than those in the other rooms. (5–6) The last two rooms, del Credo and delle Sibille, are situated in the Torre Borgia. The decorations in these rooms are not by Pinturicchio and have been injured by overpainting. A Latin inscription records the munificence of Leo XIII, who "restored this dwelling . . . to its pristine dignity and dedicated it in the twentieth year of his pontificate". (Cf. Jesorone, "L'antico Pavimento delle Logge di Raffaello in Vaticano", Naples, 1891; Volpini, "L'appartamento Borgia", Rome, 1887.)

E. *Stanze di Raffaello.*—The Stanze di Raffaello are an exact reproduction of the Appartamento, but are situated one floor higher. They thus include four

rooms in the Palace of Nicholas V and two in the Torre Borgia, which serve for the Exhibition of Modern Paintings. As explained above, the popes, who once occupied the Appartamento Borgia, later removed one story higher, into the rooms which are known to-day as the Stanze di Raffaello, because they were painted by Raphael. Julius II desired a comparatively simple pictorial decoration of his suite, and entrusted the task to the painters Piero della Francesco, Luca da Cortona, Bartolomeo della Gatta, Pietro Perugino, and Bramantino da Milano. During the progress of the work the architect Bramante Lazzari of Urbino persuaded the pope to summon his nephew Raphael Sanzio from Florence to assist the others. One of the walls of the third room, the Stanza della Segnatura, was assigned to the young Raphael, who between 1508 and 1511 painted there "Theology" and the "Disputa"; these works so delighted the pope that he entrusted to Raphael the decoration of the entire Stanze. All other paintings were removed with the exception of those in the vault of the fourth room, where Pietro Perugino, Raphael's teacher, had, in four parts, depicted: the adoration of the Blessed Trinity by the Twelve Apostles, the Saviour with Mercy and Justice at his side, the Father enthroned on the rainbow, and the Redeemer between Moses and Jacob. Raphael could not accomplish this task, with his other commissions, unaided. The sketches are all his, but many of the paintings were executed by his assistants and pupils, some after his death in 1520.

(1) The first hall is called the Sala di Costantino. The frescoes were executed after Raphael's death by Giulio Romano, Francesco Penni, and Raffaello dal Colle. The chief incident depicted on the longitudinal wall is the battle of Milvian Bridge, which Constantine the Great fought against Maxentius. The baptism of Constantine, the presentation of Rome to Sylvester I by the emperor, and the latter's address to his troops concerning his dream (*In hoc signo vinces*) are all important compositions. The smaller pictures and the socle paintings are of a simpler kind. The painting of the ceiling was not finished until the reign of Sixtus V. (2) The paintings in the second hall, the Stanza d'Eliodoro, are almost exclusively by Raphael. His most important fresco is the "Mass of Bolsena", which represents how a priest, who did not believe in transubstantiation, was converted when the Blood ran from the Host after the Consecration. "The Retreat of Attila" represents Leo I (beside whom stand the Apostles Peter and Paul), with the features of Leo X, and the pope's attendants are to some extent contemporary portraits. This is an extremely effective and superbly coloured painting. The light effects in the third fresco, "The Deliverance of St. Peter", are wonderful. From the fourth picture, "Expulsion of Heliodorus from the Temple at Jerusalem" (II Mach., iii), the hall has taken its name. The brilliant painting, strength of expression, and harmonious colour effects form the basis of the fame of this masterpiece. The paintings on the ceiling are poorly preserved.

THE DOME OF ST. PETER'S, FROM THE VATICAN GARDENS

(3) In the Stanza della Segnatura (the supreme court of justice, which sat here under the presidency of the pope) Raphael began his works. On the ceiling are "Theology", "Poetry", "Philosophy", and "Justice". On the walls, under "Theology", is the "Disputa", the fundamental ideas for which were taken, according to the latest theories of Wilpert, from the "Last Judgment" of Pietro Cavallini, at Santa Cecilia in Rome. Wilpert has established doubtful identities of the saints. The name "Disputa", though inappropriate, has clung to the painting. The difficulties presented by the conditions of the hall were splendidly overcome by Raphael in the second picture, "Parnassus". Apollo and the Muses, with Homer, Dante, Virgil, Sappho, Pindar, Horace, and many other personages, are here united in one composition, which breathes forth the gladness and poetic strivings of the Renaissance. In the "School of Athens" all branches

of knowledge are represented and powerfully characterized. Plato and Aristotle are the centres of the organically arranged groups; Socrates, Diogenes, Ptolemy, and Zoroaster are also easily recognizable. Other forms are not clearly distinguishable, except the portraits of some contemporaries. To the extreme right Raphael has painted himself beside Sodoma. On the wall containing the windows are some smaller paintings and the glorification of canon and civil law. Here again are portraits of contemporaries, especially those of Julius II and Leo X.

(4) In the fourth hall, the Stanza dell'Incendio, Perin del Vaga has painted Leo III taking the oath of purgation before Charlemagne; Giulio Romano, the victory of Leo III over the Saracens at Ostia; Francesco Penni, the fire in the Borgo, a painting from which the room has taken its name. The crowning of Charlemagne at old St. Peter's is more conventional and superficial in conception. Raphael's sketches for this hall reveal the summit of his artistic development (1517). The ceiling paintings are by Perugino. Numerous smaller works are painted beside and under the chief paintings in the Stanze. The majority of the frescoes still remain in an almost perfect condition, due to the zealous solicitude with which the works are cared for.

F. *Loggie di Raffaello.*—Immediately adjacent to the Stanze of Raphael, which begin on the second story of the Loggie of the Court of St. Damasus, lie the well-known Loggie named after the Umbrian master. They were unprotected from all inclemencies of the weather until 1813, when Pius VII erected large windows. The wonderful frescoes were painted in accordance with the sketches of Raphael and under his constant personal supervision, by Giulio Romano, Giovanni da Udine, and other artists in 1517–19. The whole plasterwork is by Giovanni da Udine, who also painted all the ornaments. The long passage is divided by thirteen vaults into as many sections. The frescoes of the ceiling in the vaults, twelve of which contain scenes from the Old Testament, and one from the New Testament, are the chief attraction of the Loggie. These quadrilateral, framed paintings, four in each vault, display rich imagination and marvellous beauty of composition, and are among the most characteristic creations of the master. The graceful and charming reliefs, the delicate ornaments, the sitting, standing, hopping, and dancing figures, and the numerous other admirable details make the Loggie an inexhaustible source of the richest inspiration for every artist.

G. *The Loggie di Giovanni da Udine.*—Immediately under the Loggie of Raphael, on the first floor, are the Loggie of Giovanni da Udine. The general scheme for this suite is likewise due to Raphael, but the execution was the independent task of Giovanni. The caps of the vaults are beautifully decorated with leaf and tendril-work, enlivened by animals of all kinds. In the rear of the Loggie, under a magnificent Renaissance portal of great delicacy, dating from the time of Leo X, the marble bust of Giovanni is exhibited. The other portions of the Loggie of the first and second floors were painted in entirely unpretentious fashion under Clement VIII and Alexander VII by Lanfranco, Marco da Faenza, Paul Sehor, Consoni, and Mantovani. These are not accessible to the general public.

H. *Galleria degli Arazzi.*—In a modestly decorated hall, immediately adjacent to the Galleria dei Candelabri, hang the famous twenty-seven pieces of tapestry —called *arazzi*. Woven of silk, wool, and gold thread by van Orlay and van Coxis in Brussels at a cost of $3400 each (present value, $12,000), these tapestries have always been the subject of great admiration, and numerous copies may be found in Berlin, Loreto, Dresden, Paris, and other places. Raphael made cartoons for ten of the Galleria tapestries; his pupils Penni and Perin del Vaga executed twelve others in accordance with smaller sketches of the master; five are works of more recent date. The first series formerly adorned the unpainted lower portion of the walls of the Sistine Chapel; the second series were intended for the Consistorial Hall. Seven of the original cartoons of Raphael were purchased in France by Charles I of England, and they may now be seen in the South Kensington Museum. During the sack of Rome in 1527 the tapestries were stolen, but Julius III succeeded in having them restored. When Rome was occupied by the French in 1798, they were again seized and bartered to a Genoese Jew, from whom Pius VII acquired them in 1808. This rough handling damaged the tapestries, weakening and blurring the colours, but they are now carefully preserved. (Consult Farabulini, "L'arte degli Arazzi e la nuova Galleria dei Gobelins at Vaticano", Rome, 1884.)

I. *Studio del Musaico.*—The Vatican possesses an extensive studio for mosaic painting. The number of different coloured glass-pastes used exceeds 11,000. Almost all the altars in St. Peter's furnish evidence of the perfection to which this art has been carried in the imitation of renowned paintings. In the studio, which is at once an exhibition and salesroom for the mosaics manufactured, the visitor can see how the various artists work. Even smaller works demand the patient labour of many years. The pope is wont to choose a specially beautiful example of mosaic work as a present for royalty.

At the conclusion of this section it may be said that there is a vast number of other works of art distributed here and there throughout the Vatican Palace, but not accessible to the general public. To these belong the paintings of the Zuccari in the Torre dei Quattro Venti, the Bathroom of Cardinal Bibiena, the chiaroscuri in a hall on the second floor, etc.

VIII. The Palace as a Scientific Institute.—Regarded from the point of view of scientific productivity, the Vatican is the busiest scientific workshop in Rome. Scientific materials of the highest order and in astonishing abundance are stored up in the palace, access to them is easily obtained, and the conditions for work are most favourable. Apart from the most modern scientific theories, for which of course the Vatican treasures offer no materials, information on all branches of human knowledge may be found there. The sources which the Vatican affords for the history of the sciences have heretofore suffered from a great, and to some extent absolute, neglect. This remark applies with special force to philosophy, theology, history, literature, philology in all its branches, jurisprudence, geography, ethnology, and art, for all of which categories the most important materials are to be found here. (Concerning the manner of handling these sources, see Institutes, Roman Historical.) Despite the depressed financial position of the Curia, the pope annually increases his appropriations for the cultivation of science within the walls of the Vatican; this offers clear testimony as to the attitude of the Church towards scientific pursuits. Over this research she exercises only remote supervision; the investigator is at perfect liberty to pursue his studies, all facilities and guidance being given him. One need only recall the names of Bethmann, Munch, Mommsen, Duchesne, Kehr, Lämmer, Sickel, Pastor, and dozens of others, turn to their works, and learn their views, to be convinced of the scientific liberality of the Vatican. (Cf. Walsh, "The Popes and Science. The History of the Papal Relations to Science during the Middle Ages and Down to our Time", New York, 1911.)

A. *The Vatican Archives.* (1) The Contents of the Archives.—It was only natural that the Church from the first centuries of her existence should devote great care to the collection of all important documents

d to preserving them in the manner then customary. here is very little information to be found concerning e manner and extent of these archival collections, nce the documentary treasures of early Christianity ve been lost. Extensive remains of documents tedating the thirteenth century no longer exist, and the papal registers of the preceding period we retain ly scanty, though valuable, remnants [cf. the interring and comprehensive work of Wilhelm Peitz, Das Original-register Gregors VII im Vatikanischen chiv (Reg. Vat. 2) nebst Beiträgen zur Kenntnis r Original-register Innocenz' III. und Honorius' I. (Reg. Vat. 4–11)", Vienna, 1911 (Sitzungsbehte)].

The existence of the Vatican secret archives really gan with Innocent III (1198), so that it possesses e documents of seven centuries. The abundance of e materials requires, in view of the prime importance the institutions, a ecial, though quite mmary treatment. fairly reliable estiate of the arranged cuments—an apaisal of their value n be only provionally attempted as t—has established e fact that there e in round numbers ,000 volumes, cases, and bundles. the cassettes are equently many zens of separate cuments; in the ndles of Acts from 0 to 200 letters th their enclosures e occasionally und; while the ge folio volumes of e registers of the rteenth century contain as many as 2000 documents and even more. It is thus impossible to furnish en an approximately accurate estimate of the mber of letters, reports, documents, protocols, nutes, etc. in every stage of preparation, which are ntained in the secret archives. Were there not ery guidance to this vast collection of valuable aterials scholars would find their task of research most impossible. However, in the working-room the assistant archivist is a whole library of Indices 51 in number), which have been compiled during e last 300 years for the convenience of the administration and, in individual cases, for the use of scholars. 1901 a guide to this labyrinth of Indexes was issued der the title, "Inventarium indicum in secretiori chivo Vaticano unica scie existentium". Gisbert om (Guide aux Archives du Vatican, 2nd ed., vised and augmented, Rome, 1911) also gives cellent notes on the contents of the various divions of the Indices. Besides many others, Johannes Pretis (1712–27), his brother Petrus Donninus de etis (1727–40), and Josephus Garampi (1749–72) did pecially important work on the Indices. Garampi d his assistants wrote out 1,500,000 labels, which asted into 124 huge folio volumes) form an inexustible mine. Felix Contelori (1626–44), in addition work on the Indices, arranged and copied the ost imperilled documents of the archives. By e recent publication of his "Manuductio ad aticani Archivi Regesta", Gregorio Palmieri, O.S.B., s supplied a very useful help to the study of the Regesta". The Indices are alphabetical or chrological repertories, which must be regarded clusively as pure administrative helps, not as aids to scholarly investigation (see Brom, *ap. cit.*, 7–14).

View of the Vatican from the Piazza of St. Peter's

Passing over the Guardaroba and Biblioteca Segreta, "which have none other than a nominal existence", and the still uninvestigated portions of the Archivi dei Memoriali, del Buon Governo, and dell' Ufficio SSmo., the following are the chief groups of the archival materials: (a) Archivio Segreto; (b) Archive of Avignon; (c) Archive of the Apostolic Chamber; (d) Archive of Sant' Angelo; (e) Archive of the Dataria; (f) Consistorial Archive; (g) Archive of the Secretariate of State; (h) Various Collections.

(a) Archivio Segreto.—The whole archive is called Archivio Segreto, from the name of its oldest portion, which, however, retains its specific name. It contains seventy-four *armari*, or presses, in which are: (i) the volumes of the Vatican Registers (Armar. I–28); (ii) the "Diversa Cameralia" (29–30) and "Collectoria cameræ apostolicæ" (57); (iii) the Registers of Transcripts (31–37, 46–49, 52–54, 59–61); (iv) the Register of Briefs (38–45); (v) the Indices (50–51, 56, 58); (vi) the "Tridentina et Diversa Germaniæ" (62–64); (vii) the "Introitus et Exitus Cameræ" (65–74); (viii) the "Instrumenta Miscellanea". (b) Archive of Avignon.—The archival materials, collected by the Avignon obedience during the Avignon exile (1305–76) and the time of the Schism, together with the administrative acts of the County of Venaissin, form the Archive of Avignon, which was gradually (the last portion in 1783) transferred to Rome. The series of the "Introitus et Exitus" found in this section, of the "Obligationes et Solutiones" and of the "Collectoriæ Cameræ", together with the "Diversa Cameralia" and the "Introitus et Exitus" of the Archivo Segreto (see above) form to-day the Archive of the Apostolic Chamber. (c) Archive of the Apostolic Chamber.—The four chief portions of this archive have just been mentioned. These are by no means four complete series of volumes; on the contrary, very important and extensive portions of this archive are bound up with the volumes of the Avignon Registers, while other documents must be sought in other places. Consequently, the making of an exact inventory of all cameral acts is urgently called for. In the section "Obligationes et Solutiones" some of the volumes belong to the Apostolic Chamber and some to the Chamber of the College of Cardinals.

(d) Archive of Sant'Angelo.—Sixtus IV, Leo X, and Clement VIII are the founders of this archive, since it was their opinion that the most important documents and titles of possession of the Roman Curia would be best preserved in Sant'Angelo, as the strongest bulwark of Rome. In 1798 the contents of the archive were transferred to the Vatican, where they received special quarters under the name of "Archivio di Castello", and are still kept separate. In the *capsula* and *fasces* of this archive a great variety of things are treated. (e) Archive of the Dataria.—The three great sections of this archive contain: (i) the Register of Petitions (Register Supplicationum), which begin with 1342; (ii) the Lateran

Register of Bulls, which contains the Bulls sent out by the Dataria between 1389 and 1823; (iii) the Briefs of the Dataria, a name which is not quite exact. These Briefs, as distinguished from those mentioned above (a, 4), were issued in answer to petitions. (f) Consistorial Archive.—Such of the archival materials as are found in the secret archives (the other portions are in the archives of the Consistorial Congregation in the library) consist of the "Acta Camerarii" (1489–1600), "Acta Cancellarii" (1517–64), "Acta Miscellanea" (1409–1692), and "Acta Consistorialia" (1592–1668; 1746–49).

(g) Archive of the Secretariate of State.—Despite the great gaps to be found in this section, this archive possesses the greatest importance for the political and ecclesiastico-civil history of modern times. It includes the following subdivisions: (i) Nunciatures and Legations—Germania (1515–1809),—Francia (1517–1809),—Spagna (1563–1796),—Polonia (1567–1783), —Portogallo (1535–1809),—Inghilterra (1565–1689; 1702–04);—Genova (1572–84; 1593–1604),—Venezia (1532–34; 1561, 1562, 1566–1798),—Napoli (1570–1809),—Colonia (1575–1799),—Monaco di Baviera (1786–1808),—Paci, that is negotiations for various treaties (1628–1715),—Svizzera (1532–1803),—Firenze (1572–1809),—Savoia (1586–1796),—Avignone (1564–1789),—Fiandra (1553–1796; to which section also belong five bundles of letters embracing the years 1800–09 and 1814 and 1815),—Malta (1572–1792),—Bologna (1553–1791),—Ferrara (1597–1740),—Romagna (1597–1740),—Urbino (1664–1740),—Diversi, that is copies of letters and other things, all of which refer to the sixteenth and seventeenth centuries. From this list one may see both the richness and the great importance of this division. (ii) Letters of Cardinals.—This contains the correspondence between the Secretariate of State and the various cardinals for the period from 1523 to 1803. Here are thus contained both the minutes of the letters dispatched and the originals of letters received from the cardinals. There are, besides, in this collection numerous letters from princes, legates, bishops, etc. (iii) Letters of bishops and prelates.—The letters of the bishops and prelates contain not only ecclesiastico-political but also purely political information, so that they possess a high value for profane history. The original letters and the minutes of the answers dispatched extend from 1515 to 1797. (iv) Letters of princes and titled persons.—Many distinguished personages (including bishops and prelates) are found among the writers of this collection of letters, which contains a large series of volumes with answers. The division extends over the years 1513–1815, and has been as yet little availed of. (v) Letters of private individuals.—Most of the documents of this collection emanate from the pens of those who, while in communication with the Curia, do not belong to the above-named categories. To a great extent the writers are private people. There are, however, some letters from bishops, prelates, and nobles, which should have been included elsewhere. The letters extend from 1519 to 1803. (vi) Letters of military men.—Here are collected all the documents connected with the history of the Curial wars between 1572 and 1713. (vii) Varia Miscellanea (not to be confounded with other Vatican Miscellanea).—Besides numerous volumes containing transcripts of Acts of the sixteenth and seventeenth centuries, there are here collected all those documents which could not well be included in the other divisions: instructions, travelling experiences, concordats, tractates of all kinds, diaries of conclaves, etc. The whole collection is of great importance.

(h) Various Collections.—The "Varia Miscellanea" have absorbed the Biblioteca Ceva as well as the chief portion of the Biblioteca Ciampini. The Biblioteca Spada, in so far as it is yet in the archives, was embodied in the nunciature of France. The following, however, remain independent collections: (i) Biblioteca Pio, manuscripts of Cardinal Pio Carlo di Savoia, purchased by Benedict XIV in 1753. They should consist of 428 volumes, but many are missing. (ii) Biblioteca Carpegna, the library of manuscripts of Cardinal Gaspare Carpegna, which originally consisted of 229 volumes. The scientific interest of these volumes is not very great. (iii) Biblioteca Bolognetti, consisting mainly of copies of documents of the sixteenth and seventeenth centuries. This belonged to the Bolognetti-Cenci family, which assigned it to the Vatican archives in 1810. (iv) Biblioteca Ronconi, a small collection of twenty manuscripts, which belonged to a former official of the archives. (v) Papers of Cardinal Garampi, the 251 bundles of Acts belonging to the effects of Cardinal Garampi and containing partly originals and partly copies of documents pertaining to his diplomatic activity in Poland and Germany. (vi) Manuscripts of G. B. Gonfalonieri, eighty-nine volumes which belonged to the former custodians of the Archive of Sant'Angelo, and, while relating mainly to Spain and Portugal, have also some importance for the nunciature of Cologne. (vii) "Registro Dandini", the diplomatic correspondence of Cardinal Dandini for the years 1541–59 in six volumes. (viii) "De caritate S. Sedis Apostolicæ erga Gallos", forty-two volumes and eighteen bundles detailing the help given by the Holy See to the French emigrants during the Revolution.

(ix) Buon Governo, a huge archive of the old Congregation del Buon Governo, which was entrusted with the economic administration of the Papal States from 1592. The archive was transferred to the Vatican in 1870, fills sixteen rooms, and has a special custodian. (x) "Avvisi", a series of 124 volumes, extending over the period 1605–1707 and composed of the manuscript journals and newspapers of the seventeenth century. (xi) Farnesiane papers, twenty bundles of documents which disappeared in some unknown manner from the Neapolitan Carte Farnesiane, and were purchased and placed in this archive by Leo XIII in 1890. They do not contain any politically important papers. (xii) Borghese Archive.—The huge Borghese Archive may be termed "an integral portion of the Segretaria di Stato during the pontificates of Clement VIII, Leo XI, and Paul V". Leo XIII acquired this great archive in 1892. With the aid of the inventories of the Vatican Archives and the Vatican Library some guidance as to the 2000 volumes may be obtained. (xiii) "Bolle e Bandi". —In addition to the two other series of this kind which stand in the "Varia Miscellanea" there is this third, which extends from 1525 to 1854. The printing on the title pages possesses a high value for the history of culture. (xiv) "Varia Diplomata" includes all the archives of orders and monasteries to be found in the Secret Archives. Some are of exceptional interest and prime importance. As many of the archives are not yet arranged, they are not yet generally accessible.

(2) Statistics.—The estimate of 60,000 volumes, cassettes, and bundles of Acts, contained in the archives, does not include such huge collections as that of the Buon Governo and other smaller collections. The following list, giving the number of volumes arranged according to the collections, conveys an idea of the extent of the archives:—

Volumes of Vatican Registers	2048
Transcripts	968
Briefs	7654
Tridentinum	154
Diversa Germaniæ	34
Volumes of Avignon Registers	394
Introitus et Exitus Cameræ	608
Obligationes et Solutiones	100
Collectoriæ Cameræ	509

Diversa Cameralia	253
Supplicationes	7011
Lateran Volumes of Registers	2161
Dataria Briefs	850
Acta Consistorialia	114
Nunciatures:—	
a. Germania	709
b. Francia	615
c. Spagna	439
d. Polonia	382
e. Portogallo	204
f. Inghilterra	18
g. Genova	10
h. Venezia	360
i. Napoli	411
k. Colonia	297
l. Monaco di Baviera	49
m. Paci	60
n. Svizzera	322
o. Firenze	185
p. Savoia	281
q. Avignone	344
r. Fiandra	194
s. Malta	165
t. Bologna	317
u. Ferrara	104
v. Romagna	76
z. Urbino	42
Letters of cardinals	189
Letters of bishops and prelates	380
Letters of princes and titled persons	277
Letters of private individuals	315
Letters of military men	79
Varia Miscellanea	2051
Biblioteca Pio	300
" Carpegna	200
" Bolognetti	340
" Ronconi	20
Barampi papers	251
Gonfalonieri manuscripts	89
Registro Dandini	6
Pace ritate S. Sedis erga Gallos	60
Avvisi	124
Barnesiane papers	20
Borghese archive	2000
Volle e Bandi	80

The above-named collections thus include in the aggregate 35,000 volumes in round numbers. Of loose parchment and paper documents, letters, and similar papers there are 120,000—a fairly trustworthy estimate. Consequently, although the collections already accessible by no means reach the expectations which have been entertained regarding the extent of the archives, it is yet evident that the supply of materials is extraordinarily great. A great proportion of the volumes are in the largest folio form and of unusual thickness. The contents of the volumes are of great importance, inasmuch as the questions treated are of vast interest. All these considerations render the Secret Archives of the Curia by far the most important archives in the world. Other collections not mentioned by Brom have been acquired in recent times. From the Santini effects 200 volumes of Acts of the Dataria were purchased in 1909. On 13 April, 1910, a number of parchment documents were acquired from a family in Terni. The historically famous scheme of Curial reform from the pen of Carnal Sala (under Pius VII) came into the possession of the archives on 18 June, 1910. On 15 December, 1910, the Holy Father presented three volumes which were registered under Malta 124 A, 124 B, and Arm. I, vol. 178. On the same date a certain Santarelli donated five volumes treating of the College of Writers of Briefs, and on 25 February, 1911, all the papers of Cardinal Mattei passed into the possession of the archives. In conclusion, it must be remarked that the Registers of Briefs, mentioned above (a, iv), have not passed definitively into the possession of the archives, but have only been deposited there; while the Indices, without which the use of the former is scarcely possible, have been again withdrawn. Those engaged in research must, therefore, apply to the archivist of Briefs, one of the officials in the Secretariate of State.

(3) The Administration of the Archives.—The scientific management of the archives is entrusted to a cardinal with the title of archivist of the Vatican Secret Archives. All economical questions, such as the salaries of the officials and the expenditure necessary from time to time, are referred to the Prefecture of the Apostolic Palaces. The archives have, therefore, no regular budget for expenditure. The practical administration is entrusted to the assistant archivist, who issues all instructions to the other officials. He is assisted by a secretary, who, besides fulfilling other duties, supplies information concerning research work and other scientific *quæsita*. Five writers (*scriptores*) are engaged on the making of inventories and the superintendence of all transcripts to be dispatched to scholars dwelling outside Rome. To these officials is also entrusted the administration of certain important sections of the archives. The work-room is placed under the charge of two custodians (*custodes*), of whom one is the director of the Scuola Paleografica of the archives. Of the five *bidelli*, or servants, one is *capo sala*, that is, it is his special task to register the number of the manuscript required, to deliver it to the student, and to receive it back at the conclusion of the period of study. For the repair and rebinding of injured volumes and the restoration of documents two *ristauratori* have been appointed. A special clerk is employed exclusively with the pasting on of the number labels and with the pagination of all the codices which previously were without page or folio numbers. Finally, there is a porter who watches over the entrance door in the Torre dei Quattro Venti.

Besides the work-room, the office of the assistant archivist, and the old work-room, fifty rooms (including a large number of very extensive halls) are under the charge of the administration. The sixty places (usually all occupied) in the work-room can be increased to eighty to accommodate an unusually large body of investigators. In exceptional cases, women are permitted to study in the archives. The working year extends from 1 October to 27 June. During the working year 1909–10, 6018 application forms for volumes were received; during the year 1910–11 only 4800. The difference is due to the fact that since October, 1910, it has been allowed to apply for two or even three successive manuscripts on the same form—a privilege which was not previously allowed. The last inventory was made in July, 1910.

(4) History.—Concerning the earliest attempts to create archives in the Vatican, the reader is referred to the work of the present writer on the Camera Collegii Cardinalium (1898), which treats also of the creation of an archive of the Sacred College. In the years 1611–13 Paul V had the present archive buildings constructed by the cardinal librarian, Bartolomeo Cesi; these are situated at the western narrow side of the Salone Sistino, the hall of state built by Sixtus for the library. The same pontiff devoted large sums to the perfecting and repair of the materials. This Secret Archive of the Vatican was from the very beginning regarded as an administrative institution for the facilitation of Curial affairs. Consequently, it was so planned as to answer the needs it was intended to fill. When subsequently, during the heated literary warfare against the Protestant innovations, it became necessary to make the collected treasures accessible to the great historians of that age, it lost nothing of its original character. In his work, "Costituzione dell' archivio Vaticano e suo primo indice sotto il Ponti-

ficato di Paolo V, manoscritto inedito di Michele Lonigo" (Rome, 1887), Gasparolo gives an accurate description of the collections deposited in the archives at its foundation. Since that time the following important collections have been added: the Archive of the Secretary of State in 1660; Archive of Avignon, of which the last portion was added in 1783; Archive of Sant' Angelo, 1798; Archive of the Congregazione del Buon Governo, 1870; Archive of the Dataria, 1892; Borghese Archive, 1893; Archive of Memorials, 1905; Archive "dell' Uditore Santissimo", 1906; Consistorial Archive, 1907; and the Archive of Briefs, 1909 (cf. Marini, "Memorie istoriche degli Archivi della Santa Sede", 1825). (Concerning the opening of the secret archives see INSTITUTES, ROMAN HISTORICAL.)

By Motu Proprio of 1 May, 1894 (Fin dal principio), Leo XIII founded in the Vatican Archives an institute for palæography and diplomatics, his Decree being published on 15 May in a letter to Cardinal Hergenrother, the learned archivist of the Church ("Leonis papæ XIII allocutiones, epistolæ, etc.", Bruges, 1887, 76). In the "Studi e documenti di storia e di diritto", VI (1885), 106–08, the text of the "Ordinamenti per la Scuola di paleografia presso l'archivio Pontificio Vaticano" may be found. The first professor was Isidoro Carini, whose successor is (1912) Angelo Melampo. Lectures are delivered thrice weekly from November to June, and students who successfully compete in the written and oral examinations receive a diploma in archival research and diplomatics (cf. Carini, "Prolusione al corso di paleografia e critica storica, inaugurato nella pontificia scuola Vaticana il 16 Marzo, 1885", Rome, 1885; "Argomenti di Paleografia e Critica Storica trattati nella Pontificia Scuola Vaticana ne' tre corsi del 1885, 1886, 1887", Rome, 1888). For the extensive works of organization, the activity of the leading archivists in the preparation of the Indices, the nature and contents of the many hundreds of Indices, the reader is referred to Brom, op. cit.

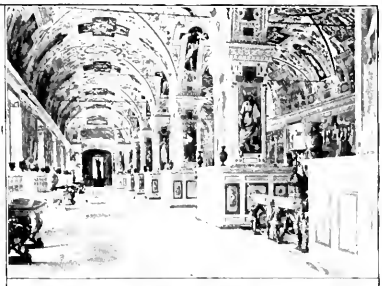
(5) Apart from the secret archives, there are in the Vatican Palace other archives, which may be divided into ecclesiastical, juridical, ecclesiastico-political, and purely administrative archives, according to the bodies to which they belong. Most important historically is that of the Apostolic penitentiary; the older collections, of which until recently scholars knew nothing, are kept in the Vatican. The large archive of the Sacra Rota Romana, which is of fundamental importance for juridical questions and the history of jurisprudence, is accommodated in a small annex in the Vatican Gardens, adjacent to the entrance to the museum. All the collections of the archive of the Secretariate of State antedating 1860 are included in the secret archives; later papers are preserved in a special archive on the third story of the palace, where is also the archive of the Congregation for Extraordinary Ecclesiastical Affairs. This archive admits no investigator, and questions on particular points addressed to it by scholars have failed to receive pertinent answers. As may be deduced from the already published earlier Acts of the archive of the Papal Ceremoniare, the volumes of this archive contain very interesting information. The extremely valuable archive of the Cappella Sistina, the papal choir, is deposited in the Vatican Library, though only in the character of a loan. Special archives are possessed by the administrations of the majordomo, the maestro di camera, the master of the sacred palace, the administrations of the Peterspence, the Elemosineria, the Computesteria, the Floreria, the maestro di casa, the three corps of guards, and the gendarmes. Other archives are too unimportant for mention here. There is at present some thought of gradually uniting with the secret archives the most important of the above collections and other ecclesiastical archives existing in Rome outside the Vatican.

EUBEL, *The Secret Vatican Archives* in *American Eccles. Review* (January, 1896); HASKINS, *The Vatican Archives* in *American Historical Review* (October, 1896); IDEM in *Catholic University Bulletin* (April, 1897); SLADEN, *The Secret of the Vatican* (London, 1907); BERTZ, *Italienische Reise 1821–23* in *Archiv der Gesellschaft fur ältere deutsche Geschichtskunde*, V (1824); cf. LAMMER, *Monumenta Vaticana historiam ecclesiasticam sæc. XVI illustrantia* (1861); DUDIK, *Iter Romanum*, II (Vienna, 1855); GACHARD, *Les Archives du Vatican* (Brussels, 1874); MUNCH, *Aufschlüsse über das päpstliche Archiv*, German tr. LOWENFELD (Berlin, 1880); GOTTLOB, *Das vatikanische Archiv in Historisches Jahrbuch der Görres-Gesellschaft* (1885); LOWENFELD, *Zur Gesch. des päpstlichen Archivs im Mittelalter* in *Zeitschr. für Kirchengesch.* (1878); IDEM, *Gesch. des päpstlichen Archivs bis zum Jahre 1817*, ibid. (1886); IDEM, *Zur neuesten Gesch. des päpstl. Archivs* in *Histor. Taschenbuch von Raumer* (1887); EHRLE, *Historia Bibliothecæ Romanorum Pontificum Bonifatianæ tum Avenionensis*, I (Rome, 1890); LANGLOIS AND STEIN, *Les archives de l'histoire* (Paris, 1893); HINOJOSA, *Los despachos de la diplomacia pontificia en España* (Madrid, 1896); CAUCHIE, *De la création d'une école belge à Rome* (Tournai, 1896); BACHA, *Les collections histor. du Vatican* in *Compte-rendu de la Commission royale d'histoire*, XVI (Brussels, 1889); EHSES, *Das vatikanische Geheimarchiv* in *Die kathol. Kirche u. ihre Diener in Wort und Bild*, I (Berlin, 1899); ARNOLD, *Repertorium Germanicum* (Berlin, 1897); WIRZ, *Bullen u. Breven aus italienischen Archiven* (Basle, 1902); BERLIÈRE, *Aux archives du Vatican* (Bruges, 1903); BROM, *Geschiedvorsching in de pauselijke archieven* in *De Katholiek*, CXXIII (1903); HORVAT, *O Vatikanskom archivu u U Zagebru* (1906); SCHMORLO, *Rossija i Italia* (St. Petersburg, 1908); OTTO, *Das avignoneser Inventar des päpstl. Archivs vom Jahre 1366* in *Quellen u. Forschungen aus italienischen Archiven*, XII (Rome, 1909); GLASSCHRÖDER in BUCHBERGER, *Kirchl. Handlexikon*, s. v. *Archiv, Vatikanisches*; GUÉRARD, *Petite introduction aux inventaires des archives du Vatikan* (Rome and Paris, 1901); PALMIERI in *Prolegomena* to the *Regestum Clementis Papæ V*, I (Rome, 1885), 13–68, reprinted in *Journal des Savants* (July–August, 1892); MANTEYER, *Les manuscrits de la Reine Christine aux archives du Vatican* in *Mélanges d'archéologie et d'histoire*, XVII (1897); FABRE, *Notes sur les archives du Château Saint-Ange*, ibid., XIII (1893); BAUMGARTEN, *Die Verhältnisse am vatikanischen geheimen Archiv* in *Supplement* to *Allgemeine Zeitung* (Munieb, 1891), 94, 108, 120, 301.

B. *The Vatican Library* is the first among the great libraries of the world in the importance of its materials, but in the number of its manuscripts a few libraries surpass it, and in the number of printed books it is surpassed by many. This condition but accords with its historical development: the Vatican was founded as a manuscript library, has always been regarded as such, and is to-day administered as such by those in charge. The printed books which have been acquired, either through inheritance, or gift, or by purchase, are intended solely to facilitate and promote the study of the manuscripts. This fact must be borne in mind to understand the attitude of the administration of the library. (Consult Barbier de Montault, "La Bibliothèque Vaticane et ses annexes", Rome, 1867. A number of essays on the library are contained in: "Al Sommo Pontefice Leone XIII. Omaggio giubilare della Biblioteca Vaticana", Rome, 1889; "Nel Giubileo Episcopate di Leone XIII. Omaggio della Biblioteca Vaticana", Rome, 1893. The former contains the pertinent literature.)

(1) The Manuscripts.—The whole fund of manuscripts may be divided into closed (historical) and open collections. The former are collections which came to the library complete, and are administered as one entity. As no additional manuscripts from the same sources can henceforth be obtained, these collections form a unit with a *numerus clausus*. The open collections are those to which are added new acquisitions made by the library (either separately or a few together), which do not form a complete collection in themselves. Separated according to the languages of the manuscripts, there are sixteen open, and thirty-six closed, divisions; the open all bear the name of "Codices Vaticani", while the closed are known according to their origin. Scientific access to these treasures is facilitated by the Indices, concerning which we shall speak below. The following details, based on information supplied by Father Ehrle, S.J., prefect of the library, are the most accurate that have ever been given of the Vatican collections. The figures for the open collections represent the state of the library on 1 December, 1911; owing to the acquisition of new manuscripts, these figures are gradually

IN THE LIBRARY



IN THE LIBRARY

SALA CLEMENTINA IN THE POPE'S PRIVATE APARTMENTS

INTERIOR OF THE PORTICO, ENTRANCE TO ST. PETER'S

THRONE ROOM IN THE POPE'S PRIVATE APARTMENTS

HALL OF THE CONSISTORY IN THE PRIVATE APARTMENTS

A HALL IN THE BORGIA APARTMENTS

HALL OF THE SEGNATURA WITH RAPHAEL'S FRESCOES

THE VATICAN PALACE

creasing, especially those for the first two categories—Latini and Græci.

aticani Latini	11,150
" Græci	2,330
" Hebraici	599
" Syraici	472
" Arabici	935
" Turcici	80
" Persiani	83
" Coptici	93
" Æthiopici	77
" Slavi	23
" Rumanici	1
" Georgiani	2
" Armeni	14
" Indiani	39
" Sinici	20
" Samaritani	3
urghesiani	381
otai d'Orange	377
alatini Latini	2,017
" Græci	432
rbinates Latini	1,767
" Græci	165
" Hebraici	128
eginæ Latini	2,103
" Græci	190
" Pii II Græci	55
ttoboniani Latini	3,394
" Græci	472
apponiani	288
arberini Latini	10,000
" Græci	590
" Orientales	160
orgiani Latini	760
" Græci	26
" Syriaci	169
" Coptici	132
" Hebraici	18
" Arabici	276
" Persiani	21
" Turcici	77
" Armeni	90
" Indiani	31
" Tonsinici	22
" Sinici	521
" Illyrici	22
" Æthiopici	33
" Georgiani	16
" Hibernici	2
" Islandici	1
" Slavi	1

The total of the collections reaches 40,658 manuripts, to which must be added between 8000 and 0,000 manuscripts in the two Barberini archives, and ill awaiting detailed examination and arrangement. here are, therefore, in the Vatican Library some 50,-00 manuscripts; the first sixteen sections are the ove-mentioned open collections; the others are all osed. The collection of Manuscripta Zeladiana was ven to Toledo, while the printed books of the same ollection remained in the Vatican Library. The odices Vaticani in various languages are traceable to e old collections of the library of the fifteenth cenry or to the growth of the library; to this collection w departments have been gradually added.

(2) Printed Books.—No exact calculation of the numer of printed books has been yet undertaken. Estiates conscientiously made yield the following figures:

ibliotheca Leonina (consultation library)	60–70,000
" Barberini (closed department)	25–30,000
" Palatina (closed department)	10–12,000
" Zeladiana (closed department)	4– 5,000
" Mai (closed department)	25–30,000
rima Raccolta (closed department)	10–11,000
accolta Generale	200,000

The total of printed books is thus in round numbers 350,000, which may be said to constitute a very considerable library. The Consultation Library is, as its name suggests, composed of works which immediately promote or facilitate the study of the manuscripts. The Prima Raccolta is the collection of books which was formed in the Vatican between 1620 and 1630; in the Raccolta Generale are gathered all the works (arranged according to the various branches of knowledge) which have been secured by the Vatican at any period or will hereafter be secured, provided that they do not specially pertain to the Consultation Library. The name of the other collections are quickly explained: Barberini, because it emanated from the princely house of that name; Palatina, because it came to Rome from the Heidelberg library of the Elector Palatine (Palatinus elector); Zeladiana, because it belonged to the effects of Cardinal Zelada; Mai, part of the effects of Cardinal Mai. Among all these books are found a larger percentage of rarities than is usual in comprehensive libraries.

(3) The Accommodation of the Manuscripts and Books.—The manuscripts are accommodated in their old, low-sized, painted wooden cases, which are distributed along the walls of the halls of the library. When removed from the cases, the greatest care is necessary lest anything should be lost. As there are various ways in which damage might be done to the manuscripts, the library administration has prevailed on the Prefect of the Apostolic Palaces to establish eight fire-proof magazines into which they may be transferred. For these magazines have been utilized a portion of the old reading room, the room of the cardinal librarian, and two other rooms. This alteration was made possible only by the removal of the Vatican Printing Office into new quarters (see below, section XV). As the halls of the printing office lay below the old reading-room, and right beside the rooms in which the Bibliotheca Barberini has been accommodated, these halls were easily annexed to the library. The new reading-room was then established on the ground floor, and fitted with a water-power elevator for the transferring of manuscripts from the magazines situated immediately overhead; this afforded greater security and convenience, the manuscripts being more promptly procured. All these innovations were of great importance for the promotion of studies. The reading-room is convenient to the Consultation Library, and contains almost twice as many desks as the old reading-room.

All the work in the new magazines was completed at the beginning of 1912, and the transference of the manuscripts begun. The two Barberini Archives now stand on the third floor of the new magazines. In consequence of this reconstruction work, the printed books will be arranged as follows: Among the smaller rooms of the former printing office is a cabinet for the Prefect of the Library, a hall for the Bibliotheca Mai, and other rooms in which the Heidelberg books (Palatini) and portions of the Raccolta Generale are to be accommodated. Two halls will be devoted to the Biblioteca Barberini, a book collection of very high value. In the hall of the Consultation Library with its two antechambers will be placed, in addition to the Consultation Library proper, the Autori Classici and the two departments of biography and history (the Collezioni Generali). To the old presses for the manuscripts in the state-halls of the library, now vacated, will be transferred the collections on canon and civil law, the works on art and its history, and the remainder of the Raccolta Generale, in so far as it is not accommodated in the old printing offices.

(4) Inventories and Catalogues, which are essential for the guidance of the reader, are available for both manuscripts and printed books. They are either in manuscript or printed. Those for the manuscripts consist of 170 volumes of manuscript and 17 volumes

of printed inventories. The preparation of the Latin inventories was begun in 1594. All the inventories are in the reading-room; catalogues for the printed books are to be found partly in the reading-room, and partly in the Consultation Library.

The preparation of manuscript catalogues for special divisions of the manuscripts was begun at an early date. All of these are still retained in their manuscript form; their printing was commenced as early as the seventeenth century. For example, Anastasius Kirscher published a catalogue of the Coptica Vaticana in his "Prodromo Coptico" (1636); in the years 1675–93 appeared a detailed catalogue of the Hebraica by Giulio Bartolocci, in 1747 the catalogue of the Capponiana, and in 1821 that of the Cicognara collection. Apart from these and similar publications, there are in the reading-room fifteen volumes of printed inventories of manuscripts: (1) Mai, "Catalogus codicum Bibliothecæ Vaticanæ (Orientalia)" (1831). (2–4) Assemani, S. E. and J. S., "Bibliothecæ apostolicæ Vaticanæ Codicum Manuscriptorum Catalogus": I, "Codices Ebraici et Samaritani" (1756); II, III, "Codices chaldaici sive syriaci" (1758, 1759). (5) Stevenson (sen.), "Codices Palatini græci" (1885). (Cf. Sylliburgius, "Catalogus librorum manuscriptorum græcorum in Bibliotheca Palatina Electorali" in "Monumenta pietatis et literaria virorum . . . illustrium selecta", Frankfort-on-the-Main, 1702.) "Codices græci Reginæ Sueciæ et Pii II" (1888). (6) Feron and Battaglini, "Codices Ottoboniani græci" (1893). (7) Stornajolo, "Codices Urbinates græci" (1895). (8) Stevenson (jun.), "Codices Palatini latini", I (1886). (9) Salvo-Cozzo, "Codici Capponiani" (1897). (10) Vatasso and Franchi de' Cavalieri, "Codices Vaticani latini", I (codd. 1–678), 1902. (11–12) Stornajolo, "Codices Urbinates latini", I (1902), codd. 1–500; II (1912), 500–1000. (13–15) Marucchi, "Monumenta papyracea ægyptia" (1891). "Monumenta papyracea latina" (1895). "Il grande papiro egicio della Biblioteca Vaticana" (1889).

There are in addition six special catalogues, not compiled by the officials of the library: (1) Poncelet, "Catalogus Codicum hagiographicorum latinorum" (1910). (2) "Hagiographi Bollandiani et Franchi de' Cavalieri, Pius. Catalogus codicum hagiographicorum græcorum" (1899). (3) Ehrenberger, "Libri liturgici manuscripti" (1897). (4) Forcella, "Catalogo dei manoscritti riguardanti la storia di Roma, che si conservano nella Biblioteca Vaticana" (4 vols., Rome, 1879–85). (5) Bertini, "Codici Vaticani riguardanti la Storia Nobiliare" (Rome, 1906). (6) Crispo-Moncada, "I Codici Arabi, nuovo fondo della Biblioteca Vaticana" (Palermo, 1900).

The volumes by Stevenson on the Codices Palatini have been revised by de Rossi, who prefixed his renowned treatise: "De Origine, Historia, Indicibus Scrinii et Bibliothecæ Sedis Apostolicæ Commentatio", pp. cxxxii (cf. also de Rossi, "La Biblioteca della Santa Sede Apostolica ed i Cataloghi dei suoi manoscritti", 1884). Four other inventories on the Codices latini, Urbinates græci, and Vaticani græci are in the press. A further volume on the Vaticani latini and one on the Borgiani arabici are also in preparation. For the books of the consultation library there is an exhaustive card catalogue according to the system of Staderini. For the collections of the Prima Raccolta there are seven folio volumes of Indices, and for these two volumes of inventories. A manuscript catalogue of the *incunabula* ("Editiones Sæculi XV Bibliothecæ Vaticanæ", in large folio), in three volumes with appendix, also stands in the consultation library. Of the exceedingly valuable Miscellanea bequeathed by de Rossi there is a bulky manuscript inventory of 1898 and an alphabetical index. The Biblioteca Barberini has its old excellent catalogue in imperial folio, ten of the volumes being accessible to the public. For the other departments there are also catalogues, e. g. twenty volumes for the Raccolta Generale, a catalogue of the Zeladiana in Cod. Vat. Lat. 9198, etc., which upon request is placed at the disposal of scholars in exceptional cases. Among the printed catalogues of books is that of Enrico Stevenson, jun., "Inventario dei libri stampati Palatino-Vaticani" (1886–91). The authorities of the Vatican Library are preparing (1912) a "Catalogo dei cataloghi mss. della Biblioteca Vaticana", which will be of high scientific and practical interest. It will show that as early as the sixteenth century the Vatican Library possessed catalogues of such perfection that we admire them even to-day.

All readers who wish to use only printed literature are carefully excluded from the library. In view of the exclusively manuscript character of the Vatican as a scientific institution, this is readily comprehensible. The accommodations of the Vatican Library are entirely inadequate to meet the demands of the general public in search of printed books. Should the Vatican Library thus lose its unique position, the other large libraries of Rome, instituted for the consultation of printed books, would suffer. Furthermore, the present conditions have been sanctioned by the past, and have been fully tested by experience. (Consult Ehrle, "Zur Gesch. der Katalogisierung der Vaticana" in "Historisches Jahrbuch der Görres-Gesellschaft", 1890, 718–27.)

(5) Manuscript-repairing and Bookbinding Department.—The Vatican has always possessed a bookbinding department, and also a department for renovating manuscripts as well as the skill of the period allowed. In the last decades special chemico-scientific attention has been devoted to the preservation and freshening of faded parchment manuscripts as well as to the preservation of paper manuscripts whose existence is wholly or partially threatened by a corroding ink. One of the most successful library boards in these investigations is that of the Vatican, which has since 1896 extensively employed every discovery that contributed to the preservation of its manuscript treasures. At the proposal of the prefect of the Vaticana an international conference to consider the question of the preservation of manuscripts assembled at St. Gall in the summer of 1898, and its consultations were attended with the greatest success (cf. Posse, "Handschriften-Konservierung. nach den Verhandlungen der St. Gallener Internationalen Konferenz zur Erhaltung und Ausbesserung alter Handschriften von 1898, sowie der Dresdener Konferenz deutscher Archivare von 1899", Dresden, 1899). A series of model restorations were made in the Vatican repair-shop, not only of its own valuable manuscripts, but also those of ecclesiastical possession elsewhere. In his "Note upon the Present State of the Vercelli Gospel" in the "Second Report of the Revision of the Vulgate" (Rome, 1911, pp. 20 sqq.), Abbot Gasquet describes a particularly difficult work of this kind. Besides these works, which are performed by specially trained and careful workers, the binding of the manuscripts is also undertaken, the arms of the reigning pope and of the present cardinal librarian being placed on the binding. The coats of arms are omitted from the covers of printed books. A fire, which broke out in this shop some years ago, caused little damage, but it led to the introduction throughout the whole library of mechanical appliances against fire. In this respect the Vatican surpasses every other library.

(6) The Publications of the Vatican Library.—The administration of the Vatican Library makes it its aim, since the fundamental reorganization of the whole institution by the prefect, Father Ehrle, S.J. (who resigned his place voluntarily to Father Ratti of Milan in 1912), to employ officials with a view to their own literary productions. This policy, which

a comparatively short time has produced splendid esults, has made possible six great undertakings of ndamental importance for science. The first col- ction bears the title: "Codices e Vaticanis seleeti, ototypice expressi, jussu Pii Papæ X, consilio et pera procuratorum Bibliothecæ Vaticanæ. Series aior". This work deals with the most important d beautiful manuscripts of the Vatican; by photo- rpe reproduction, these become accessible to persons nable to visit Rome. Eleven volumes of this collec- on have appeared: (1) "Fragmenta et Picturæ ergilianæ codicis Vaticani 3225" (60 franes; edition hausted); (2) "Picturæ, Ornamenta, complura ripturæ Specimina codicis Vaticani 3867, qui codex ergilii Romanus audit" (100 franes; edition ex- austed); (3) "Miniature del Pontificale Ottoboniano: odex Vat. Ottobon. 501" (25 franes); (4) "Bibliorum S. Græcorum codex Vaticanus 1209 (codex B) Pars rima: Vetus Testamentum", I, 1–394 (230 franes); , 395–944 (320 franes); III, 945–1234 (150 franes); Pars altera: Novum Testamentum" (170 franes); e scientific introduction to this work will appear 1912; (5) "Il Rotulo di Giosue, codex Vatic. Palat. aecus 431" (160 franes); (6) "L'originale del Can- oniere di F. Petrarca, codex Vatic. 3195" (100 franes);) "Frontonis aliorumque fragmenta, quæ codice aticano 5750 rescripto comprehenduntur" (300 anes); (8) "Il menologio greco dell' imperatore asilio II (976–1025), cod. Vatic. græcus 1613" 00 franes); (9) "Cassii Dionis Cocceiani Historia- um Romanorum lib. LXXIX, LXXX. quæ super- nt, cod. Vatic. græc. 1288. Præfatus est Pius ranchi de' Cavaliere" (50 franes); (10) "Le Minia- re della Topografia Cristiana di Cosma Indico- euste, cod. Vatic. græc. 699. Con introduzione di sgr. Cosimo Stornajolo" (120 franes); (11) "I segni di Giuliano da Sangallo: Codex Vatic. Barber. t. 4424. Con introduzione del Prof. Dott. C. ulsen" (400 franes). Three volumes are already in e press and to be issued during 1912: (1) "Paleo- rafia Musicale Vaticana. Con introduzione di M. annister M. A."; (2) "Ciceronis Liber 'De Republ- a' rescriptus. Cod. Vatic. 5757"; (3) "Terentii omœdiæ picturis illustratæ. Cod. Vatic. 3868". With this *Series major* is associated as a second ndertaking the *Series minor*, of which the following o volumes have appeared: (1) "Miniature delle milie di Giacomo Monaco (cod. Vatic. Urbin. græc. 62) e dell'Evangelario Greco urbinate (cod. Vatic. rbin. græc. 2). Con breve prefazione e sommaria escrizione di Msgr. Cosimo Stornajolo" (40 franes);) "Pagine scelte di due codici appartenenti alla adia di S. Maria di Coupar-Angus in Scozia. Con na breve descrizione di H. M. Bannister M. A. Con- ibuto alla storia della scrittura insulare" (5 franes). f the third undertaking, the "Collezione Paleogra- ca Vaticana", a single fascicle has appeared: "Le finiature della Bibbia: Codex Vatic. Regin. græc. 1 e el Saltario: Codex Vatic. Palat. græc. 381" (55 anes). The fourth collection is called "Collezioni rcheologiche, Artistiche e Numismatiche dei Palazzi postolici, pubblicate per ordine di Sua Santità, a ura della Biblioteca Vaticana, dei Musei e delle allerie Pontificie". For this work the collaboration the officials not alone of the library, but also of the useums and galleries, has been requisitioned. our volumes have already appeared: (1) "Gli avori ei Musei Profano e Sacro della Biblioteca Vaticana, ubblicati per cura della medesima, con introduzione el Barone Rodolfo Kanzler" (edition exhausted);) "Le Nozze Aldobrandine, i paesaggi con scene ell' Odissea e le altre pitture murali antiche conserv- e nella Biblioteca Vaticana e nei Musei Pontifici, on introduzione del Comm. B. Nogara" (250 franes);) "Le Monete e le Bolle Plumbee Pontificale del edagliere Vaticano, descritte ed illustrate dal Cav. . Serafini. Tome I (615–1572)" (80 franes), with introduction by Le Grelle, "Saggio di storia delle collezioni numismatiche Vaticane"; (4) "I Mosaici antichi conservati nei Palazzi Pontifici del Vaticano e del Laterno. Con introduzione del Comm. B. Nogara" (200 franes). In the press are (1) Nogara and Pinza, "La Tomba Regolini Galassi e gli altri materiali coevi del Museo Gregoriano-Etrusco. Voll. 4 (3 di testo ed. 1 di tavole)"; (2) Nogara, "I vasi antichi del Museo Etrusco e della Biblioteca Vaticana".

The fifth collection, "Le Piante Maggiori di Roma nel Secolo XVI e XVII, riprodotte in fototipia a cura della Biblioteca Vaticana. Con introduzione di Francesco Ehrle, S.J.", is the result of the personal research of the prefect of the Vatican. It embraces six numbers and two supplements: (1) "Roma al tempo di Giulio III. La Lianta di Roma di Leonardo Bufalini del 1551, riprodotta per la prima volta dalla stampa originale" (20 franes); (2) "Roma prima di Sisto V. La Lianta di Roma Du Pérac-Lafréry del 1577. Contributo alla storia del commercio delle stampe a Roma nel secolo XVI e XVII" (15 franes); (3) "Roma al tempo di Urbano VIII (1623–1644). La Pianta di Roma Maggi-Maupin-Losi, di quaranta fogli, riprodotta da uno dei tre esemplari completi, fin adesso conosciuti" (in the press); (4) "Roma al tempo di Paolo V (1605–1621). La Pianta di Antonio Tempesta del 1606" (in preparation); (5) "Roma al tempo di Urbano VIII (1632–1644). La Pianta di Roma pubblicata da Goert van Schayck (Gottifredo Scaichi) nel 1630" (in preparation); (6) "Roma al tempo di Innocenzo XI (1676–1689). La Pianta di Roma di Giovanni Battista Falda del 1676" (in preparation). Supplements: (1) "La grande Veduta Maggi-Mascardi (1615) del Tempio e del Palazzo Vaticano, stampata coi nomi originali. Con introduzione di Francesco Ehrle" (to appear shortly); (2) "La Pianta della Campagna Romana del 1547, in sei fogli, riprodotta in fototipia della copia Vaticana, unica finora. Con introduzione di Tommaso Ashby" (in preparation).

As the last and most comprehensive, and furthermore, on account of the smaller expense in preparation, the most accessible, collection is the "Studi e Testi". The twenty-three fascicles which have already appeared contain either the results of systematic research among the Vatican manuscripts with a definite purpose, or shavings and parings which fall from the work-table while more important works are being accomplished. From the following arrangement of the works according to authors this twofold distinction becomes apparent. Marco Vatasso has published fascicles 1, 2, 4, 10, 14, 16, 17, 18, and 20: (1) "Antonio Flaminio e le principali poesie dell' autografo Vaticano 2870"; (2) "Le due Bibbie di Bovino, ora codici Vaticani latini 10510, 10511, e le loro note storiche"; (3) "Aneddoti in dialet to romanesco del secolo XIV, tratti dal codice Vatic. 7654"; (4) "Per la storia del dramma sacro in Italia"; (5) "Del Petrarca e di alcuni suoi amici"; (6) "Initia Patrum aliorumque scriptorum ecclesiasticorum ex Mignei Patrologia et ex compluribus aliis libris conlecta" (2 vols.); (7) "Frammenti d'un Livio del quinto secolo recentemente scoperti: Codice Vaticano latino 10696"; (8) "I codici Petrarcheschi della Biblioteca Vaticana". Pio Franchi de' Cavalieri published fascicles 3, 6, 8, 9, 19, and 22: (1) "La Passio SS. Mariani et Jacobi"; (2) "I Martiri di S. Teodoto di Ancisa e di S. Ariadne di Prinnesso con un'appendice sul testo originale del Martirio di S. Eleutherio"; (3) "Note agiografiche: a. Ancora del martirio di S. Ariadne; b. Gli Atti di S. Giustino"; (4) "Nuove Note agiografiche: c. Il testo originale del martirio di Agape, Irene e Chione; d. Gli Atti di S. Crispina. e. I Martiri della Massa Candida. f. Di una probabile fonte della leggenda dei SS. Giovanni e Paolo"; (5) "Hagiographica: a. Osservazioni sulle

leggende dei SS. Martiri Mena e Trifone. b. Della legenda di S. Pancrazio Romano. c. Intorno ad alcune reminiscenze classiche nelle leggende agiografiche del secolo IV"; (6) "Note agiografiche, fascicolo terzo".

Giovanni Mercati published the fascicles 5, 7, 11, 12, and 15: (1) "Note di letteratura biblica e cristiana antica"; (2) "Antiche reliquie ambrosiano-romane, con un excursus sui frammenti dogmatici ariani del Mai"; (3) "Varia Sacra: Fasc. 1. a. Anonymi Chiliastæ in Matthæum Fragmenta. b. Alcuni supplementi agli scritti dei Dottori Cappadoci e di S. Cirillo Alessandrino"; (4) a. "Un frammento delle ipotiposi di Clemente Alessandrino. b. Paralipomena Ambrosiana con alcuni appunti sulle benedizioni del Cereo pasquale"; (5) "Opuscoli inediti del Beato Cardinal Giuseppe Tommasi tratti in luce". Enrico Carusi published fascicle 21: "Dispacci e lettere di Giacomo Gherardi, nunzio Pontificio a Firenze e Milano 1487–1490". Eugene Tisserant published fascicle 23: "Codex Zugninensis rescriptus Veteris Testamenti. Texte grec des manuscrits Vatican Syriaque 162 et. Mus. Brit." Additionel 14665, édité avec introduction et notes. Of the published fascicles there still remains: "Catalogo sommario della Esposizione Gregoriana aperta nella Biblioteca Vaticana dal 7 all' 11 Aprile, 1904, a cura della Direzione della medesima Biblioteca. Ediz. seconda." In the press is: Mercati and Ferrini, "Basilicorum paratitla". The following are in preparation: (1) Mercati, "Psalmorum hexaplorum reliquiæ e codice rescripto Ambrosiano"; (2) Vatasso, "Cronache Forlivesi di Maestro Giovanni de Pedrino (1411–1464). Una versione in dialetto del secolo XIV delle Armonie evangeliche d'Ammonio"; (3) Carusi, "Diario di Fiorenza dall'anno 1482, di Giusto d'Anghiari"; (4) Nogara, "Il libro XXXII della Storia d'Italia di Flavio Biondo dai codici Vatic. 1940–1946". All these collections may advantageously be used as works of reference on the Vatican Libary. The Vatican stands at the head of the world's libraries in its number of scientific publications, despite its comparatively small staff and insufficient funds.

(7) The Administration of the Vatican Library.—Since the time of Marcello Cervini, the first cardinal who was named (1548) librarian of the Apostolic Library, this official has borne the honorary title of Protettore della Biblioteca Vaticana. In him is vested in general the supreme direction of the library, which he represents in all questions and under all circumstances relating to the library as a whole or to the administration in general. Under him there is, for the technical and scientific management of the library, a prefect—formerly there were two—who has to decide all questions referring to the ordinary administration and to issue such instructions as these questions may demand. The position of assistant librarian, revived by Leo XIII, is at present vacant. For the chief language or groups of languages represented in the Vatican manuscripts there are six ordinary and five honorary *scriptores*, to whom is entrusted the scientific cultivation of the departments committed to them. Thus, including the prefect, there are twelve scientific general officials. For the collections connected with the library, e. g. the Cabinet of Coins and Medals (Il Medagliere) and the Christian Museum (Museo Sacro), there are four directors, whose duty is the scientific supervision of their collections. Under the supervision of one of the *scriptores*, six assistants discharge all the duties connected with the printed books, besides superintending special portions of the library. The prefect is assisted by a secretary, who has in addition the duty of keeping the accounts. Seven *bidelli* (library attendants) bring the manuscripts and books to the readers, transfer the departments to their new quarters when a change has been determined on, and keep everything in order in the Consultation Library. In the repair-shop and book-bindery four men are permanently employed.

The salaries of the officials are exceedingly modest. No official, not even the prefect, receives more than fifty dollars a month. The title of "Scriptor of the Vatican Library" has been held by such men as Giovanni de Rossi, Mariano Rampolla del Tindaro, Stevenson, and many others, and is to-day borne by such world-famous scholars as Mercati, Franchi de' Cavalieri, Vatasso, etc. The annual budget of the library is the ridiculously small sum of 6000 dollars. On extraordinary occasions great loans have been secured—e. g., $100,000 when the Barberini Library was purchased. During his term of office, Father Ehrle raised the budget to about 7000 dollars by obtaining contributions from his friends and acquaintances. In all financial questions the library is subordinate to the Prefecture of the Apostolic Palaces. The archives of the library contain no acts extending back beyond the time of the first cardinal librarian; more recent administrative acts are, however, complete. In earlier times all manuscripts whose publication was adjudged untimely, dangerous, likely to cause misunderstandings etc., were marked on the back with a small black cross. When such a codex was asked for, the prefect decided whether or not it should be delivered to the particular scholar. This custom led to distinctions not always of a very agreeable kind, and was entirely discontinued by Father Ehrle, so that any scholar can procure without further ceremony any manuscript which he desires. In the case of the exceptionally valuable codices or those which have to be handled with special care, the readers must observe all the directions which the prefect has found it necessary to impose.

The administration shows the greatest complaisance in its dealings with scholars, and admits outside the regular four-hour period of study those whose time is very limited. The same rule applies to Thursday, which is a free day, and to the holidays proper. The library is open from 1 October to 27 June—in winter from 9 a. m. to 1 p. m., and in summer from 8 a. m. to 12 noon. On all Thursdays, feasts, certain memorial days, the holidays of Christmas, the Carnival, and Easter, and on some other occasions, it is closed. The library ordinances issued by Sixtus V are carved in marble at the entrance. These have received timely alterations in the "Chirographa" of Clement XII, Benedict XIV, and Clement XIII, as well as in the Decree "Ex audientia Sanctissimi" of Pius IX; in particular, a number of the holidays which proved especially burdensome to strangers have been abolished. By Motu Proprio of 9 September, 1878, Leo XIII made further alterations, among others the revival of the office of assistant librarian. Finally, on 21 March, 1885, the same pontiff issued a new "Regolamento della Biblioteca Vaticana" together with a "Calendario per l'apertura e per lo studio e servizio della B. Vaticana". After these regulations had remained in force for a three years' trial, they were revised and raised to a permanent law by Motu Proprio of 1 October, 1888, which is still binding.

(8) The Collections connected with the Library.—The exhibition in the library halls of the costly presents received by the popes in the course of the last hundred years from emperors, kings, princes, and rich private persons, has converted some of these halls into a museum, which, while possessing great attraction for strangers and decorating the rooms, is without any real scientific value. Countless other objects, however, have been collected for scientific reasons. A beginning was made by Benedict XIV (1740–58), when in 1744 he bought the magnificent collection of old Christian glasses belonging to Cardinal Gaspare Carpegna and transferred them to the library. This collection forms the basis of the cele-

rated Museo Cristiano. Next comes the Vettori llection of gems, the second great acquisition of the me pontiff. During the nineteenth century this useum grew to such an extent, owing to the excava- ons in the catacombs, that the largest pieces (such the sarcophagi, the inscriptions, mosaics etc.) had be transferred to the Lateran, where a second useo Cristiano of greater importance has been tablished.

The remaining most valuable objects of the lesser ts of gold, silver, bronze, enamel, glass, bone, ivory, ad, etc., form an unrivalled collection of its kind. he well-known medallion with the heads of Sts. eter and Paul, the golden pectoral cross found on the mpo Verano (to which de Rossi has devoted a ecial monograph), the triptych of Penicaud of moges, and many other objects belong to the chief ories of this museum. Baron Kanzler has published *édition de luxe* on the collection of ivory carvings. he above-named Vettori was the first custodian this collection, which was later placed immediately der the prefect of the library. Under Leo XIII iovanni Battista de Rossi was named prefect of the useum, an honour intended only for him. To-day e directors of this division are again subordinate to e prefect of the library.

The Medagliere or numismatic collection was ened in 1555 under Marcellus II. Clement XII 730–40) added many objects to the collection, but nedict XIV (1740–48) became its great benefactor, acquiring the incomparable Albani collection. is glorious cabinet of coins is described by Venuti his "Antiqua Numismata maximi moduli ex Museo rdinalis Albani in Vaticanam Bibliothecam trans- a" (2 vols., Rome, 1739–44). The acquisition of e Carpegna and Scilla collections also falls into this riod. Many of the objects were sold by the ench or—a fact which could not be detected in lividual cases—were secretly incorporated in the ris collection, so that the Medagliere returned to me greatly diminished. Pius VII resumed the sk of collecting, and the department was continually creased, the Ranchi collection being recently added 901) at the expense of 64,000 lire ($12,800). After e discarding of valuable duplicates, for which ,000 lire was obtained, the Medagliere stands again the grand total of 70,000 pieces. Among its most lebrated exhibits are the uninjured *æs grave* and e oldest papal coins. The custodian Serafini has ently issued the first volume of the scientific de- ription of this collection.

The objects of pagan art in gold, silver, amber, etc., hich came to the Holy See with the Museo Carpegna, e carved stones, enamels, glasses, carved ivories, urines, etc., and the small bronze busts and tablets re accommodated by Pius VI in magnificent cases the end of the long manuscript gallery at the en- nce to the museum. Such was the foundation of e Pagan Museum, which to-day stands under the rection of Commendatore Nogara, and to which other melia were later added. The department is sub- dinate to the prefecture of the library. Connected th this department (although not in the same ll) is the collection of ancient pagan frescoes begun Pius VII when he purchased the Aldobrandini Marriage". Under Gregory XVI and Pius IX fur- r frescoes, obtained from the walls of the old man houses, were added. The hall in which these es are exhibited was painted by Guido Reni. side them are the brick stamps (classified and be- eathed by Marini), a kind of factory mark im- ssed by the ancients on the bricks, which is of the ghest importance for the chronology of classical ildings. Here were also the 33 majolica plates ich Leo XIII had conveyed from Castel Gandolfo Rome, but which are now in the Appartamento rgia. Concerning the Aldobrandini "Marriage" and analogous objects Nogara has published an *édition de luxe*.

The hall for the Latin papyrus documents, richly fitted with costly marbles, was magnificently painted by Raphael Mengs. Here are collected more documents belonging to the period 444 to 854 than are contained in any other collection in the world. The collection was begun by Paul V, continued by Clement XII and Benedict XIV, while the costly decorations were completed by Pius VII. In each of the twenty-four receptacles in the walls are from one to three papyrus fragments. Besides the monumental work of Gaetano Marinis, "Papyri diplomatici", Marucchi has recently treated the "Monumenta papyracea latina" (see above). The Cabinet of Drawings and Engravings contains originals by Sandro Botticelli, Raphael, Mantegna, and many other woodcuts and steel engravings, extending back to the time of Albrecht Dürer. This is a small but excellent collection. In the former Chapel of Pius V were once preserved the addresses received by Pius IX, Leo XIII, and Pius X from all the countries of the world. Begun in 1867, the collection was recently transferred to the Casino di Pio IV in the Vatican Gardens when this hall had to be used for the special purposes of the library, but still remains under the direction of the prefect of the library. In similar manner the pre-Raphaelite paintings of the thirteenth and fourteenth centuries and a number of Byzantine tablets, which were accommodated in special halls of the library, have been transferred to the picture-gallery.

(9) History of the Library.—Like every great church, that of Rome found it necessary from the beginning to form a collection of archival materials and books. This was of the greatest importance for the transaction of business, for the scientific pursuit of theology, for reference etc. Owing to the frequent change of the Curial headquarters, the wars and sieges of Rome, and numerous other vicissitudes, the collections of this kind have suffered great damage. The fate of the old papal library has been the subject of many inquiries, of which the most scholarly is that of de Rossi (referred to above) and the most extensive that of Ehrle ("Die Frangipani und der Untergang des Archivs und der Bibliothek der Päpste am Anfang des 13. Jahrhunderts" in "Mélanges offerts a M. Emile Chatelain . . . par ses élèves et ses amis 15 avril 1910", Paris, 1910). The following may be also consulted: Zanelli, "La Biblioteca Vaticana della sua origine fino al presente" (Rome, 1857), and Faucon, "La Librairie des Papes d'Avignon, sa formation, sa composition, ses catalogues (1316–1420)" (Paris, 1887). For the new acquisitions made down to the present day the only reliable source is Carini, "La Biblioteca Vaticana proprietà della Santa Sede Memoria Storica" (Rome, 1892). (Cf. Crispo Moncada, "La Biblioteca Vaticana e Monsignor Isidoro Carini", Palermo, 1895.) What were the book treasures of the Holy See at the end of the thirteenth century, whence they came, how a new library was formed at Avignon, and how this library attained its greatest extent under Clement VI, may be learned from the above works, as may also the fate of these collections.

Martin V restored the seat of the Curia to Rome, and, both by exercising the right of spoil (see Jus Spoli) and also by purchases, laid the foundation of a library, which was extended and enriched by Eugene IV. Under the latter pontiff the library contained 340 manuscripts, of which traces are still found in the "Fondo antico Vaticano". But the great humanist pope, Nicholas V (1447–55), was the true founder of the Vaticana, which may be regarded as the fourth papal library. This pontiff acquired the remains of the imperial library of Constantinople which had been scattered by the Turks, and was able to bequeath at this death 824 codices, of which a large

number can be pointed out in the Vaticana to-day. The succeeding popes added smaller collections, and Sixtus IV gave a permanent basis to the library by the construction of its glorious halls. On the ground floor of the palace in the Cortile del Papagallo and under the Appartamento Borgia he had four halls painted by Melozzo da Forlì and his pupil Ghirlandajo, with coloured windows by Hermannus Teutonicus. In three of these halls stood work tables, to which (as was then customary) the manuscripts were fastened with chains, while in the fourth were twelve chest-like receptacles and five presses filled with codices; the furniture of inlaid wood adorns to-day the Appartamento Borgia. The pope purchased the library of Gaspare da Sant'Angelo in 1482, employed numerous copyists, and encouraged his librarian Platina (appointed in 1475) to restore the Vaticana to its former position of renown. The library had a public division for the Latin and Greek languages, and a private section (afterwards transferred to Sant' Angelo), in which the documentary treasures of the Roman Church were preserved. Under Sixtus the collection grew to 2527 codices, of which 770 were Greek and 1757 Latin. (Cf. Fabre, "La Vaticana de Sixte IV" in "Mélanges d'archéol. et d'hist.", XV.)

The great growth of the Libreria Palatina, as it was called, continued, and under Innocent VIII it included 3650 manuscripts and printed works. Besides other acquisitions, Alexander VI secured forty Bobbio codices from Tommaso Inghirami; Julius II added new rooms to the four halls to provide sufficient space for the collection. Leo X donated to the library his own Greek codices (cf. Heiberg, "Les premiers manuscrits grecs de la Bibliothèque Papale", Copenhagen, 1892), so that under him the library contained 4070 books and manuscripts—a number unexampled at that time. The first cardinal librarian and protector of the library, which office had previously been managed only by prelates, was Marcello Cervini, who was appointed in 1548. Cardinal Cervini (afterwards Marcellus II) presented to the library more than 240 codices and many books; about 250 others were added before the reign of Gregory XIII (1572–85), who conceived the plan of a new library building. This plan was realized by Sixtus V (1585–90) in 1588, through the instrumentality of Fontagna. The new building divided the huge court of the Belvedere into two parts, and thus originated the famous Salone Sistino della Libreria Vaticana—giving to the library the name by which it was henceforth known. Cesare Nebbia and Giovanni Guerra painted the hall, which accommodated in elegant cases the treasures of the Vaticana. (Cf. Pansa, "Della Libreria Vaticana Ragionamenti", Rome, 1592; Roccha a Camerino, "Bibliotheca Apostolica Vaticana a Sixto V P. M. . . . translata", Rome, 1591; Müntz, "La Bibliothèque du Vatican au XVIe siècle", Paris, 1886; Idem, "La Bibliothèque du Vatican au XVe siècle", Paris, 1887; Stevenson, "Topografia e Monumenti di Roma nelle pitture di Sisto V della Biblioteca Vaticana", Rome, 1898.)

Sixtus V had a work-room erected beside the Salone, and this was decorated with the paintings of the sibyls by Marco da Faenza and the landscapes of Paul Brill. Hither were transferred the wooden panelling and furnishings of the Palatina, carved by Giovannino dei Dolci. The brothers Guglielmo and Tommaso Sirleto, Antonio Carafa, and Marcantonio Colonna transferred their entire collections of manuscripts and prints to the Vaticana. The renowned scholar Orsini, who possessed the greatest private collection of the sixteenth century, was *corrector* (*=scriptor*) *graecus* of the Vaticana, and in 1600 bequeathed to it 113 manuscripts (30 Italian, 270 Latin, and 113 Greek) with many printed works (cf. De Nolhac, "La Bibliothèque de Fulvio Orsini", Paris, 1887). The number of the Greek Codices Vaticani thus mounted from 1287 to 1400. Paul V transferred to the library 212 Greek and Latin Codices, 30 Bobbienses (presented by Silvarezza), and 100 manuscripts from the Biblioteca Altemps. He also purchased for 1974 scudi ($2000) 83 manuscripts from the effects of Prospero Podiani (1616), 25 Coptic from the effects of Raimondo (1614), the whole library of Cardinal Pole, and many other collections (see Batiffol, "La Vaticane de Paul III et Paul V", Paris, 1890; Idem, "L'abbaye de Rossano. Contribution à l'histoire de la Vaticane", Paris, 1891). Under Urban VIII the Latin codices grew to 6026 in 1627, and to 6458 in 1640; the number of Greek in 1630 was 1566. This pontiff added a room to the Salone Sistino, and in 1630 separated the office of prefect of the Archives from that of eustodian of the library. He made great purchases of books, and, owing to the pressure brought upon him by the Ethiopian Hospice behind St. Peter's, donated his thirty-nine parchment manuscripts and some printed works to the Vaticana. In 1622 the Vaticana was presented with the Heidelberg Library (called the Palatina) by Elector Maximilian of Bavaria. This was accommodated in a newly-erected side wing of the palace, to the left of, and adjacent to, the Salone Sistino. To-day this collection contains 1996 Latin and 432 Greek codices, besides numerous printed works. (Cf. the inventories mentioned above; Theiner, "Schenkung der Heidelberger Bibliothek durch Maximilian I. an Gregor XV. und ihre Versendung nach Rom; mit Originalschriften", Munich, 1844; Mazzi, "Leone Alacci e la Palatina di Heidelberg", Bologna, 1893; Wilke, "Gesch. der Heidelberger Buchersammlungen", 1817; Bahr, "Die Entführung der Heidelberger Bibliothek nach Rom", 1845; Wille, "Aus alter und neuer Zeit der Heidelberger Bibliothek", 1906; "Kirchl. Handlex.", s. v. "Heidelberg".)

Less than forty years after this great acquisition followed a second, when Alexander VII added to the Vaticana the manuscripts of the valuable library of the dukes of Urbino; the printed works were used as the nucleus for the library of the university founded by the popes (Sapienza), which consequently is even to-day known as the Alessandrina. The codices of the Urbino collection included 1767 *latini et vulgares*, 165 *graeci*, and 128 *hebraici et arabici*. For the polemics concerning this amalgamation and an estimate of the value of the Bibliotheca urbinas consult Raffaelli, "La imparziale e veritiera Istoria della Unione della Biblioteca di Urbino alla Vaticana", Fermo, 1877; Valenti, "Trasferimento della Biblioteca Ducale d'Urbino a Roma", 1878. The valuable library of Christina Alexandra (q. v.) of Sweden, which passed from her heir Cardinal Decio Azzolini to his nephew Pompeo Azzolini, was purchased from the latter by Alexander VIII (1689–91) and added to the Vaticana. The duplicates were donated to the pope's nephew Cardinal Ottoboni, and the codices transferred to the Vatican archives. To the Vaticana then accrued 2102 Latin and 190 Greek manuscripts, which were placed in the gallery to the right of the Salone Sistino. In the same collection are still found 45 "Codices græci Pii Papæ II", added in 1751. (Cf. Manteyer, "Les manuscrits de la Reine Christine aux archives du Vatican" in "Mélanges d'archéol. et d'hist.", XVII, 1897.)

Although a number of Orientalia were formerly to be found in the Vaticana, Clement XI (1700–21) may be regarded as the real founder of the very extensive Oriental section of the library. He procured for it several hundred of these manuscripts, which he had purchased throughout the entire East through Oriental scholars specially commissioned for this task (see Carini, op. cit. sup.). Clement XIII added the whole collection of manuscripts belonging to the brothers Assemani and consisting of 202 Syro-Chaldean, 180 Arabian, and 6 Turkish manuscripts. Numerous smaller acquisitions were made, amounting in all to

ut 500 manuscripts. On 7 Dec., 1746, Benedict
7 purchased the "Fondo Capponiano" (288). For
) gold *scudi* he later purchased the whole collec-
of Cardinal Pietro Ottoboni (d. 1748), who
essed 3300 manuscripts, obtained partly from the
mps and Sforza collections, and partly from the
ritance of Queen Christina. Including some later
itions, there are now in the Ottoboniana 3394
in and 472 Greek codices. In this, as in the other
ve-mentioned closed collections, there are manu-
pts of the highest value. (Cf. Ruggieri-Marini,
emorie istoriche degli Archivi della Santa Sede e
a Biblioteca Ottoboniana ora riunita alla Vati-
a", Rome, 1825.) Under Clement XIV and Pius
the Vaticana and collections associated with it
erwent many vicissitudes. In 1797, 500 manu-
pts were confiscated *jure belli* by the French Direc-
(cf. "Recensio Manuscriptorum, qui ex universa
liotheca Vaticana selecti procuratoribus Galliarum
liti fuere", Leipzig, 1803—very rare). Of these
nuscripts all except 36 were restored to the Vati-
a.

n the nineteenth century the Vaticana acquired,
des several hundred manuscripts, the papers of
celo Mai, Gaetano Marini, Visconti, Mazzucchelli,
de Rossi, and a portion of the Maurinist corre-
ndence through Cardinal Fesch. Through the
chase, by Leo XIII, of the manuscripts belonging
he Borghese family, almost 300 codices from the
Avignon library, which had found their way via
gnon-Aldobrandini to the Borghese, were thus
ored to the Vaticana; furthermore, 100 real
ghesiani, purchased by the Borghese, were found
he collection. These acquisitions, with the archi-
materials which are found in the secret archives,
225,000 francs. A still more extensive library
purchased by Leo XIII for 525,000 francs in 1902,
Barberini Archive being then added to the Vati-
a. The transference of the Codices Borgiani from
Propaganda to the Vaticana brought a very no-
e addition to the collection of Orientalia, besides
ing to the Latin and Greek sections (see BORGIA,
FFANO). These final and important additions of
XIII, together with the acquisition of the Codices
ina, Capponiani, Urbinates, and Ottoboniani,
bine with the great Vaticani collection to form the
stolic Library of the Vatican. (Cf. Carini, "Di
ni lavori ed acquisiti della Biblioteca Vaticana nel
tificato di Leone XIII", Rome, 1892.)

10) The Legal Status of the Library.—The asser-
s that the Vatican Library was the property
of the Church or of the Holy See, but of the late
al States, were meant to prepare the way for the
ntual seizure of the library, or at least its with-
wal from the operation of the Law of Guarantees.
se assertions called forth answers which made clear
baseless ignorance in historical matters of the in-
tors and propagators of this theory. Isidoro Carini
cit.), then prefect of the Vatican Library, by
losing its general, and especially its financial, his-
, furnished the most convincing proof that it
ved its income from ecclesiastical properties or
private chattels of the popes, that the library
ials derived their salaries not from the state treas-
, but from the majordomo (a papal court official),
that in fine no sound argument could be brought
vard to dislodge the Vatican from its position
ng the private possessions of the Apostolic See.
s demonstration was successful at every point.

2. *The Specola Vaticana.*—A third centre of zealous
ntific work at the Vatican is the observatory
e VATICAN OBSERVATORY).

3. *The Galleria Lapidaria (Corridoio delle Iscrizi-*
).—Stimuli to scientific study are offered in abun-
ce by the Gallery of Inscriptions, which connects
Museo Chiaramonti with the Appartamento
gia. No less than 6000 inscriptions in stone, as
well as numberless cippi, sarcophagi, capitals, statues, architectonic fragments, and other remains, are here collected, and have recently been greatly increased. Gaetano Marini, the second founder of Latin epigraphy, systematically inserted in the walls on one side the Christian, and on the other the pagan, inscriptions. Begun under Clement XIV, and continued under Pius VI, the work was completed under Pius VII. Here took place the first memorable meeting between the young de Rossi and Cardinal Angelo Mai.

E. *The Loggie and the Galleria della Carte Geografiche.*—The Loggie of Geographical Charts is situated on the third floor in the Cortile di San Damaso over the Loggie of Raphael. The gallery is adjacent to the Galleria degli Arazzi (see VII, above). The material offered in both places for the history of cartography has been as yet only incompletely utilized. The charts undoubtedly represent highly important achievements. The paintings date from the end of the sixteenth century, being executed by Antonio Dante according to the sketches of his brother, Ignazio.

IX. THE STATE HALLS OF THE VATICAN.—State halls for the celebration of various solemnities in the Vatican Palace came into existence gradually as their need became apparent; they reflect in their general decoration the taste prevailing at the periods of their construction. Although not so numerous as those in many royal palaces, the halls of the Vatican stand first in historical importance. Great events of interest for both profane and ecclesiastical history have taken place within them during the past centuries. As regards situation, there are two groups of rooms—the first in the immediate vicinity of the Sistine Chapel and the second before and in the papal suite. The former group includes the Sala Regia, Sala Ducale, and Sala dei Paramenti; in the second are the Sala Clementina, Sala Concistoriale, Sala degli Arazzi, and Sala del Trono. A. *The Sala Regia.*—Although not intended as such, this broad room is really an antechamber to the Sistine Chapel, reached by the Scala Regia (see below). To the left of the entrance formerly stood the papal throne, which is now at the opposite side before the door leading to the Cappella Paolina. The hall was begun under Paul III by Antonio da Sangallo the Younger and was completed in 1573. The elegant barrel-vault is provided with the highly graceful and very impressive plaster decorations of Pierin del Vaga. The stucco ornaments over the doors are by Daniele da Volterra. The longitudinal walls are broken on the one side by two, and on the other by three, large doors, between which Giorgio Vasari and Taddeo Zuccaro have introduced very powerful frescoes, whose effect is more than ornamental. They depict momentous turning-points in the life of the Church, among others the return of Gregory XI from Avignon to Rome, the battle of Lepanto, the raising of the ban from Henry IV, and the reconciliation of Alexander III with Frederick Barbarossa. This hall served originally for the reception of princes and royal ambassadors. To-day the consistories are held in it, and an occasional musical recital in the presence of the pope; during a conclave it is a favourite promenade for the cardinals.

B. *The Sala Ducale* lies between the Sala Regia and the Loggie of Giovanni da Udine. Formerly there were here two separate halls, which were converted into one by Bernini by the removal of the separating wall (the position of which is still clearly perceptible). The decorative paintings, which are of a purely ornamental nature, are by Raffaellino da Reggio, Sabbatini, and Matthæus Brill. In this impressive hall were formerly held the public consistories for the reception of ruling princes. It now serves occasionally for the reception of pilgrims, the consecration

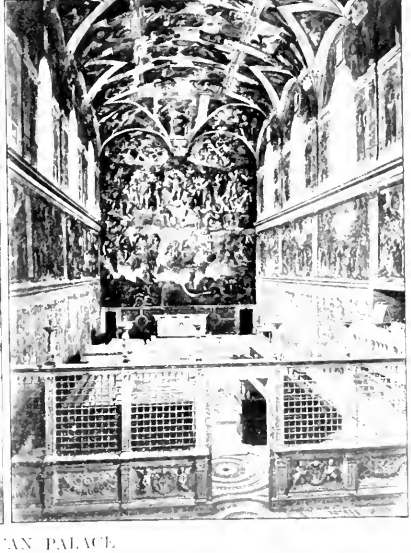
of bishops, when (as rarely happens) this is undertaken by the pope, or is used for the accommodation of specified divisions of the papal household, when the pope holds a consistory in the Sala Regia, proceeds to the Sistine Chapel, or sets out with great solemnity for St. Peter's. C. *The Sala dei Paramenti* lies a little to the left of the Sala Ducale, and adjoins immediately the Loggie of Giovanni da Udine. It receives its name from the fact that the pope assumes the pontifical vestments in one room of this suite before attending Divine service in the Cappella Sistina. The Sacred College assembles in another room to accompany the pope. Both rooms, which are not accessible to the public, are decorated with tapestries of beautiful colour, the walls are overarched with red damask, and the ceiling richly gilt. Here the members of the papal court assemble for breakfast after receiving their Easter Communion from the pope (see above, section V).

D. *The Sala Clementina* is a gigantic hall, two stories high, situated on the second floor, at the entrance to the papal apartments, and reached by the Scala Nobile. At the rear of this hall a division of the Swiss Guard is posted. The doors to the right lead to the apartments of the pope, those on the left to the Loggie, and those in the rear immediately to the Consistorial Hall. The magnificent marble wainscoting is over six feet; above it rise bold ornamental frescoes of splendid perspective, extending along the rounded ceiling. From the middle of the ceiling hangs a colossal chandelier, whose green patina combines wonderfully with the whole harmony of colours. Frequent repetitions of the coat of arms of Clement VIII, the builder of the hall, have been arranged by the artist with excellent taste. This great hall serves to-day as a waiting-room, as a vesting-room in the case of great receptions in the Consistorial Hall, and on rare occasions for the reception of pilgrimages or large deputations. E. *The Sala Concistoriale.*—The long but rather narrow Consistorial Hall lies behind the Sala Clementina, and behind the Antecamera bassa to the right of that Sala. Erected by Clement XIII, it is employed for secret consistories, for official sessions under the presidency of the pope (postulations and the like), as well as for solemn receptions. The poor light afforded by the northern exposure of the room is still further reduced by dark red hangings on the walls. Some large oil paintings, representing religious subjects, give life to the walls, and the coffered ceiling is richly gilt. Between the ceiling and the oil paintings are, besides rich ornamental painting, a number of landscape frescoes of delicate tone. At the rear of the hall stands a more elaborate than beautiful throne, which dates from the Vatican Exhibition; simple, but monumental, wooden stalls extend along the walls.

F. *The Sala degli Arazzi* receives its name from the vast framed Flemish tapestries which decorate every wall. As these magnificent pieces hang very low, the visitor can closely examine the fineness of the workmanship. Above the tapestries have been painted, since the time of Paul V, landscape frescoes, which alternate with the arms of this pope. A beautifully carved cornice supports the richly gilt coffered ceiling, which looks down on a mosaic marble floor. Curtains of white silk, with outside curtains of ungathered green silk, exclude too glaring a light. Perfect taste and harmony of colour exist throughout this immense hall. G. *The Sala del Trono.*—Reference has been already made to the Throne Room. It may be added that to the right and left of the throne on two great marble tables stand two very valuable ancient clocks. Between the two windows, exactly opposite the throne, is an ivory crucifix of extraordinary dimensions and artistic value.

X. The State Staircases of the Vatican.—There are three state staircases in the Vatican. The first and best-known is the Scala Regia, which leads up to the Sala Regia. It was built under Alexander VII by Bernini, who, by the skilful arrangement of the columns supporting the curves, has entirely concealed the narrowing of the staircase towards the top. The second staircase, erected by Pius IX, leads from the Portone di Bronzo, the chief entrance to the Vatican, directly up to the Cortile di San Damaso. Constructed of granite steps several yards wide, the staircase has on the outer side a marble balustrade of corresponding bulk; the base is of Breccia marble, and above it as far as the ceiling extends artificial marble. A large painted window adorns the side looking towards the Piazza S. Pietro. Half-way up is the apartment of the sub-prefect of the Apostolic Palaces, while above, on the same floor as the Cortile di San Damaso, is the apartment occupied by the maestro di camera. This staircase is called after the name of its builder, Scala Pia. The third state staircase is the Scala Nobile, which leads from the Cortile di San Damaso to the third story, to the suite of the secretary of state, and runs past the papal apartments to the private suite of the pope. Light is admitted on the ground floor by the painted windows renovated by the Prince Regent of Bavaria after the powder explosion of 1882, and on the second floor by those donated by the Collegium Germanicum at the same period. The steps are of white marble; yellow artificial marble covers the walls, while the base is of pure marble. Rich plaster decorations cover the barrel-vault. The whole well of the staircase is simple, but of rare impressiveness and pleasing colour.

XI. The Administrative Boards of the Vatican.—The supreme board of administration within the palace is the Prefettura dei Sacri Palazzi Apostolici, at the head of which stands as prefect the secretary of state. He is assisted by the sub-prefect, who, as executive and supervising official, possesses extensive authority. All artistic and scientific undertakings are subject, in so far as their economic aspect is concerned, to the decision of the prefect. The departments of building, furnishing, administration of the magazine, household management, fire brigade, accountancy, the stables, printing works, gardening, and some other divisions are administered, under the supervision of the prefect, by more or less independent boards, whose directors—e. g. the foriere maggiore and the cavallerizzo maggiore—in some cases hold a high rank at Court (cf. Die kathol. Kirche unserer Zeit, I, pp. 286–88). Both the household and magazine authorities have so completed their tasks since 1903 that it is no longer necessary to make special plans for the fitting of rooms etc. on the occasion of great solemnities such as conclaves. Pius X has everything arranged in a permanent fashion and preserved in the store-rooms, and in this manner has introduced considerable savings. The department of building, which under Leo XIII was rather neglected, is now busy with perfecting the architectural condition of the palace. The sub-prefect is restoring to their former condition a large number of magnificent halls, which during the course of the last century were subdivided vertically and horizontally to make smaller rooms. In the execution of these works some important discoveries have been made. Very important and thorough repairs were made throughout the palace. The floor of the Galleria Lapidaria was laid with bricks, the windows closed very badly, and the general condition of this magnificent corridor left very much to be desired. Repairs being thus urgently needed, a mere rectification of the damages would not be sufficient. Moreover such a proceeding would be contrary to the traditions of the Curia, which executes in monumental fashion whatever it undertakes. When the floor, windows, arches, and masonry were all overhauled in the Appartamento Borgia, the collections of ancient



THE VATICAN PALACE

ONE OF RAPHAEL'S LOGGIE

A GALLERY IN THE LIBRARY

CHAPEL IN THE POPE'S PRIVATE APARTMENTS

THE SISTINE CHAPEL

gan carvings, which were exhibited along the walls
nder the inscriptions, received an unusual increase.
ne reduction of the stud was begun under Leo XIII
d completed under Pius X, so that the pope now
ssesses comparatively few horses. The extremely
rict discipline which Pius X has introduced into all
anches of the Vatican administration, has met with
lendid success.

XII. THE JURIDICAL AND HYGIENIC BOARDS OF
IE VATICAN.—Experience has proved it necessary
at the Curia should maintain a tribunal before
hich all legal disputes relating in any way to the
atican administration might be decided. The
alian courts are in such cases powerless and ineffi-
cious, because their jurisdiction ceases at the
ate gates. As there must ever be recriminations
herever there are numerous relations with the
mmercial world, where there are crowds of clerks
d great circulation of money, two "Commissioni
elatizie per decretare intorno alle controversie e con-
stazioni con le amministrazioni palatine" were
eated by Decree of 20 February, 1882, to decide all
aims made against the Curial administration. The
le possesses a juristic interest: the official bodies are
lled *commissioni*, not *tribunali; decretare*, and not
udicare or *decidere*, is used; and the processes are
rmed *controversie* and *contestazioni*. Although the
ecree manifestly avoids giving the name of court of
stice to the new institution, it is such *de facto*. The
o commissions then created are each composed of
ree prelates, who have the decision of processes both
first and also in second instance. The court of
ird instance is formed by the union of the other two
der the presidency of the general auditor of the
postolic Chamber. All the prelates have a legal
aining, and in each of the first two courts are a presi-
nt and two colleagues. Each court has a prelate
petitioner and a secretary. It is a notable feature
at, for the execution of all judgments which are
gally given against the Vatican administration,
thing is provided.

The procedure of these courts is as follows: The
ocess is begun by written documents placed in the
nds of the president. The defendant lodges a
itten answer within a certain interval, after which
ther pleas and counterpleas may continue. On the
nclusion of the written explanations or after the
piration of a certain interval, during which no fur-
er counterpleas are forthcoming, the decision is
en and published by exhibition in the Secretariate.
ne interval for appeal is six months, dating from the
y of the publication of judgment. These courts
ploy every means to establish the facts as they actu-
y are: the examination of witnesses, the adminis-
ation of oaths, decisive or supplementary oaths, the
amination of experts, etc. The costs of court are
gulated on the basis of the provisions of the Papal
ates. The tribunal of the prefecture, of which the
mpetence cannot be exactly established, has an
quisitor and a secretary. Before this court are
ard criminal charges.

The sanitary service and the hygienic department
re reorganized on 14 November, 1893. In accord-
ce with modern requirements, exhaustive measures
re taken in all matters connected with these depart-
nts. In particular the water service was thor-
ghly renovated. The sanitary corps is under the
rection of the physician in ordinary to the pope,
der whom also stand five other physicians and some
sistants. Two of the physicians are appointed
day duty, and two for night; the fifth attends the
iss Guards. The assistants represent the physi-
ns, when these are unable to attend, but on
solemn occasions, when an unusually great num-
r of persons assemble, they must (like the physi-
ns) be always in attendance. The sanitary service
d hygienic department are subordinate to the
Prefecture of the Apostolic Palaces. The Vatican dispensary, which was formerly in the Cortile di San Damaso, was recently transferred to the quarters of the Swiss Guards, and lies at the door of the Torrione di Nicolò V which leads to the city. Consequently it is easily accessible to the inhabitants of the Borgo, who avail themselves very freely of it. It is entrusted to three Brothers of Mercy, and delivers all medicines at the rates appointed by the urban council of Rome in favour of the poor. A list hanging up in the dispensary shows to what residents and servants of the palace medicines are to be given gratis.

XIII. THE POLICING OF THE VATICAN.—There is within the Vatican a well-organized service of police and guards. Military and police bodies protect persons and property, and the fire department prevents damage from fire. The special military guardians of the palace are the Swiss Guards; entrusted with the specifically police duties are the gendarmes. The Palatine Guards are rather a guard of honour, and the Noble Guard a mounted bodyguard with very limited service. The fire brigade is formed by the Guardie del Fuoco. In view of the peculiar political position of the pope in Rome, the careful guarding of the Vatican presents special difficulties; but, despite the objectionable attitude of the Italian police commissioners in the Borgo, few contretemps are to be complained of. For among the great throngs to the papal assemblages there are always some ready to seize the opportunity to create a disturbance, if the slightest pretext offers itself.

A. *The Swiss Guards.*—The commander of the Swiss has the rank of a colonel of the regular troops and is addressed with this title. The other officers, therefore, have a rank three grades higher than their name indicates, and all the guards without exception possess the rank of sergeant in the regular troops. The quartermaster acts also as secretary of the commanding officer and as ordnance officer. The corps has its special chaplain and chapel, SS. Martino e Sebastiano (see above, section V), built by Pius V in 1568. Every candidate for the Guards must be a native Swiss, a Catholic, of legitimate birth, unmarried, under twenty-five years of age, at least five feet and eight inches in height, healthy, and free from bodily disfigurements. Whoever is not eligible for military service in Switzerland, is likewise refused admission into the Guards. The following papers are required: a certificate from his home (or a pass), baptismal certificate, and testimonial as to character, all signed by the authorities of his parish. After a year of good conduct the cost of the journey to Rome is refunded; this refund may, however, be paid in instalments after a period of seven months. Applications for admission are to be addressed directly to the commanding officer. Those who wish to retire from the Guards may freely do so after giving three months' notice. After eighteen years' service each member of the Guards is entitled to a pension for life amounting to one-half of his pay, after twenty years to a pension amounting to two-thirds of his pay, after twenty-five years to five-sixths of his pay, and after thirty years to his full pay.

The duties of the Guards are as follows: They are responsible for the guarding of the sacred person of the pope and the protection of the Apostolic Palaces, all exits from the palace to the city and the entrance doors to the papal apartments being entrusted to their charge. They have also to take up their position in all pontifical functions in the papal chapels and in all other religious functions both within and without the Apostolic Palaces (the latter are now confined to St. Peter's) at which the pope assists. They have also other duties regulated by ancient traditions or more recent decrees. In addition, they have to appear for service at the order of the prefect of the Apostolic Palaces (the majordomo) and the maestro di camera.

The religious privileges of the guards are very extensive. In all public processions the Swiss Guards take their place immediately behind the Noble Guard. As guards they are subject to the prefect of the Apostolic Palaces and were not in earlier times subject, like the regular troops, to the Ministry of War. When the pope occupies the *sedia gestatoria*, he is surrounded by six of the Swiss Guards, who carry the large swords known as "double-handed". The commander (colonel) of the Guards is an ex-officio privy chamberlain, and has the *entrée* into the Anticamera Segreta; the lieutenant (major) and the sublieutenant (captain of the first class) are ex officio honorary chamberlains, and have the *entrée* only to the Throne Room, which lies before the Anticamera Segreta. The Swiss Guards are fully armed, and have to submit to a strict course of exercises and gymnasties. Football is zealously cultivated by them in the Cortile del Belvedere, and their trumpet corps is splendidly organized. On solemn occasions, such as special functions in the German Cemetery near St. Peter's (Campo Santo Teutonico), which is also the burial-place for the Guards, the trumpet corps appears in public.

Even in the fifteenth century the popes possessed a body-guard of the Catholic Swiss. In 1505, at the instance of the Swiss Cardinal Schinner, a treaty was made by Julius II with the two cantons of Zurich and Lucerne, in accordance with which these cantons had to supply constantly 250 men as a body-guard to the pope. Since this date there has always been about the pope a corps of Swiss Guards (cf. Baumgarten, "Katholische Kirche unserer Zeit", I, 297 sqq.; "Kirchliche Handlexikon", s. v. "Schweizergarde"). At present the Guards possess a strength of exactly 100 men (including the six officers), who suffice not alone for the complete discharge of the various duties of the corps, but also for the maintenance of a watch (formerly essentially more strict and extensive) over the pope during the night. Their old picturesque uniform of black, red, and yellow, in sixteenth-century style, is still retained. A black hat with red strings has recently replaced the very ugly helmet. While exercising, on night watch, or in barracks, the men wear a steel-blue undress uniform, consisting of wider tunic, knee-breeches, dark-blue stockings, and laced boots, but while on guard duty they wear dark-yellow stockings and buckled shoes. On especially solemn occasions both men and officers appear in military uniform with weapons and helmets. The barracks of the Guards lies at the foot of the Palace of Sixtus V. A portion of the building was erected in 1492 during the reign of Alexander VI. The canteen of the Guards furnishes them with their board. The religious privileges of the Guards are very extensive and their regulation pertains to their chaplain who consults the Holy Father in this regard. The care of their other privileges appertains to their commander.

B. *The Papal Gendarmes.*—The corps of Gendarmes of the Apostolic Palaces consists of Italians, who must measure at least five feet nine inches, have completed an entirely unobjectionable period of service in the Italian army, and have secured good certificates of character from both the secular and religious authorities. Upon them devolves the policing of the palace and the gardens, and they are also employed in the honorary service of the Anticamera. They have a barracks in the gardens (see above, section IV) and another near the quarters of the Swiss Guards. Like the Swiss Guards, they also have a music corps, which gives a concert on feasts in the Cortile di S. Damaso. The gendarmes are subject to the Prefect of the Apostolic Palaces; their commander has the court rank of honorary chamberlain and bears the official title of "Delegato per i servizi di Sicurezza e Polizia". The corps musters 62 men.

C. *The Guardia d'Onore.*—The Palatine Guard, as it exists to-day, extends back to Pius IX. In the Regolamento of 14 December, 1850, he decreed that the two bodies of militia, the *civici scelti* and the *capotori*, should be united into one body under the new name of the Guardia Palatina d'Onore. In 1860 this guard was increased and placed on the footing of a regiment of 748 men with 2 battalions and 8 companies. Before 1870 the services of this regiment were not confined to the palace, watch-duties in the city and military operations in war being assigned them. After 1870 the regimental band of 63 men was disbanded, and the corps greatly diminished. The lieutenant-colonel in command has the rank of colonel. As distinguished from the Swiss Guards, who are appointed for the guarding of the pope's person, the Palatine Guard perform such duties in the papal service as are detailed in the directions of the majordomo and the maestro di camera. All the members of the corps are Roman citizens; they perform their few duties gratis, but receive 80 lire annually for their uniforms. During the conclave a company of the Palatine Guard is stationed in the Cortile del Maresciallo under the command of the hereditary Marshal of the Conclave, Prince Chigi.

D. *The Guardia Nobile.*—This most distinguished corps of the papal military service has an interesting history. The mounted guard of the popes was formerly formed of the corps of *cavalleggieri* (light cavalry). By Motu Proprio of 1744 Benedict XIV gave these mounted guards a new organization, fixing their number at 90. After the disbanding of these troops during the confusion of the French Revolution, Pius VII formed a new body-guard composed of the remainder of the *cavalleggieri* and the old *cavaliere delle lancie spezzate*. A Decree of 11 May, 1801, ordered the institution of the Noble Guard (*guardie nobili di corpo*), the Spanish noble guards being taken as the model. The political revolutions under Napoleon I prevented the proper formation of the new corps, so that the reorganization effected by warrant of the Cardinal-Secretary of State, Ercole Consalvi, of 8 November, 1815, was found necessary. The petition of Count Giovanni Mastai Ferretti (afterwards Pius IX) for admission into the Guards (26 June, 1814), which was rejected on account of his weak health, is still preserved in the archives of the Noble Guard. Leo XIII amalgamated the existing two companies, and in accordance with the changed conditions of the time, gave them new regulations, and declared that the corps should consist of 1 captain, 1 lieutenant, 1 sublieutenant, 8 lance-corporals, 1 lance-corporal as corps adjutant, 8 cadets, 1 cadet as adjutant, 48 guards, 1 quarter-master, 1 equerry, 1 armourer, 1 master of ordnance, and 4 trumpeters. The whole corps thus numbered 77 men. The captain ranks as a lieutenant-general of regulars, and the other grades accordingly. One-third of the simple members of the corps enjoy the rank of captain, one-third that of lieutenant, and the remaining third that of sublieutenant.

In place of the earlier cabinet couriers, the Noble Guards have the exclusive right of conveying the tidings of their elevation to the "crown cardinals" in Catholic lands, as well as to nuncios of the first class when raised to the cardinalate, and also of bringing to their residences the red hat. Conditions for reception into the corps are as follows: age, 21–25; testimonial as to good character from the parish-priest, bishop, or other ecclesiastical authorities; 60 years line of a nobility recognized in the Papal States, with the same tests as in the Order of Malta; height, at least five feet and seven inches; and perfect bodily health. The post of commander lies at the free disposal of the pope, and is always entrusted to a Roman prince. Otherwise promotion is regulated exclusively by length of

rvice. The Noble Guard makes its appearance in
blic only when the pope takes part in a public
nction; when the pope withdraws, he is followed by
e Noble Guard. During a vacancy of the Holy
e, the corps stands at the service of the College of
rdinals. The Gonfaloniere, or standard-bearer, of
e Holy Roman Church, with the rank of lieutenant-
neral, has the right of wearing the uniform of the
ble Guard. (Cf. Baumgarten, "Kathol. Kirche
serer Zeit", I, 290–93.) E. *The Guardie del
oco.*—The Vatican fire-brigade, which is organized
cording to the most modern methods, is employed
o for other duties, since they are rarely needed
their main duty. The brigade possesses no special
atures.

XIV. The Vatican as a Business Centre.—
e Vatican must be regarded as the administrative
ntre of the Catholic Church, since it is the residence
the supreme head of that Church, and from it the
ole Church is governed. From here the pope
ues a Decree or Motu Proprio, advises the prefects
managing cardinals of the congregations, and in all
portant matters his personal business activity is
ways clearly indicated. From this standpoint the
tican is a business centre of the first rank. Other
ensive business transacted in the palace is less
ll known. Since the seizure of the Papal States by
e Piedmontese makes it impossible to hold the con-
ve for the election of a new pope (notwithstanding
e assurances of the Law of Guarantees—see below,
tion XVI) outside the Vatican, this important
siness must be transacted there. Conclaves were
d at the Vatican in 1878 and 1903. On each occa-
n such exact particulars of their distinctive features
re given to the newspapers and other periodicals,
t there is no need of giving any details here (cf.
NCLAVE, Pius X).

The most important of the numerous bodies which
ve their general offices in the palace is the Secre-
iate of State. All the offices of this department
so far as it deals with political and ecclesiastico-
litical matters) are situated on the third floor of
ose portions of the old Apostolic Palace which were
lt by Nicholas V, Callistus III, Pius II, and Julius
and surround the Cortile del Papagallo and the
rtile del Maresciallo. They lie above the Sala dei
iaroscuri, the Chapel of Nicholas V, and the
joining rooms. Before 1870 the Secretariate of
ate had its seat in the Quirinal, but was on 20 Sep-
mber of that year changed provisionally to the
tions of the Vatican Palace erected by Gregory
II, Sixtus V, and Clement VIII, and situated
der the Sala Concistoriale, the Sala degli Arazzi,
l the Throne Room and some adjacent rooms.
eanwhile, by raising the walls and the roof, Cardinal
tonelli had a number of new apartments created,
l thereby found at his disposal twenty-one rooms,
which are now found not alone the offices of the
retariate of State, but also those (7) of the earlier
ependent Congregation for Extraordinary Eccle-
stical Affairs (see Roman Congregations, The).
re are transacted all the numerous affairs which,
ording to the existing regulations, fall within the
isdiction of these two congregations. When re-
tly the Secretariate of Briefs was placed under the
rection of the secretary of state, the offices of this
at department were transferred to the Vatican
lace and established in the unoccupied halls of the
picture-gallery. All the bureaux of the Secre-
iate of State are now on the same floor. The ex-
t of business transacted here is evidenced by the
hives. In the archives for "Ordinary" affairs (the
t section of the Secretariate), all the "positions"—
the huge fascicles are called—from the year 1860
preserved. Every ten years the then oldest dec-
here preserved is removed to the secret archives.
e inventories (called *rubricelle*), which are added to
the collections from day to day, render it possible to
discover immediately any particular document. The
exceedingly difficult and tedious task of making these
inventories, is persevered in only on account of their
proved utility. Regarding the work and organization
of the above-named, formerly independent, congrega-
tions (now treated as the Second Section of the Secre-
tariate of State) see Roman Congregations, The.

A whole series of Roman Congregations hold either
regularly or on special occasions their sessions in the
Vatican. When not held in the council-room in the
suite of the Secretariate of State, special rooms are
provided for them. Every Tuesday and Friday
morning the secretary of state receives the ambassa-
dors and envoys accredited to the Holy See, so that all
diplomatic affairs not transacted by correspondence
are conducted in the Vatican. The secret, semi-
public, and public consistories are held either in the
Sala Concistoriale or in the Sala Regia. Only in
exceptional cases is a consistory held outside the
palace—in the Aula situated above the porch of St.
Peter's. Accessible only from the Sala Regia (except
by the small staircase for servants), this enormous and
lengthy hall forms no organic portion of the palace.
The last of the consistories was held there on 30
November, 1911. The offices of the Secretariates of
Latin Briefs and of Briefs to Princes, which form dis-
tinct departments, are also found in the palace (cf.
Baumgarten, "Die kathol. Kirche unserer Zeit", I,
491–94). A place of great activity is the Secret
Chancery of the Holy Father; here are discharged
all affairs pertaining to the pope in so far as they do
not belong to any of the special departments. Within
the sphere of this department, besides the purely
private affairs of the pope, are numberless petitions
which were formerly referred to the now abolished
Secretariate of Memorials.

The Alms, to be distributed according to certain
principles, are entrusted to the Secret Almoner of
the pope, who is always a titular archbishop. His
offices lie near the quarters of the Swiss Guards. All
donations accruing in the form of Peterspence are
administered separately by the "Commissione Car-
dinalizia amministratrice dei Beni della Santa Sede".
The offices lie in the loggie of the third story in the
eastern wing of the palace. To ensure in so far as
feasible the possessions of a number of small chapters
from possible seizure by the Italians, the pope has
directed that all titles to annuities from these should
be preserved in the Vatican. For the administration
of this property a "Commissione per le opere di reli-
gione" has been instituted, which pays over to the
proper parties the accruing interests and assists the
corporations both with advice and actively, when
they are meditating some financial transaction,
whether the purchase of a new title or the exchange
of old titles for others. The "Commissione Cardinal-
izia per gli studi storici", whenever they hold their
meetings, also assemble in the Vatican. In conclu-
sion must still be mentioned the numerous offices of
the palatine administration, which is naturally very
extensive. This collection of heterogeneous depart-
ments for the transaction of business is inevitable,
since the Holy See is compelled to concentrate every-
thing in the Vatican as far as possible.

XV. The Tipografia Poliglotta Vaticana.—
By the Bull, "Eam semper ex" of 27 April, 1587,
Sixtus V established a printing-office for the printing
of the official edition of the Latin Vulgate which he
had undertaken (cf. Baumgarten, "Die Vulgata
Sixtina von 1590 u. ihre Einführungsbulle", Münster,
1911, pp. 1–12). Since that time there has existed a
Typographia Vaticana, in the rooms on the ground
floor in the middle of the southern wing of the palace,
and thus under the old reading-room of the Vatican
Library. Shortly after its foundation in 1626, the
Congregation of the Propaganda also established a

printing-office, which, in accordance with the needs of the missions, soon developed into a Typographia Polyglotta (cf. Prior, "Die kathol. Kirche unserer Zeit", I, 406–07). After enjoying an epoch of international repute, this institution had in recent years fallen to a low level owing to the absence of expert management and sufficient funds. Pius X therefore resolved to unite it with the Vatican Press. This amalgamation was effected when the Vatican Press, whose printing machines were to a great extent out-of-date and whose quarters were inadequate, was thoroughly reorganized and transferred to new quarters (1910).

The old riding-school of the Noble Guard, known as the Cavallerizza, lying on the Torrione di Niccolo V, was completely reconstructed in 1909 and fitted for the reception of a great first-class printing-office. The latest and best machines were procured, the lighting splendidly regulated, and the arrangement of the offices made in the most practical way. Hither was transferred the Typographia Vaticana with all the valuable type of the Polyglotta of the Propaganda, and given the new name of "Tipografia Poliglotta Vaticana". At the same time there was inaugurated an improvement of methods, which guaranteed substantial savings and greater capacity as compared with former arrangements. The general department of the new printing-offices was established in the high basement and ground-floor; the secret department on the first floor of the new building. The staffs of the two departments are completely separate, both departments have different entrances, which are closed during working hours. The printing-office serves in the first place for the various official purposes of the Curia. Then, according to its capacity, it undertakes printing commissions entrusted to it by outsiders. Thus, for example, a portion of the monumental work of the Görresgesellschaft on the Council of Trent was printed here. The "Acta Apostolicæ Sedis", the circulation of which amounts almost to 10,000 copies, the "Gerarchia Cattolica", the new choral editions, and similar works are the best known of the official productions of the Vatican Press.

XVI. The Legal Position of the Vatican.—In the Law of Guarantees of the Italian State, which came into force on 13 May, 1871, it was explicitly declared that all residences of the pope on Italian soil should enjoy immunity and should be extraterritorial. It follows that the Vatican Palace must be immune and extraterritorial in the eyes of the Italian authorities. Consequently, all action of the Italian authorities must stop at the gates of the Vatican; the inhabitants of the palace cannot be taxed, subpœnaed, or summoned to defend themselves. All consignments directed expressly to the administration of the palace are duty-free, and all letters addressed to the pope from Italy require no stamps. The official telegrams of the Vatican authorities are sent gratis to all parts of the world. These and other exceptions from the ordinary laws of Italy are the consequences of the Law of Guarantees, in so far as they are not expressly mentioned therein. The Radicals and the Freemasons have already frequently demanded the abrogation of the Law of Guarantees, urging that it is a purely Italian law, and may therefore be abrogated by the same agents as made it. This statement is false. The Vatican is exterritorial, not according to Italian, but according to international law, as is clearly shown in the negotiations preceding its adoption. Both the Lower Chamber and the Senate voted on the law with the clear intention of bringing it to pass through international law that the Catholics of the whole world should to a certain extent be set at ease as to the position of their supreme head. The Italian legislative agents freely assumed obligations towards the Powers and all Catholics, as was an absolute necessity of the politics of the day. These obligations can under no circumstances be set aside at the wishes of one party. The plea that the pope did not recognize the law is entirely beside the question; his refusal was foreseen by the legislators, and notwithstanding it, as the premier then declared, Italy was under an obligation to pass the law. It thus follows incontestably that it is not in the power of the Italian legislative agents to alter in any way the present legal position of the Vatican Palace. The pope is, however, personally indifferent as to whether the Italian Government may in the future perpetrate further injustices in addition to those of the past. One who has had to endure so much, will not remain without consolation should another cross be added to those he already bears.

There is, however, no obstacle to the cultivation of certain relations between the Vatican and Italian authorities, such indeed being rendered indispensable by the social intercourse of the present day. For example, since the pope refuses to exercise *de facto* the right of punishment theoretically vested in him, malefactors (should any crime be committed) are turned over to the Italian authorities for the thorough investigation of their cases. Warnings on various points are sent from the Italian to the Vatican authorities, so that the latter may be on their guard. Communications of a confidential nature may be exchanged, but in such a manner that neither of the parties enters into any obligation nor prejudices its position; when necessary it is effected through recognized channels unofficially. When the pope attends a solemnity in St. Peter's, the basilica is then and then only regarded as belonging to the Vatican; on other occasions it is regarded as a *monumento nazionale*. By tacit agreement the whole policing during these services lies in the hands of the Vatican authorities. But there are also a great number of Italian detectives in civilian dress, who, assisted by the Vatican authorities, bar objectionable persons from the edifice and quietly remove those who by any means may have obtained entrance. The ambulance stations in St. Peter's, rendered necessary by the assemblage of from thirty to forty thousand persons, are established by the sanitary board of the Vatican.

The above information makes sufficiently clear both the theoretical juristic and the practical position of the relations between the Vatican and the Italian authorities. In the article Guarantees, Law of, will be found a more explicit statement of the relations between the Holy See and the Italian Government. Pius IX at the time of the violent occupation in 1870 by the troops of Victor Emmanuel refused to recognize the right of the Italian Government, and his successors, Leo XIII and Pius X, constantly maintained the same attitude. Both pontiffs have, on various occasions, declared themselves as unalterably opposed to the recognition of the claim of the Italian Government to temporal sovereignty in Rome.

In addition to works given at the end of certain sections, an abundance of literature on the Vatican Palace will be found in comprehensive works on the history of the popes, such as those by Ranke, Pastor, von Reumont, Gregorovius; treatises on art by Crowe and Cavalcaselle, Vermiglioli, Schmarsow, Vasari; chronicles, by Burkhard and Infessura; *Annales ecclesiastici* of Baronius, Rinaldus, and their continuators; *Bullarium Romanum* and other collections of documents; and Blanc, *Bibliographie italico-française, ou Catalogue méthodique de tous les imprimés en langue française sur l'Italie ancienne et moderne (1475–1885)* (2 vols., Paris, 1886–87). Numerous guides for travellers and pilgrims contain a great quantity of more or less reliable information. Among the best comprehensive and accurate works may be mentioned: Chattard, *Nuova descrizione del Vaticano e della Sacrosanta Basilica di San Pietro* (Rome, 1762–67); Taja, *Descrizione del Palazzo Apostolico Vaticano* (Rome, 1750); Pistolesi, *Il Vaticano descritto ed illustrato* (8 vols., Rome, 1829–38), with numerous plates and illustrations; Donovan, *Rome Ancient and Modern and Its Environs* (Rome, 1844).

Paul Maria Baumgarten.

Vatican Archives. See VATICAN.

Vatican Codex. See CODEX VATICANUS.

Vatican Council, the twentieth and up to now the t œcumenical council, opened on 8 Dec., 1869, and journed on 20 Oct., 1870. It met three hundred ars after the Council of Trent.

I. INTRODUCTORY HISTORY.—A. *Previous to the ficial Convocation.*—On 6 Dec., 1864, two days before e publication of the Syllabus, Pius IX announced, a session of the Congregation of Rites, his intention call a general council. He commissioned the car- ials residing at Rome to express in writing their ws as to the opportuneness of the scheme, and also name the subjects which, in their opinion, should laid before the council for discussion. Of the enty-one reports sent in, only one, that of Cardinal atini, expressed the opinion that there was no occa- n for the holding of an œcumenical council. The ers affirmed the relative necessity of such an assem- , although five did not consider the time suitable. arly all sent lists of questions that seemed to need ciliar discussion. Early in March, 1865, the pope ointed a commission of five cardinals to discuss liminary questions in regard to the council. This s the important "Congregazione speziale direttrice gli affari del futuro concilio generale", generally led the directing preparatory commission, or the tral commission. Four more cardinals were added the number of its members, and besides a secre- y it was given eight consultors. It held numerous etings in the interval between 9 March, 1865, and c., 1869. Its first motion was that bishops of vari- countries should also be called upon for sugges- ns as to matters for discussion, and on 27 March, 5, the pope commanded thirty-six bishops of the in Rite designated by him to express their views der pledge of silence. Early in 1866 he also desig- ed several bishops of the Oriental Rite under the ne conditions. It was now necessary to form com- sions for the more thorough discussion of the sub- s to be debated at the council. Accordingly, theo- ans and canonists, belonging to the secular and ular clergy, were summoned to Rome from the ious countries to co-operate in the work.

As early as 1865 the nuncios were asked to suggest nes of suitable people for these preliminary com- sions. The war between Austria and Italy in 6 and the withdrawal of the French troops from ne on 11 Dec. of the same year caused an unwel- ne interruption of the preparatory labours. They o made the original plan, which was to open the ncil on the eighteenth centenary festival of the ctyrdom of the two great Apostles, 29 June, 1867, ossible. However, the pope made use of the sence at Rome of nearly five hundred bishops, who come to attend the centennial celebration, to ve the first public announcement of the council at onsistory held on 26 June, 1867. The bishops ressed their agreement with joy in an address dated ly. After the return of the French army of pro- ion on 30 Oct., 1867, the continuance of the prepa- ons and the holding of the council itself seemed in possible. The preparatory commission now ated exhaustively the question who should be ted to attend the council. That the cardinals and ecsan bishops should be summoned was self-evi- t. It was also decided that the titular bishops had right to be called, and that of the heads of the ers an invitation should be given to the abbots *ius*, the abbots general of congregations formed n several monasteries, and lastly, to the generals he religious orders. It was considered wiser, on ount of the state of affairs at the time, not to send ctual invitation to Catholic princes, yet it was in- led to grant admission to them or their representa- s on demand. In this sense, therefore, the Bull of Convocation, "Æterni Patris", was promulgated, 29 June, 1868; it appointed 8 Dec., 1869, as the date for the opening of the council. The objects of the council were to be the correction of modern errors and a seasonable revision of the legislation of the Church. A special Brief, "Arcano divinæ providentiæ", of 8 Sept., 1868, invited non-Uniate Orientals to appear. A third Brief, "Jam vos omnes", of 13 Sept., 1868, notified Protestants also of the convoking of the council, and exhorted them to use the occasion to reflect on the return to the one household of faith.

B. *Reception of the Promulgation.*—Although the Bull convoking the council was received with joy by the bulk of the Catholic masses, it aroused much discontent in many places, especially in Germany, France, and England. In these countries it was feared that the council would promulgate an exact determination of the primatial prerogatives of the papacy and the definition of papal infallibility. The dean of the theological faculty of Paris, Bishop Maret, wrote in opposition to these doctrines the work "Du concile générale et de la paix religieuse" (2 vols., Paris, 1869). Bishop Dupanloup of Orléans published the work "Observations sur la controverse soulevée relativement à la définition de l'infaillibilité au prochain concile" (Paris, Nov., 1869). Maret's work was answered by several French bishops and by Archbishop Manning. Archbishop Dechamps of Mechlin, Belgium, who had written a work in favour of the definition entitled "L'infaillibilité et le concile générale" (Paris, 1869), became involved in a controversy with Dupanloup. In England a book entitled "The Condemnation of Pope Honorius" (London, 1868), written by the convert, Le Page Renouf, aroused animated discussions in newspapers and periodicals. Renouf's publication was refuted by Father Botalla, S.J., in "Honorius Reconsidered with Reference to Recent Apologies" (London, 1869). Letters from French correspondents in the first number for Feb., 1869, of the "Civiltà Cattolica", which stated that the majority of French Catholics desired the declaration of infallibility, added fresh fuel to the flames. In particular, it led to the appearance in the discussion of Ignaz Döllinger, provost of St. Cajetan and professor of church history at Munich. From now onwards Döllinger was the leading spirit of the movement in Germany hostile to the council. He disputed most passionately the Syllabus and the doctrine of papal infallibility in five anonymous articles that were published in March, 1869, in the "Allgemeine Zeitung" of Augsburg. A large number of Catholic scholars opposed him vigorously, especially after he published his articles in book form under the pseudonym of "Janus", "Der Papst und das Konzil" (Leipzig, 1869). Among these was Professor Joseph Hergenröther of Würzburg, who issued in reply "Anti-Janus" (Freiburg, 1870). Still the excitement over the matter grew in such measure that fourteen of the twenty-two German bishops who met at Fulda early in Sept., 1869, felt themselves constrained to call the attention of the Holy Father to it in a special address, stating that on account of the excitement the time was not opportune for defining papal infallibility. The papal notifications addressed to the schismatic Orientals and the Protestants did not produce the desired effect. The European Governments received from Prince Hohenlohe, president of the Bavarian ministry, a circular letter drawn up by Döllinger, designed to prejudice the different Courts against the coming council; but they decided to remain neutral for the time being. Russia alone forbade its Catholic bishops to attend the council.

C. *Preparatory Details.*—In the meantime zealous work had been done at Rome in preparation for the council. Besides the general direction that it exercised, the preparatory commission had to draw up an exhaustive order of procedure for the debates of

the council. Five special committees, each presided over by a cardinal and having together eighty-eight consultors, prepared the plan (*schemata*) to be laid before the council. These committees were appointed to consider respectively: (1) dogma; (2) church discipline; (3) orders; (4) Oriental Churches and missions; (5) ecclesiastico-political questions.

It may justly be doubted whether the preliminary preparations for any council had ever been made more thoroughly, or more clearly directed to the aim to be attained. As the day of its opening approached, the following drafts were ready for discussion: (1) three great dogmatic drafts, (a) on the Catholic doctrine in opposition to the errors which frequently spring from Rationalism, (b) on the Church of Christ and, (c) on Christian marriage; (2) twenty-eight drafts treating matters of church discipline. They had reference to bishops, episcopal sees, the different grades of the other clergy, seminaries, the arrangement of philosophical and theological studies, sermons, the catechism, rituals, impediments to marriage, civil marriage, mixed marriages, improvement of Christian morals, feast days, fasts and abstinences, duelling, magnetism, spiritualism, secret societies, etc.; (3) eighteen drafts of decrees had reference to the religious orders; (4) two were on the Oriental Rites and missions; these subjects had also been considered in the other drafts of decrees. In addition a large number of subjects for discussion had been sent by the bishops of various countries. Thus, for instance, the bishops of the church provinces of Quebec and Halifax demanded the lessening of the impediments to marriage, revision of the Breviary, and, above all, the reform and codification of the entire canon law. The petition of Archbishop Spalding of Baltimore treated, among other things, the relations between Church and State, religious indifference, secret societies, and the infallibility of the pope. The definition of this last was demanded by various bishops. Others desired a revision of the index of forbidden books. No less than nine petitions bearing nearly two hundred signatures demanded the definition of the bodily Assumption of the Blessed Virgin. Over three hundred fathers of the council requested the elevation of St. Joseph as patron saint of the Universal Church.

II. Proceedings of the Council.—A. *Presiding Officers, Order of Procedure, Number of Members.*— On 2 Dec., 1869, the pope held a preliminary session in the Sistine Chapel, which was attended by about five hundred bishops. At this assembly the officials of the council were announced and the conciliar procedure was made known. The council received five presidents. The chief presiding officer was to have been Cardinal Reisach, but as he died on 22 Dec., Cardinal Filippo de Angelis took his place, 3 Jan., 1870. The other presiding officers were Cardinals Antonio de Luca, Andrea Bizarri, Aloisio Bilio, and Annibale Capalti. Bishop Joseph Fessler of Sankt Pölten, Lower Austria, was secretary to the council, and Monsignor Luigi Jacobi under-secretary. The Constitution "Multiplices inter" announcing the conciliar procedure contained ten paragraphs. According to this the sessions of the council were to be of two kinds; private sessions for discussing the drafts and motions, under the presidency of a cardinal president, and public sessions, presided over by the pope himself for the promulgation of the decrees of the council. The first drafts of decrees debated were to be the dogmatic and disciplinary ones laid before the assembly by the pope. Proposals offered by members of the council were to be sent to a congregation of petitions; these petitions or postulates were to be examined by the committee and then recommended to the pope for admission or not. If the draft of a decree was found by the general congregation to need amendments, it was sent with the proposed amendments to the respective sub-committee or *deputatio*, either to the one for dogmas, or for discipline, or religious orders, or for Oriental Rites. Each of these four sub-committees or deputations was to consist of twenty-four persons selected from the members of the council, and a cardinal president appointed by the pope. The deputation examined the proposed amendments, altered the draft as seemed best, and presented to the general congregation a printed report on its work that was to be orally explained by a member of the deputation. This procedure was to continue until the draft met with the approval of the majority.

The voting in the congregation was by *placet, placet juxta modum* (with the corresponding amendments), and *non placet*. Secrecy was to be observed in regard to the proceedings of the council. In the public sessions the voting could only be by *placet* or *non placet*. The Decrees promulgated by the pope were to bear the title, "Pius Episcopus, servus servorum Dei: sacro approbante Concilio ad perpetuam rei memoriam". The northern right transept of St. Peter's was arranged as the hall of sessions. Between 8 Dec., 1869, and 1 Sept., 1870, four public sessions and eighty-nine general congregations were held here. There were in the entire world approximately one thousand and fifty prelates entitled to take part in the council, and of these no less than seven hundred and seventy-four appeared during the course of the proceedings. In attendance at the first public session were 47 cardinals, 9 patriarchs, 7 primates, 117 archbishops, 479 bishops, 5 abbots *nullius*, 9 abbots general, and 25 generals of orders, making a total of 698. At the third public session votes were cast by 47 cardinals, 9 patriarchs, 8 primates, 107 archbishops, 456 bishops, 1 administrator Apostolic, 20 abbots, and 20 generals of orders, a total of 667. There was an attendance at the council from the United States of America of all of the 7 archbishops of that time, 37 of the 47 bishops, and in addition 2 vicars Apostolic. The oldest member of the council was Archbishop MacHale, of Tuam, Ireland; the youngest, Bishop (now Cardinal) Gibbons.

B. *From the Formal Opening to the Definition of the Constitution on the Catholic Faith in the Third Public Session.* (1) The First Debates.—After the formal opening of the council by the pope at the first public session on 8 Dec., 1869, the meetings of the general congregation began on 10 Dec. Their sessions were generally held between the hours of nine and one. The afternoons were reserved for the sessions of the deputations or sub-committees. First, the names of the members of the congregation of petitions were communicated; this was followed by the elections to the four deputations. The first matter brought up for debate was the dogmatic draft of Catholic doctrine against the manifold errors due to Rationalism, "De doctrina catholica contra multiplices errores ex rationalismo derivatos". The discussion of it was taken up on 28 Dec. in the fourth general congregation. After a debate lasting seven days, during which thirty-five members spoke, it was sent by the tenth general congregation held on 10 Jan., 1870, to the deputation on faith for revision. There had been held in the meantime on 6 Jan. the second public session. This had been previously determined upon, on 26 Oct., 1869, by the central commission for the making of the confession of faith by the members of the council. The subjects discussed from the tenth to the twenty-ninth meeting of the general congregation (on 22 Feb.) were the drafts of four disciplinary decrees, namely, on bishops, on vacant episcopal sees, on the morals of ecclesiastics, and on the smaller Catechism. Finally they were all sent for further revision to the deputation on discipline.

(2) The Parties.—Such slow progress of the work had probably not been expected. The reason of the disagreeable delay was to be found in the question

of infallibility, which had called forth much excitement even before the council. Directly after the opening of the session its influence was evident in the election of the deputations. It divided the fathers of the council into two, it might almost be said, hostile camps; on all occasions the decisions and modes of action of each of these parties were determined by its attitude to this question. On account of the violent disputes which had been carried on everywhere for the past year over the question of papal infallibility, the overwhelming majority considered the conciliar discussion and decision of the question to be imperatively necessary. On the other hand the minority, comprising about one-fifth of the total number, feared the worst from the definition, the apostasy of many wavering Catholics, an increased estrangement of those separated from the Church, and interference with the affairs of the Church by the Governments of the different countries. The minority, therefore, allowed itself to be guided by opportunist considerations. Only a few bishops appear to have had doubts as to the dogma itself. Both parties sought to gain the victory for their opinions. As however the minority was soon obliged to recognize its powerlessness, it endeavoured by protracting the discussions of the council at least to delay, or even to prevent, a decision as long as possible. Most of the German and Austro-Hungarian members of the council were against the definition, as well as nearly half of the American and about one-third of the French fathers. About 7 of the Italian bishops, 2 each of the English and Irish bishops, 3 bishops from British North America, and 1 Swiss bishop, Greith, belonged to the minority. While only a few Armenian bishops opposed the definition, most of the Chaldean and Greek Melchites sided with the minority. It had no opponents among the bishops from Spain, Portugal, Belgium, Holland, and Central and South America. The most prominent members of the minority from the United States were Archbishops Kenrick of St. Louis and Purcell of Cincinnati, and Bishop Vérot of St. Augustine; these were joined by Archbishop Connolly of Halifax, Nova Scotia. Prominent members of the majority were Archbishop Spalding of Baltimore, Bishops Williams of Boston, Wood of Philadelphia, and Conroy of Albany.

Conspicuous members of the council from other countries were: France: among the minority, Archbishops Darboy of Paris, Ginoulhiac of Lyons, Bishops Dupanloup of Orléans, and David of Saint-Brieuc; among the majority, Archbishop Guibert of Tours, Bishops Pie of Poitiers, Frepped of Angers, Plantier of Nîmes, Raess of Strasburg. Germany: minority, Bishops Hefele of Rottenburg, Ketteler of Mainz, Dinkel of Augsburg; majority, Bishops Martin of Paderborn, Senestréy of Ratisbon, Stahl of Würzburg. Austria Hungary: minority, Archbishops Cardinal Rauscher of Vienna, Cardinal Schwarzenberg of Prague, Haynald of Kalocsa, and Bishop Strossmayer of Diakovar; majority, Bishops Gasser of Brixen, Fessler of Sankt Pölten, Riccabona of Trent, Zwerger of Seckau. Italy: minority, Archbishop Nazari di Calabiana of Milan, Bishops Moreno of Ivrea, Losanna of Biella; majority, Valerga, Latin Patriarch of Jerusalem, Bishops Gastaldi of Saluzzo, Gandolfi of Loreto. England: minority, Bishop Clifford of Clifton; majority, Archbishop Manning of Westminster. Ireland: minority, Archbishop Mac Hale of Tuam; majority, Archbishops Cullen of Dublin and Leahy of Cashel. The East: minority, Jussef, Greek-Melchite Patriarch of Antioch; majority, Hassun, Patriarch of the Armenians. Switzerland: minority, Bishop Greith of St-Gall; majority, Bishop Mermillod of Geneva. Important champions of the definition from the countries which sent no members of the minority were Archbishop Dechamps of Mechlin, Belgium, and Bishop Payà y Rico of Cuenca, Spain.

(3) Change of Procedure; the Hall of Assembly Reduced in Size.—Various memorials were now sent the Holy Father petitioning for new rules of debate for the sake of a corresponding progress in the proceedings of the council. Consequently, the conciliar procedure was more exactly defined by the Decree "Apostolicis litteris", issued on 20 Feb., 1870. According to this Decree, any member of the council who wished to raise an objection to the draft under discussion was to send in his proposed amendments in writing, in order that they might be thoroughly considered by the respective deputation. In the general congregation the discussion of a draft as a whole was always to precede the discussion of the individual parts of the draft of a decree. The members of a deputation received the right to speak in explanation or correction when not on the list of speakers. Speakers who wandered from the subject were to be called back to it. If a subject had been sufficiently debated the president, on the motion of at least ten members of the council, could put the question whether the council desired to continue the discussion or not, and then close the debate at the wish of the majority. Although these rules made for an evident improvement, still the minority was not satisfied with them, especially in so far as they contemplated a possible shortening of the debates. They expressed their dissatisfaction in several petitions which, however, had no success. On the other hand, every effort was made to satisfy another complaint which had reference to the bad acoustics of the council hall. Between 22 Feb. and 18 March, that is between the twenty-ninth and thirtieth sessions of the general congregation, the council hall was reduced about one-third in size for the use of the general congregations, so that the fathers who were thus brought closer together could understand the speakers better. The hall was restored to its original size for each of the public sessions.

(4) Completion of the First Constitution.—The interruption thus caused was used by the deputation on Faith to revise the draft of the Decree "De doctrina catholica" in accordance with the wishes of the general congregation. On 1 March, Bishop Martin of Paderborn laid before the deputation the first part of the revision, the work of Father Joseph Kleutgen, S.J. It consisted of an introduction and four chapters with the corresponding canons. After an exhaustive discussion in the deputation, it was ready to be distributed to the fathers of the conncil on 14 March as the actual "Constitutio de fide catholica". A report in writing was also added by the deputation. Archbishop Simor of Gran gave the oral report on 18 March in the thirtieth general congregation. The debate began on the same day, and was closed after seventeen sessions on 19 April, in the forty-sixth general congregation. Over three hundred proposed amendments were brought up and discussed. Although many objections were made by both sides, yet the new rules of procedure made possible a relatively smooth course to the debates. The only disturbing incident was the passionate speech of Bishop Strossmayer of Diakovár on 22 March in the thirty-first general congregation; it called forth a storm of indignation from the majority, which finally forced the speaker to leave the tribune. On 24 April, the first Constitution, "De fide catholica", was unanimously adopted in the third public session by the 667 fathers present, and was formally confirmed and promulgated by the pope.

C. *The Question of Papal Infallibility.* (1) Motions calling for and opposing Definition.—The opponents of infallibility constantly assert that the pope convoked the council of the Vatican solely to have papal infallibility proclaimed. Everything else was merely an excuse and for the sake of appearances. This assertion contradicts the actual facts. Not a single one of the numerous drafts drawn up by the preparatory commission bore on papal infallibility.

Only two of the twenty-one opinions sent in by the Roman cardinals mentioned it. It is true that a large number of the episcopal memorials recommended the definition, but these were not taken into consideration in the preparations for the council. It was not until the contest over papal infallibility outside of the council grew constantly more violent that various groups of members of the council began to urge conciliar discussion of the question of infallibility. The first motion for the definition was made on Christmas, 1869, by Archbishop Dechamps of Mechlin. He was supported by all the other Belgian bishops, who presented a formal opinion of the University of Louvain, which culminated in a petition for the definition. The actual petition for the definition was first circulated among the fathers of the council on New Year's Day, 1870. Several petitions from smaller groups also appeared, and the petitions soon received altogether five hundred signatures, although quite a number of the friends of the definition were not among the number of subscribers. Five opposing memorials circulated by the minority finally obtained 136 names. Upon this, early in Feb., the congregation for petitions unanimously, with exception of Cardinal Rauscher, requested the pope to consider the petition for definition. Pius IX was also in favour of the definition. Therefore, on 6 March, the draft of the Decree on the Church of Christ, which had been distributed among the fathers on 21 Jan., was given a new twelfth chapter entitled "Romanum Pontificem in rebus fidei et morum definiendis errare non posse" (The Roman Pontiff cannot err in defining matters of faith and morals). With this the matter dropped again in the council.

(2). The Agitation Outside the Council.—The petitions concerning infallibility called forth once more outside the council a large number of pamphlets and innumerable articles in the daily papers and periodicals. About this time the French Oratorian Gratry and Archbishop Dechamps of Mechlin opposed each other in controversial pamphlets. A letter published by Count Montalembert on 27 Feb., 1870, in which he spoke of an idol which had been erected in the Vatican, attracted much attention. In England, Newman gave anxious expression of his fears as to the bad results of the declaration of infallibility in a letter written in March, 1870, to his bishop, Ullathorne of Birmingham. The most extreme opponent was Professor Döllinger of Bavaria. In his "Römische Briefe vom Konzil", published in the "Allgemeine Zeitung" and issued in book form (Munich, 1870), under the pseudonym of "Quirinus", he used information sent him from Rome by his pupils, Johann Friedrich and Lord Acton. In these letters he did everything he could by distorting and casting doubts upon facts, by scorn and ridicule, to turn the public against the council. This was especially so in an article of 19 Jan., 1870, in which he attacked so severely the address on infallibility, which had just become known, that even Bishop Ketteler of Mainz, an old pupil of Döllinger's and a member of the minority, protested publicly against it. The Governments of the different countries also took measures on the subject of infallibility. As soon as the original draft of the decree "De ecclesia" with its canons was published in the "Allgemeine Zeitung", Count von Beust, Chancellor of Austria, sent a protest against it to Rome on 10 Feb., 1870, which said that the Austrian Government would forbid and punish the publication of all decrees that were contrary to the laws of the State. The French minister of foreign affairs, Daru, also sent a threatening memorandum on 20 Feb. He demanded the admission of an envoy to the council, and notified the other Governments of his steps in Rome. Austria, Bavaria, England, Spain, and Portugal declared their agreement with the memorandum. The president of the Prussian ministry, Bismarck, would not change his attitude of reserve, notwithstanding the urgency of von Arnim, the ambassador at Rome. On 18 April, the leader of the agitation, Count Daru, retired from his post in the ministry. The president of the French ministry, Ollivier, assumed charge of foreign affairs; he was determined to leave the council free.

(3). The Debates in the Council.—In the meantime the bishops of the minority in the council had constantly sought to block the matter, and especially to exert influence to this end on Cardinal Bilio, the president of the deputation on faith. If the members of the majority had not urged the fulfilment with the same perseverance, papal infallibility would never have reached debate. Finally, on 29 April, during the forty-seventh general congregation, the president interrupted the second debate on the smaller Catechism by the announcement that as soon as possible the fathers should receive for examination the draft of a Constitution, "De Romano Pontifice", which would contain the dogma of the primacy and of the infallibility of the pope. For this purpose the deputation on faith had altered the eleventh and twelfth chapters of the old draft of the Constitution "De ecclesia". On 9 May it was distributed among the fathers in printed form as the "Constitutio prima de ecclesia", consisting of 4 chapters and 3 canons. For a full month (13 May–13 June) the general debate over the draft as a whole was carried on in fourteen general congregations, and sixty-four, mostly very long, speeches were delivered. The following special debates over the separate chapters and canons lasted more than a month. Not less than a hundred speakers took part in the discussions, which were carried on from 6 June to 13 July, in 22 congregations. Most of the speeches were on the fourth chapter, which treated papal infallibility. The most prominent speakers of the minority were: French; Darboy, Ginoulhiac, Maret; German; Hefele, Ketteler, Dinkel; Austrian; Rauscher, Schwarzenberg, Strossmayer; United States of America and Canada; Vérot and Connolly. Archbishop Kenrick of St. Louis, who lost his opportunity to speak by the closing of the general debate, published in pamphlet form his "Concio in concilio habenda, at non habita". On the other hand the conciliar speech published under the name of Bishop Strossmayer is a forgery perpetrated by an apostate Augustinian monk from Mexico, José Agostino de Escudero, who was then in Italy (cf. Granderath-Kirch, III, 189). The majority were chiefly represented by the French members of the council; Pie and Freppel; the Belgian member, Dechamps; the English member, Manning; the Irish, Cullen; the Italian members, Gastaldi and Valerga; the Spanish member, Paya y Rico; the Austrian, Gasser; the German members, Martin and Senestrey; the American member, Spalding. Several members of the minority as Kenrick, Rauscher, Hefele, Schwarzenberg, and Ketteler, discussed the question of infallibility in pamphlets that they individually issued, to which naturally the majority were not slow to reply. The most important of these answers was the "Animadversiones" of the conciliar theologian, W. Wilmers, S.J., in which the writings of the last four of the antagonists just mentioned were, in succession, thoroughly confuted. Scarcely in any parliament have important matters ever been subjected to as much discussion as was the question of papal infallibility in the Vatican Council. In the course of two months all the reasons pro and con had been again and again discussed, and only what had been already often said could now be repeated. Consequently in the eighty-second general congregation held on 4 July, most of those who still had the right to speak, not only of the majority, but also of the minority, renounced the privilege, and the cardinal president was able, amid general applause, to close the debates.

(4) Final Voting and Definition.—The time of the

A GROUP OF THE VATICAN COUNCIL IN SPECIAL SESSION

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eighty-third, eighty-fourth, and eighty-fifth general congregations was almost entirely occupied with the reports of the deputation on faith concerning the last two chapters. The report of Prince Bishop Gasser on the fourth chapter was a very notable one. In the eighty-fifth general congregation held on 13 July a general vote was taken on the entire draft. There were present 601 fathers. Of these 451 voted *placet*, 62 *placet juxta modum* (conditional affirmative), 88 *non placet*. Of the North American bishops only 7 voted *non placet;* these were Kenrick, Vérot, Domenec, Fitzgerald, MacQuaid, MacCloskey, and Mrac. Bishop Fitzgerald still voted *non placet* in the fourth public session, while on this occasion Bishop Domenec voted *placet*. The other five did not attend this session. In the eighty-sixth general congregation the fathers condemned, on the motion of the president, two anonymous pamphlets which calumniated the council in the coarsest manner. One, entitled "Ce qui se passe au Concile", culminated in the assertion that there was no freedom of discussion at the council. The other, "La dernière heure du Concile", repeated all the accusations that the enemies of the council had raised against it, and exhorted the bishops of the minority to stand firm and courageously vote *non placet* in the public session. On account of the war which threatened to break out between Germany and France, a number of fathers of both opinions had returned home. Shortly before the fourth public session a large number of the bishops of the minority left Rome with the permission of the directing officers of the council. They did not oppose the dogma of papal infallibility itself, but were against its definition as inopportune. On Monday, 18 July, 1870, one day before the outbreak of the Franco-German War, 435 fathers of the council assembled at St. Peter's under the presidency of Pope Pius IX. The last vote was now taken; 433 fathers voted *placet*, and only two, Bishop Aloisio Riccio of Cajazzo, Italy, and Bishop Edward Fitzgerald of Little Rock, Arkansas, voted *non placet*. During the proceedings a thunderstorm broke over the Vatican, and amid thunder and lightning the pope promulgated the new dogma, like a Moses promulgating the law on Mount Sinai.

D. *The Council from the Fourth Public Session until the Prorogation.*—At the close of the eighty-fifth general congregation a "Monitum" was read which announced that the council would be continued without interruption after the fourth public session. Still, the members received a general permission to leave Rome for some months. They had only to notify the secretary in writing of their departure. By 11 Nov., St. Martin's day, all were to be back again. So many of the fathers made use of this permission that only a few more than 100 remained at Rome. Naturally these could not take up any new questions. Consequently the draft of the decree on vacant episcopal sees, which had been amended in the meantime by the deputation of discipline, was again brought forward, and debated in three further general congregations. The eighty-ninth, which was also to be the last, was held on 1 Sept. On 8 Sept. the Piedmontese troops entered the States of the Church at several points; on Tuesday, 20 Sept., a little before eight o'clock in the morning, the enemy entered Rome through the Porta Pia. The pope was a prisoner in the Vatican. He waited a month longer. He then issued on 20 Oct. the Bull, "Postquam Dei munere", which prorogued the council indefinitely. This day was the day after a Piedmontese decree had been issued organizing the Patrimony of Peter as a Roman province. A circular letter issued by the Italian minister, Visconti Venosta, on 22 Oct., to assure the council of the freedom of meeting, naturally met with no credence. A very remarkable letter was sent from London on the same day by Archbishop Spalding to Cardinal Barnabo, prefect of the Propaganda at Rome. In this letter he made the proposition, which met the approval of Cardinal Cullen, Archbishop Manning, and Archbishop Dechamps, to continue the council in the Belgian city of Mechlin, and gave ten reasons why this city seemed suitable for such sessions. Unfortunately the general condition of affairs was such that a continuation of the council even at the most suitable place could not be thought of.

III. Acceptance of the Decrees of the Council.—After the council had made its decision everyone naturally looked with interest to those members of the minority who had maintained their opposition to the definition of infallibility up to the last moment. Would they recognize the decision of the council, or, as the enemies of the council desired, would they persist in their opposition? As a matter of fact, not a single one of them was disloyal to his sacred duties. As long as the discussions lasted they expressed their views freely and without molestation, and sought to carry them into effect. After the decision, without exception, they came over to it. The two bishops who on 18 July had voted *non placet* advanced to the papal throne at the same session and acknowledged their acceptance of the truth thus defined. The Bishop of Little Rock said simply and with true greatness, "Holy Father, now I believe." It is not possible in this brief space to mention the accession of each member of the minority. As concerns the members from North America who are of special interest here, Bishop Vérot of St. Augustine gave his adhesion to the dogma while still at Rome in a letter addressed on 25 July to the secretary of the council. Bishop Mrac of Sault-Saint-Marie sent his declaration of adherence at the latest by Jan., 1872. A year later Bishop Domenec of Pittsburgh did the same. In 1875 Bishop MacQuaid of Rochester, if not earlier, announced his adherence to the dogma by its formal and public promulgation. When Archbishop Kenrick of St. Louis returned to his diocese on 30 Dec., 1870, he made an address at the reception given him, in which he first gave the reasons that had decided his position at the council as long as the question was open to discussion, and then closed with the declaration that, now the council had decided, he submitted unconditionally to its decree. He expressed himself similarly in a letter of 13 Jan., 1871, to the prefect of the Propaganda. When Lord Acton questioned the archbishop in regard to his submission, the latter replied by a long letter dated 29 March, 1871, which shows, it may be, a certain discontent, but which clearly confirmed his belief in the infallibility of the pope. In the same way the distinguished Frenchmen and Englishmen who, outside of the council, had expressed opinions antagonistic to the promulgation of infallibility, e. g. Gratry, Newman, Montalembert, and finally, as it appears, Acton, also submitted after the decision had been made. On the other hand, in Germany a number of Professor Döllinger's adherents apostatized from the Church and formed the sect of Old Catholics. Döllinger also apostatized, without, however, connecting himself with any other denomination. In Switzerland the opponents of the council united in a sect called Christian Catholics. Outside of these, however, the Catholics of the entire world, both clergy and laity, accepted the decision of the council with great joy and readiness. After the close of the Franco-German War the German Government made the dogma of infallibility the excuse for what is called the *Kulturkampf*. Yet the bishops and priests were ready to bear loss of property, imprisonment, and exile rather than be disloyal to any part of their ecclesiastical duties. The Austrian Government took the opportunity offered by the definition to relieve itself from uncomfortable obligations, and declared that, as the other contracting party had changed, the Concordat with the Roman

See was annulled. Excepting in a few Swiss cantons, the promulgation of the decision of the council did not encounter any actual difficulties elsewhere.

IV. The Results.—In comparison with the large scope of the preparations for the council, and with the great amount of material laid before it for discussion in the numerous drafts and proposals, the immediate result of its labours must be called small. But the council was only in its beginnings when the outbreak of war brought it to a sudden close. It is also true, as is known, that reasons within the council prevented a larger result from its sessions. Thus it was that in the end only two not very large Constitutions could be promulgated. If, however, the contents of these two constitutions be examined their great importance is unmistakable. The contents meet in a striking manner the needs of the times.

A. The dogmatic Constitution on the Catholic Faith defends the fundamental principles of Christianity against the errors of modern Rationalism, Materialism, and atheism. In the first chapter it maintains the doctrine of the existence of a personal God, Who of His own free volition for the revelation of His perfection, has created all things out of nothing, Who foresees all things, even the future free actions of reasonable creatures, and Who through His Providence leads all things to the intended end. The second chapter treats the natural and supernatural knowledge of God. It then declares that God, the beginning and end of all things, can also be known with certainty by the natural light of reason. It then treats the actuality and necessity of a supernatural revelation, of the two sources of Revelation, Scripture and tradition, of the inspiration and interpretation of the Holy Scriptures. The third chapter treats the supernatural virtue of faith, its reasonableness, supernaturalness, and necessity, the possibility and actuality of miracles as a confirmation of Divine Revelation; and lastly, the founding of the Catholic Church by Jesus Christ as the Guardian and Herald of revealed truth. The fourth chapter contains the doctrine, especially important to-day, on the connexion between faith and reason. The mysteries of faith cannot, indeed, be fully grasped by natural reason, but revealed truth can never contradict the positive results of the investigation of reason. Contrariwise, however, every assertion is false that contradicts the truth of enlightened faith. Faith and true learning are not in hostile opposition; they rather support each other in many ways. Yet faith is not the same as a philosophical system of teaching that has been worked out and then turned over to the human mind to be further developed, but it has been entrusted as a Divine deposit to the Church for protection and infallible interpretation. When, therefore, the Church explains the meaning of a dogma this interpretation is to be maintained in all future time, and it can never be deviated from under pretence of a more profound investigation. At the close of the Constitution the opposing heresies are rejected in eighteen canons.

B. The other dogmatic Constitution is of equal, if not greater, importance; it is the first on the Church of Christ, or, as it is also called in reference to its contents, on the Pope of Rome. The introduction to the Constitution says that the primacy of the Roman pontiff, on which the unity, strength, and stability of the entire Church rests, has always been, and is especially now, the object of violent attacks by the enemies of the Church. Therefore, the doctrine of its origin, constant permanence, and nature must be clearly set forth and established, above all on account of the opposing errors. Thus the first chapter treats of the establishment of the Apostolic primacy in the popes of Rome. Each chapter closes with a canon against the opposing dogmatic opinion. The most important matter of the Constitution is the last two chapters. In the third chapter the meaning and nature of the primacy are set forth in clear words. The primacy of the Pope of Rome is no mere precedence of honour. On the contrary, the pope possesses the primacy of regularly constituted power over all other Churches, and the true, direct, episcopal power of jurisdiction, in respect to which the clergy and faithful of every rite and rank are bound to true obedience. The immediate power of jurisdiction of the individual bishops in their dioceses, therefore, is not impaired by the primacy, but only strengthened and defended. By virtue of his primacy the pope has the right to have direct and free relations with the clergy and laity of the entire Church. No one is permitted to interfere with this intercourse. It is false and to be rejected to say that the decrees issued by the pope for the guidance of the Church are not valid unless confirmed by the *placet* of the secular power. The pope is also the supreme judge of all the faithful, to whose decision all matters under examination by the Church can be appealed. On the other hand, no further appeal, not even to an œcumenical council, can be made from the supreme decision of the pope. Consequently the canon appended to the third chapter says: "When, therefore, anyone says that the Pope of Rome has only the office of supervision or of guidance, and not the complete and highest power of jurisdiction over the entire Church, not merely in matters of faith and morals, but also in matters which concern the discipline and administration of the Church throughout the entire world, or that the pope has only the chief share, but not the entire fullness of this highest power, or that this his power is not actual and immediate either over all and individual Churches, or over all and individual clergy and faithful, let him be anathema."

The fourth chapter, lastly, contains the definition of papal infallibility. First, all the corresponding decrees of the Fourth Council of Constantinople, 680 (Sixth Œcumenical), of the Second Council of Lyons, 1274 (Fourteenth Œcumenical), and of the Council of Florence, 1439 (Seventeenth Œcumenical), are repeated and confirmed. It is pointed out, further, that at all times the popes, in the consciousness of their infallibility in matters of faith for the preservation of the purity of the Apostolic tradition, have acted as the court of last instance and have been called upon as such. Then follows the important tenet that the successors of St. Peter have been promised the Holy Ghost, not for the promulgation of new doctrines, but only for the preservation and interpretation of the Revelation delivered by the Apostles. The Constitution closes with the following words: "Faithfully adhering, therefore, to the tradition inherited from the beginning of the Christian Faith, we, with the approbation of the sacred council, for the glory of God our Saviour, for the exaltation of the Catholic religion, and the salvation of Christian peoples, teach and define, as a Divinely revealed dogma, that the Roman pontiff, when he speaks ex cathedra, that is, when he, in the exercise of his office as shepherd and teacher of all Christians, by virtue of his supreme Apostolic authority, decides that a doctrine concerning faith or morals is to be held by the entire Church, he possesses, in consequence of the Divine aid promised him in St. Peter, that infallibility with which the Divine Saviour wished to have His Church furnished for the definition of doctrine concerning faith or morals; and that such definitions of the Roman pontiff are of themselves, and not in consequence of the Church's consent, irreformable."

What is given above is essentially the contents of the two Constitutions of the Vatican Council. Their import may be briefly expressed thus: in opposition to the Rationalism and Free-thinking of the present day the first Constitution gives authoritative and clear expression of the fundamental principles of

natural and supernatural understanding of right and true faith, their possibility, necessity, their sources, and of their relations to each other. Thus it offers to all of honest intention a guide and a firm foothold, both in solving the great question of life and in all the investigations of learning. The second Constitution settles finally a question which had kept the minds of men disturbed from the time of the Great Schism, and the Council of Constance, and more especially from the appearance of the four Gallican articles of 1682, the question of the relation between the pope and the Church. According to the dogmatic decision of the Vatican Council, the papacy founded by Christ is the crown and centre of the entire constitution of the Catholic Church. The papacy includes in itself the entire fullness of the power of administration and teaching bestowed by Christ upon His Church. Thus ecclesiastical particularism and the theory of national Churches are forever overthrown. On the other hand, it is extravagant and unjust to say that by the definition of the primacy of jurisdiction and of the infallibility of the pope the œcumenical councils have lost their essential importance. The œcumenical councils have never been absolutely necessary. Even before the Vatican Council their decrees obtained general currency only through the approval of the pope. The increasing difficulty of their convocation as time went on is shown by the interval of three hundred years between the nineteenth and twentieth œcumenical councils. The definitions of the last council have, therefore, brought about the alleviation that was desirable and the necessary legal certainty. Apart from this, however, the hierarchy united with the pope in a general council is, now as formerly, the most complete representation of the Catholic Church.

THE VATICAN OBSERVATORY, MAIN BUILDING AND TOWER

Lastly, as regards the drafts and proposition which were left unsettled by the Vatican Council, a number of these were revived and brought to completion by Pius IX and his two successors. To mention a few: Pius IX made St. Joseph the patron saint of the Universal Church on 8 Dec., 1870, the same year as the council. Moral and religious problems, which it was intended to lay before the council for discussion, are treated in the encyclicals of Leo XIII on the origin of the civil power (1881), on freemasonry (1884), on human freedom (1888), on Christian marriage (1880), etc. Leo XIII also issued in 1900 new regulations regarding the index of forbidden books. From the beginning of his administration Pius X seems to have had in view in his legislative labours the completion of the great tasks left by the Vatican Council. The most striking proofs of this are: the reform of the Italian diocesan seminaries, the regulation of the philosophical and theological studies of candidates for the priesthood, the introduction of one catechism for the Roman church province, the laws concerning the form of ritual for betrothal and marriage, the revision of the prayers of the Breviary, and, above all, the codification of the whole of modern canon law.

(1) Archives of the Vatican Council: All official papers relating to the preparations for the Vatican Council, its proceedings, and the acceptance of its decrees, have been preserved in the Vatican Palace, in two rooms which were set apart for them. The speeches made at the general congregations exist in shorthand notes and handwriting, in addition, Pius IX also arranged to have them printed. The first four folio volumes were issued by the Vatican Press in 1875-8, the fifth and final volume appeared in 1881. About a dozen copies of each volume are in the archives. (2) Collections of Official Documents: CECCONI, *Storia del Concilio ecumenico Vaticano scritta sui documenti originali. Antecedenti*, I (Rome, 1873), II, in III pts. (Rome, 1879); FRIEDRICH, *Documenta ad illustrandum Concilium Vaticanum* (II pts., Nordlingen, 1871); FRIEDBERG, *Sammlung der Aktenstücke zum ersten vatikanischen Konzil mit einem Grundriss der Geschichte desselben* (Tübingen, 1872); MARTIN, *Omnium Conciliі Vaticani quæ ad doctrinam et disciplinam pertinent documentorum collectio* (Paderborn, 1873); the most complete collection is *Acta et decreta sacrosancti œcumenici Concilii Vaticani*, ed. SCHNEEMAN AND GRANDERATH (Freiburg, 1892); this collection is in the *Collectio Lacensis*, vol. VII. The decrees of the council have often been published, as at Rome by the Propaganda, at Freiburg, and Ratisbon.

(3) Historical Accounts: (a) Catholic: by the secretary of the council, FESSLER, *Das vatikanische Concilium, dessen äussere Bedeutung und innere Verlauf* (Vienna, 1871); MANNING, *The True Story of the Vatican Council* (London, 1877); OLLIVIER, *L'Eglise et l'Etat au concile du Vatican* (2 vols., Paris, 1879); GRANDERATH AND KIRCH, *Geschichte des vatikanischen Konzils von seiner ersten Ankündigung bis zu seiner Vertagung, nach den authentischen Dokumenten* (3 vols., Freiburg, 1903 and 1906); FROND, *Actes et histoire du concile œcuménique de Rome* (8 vols., Paris, 1869), numerous illustrations; GRANDERATH in WETZER AND WELTE, Kirchenlexikon, s. v. *Vatican. Concil.* (b) Non-Catholic: FRIEDRICH, *Tagebuch während des vatikanischen Konzils geführt* (2nd ed., Nordlingen, 1873); IDEM, *Geschichte des vatikanischen Konzils* (3 vols., Bonn, 1877-87); MOZLEY, *Letters from Rome on the Occasion of the Œcumenical Council 1869-1870* (2 vols., London, 1891); MIRBT in *Realencyklopädie für protest. Theol.*, s.v. *Vatican. Concil.* In addition, consult the biographies of the most distinguished members of the council. The most important works and pamphlets that appeared during the council are mentioned in the course of the article.

(4) Explanations of the Decrees of the Council: GRANDERATH, *Constitutiones dogmaticæ s. œcumen. Concilii Vaticani, explicatæ* (Freiburg, 1892); VACANT, *Etudes théologiques sur les constitutions du concile du Vatican* (2 vols., Paris, 1895).

K. KIRCH.

Vatican Observatory.—The Vatican Observatory now bears the official title, "Specola Astronomica Vaticana". To understand its history it is necessary to remark that the designations *osservatorio* or *specola* are not restricted to astronomy, but may mean any elevated locality from which aerial phenomena are observed. From this point of view the history of the Specola Vaticana has passed through four successive stages. (1) The first period of the Vatican Observatory is thus described in the Motu Proprio of 1891 by Leo XIII: "Gregory XIII ordered a tower to be erected in a convenient part of the Vatican buildings, and to be fitted out with the greatest and best instruments of the time. There he held the meetings of the learned men to whom the reform of the calendar had been entrusted. The tower stands to this day, a witness to the munificence of its author. It contains a meridian line by Ignazio Danti of Perugia, with a round marble plate in the centre, adorned with scientific designs. When touched by the rays of the sun that are allowed to enter from above, the designs demonstrate the error of the old reckoning and the correctness of the reform." The first half of this narration is based upon a tradition supported by Gilii and Calandrelli (see LILIUS); it is connected

with the Vatican Observatory, at least as far as the locality is concerned. The tower is 73 metres above sea level and stands over the museum and library, between the courtyards Belvedere and della Pigna. It is often called the "Tower of the Winds".

(2) The second period of the Vatican Observatory deals mainly with the person of Mgr. Filippo Luigi Gilii, whose life has been written by Lais. Gilii was born in Corneto, in 1756, and died in Rome, in 1824, a beneficed clergyman of St. Peter's Basilica. He was a universal genius, well versed in physics and in biology, in archeology and in the Hebrew language. The Gregorian Tower was then in charge of the Vatican librarian, to which office Cardinal Zelada had been appointed in 1780. Zelada wished to honour the traditions of the tower by devoting its upper part to an observatory. In 1797 he obtained the sanction of Pius VI, and placed over the entrance to the tower the Latin inscription *Specula Vaticana*. The upper story was fitted up with meteorological and magnetic instruments, with a seismograph, a Dolland telescope, a small transit and pendulum clock, and the observatory was given in charge of Mgr. Gilii. From 1800 to 1821 Gilii made an uninterrupted series of meteorological observations, reading the instruments twice a day (after 6 a. m. and 2 p. m.), according to the programme of the Mannheim Meteorological Society. The observations of about seven years of the long series are published, while the rest are in great part preserved as manuscripts in the Vatican Library. There are also deposited astronomical observations of eclipses, comets, Jupiter's satellites, and of a transit of Mercury. Gilii's scientific activity extended beyond the Vatican Observatory and beyond Rome. The meridian line in front of St. Peter's, with the obelisk as gnomon and the readings of the seasons by the length of the shadow, is due to him; so are also the signs on the floor of St. Peter's Basilica, indicating the lengths of the greatest churches of the world; likewise the two old clocks of French and Italian style, in the front of the basilica, and finally the first lightning rod on St. Peter's cupola. Similar memories of him exist in various churches and cities of Italy. The tombstone in Ara Coeli calls him a man "mitissimi ingenii, modestiæ singularis, pius". At the death of Gilii the Vatican Observatory was discontinued, for the following reason: Pius VII and Leo XII raised the standard of studies in the papal states. The latter pope, in his Apostolic letter, "Quod divina sapientia", gave instructions about observatories, publications, and intercourse with foreign scientists. In 1787 the observatory at the Roman College had been founded, under Calandrelli, and was declared preferable to the Vatican, as more accessible to students in the city, and not obstructed by the great cupola of St. Peter's (Giornale Arcadico, II, p. 407). On the advice of Father Boscovich the instruments were then transferred from the Gregorian Tower to the Roman College.

(3) The revival of the Vatican Observatory in its third period was occasioned, on the one hand, by the loss to the Church of the Roman College and its observatory in 1870, and on the other, by the exposition of instruments presented to Leo XIII by the Italian clergy for the celebration of his golden jubilee of priesthood, in 1888. The Barnabite Father Denza, well-known as founder of the Italian Meteorological Society, then proposed to Leo XIII to preserve the instruments in the Gregorian Tower, and to restore that locality to its former purposes. The plan was accepted and a series of the best instruments was procured, partly from donations by Hicks in London, partly by purchase of self-registering apparatus from Richard in Paris. From the observatory of the late Marquis of Montecuccoli in Modena, of which Denza had been director, a four-inch equatorial, a three-inch transit instrument, and four pendulum clocks with two chronometers, were acquired. Father Denza had still broader plans. The year before, in 1887, Mouchez had organized the co-operation of a number of observatories for continuing Argelander's observations to fainter magnitudes by means of photography. At the second meeting of the committee in Paris, in 1889, Denza declared his intention to join in the work. For this purpose, Leo XIII ceded to the Vatican Observatory a second tower, more than 400 metres distant from the Gregorian. It is the western of the two towers remaining from the Leonine Fortress which had been built for defence against the Saracens in 848–53. With a diameter of 17 metres and a thickness of 4.5 metres in the lower walls, it seemed large and strong enough to support the thirteen-inch photographic refractor, which was ordered from Gauthier in Paris. During the four years following the observatory remained in charge of the vice-director, Father Lais, of the Oratory, who has conducted the photographic work from the beginning, all at his own expense. From 1898 until 1905 the directorship was in the hands of the Augustinian Father Rodriguez, a specialist in meteorology. Seven volumes were published during the third period of the observatory, four under Denza, the fifth under Lais, and the last two under Rodriguez.

MEDAL OF PIUS X COMMEMORATING THE INAUGURATION OF THE NEW VATICAN OBSERVATORY, 1911

(4) The fourth and present period of the Vatican Observatory began with the appointment in November, 1904, by Pius X of Archbishop (now Cardinal) Maffi as President of the Specola. His first step was to remedy the great difficulty caused by the separation of the two towers. According to his plans, the Gregorian Tower was to be abandoned to historical archives, and the second round tower of the old Leonine Fortress, with the adjoining summer residence of Leo XIII, was to be given over to astronomy. The two old towers were to be connected with each other by a passage over the fortification wall, with an iron bridge spanning a gap of 85 metres in length. For carrying out these plans, the author of the present article was designated in the audience given to Cardinal Maffi on 14 March, 1906, and officially appointed on 26 April. The fortification wall, a thousand years old, which extends about 400 metres, is now crowned with four rotary domes, covering the astrographic refractor in the Leonine Tower, and a new sixteen-inch visual telescope in the second tower, called Torre Pio X. A four-inch equatorial stands on a half round bastion, at the west end of the bridge, and a photoheliograph at the east end of the old wall,

over the barracks of the gendarmes. The old transit instrument is mounted on a vault over the main walls of the new residence. After the material restoration of the observatory, the main problems were a library and the measuring of the astrographic plates. The rich meteorological library was consigned to the Pontifical Academy Lincei, and the old meteorological and seismic instruments were mainly sent to the observatory in Valle di Pompei. An astronomical library is now filling two rooms of the new residence; old treasures were secured to it by the loan of the scientific collection from the Vatican Library, the latter confining itself to historical and literary branches. The astrographic plates are being measured with two new Repsold machines, which are placed in a neighbouring convent, in charge of three Sisters. For nearly four years the director enjoyed the co-operation of Father Stein, S.J., by which it was possible to publish the first three numbers of the new series, besides minor essays, and the last two series of the atlas of variable stars. At the reunion of the Astrographic Congress at Paris in 1909, P. Lais presented thirty charts reproduced by himself on silver-bromide paper.

DENZA, *La Nuova Specola Vaticana* in *Atti, Acad. Pont. N. Lincei*, XLIII (1889); ZAHM, *The Observatory of the Vatican* in *The Cosmopolitan* (1895), well illustrated but not exact in all details; STEIN, *Restauri della Specola Vaticana* in *Rivista di Fisica etc.*, IX (Pavia, 1908); HAGEN, *Vaticanische Sternwarte* in *V. J. S. Astron. Ges.*, XLV (1910); MAFFI, *Specula Vaticana, Inaugurazione* (Rome, 1910); PARR, *The Vatican Observatory of To-day* in *Knowledge* (1911), correct, except the additions by the editors.

J. G. HAGEN.

Vaudreuil, PHILIPPE DE RIGAUD, MARQUIS DE, Governor of Canada, b. in Languedoc, France, in the first half of the seventeenth century, of Louis R. de Vaudreuil and Marie de Chateau-Verdun; d. at Quebec, 10 October, 1725. In the king's musketeers, in which he served (1659–76), he ranked as brigadier and finally as colonel. He went to Canada (1687) in command of a marine detachment. After the massacre of Lachine he prevented the Iroquois from assailing Montreal (1689). In 1690 he shared in the defence of Quebec against Phips. In 1698 he received the Cross of St. Louis, and replaced, as Governor of Montreal, Callières, who was promoted Governor-General of Canada. In 1702 the fief still bearing his name was given him. He again succeeded Callières (1703), his prudence and experience fitting him to govern the colony at that trying period. He was loved by the people and feared by the Indians with whom he strove to strengthen an alliance, while the English colonies sought to shake their fidelity. He adopted one of the captives of the Abenaki raids, Esther Wheelwright, who entered the Ursuline cloister in Quebec, and was later appointed first superior after the conquest. In 1710 he fortified Quebec against the threatened attack of Admiral Walker, whose fleet was shipwrecked off Egg Island (1711). Peace being restored, Vaudreuil encouraged agriculture, commerce, and education. The country was divided into 82 parishes, Montreal was fortified by a wall, and a census taken, giving an entire population of 25,000 souls, of which 7000 were in Quebec and 3000 in Montreal. He received the Grand Cross of St. Louis (1721), and ordered the construction of Fort Niagara. His wife, Louise Elizabeth Joybert, who bore him twelve children, had been appointed (1708) under-governess to the royal children.

LOUIS PHILIPPE, COUNT DE VAUDREUIL, second son of preceding, b. at Montreal, 1691; d. 27 Nov., 1763. Entering the army at the age of seven he ranked as captain in 1738, and received the Grand Cross of St. Louis (1745). Transferred to the navy as chief of a squadron, he took part (1747) in a combat off Cape Finistère between the fleets of M. de l'Estenduère and Admiral Hawke, one of the most terrible engagements on record. After eight hours, the French admiral was about to yield, when Vaudreuil, commanding the *Intrépide*, hastened to the front, and, bearing the brunt of the enemy's broadsides, forced them to cease firing. In reward he was appointed lieutenant-general of the naval forces.

FRANÇOIS-PIERRE, MARQUIS DE RIGAUD, brother of preceding, b. 3 Feb., 1703. He was appointed lieutenant (1724), Knight of St. Louis (1738), king's lieutenant (1748), and Governor of Three-Rivers (1749). He fought with Montcalm at Chouaguen (Oswego), contributing to the victory by crossing the river with the vanguard. He was Governor of Montreal from 1755 until the conquest forced him to emigrate to France.

PIERRE, MARQUIS DE VAUDREUIL-CAVAGNAL, second governor of that name and the last under the French rule, fifth son of the former governor, b. at Quebec, 22 Nov., 1698; d. in France about 1767. He successively ranked as major of the troops (1726), Knight of St. Louis (1730), Governor of Three-Rivers (1733), of Louisiana (1742), Governor-General of Canada (1755) during the period of the Seven Years War. To his demand of reinforcements, France responded by sending Montcalm, Lévis, Bourlamaque, Bougainville, who, though unable to save New France, covered her with glory. The merit of their victories, Oswego, William-Henry, Carillon, has heretofore been too largely attributed to Vaudreuil, who never appeared in battle and merely issued orders that were often a hindrance instead of a help to the experienced and clear-sighted commander-in-chief, thereby rendering his exploits doubly heroic. Vaudreuil even tried in his correspondence to belittle Montcalm's merit, and was too easily influenced by Bigot and his unscrupulous clique who dilapidated the public treasure to the detriment of the army and of the nation. This apparently rigorous judgment is supported by the latest historical researches. After the fatal battle of the Plains of Abraham, Vaudreuil withdrew to Montreal; when, despite the victory of Lévis over Murray at St. Foy (1760), the French lost all hope, he signed the capitulation of Canada, and retired to France.

LOUIS PHILIPPE DE RIGAUD, COMTE DE VAUDREUIL, eldest son of preceding, b. at Quebec, 1723; d. in France, 1802; entered the navy in 1741. When the American revolutionary war began he refused the governorship of San Domingo to remain at sea. He commanded the *Fendant* at the conquest of Grenada by d'Estaing, captured 6 million livres of booty in his cruises, conquered Senegal (1779), took part in five other engagements, one of which, off the Chesapeake, resulted in the surrender of Cornwallis. At the disaster of Dominica he saved 12 ships and retreated successfully. Louis XVI thanked him personally and gave him the Grand Cross of St. Louis (1789). During the French Revolution he was elected to the States General; he defended the Tuileries (1792), and emigrated, returning to France under the Consulate.

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LIONEL LINDSAY.

Vaughan, HERBERT, cardinal, and third Archbishop of Westminster, b. at Gloucester, 15 April, 1832; d. at St. Joseph's College, Mill Hill, Middlesex, 19 June, 1903; he came of a family which had been true to the Catholic Faith all through the ages of the persecution. Its members had suffered for their faith in fines and imprisonment and double land taxes. Sometimes, too, they suffered for their politics. In the Civil War they sided with Charles I and were nearly ruined. After the Stuart rising in 1715, John Vaughan of Courtfield refused to take the oath of allegiance to the House of Hanover, and two years later his name appears in a list of "Popish

Recusants Convict". When "Prince Charlie" in 1745 raided south to Derby, two of the Vaughans rode back with him to Scotland and fought by his side at Culloden. Driven into exile, both took service under the Spanish king, and the younger rose to the rank of field-marshal. The son of the elder brother, the great-great-grandfather of the cardinal, was allowed to come back to England and to resume possession of the family estates at Courtfield, in Herefordshire.

Colonel John Vaughan, the cardinal's father, married, in 1830, Eliza, daughter of Mr. John Rolls, of the Hendre, Monmouthshire, and an aunt of the first Lord Llangattock. Mrs. Vaughan became a convert to the Catholic Faith shortly before her marriage and was, in many ways, a remarkable woman. It was her habit to spend an hour every day in prayer before the Blessed Sacrament, begging of God that He would call her children to serve Him in the choir or in the sanctuary. In the event all her five daughters entered convents, and of her eight sons six became priests, three of them bishops. Herbert, the eldest born, went to the Jesuit College at Stonyhurst in the spring of 1841, and remained until the summer of 1847. From Stonyhurst he went to the Jesuit College at Brugelette, in Belgium, for three years. From an early age his thoughts had been turned to the priesthood. His mother, writing when he was only fourteen, said she was confident that he would be a priest. His father's dearest wish was to see him win distinction as an English soldier, but when he was only sixteen he had made up his mind to give himself to the Church. On leaving Brugelette he went to the Benedictines at Downside Abbey for twelve months as an ecclesiastical student. In the autumn of 1851 he arrived in Rome to attend the lectures at the Collegio Romano, and there for a time he shared lodgings with the poet, Aubrey de Vere. The student years in Rome were a time of trial and difficulty. Wretched and incapacitating health made the labour of study a constant strain. At length Vaughan's friends, fearing that he would not live to reach the canonical age for the priesthood, sought and obtained from the Holy See permission for him to be ordained before the usual time. But with this delicacy of health went something of the energy which was so characteristic of his after career. In the intimate diary which he kept at this time he constantly reproaches himself for his excessive impetuosity in speech and action. He was ordained, at the age of twenty-two, on 28 October, 1854, at Lucca, and said his first Mass in Florence at the Church of the Annunziata on the following day.

During all his student years he had hoped to be a missioner in Wales, but at Cardinal Wiseman's call he now accepted the position of vice-president at St. Edmund's College, Ware, the principal ecclesiastical seminary for the south of England. He went there in the autumn of 1855, after spending some months in a voyage of discovery among the seminaries of Italy, France, and Germany. Though not yet at the canonical age for the priesthood, and younger than some of the students, he was already vice-president at St. Edmund's. The position, a difficult one in any case, was made impossible when it became known that he had recently become an Oblate of St. Charles and therefore was a disciple of Manning. At once he was involved in the controversy between Wiseman and his chapter which darkened and embittered the last years of the cardinal's life. Wiseman was the friend and protector of Manning, and Vaughan was regarded as the representative of a man suspected of a wish to bring all the ecclesiastical education of Southern England under the control of the Oblates. Litigation followed in Rome, and the Oblates eventually withdrew from St. Edmund's. Vaughan looked back upon his work at St. Edmund's with a sad sense of frustration. The disappointment worked in two ways. He began to look for external work in the immediate present and, for the future, he dreamed dreams. He collected money and built a church in the county town, Hertford, and founded a mission at Enfield. But he wanted to do something great for God. Since he was a boy his constant prayer had been that whatever else was withheld he might live an intense life. He resolved to consecrate himself to the service of the Foreign Missions. Blessed Peter Claver was his ideal hero and saint, and his first purpose was to go himself to Africa or Japan.

But, gradually, after many months of indecision, he came to want something which should be more permanent than anything dependent on the life of an individual. A great college which should send out an unending stream of missioners to all the heathen lands seemed a worthier object of effort. He had no money but he had a sublime faith, a perfect courage, and he determined to go abroad and beg, and to begin with the Americas. With the approval of Wiseman and the blessing of the pope he set sail for the Caribbean Sea in December, 1863. Landing at Colon, he crossed the Isthmus of Panama, then part of New Granada. The Government was at war with the Church, and the clergy were forbidden to say Mass or to administer the sacraments until they had taken an oath to accept the Constitution, which required what was regarded as an acknowledgment of the supremacy of the civil power in spiritual matters. The churches were all closed and, though hundreds of people were dying of small-pox, they were left to die without the help of a priest. That was enough for Vaughan. He threw himself into the work, said Mass, heard confessions, and gave extreme unction without the least regard for the government prohibition. He was summoned before the president and told to desist. He had promised to say Mass the next morning in the house of a dying woman and to give her Viaticum. He kept his promise, but was taken before the prefect of the town. His offence being admitted he was required to give bail, and instructions were given that he should not be allowed to leave the port. It was clear that he could do no more good in Panama, so, forfeiting his bail, he at once went on board a United States steamer and sailed for San Francisco. Here, in spite of the limitations put to his appeals for money, during a stay of five months he succeeded in collecting $25,000. From California he went back to Panama, intending to beg his way through Peru and Chili, then ride across the Andes into Brazil and thence to sail for home or for Australia. In Peru he collected $15,000, and nearly twice as much in Chili. In March, 1865, he left the cities of the Pacific but, instead of crossing the Cordilleras, he sailed round the Horn in "H. M. S. Charybdis". In Rio he had an interview with the emperor and money came in fast. In June his campaign was brought to an abrupt close by a letter of recall from Manning, who had just been appointed Archbishop of Westminster, and Vaughan sailed for England in June, 1865.

In the following March the College for Foreign Missions was started in a hired house at Mill Hill, some eight miles from London. It began in a very humble way. Vaughan determined to keep the money he had collected in America as a permanent endowment for the college, as a fund for the maintenance of the students; and when the growing numbers of the students made it necessary to build there was nothing for it but to beg again. Happily friends came to his aid, as they did in a wonderful way all his life, and in March, 1871, a new college, built on a freehold site, was opened with a community of thirty-four. In the autumn of the same year St. Joseph's Missionary Society had assigned to it its first sphere of work among the coloured population of the United States. To make himself familiar with the conditions of the problem on the spot

HERBERT CARDINAL VAUGHAN

PAINTING BY MADAME CECILIA DE WENTWORTH

aughan went back to America, and travelled all
arough the southern states. He was away seven
onths, and in that time he visited St. Louis, New
rleans, Mobile, Savannah, Memphis, Natchez, and
harleston, making careful investigation in each
lace as to the spiritual provision for the negro race.
nortly after his return to England his direct super-
sion of St. Joseph's College was brought to an end
y his appointment as Bishop of Salford. But
nough St. Joseph's now had its local superior,
aughan, to the end of his life, was the head of the
issionary Society. He may have done more con-
icuous and important work in his life, but there was
one that was dearer to his heart than the founding of
is great college, which is still doing the things he
anned. His missioners are at work in the Philip-
nes, in Uganda, in Madras, in New Zealand, in
orneo, in Labuan, in the Basin of the Congo, in
ashmir, and in Kafiristan. In 1910 they gave
ptism to more than 10,000 pagans.

Among the results of Vaughan's first visit to the
nited States must be reckoned a new appreciation of
e power of the Press. He came back resolved to
vn a paper of his own, and eventually bought "The
ablet". It proved a fortunate investment from
ery point of view. During the time of the great
ntroversy which preceded the definition of papal in-
llibility, under the direct editorship of Herbert
aughan, "The Tablet", for services to the Catholic
use, received the special thanks of the Holy See.

Vaughan was consecrated Bishop of Salford on
October, 1872. His first concern was for ecclesias-
al education and the proper supply of priests for
e diocese. The seminarians were scattered about in
fferent colleges, some in England and some abroad.
hen they had completed their theological studies at
shaw, or in Rome, Paris, Valladolid, or Lisbon, they
urned to the diocese almost as strangers to each
her and to their bishop. Bishop Vaughan planned
at he called a pastoral seminary. It was to be at-
ched to his own house, and when clerical students
me from Ushaw or seminaries abroad, they were to
e with him for a year and, while continuing their
clesiastical studies, were to be trained by experi-
ced priests in the practical work of a parish. The
shop explained that he had no money for building,
t £18,000 was collected and the seminary was
ilt as he desired. He next considered how best to
sure a regular supply of candidates for Holy orders.
e knew that among the poorer classes there were
ways boys who, having all the required dispositions
the clerical state, lacked the funds necessary
their education. To meet the difficulty, the bishop
deavoured to secure the foundation of a number of
rses for the education of ecclesiastical students.
the case of students whose parents were in easy
cumstances the difficulty seemed to take another
m. With the principal Catholic secondary schools
Lancashire in the hands of the religious orders, an
due proportion of those youths who had vocations
the priesthood would join the regulars and so
sen the ranks of the secular clergy. The bishop
ought this difficulty was incidentally met when he
d made up his mind to open a commercial college in
anchester. Soon after opening St. Bede's he ac-
ired the Manchester Aquarium, and converted it
o a central hall and museum for the college. Four
ars after this purchase the south wing of the college
s opened, and the central block was completed in
84. St. Bede's has long since taken its place as one
the recognized and permanent centres of Catholic
in England, and at the time of the cardinal's death
00 boys already had been educated within its walls.
Meanwhile litigation in Rome had begun between
e English hierarchy and the representatives of the
igious orders on a number of important points of
risdiction and discipline that had been agitated since
the restoration of the hierarchy in 1850; such as the exemption of regulars from episcopal jurisdiction; the right of bishops to divide parishes or missions cared for by regulars, and to give the newly-divided parish to secular priests; the obligations of regulars engaged in parish work to attend diocesan conferences or synods; their right to found new houses or schools, or to convert existing institutions to other purposes; the right of bishops to visit canonically institutions in charge of regulars, to inspect accounts, etc. Though Cardinal Manning was the principal in this litigation, the hierarchy deputed Bishop Clifford of Clifton and Bishop Vaughan to represent them in Rome, the latter being intimately concerned in the matter, as a test case had been a claim of the Society of Jesus to reopen in Manchester a college which they had once closed. After a year and a half spent in this matter at Rome, the Bull "Romanos Pontifices" (q. v.) was issued to govern the relations between the religious orders and the bishops in all missionary countries. When Bishop Vaughan first went to Salford he found the diocese comparatively well equipped in regard to its elementary schools, but in most other respects without any sufficient diocesan organization. Long before he left the whole administration was placed on a thorough business footing. Strenuous efforts were made to reduce the burden of debt which weighed upon the diocese. The people were very poor, but they gave generously out of their poverty, and before he left for Westminster the bishop had the satisfaction of knowing that the general debt had been reduced by more than £64,000. The diocesan synods, which formerly had been held every seven years, were made annual. The system of administering the affairs of the diocese through the establishment of deaneries was greatly extended, the dean being made responsible for the proper administration of the missions within the limits of his deanery. A Board of Temporal Administration was formed to advise the bishop on all matters connected with finance. Vaughan was always eager to identify himself in every possible way with the public life of the people of Manchester, with every movement for social reform, and every crusade in behalf of temperance, or sanitation, or the improvement of the houses of the working classes. Lancashire soon came to recognize in him a large-hearted citizen to whom the interests of no class or creed were alien. When he went to Westminster, the proposal to commemorate a great episcopate by placing a marble bust of him in the Manchester Town Hall, at the public cost, was carried without a dissentient voice.

In the autumn of 1884 "a horrible suspicion forced itself on his mind" that every year a multitude of children were being lost to Catholicism, through the neglect of parents, from the operation of the workhouse system, and through the efforts of proselytizing societies. A house-to-house census of the whole Catholic population of Manchester and Salford was at once undertaken, and every child in every family had to be traced and accounted for, in whatever part of the country it might have migrated. The bishop instructed his clergy to throw aside all other occupations that were not imperative, for the sake of this work, "let them have fewer services in the churches if these were a hindrance in hunting out the souls that were astray". By May, 1886, the census was complete. Out of an estimated Catholic population of 100,000 in Manchester and Salford, 74,000 persons were individually registered. Of the children under sixteen no less than 8415 were reported as in danger of losing their faith, and of these 2653 were described as being in extreme danger. Then the Rescue and Protection Society was started. The bishop gave £1000 to its funds on the spot, and the episcopal income for the same object, during the time he remained in Salford. His example was contagious and the people gave generously in money and service. At the outset

the bishop issued a public challenge to the Protestant philanthropic societies of the city. Their plea for accepting and detaining Catholic children in their institutions was that the children were destitute. Bishop Vaughan himself boldly undertook to maintain every destitute Catholic child in Manchester and Salford. Public opinion instantly sided with the bishop. In some cases, however, the societies were obdurate, and time after time the law courts had to vindicate the right of poor Catholic parents to recover the guardianship of their own children. One by one the Protestant institutions were emptied of their Catholic inmates.

A greater task remained. The whole workhouse system of Lancashire had to be changed. In the year 1886 it was found that there were over 1000 Catholic children in the fourteen workhouses of Manchester and the neighbourhood and that, on the average, 103 Catholic children left the workhouse schools every year. The bishop's report showed that 80 per cent of these were lost to the Catholic Church. It was no part of the duty of the Lancashire guardians when they placed these children out in service to take care that they were placed in Catholic families. The bishop did not blame the guardians. The faith of a workhouse child, always part of a timid minority, was generally weak and was easily lost amid new Protestant surroundings. At that time London was far ahead of Lancashire in the fairness of its treatment of Catholic Poor Law children. In Middlesex it was already the custom to hand over Catholic children to Catholic Certified Homes with an agreed sum for their maintenance. In Lancashire there were no Catholic Certified Homes for the children. To create such homes the bishop knew would require a vast sum, but his faith in the inexhaustible charity of his people was once more justified. Two great homes were quickly provided and in each case the certificate of the Local Government Board was obtained. There remained the task of persuading the Boards of Guardians to utilize the opportunity now brought to their doors. It was a strong card in the bishop's hand that he could promise that every child handed over to a Catholic Home should cost the guardians considerably less than if it stayed in the workhouse. The more economical working of the Catholic Homes was, of course, due to the fact that the members of the religious orders who managed them gave their services without payment. Finally, homes were provided for Catholic waifs and strays of whatever sort, whether they came within the reach of the Poor Law or not. Before the bishop left Salford the Rescue and Protection Society had caught up with its work and was fairly abreast with the evil. It is possible even for one who writes under the shadow of Westminster Cathedral, and remembers St. Bede's and the missionary College at Mill Hill, to think that it was then Cardinal Vaughan achieved the greatest work of his life.

Cardinal Manning died on 14 January, 1892. There never was any doubt in the public mind as to who would succeed him. Vaughan faced the prospect with something like dismay. He thought the day of his strength was nearly done, and that at sixty he was too old to be transplanted to the new world of Westminster. He wrote privately to the pope protesting that he was better fitted to be a Lancashire bishop than the English metropolitan Rome gave no heed to the letter, and Vaughan was appointed Archbishop of Westminster on 29 March, 1892. In May he was enthroned, in August he received the sacred pallium, and in December he knew that he was to be made a cardinal. He received the red hat from the hands of Leo XIII on 9 January, 1893, with the presbyterial title of Sts. Andrew and Gregory on the Celian. One of the first works to which the archbishop set his hand was to try to improve the education of the clergy by uniting all the resources in men and money of several dioceses for the support of a central seminary at Oscott. In the autumn of 1894 he took steps to reverse the policy which had sought to prevent Catholic parents from sending their sons to the universities of Oxford and Cambridge. The bishop's prohibition was being disregarded and evaded, and he thought it better that it should be withdrawn, and steps taken to secure for the Catholic undergraduates such safeguards for their faith in the way of chaplains and special courses of lectures as the circumstances would allow. He lived long enough to be assured that the change for which he was responsible had been completely successful.

During the next few years a great deal of the cardinal's time and attention was taken up by a controversy which arose out of the movement in favour of corporate reunion associated with the name of Lord Halifax. Representing a small fraction of the Anglican body, Lord Halifax and his friends, warmly encouraged by certain French ecclesiastics, thought the way to reconciliation would be made easier if what they called "a point of contact" could be found which might serve to bring the parties together. It was thought, for instance, that a consideration of the question of Anglican orders might lead to discussion and then to friendly explanations on both sides. If an understanding could be arrived at in regard to the validity of the orders of the English Church, other conferences might be arranged dealing with more difficult points. The cardinal felt that the subject chosen for discussion was unhappily selected. The validity of Anglican orders was mainly a question of fact, and was not one which admitted of any sort of compromise. Moreover even if the orders of the Anglican Church were admitted to be valid, that body would still be as much outside the unity of the Church as the Arians and Nestorians of the past or the Greeks of to-day. However, he was quite willing that all the facts of the case should be investigated anew—all he insisted on was that the investigation should be as thorough as possible and made by a body of historical experts. A strong commission was appointed consisting of Father de Augustinis, S.J., M. l'Abbé Duchesne, Mgr. Gasparri, Abbot Gasquet, O.S.B., Rev. David Fleming, O.S.F., Canon Moyes, Rev. Dr. T. Scannell, and Rev. José de Llevaneras. The commission held its first conference on 24 March, 1896. When after a series of meetings the process of investigation was finished, the collected evidence was laid before the cardinals of the Holy Office, who delivered judgment on 16 July, 1896, and declared the orders of the Anglican Church to be certainly null and void. This decision was confirmed by the Bull, "Apostolicæ Sedis", published on the thirteenth of the following September.

When the cardinal came to Westminster he came resolved to build a great cathedral. His predecessor had secured a site, but the site was mortgaged for £20,000, and there was no money for building. Few men ever collected more money than Cardinal Vaughan, though to him it was always "hateful work". In July, 1894, he made his first public appeal for the cathedral. In June of the following year the foundation stone was laid and the cardinal had £75,000 in the bank. It was a cathedral of no mean proportions that he meant to build. The design of Bentley (q. v.) combined the idea of a Roman basilica with the constructive improvements introduced by the Byzantine architects. In May, 1899, the building fund stood at £100,848. A little later the sale of a city church which the shifting of the population had made superfluous enabled the cardinal, after setting aside £20,000 for a new church, to add £48,000 to the credit of the cathedral building fund. In June, 1902, he made his last appeal. He asked for another £16,000, and it came. The cathedral was opened for public worship a year later, and Cardinal

Vaughan was there before the high altar in his coffin. During the last years of his life the cardinal suffered from almost continuous ill-health. He laboured strenuously to the last, especially in the cause of the denominational schools. He had fought their fight for a quarter of a century and had the satisfaction of seeing the great Act of 1902 safely on the statute book. On 25 March, 1903, he left Archbishop's House for ever. St. Joseph's College, Mill Hill, had been his first love and it was his last; he went there to die and he chose it for his place of burial. He lingered on until the nineteenth of June, when the end came a few hours after he had made his public profession of faith in the presence of the Westminster Chapter. When the body was laid out for burial an iron circlet was found driven into the flesh of the left arm. Cardinal Vaughan was a man of strong vitality, and his energies were devoted, with rare singleness of purpose, to one end—the salvation of souls. He loved directness in thought and speech, and had little taste for speculation or analysis. He knew how to win and to hold the allegiance of men, and the touching extracts from his intimate diary which were published after his death showed him to have been a man of exceptional and unsuspected humility.

SNEAD-COX, *The Life of Herbert, Cardinal Vaughan* (2 vols., London, 1910). J. G. SNEAD-COX.

Vaughan, ROGER WILLIAM (BEDE), second Archbishop of Sydney, b. at Courtfield, Herefordshire, 7 January, 1834; d. at Ince-Blundell Hall, Lancashire, 7 August, 1883. He was the second son of Colonel John Vaughan and Eliza his first wife, and was thus the younger brother of Cardinal Vaughan, Archbishop of Westminster. Being delicate he was educated at home under the influence of his saintly mother till he was seventeen, when he went to Downside. There he decided to become a Benedictine, and, in 1855, having finished his novitiate, he was sent to Rome, where he studied at the Benedictine house of St. Paul-Outside-the-Walls. A year after his ordination (1859) he returned to Downside, where he took charge of the mission. In November, 1861, he became professor of philosophy, and, a year later, cathedral prior at St. Michael's Priory, Belmont, a post which he held till 1872. While at Belmont he wrote his great work, "The Life and Labours of St. Thomas Aquinas" (London, 1871–2; 2nd ed., 1890). In 1872 he was chosen as coadjutor to Archbishop Polding of Sydney, an event which justified the premonition he always had that he was destined to work in Australia. He was consecrated as titular Archbishop of Nazianzus by Archbishop Manning at Liverpool, on 19 March, 1872, and during the summer sailed for Australia. Five years later, on Dr. Polding's death (16 March, 1877), he succeeded him as Archbishop of Sydney. The remaining six years were devoted to apostolic work, especially preaching, in which he was indefatigable in spite of the strain on a constitution never strong. He proved a capable administrator, fighting energetically for Catholic interests, especially those of primary education, which he provided for by the foundation of Catholic schools. He also took great interest in the completion of his cathedral which he lived to open. He was a man of great holiness, and so far as possible continued even when archbishop to lead the life of a simple monk. While visiting England for the sake of his health he died suddenly at his uncle's house.

HEDLEY, *Memoir of the Most Rev. Roger Bede Vaughan* (London, 884); GILLOW, *Bibl. Dict. Eng. Cath.*, s. v. (which gives a list of is minor works); SNEAD-COX, *Life of Cardinal Vaughan* (London, 910). *See* II, 282–86, for the lamentable differences which rose with regard to his burial; BIRT, *Benedictine Pioneers in Australia* (London, 1911). EDWIN BURTON.

Vauquelin, LOUIS-NICOLAS, b. at Saint-André-l'Hebertot, Normandy, 16 May, 1763; d. 14 Nov., 1829. In youth as apprentice to an apothecary of Rouen he developed a liking for chemistry. Later he went to Paris and met Fourcroy, who had been influenced by Lavoisier and the latter's insistence upon the importance of quantitative measurements. Later he became even more accomplished than his master in the field of analytical chemistry. In fact he did nothing in any other branch of chemical work, and although he wrote voluminously, as many as three hundred and seventy-eight papers being published by him, none of his work had any other direction than that of giving descriptions of analytical operations and results. It made no difference whether it was in vegetable or mineral chemistry, or whether physiological or pathological, his work was only analytical, but of course it led to large advances in the field of the constitution of substances he studied. In 1812 he published a manual of assaying. He was one of the first to instruct students by means of practical laboratory teaching. The most illustrious of these followers was Thenard. In 1798 Vauquelin discovered oxide of beryllium in beryl. He also isolated chromium from lead ores. With Berzelius he ascertained correctly the composition of carbon bisulphide, which had been first made by Lampadius in 1796. He discovered quinic acid, asparagin, camphoric acid, and other organic substances. His death, which was very edifying, occurred while he was on a visit to his birthplace. CHARLES F. MCKENNA.

Vaux (VOSE), LAURENCE, canon regular, author of a catechism, martyr in prison, b. at Blackrod, Lancashire, 1519; d. in the Clink, 1585. Educated at Manchester and Oxford, he was ordained in 1542, and took the degree of B.D. at Oxford in 1556. He was first a fellow, and then, 1558, warden of Manchester College, a parish church which had been endowed as a collegiate by Thomas, fifth Baron la Warr, 1421, and re-established by Queen Mary, 1557. In 1559 Elizabeth's ecclesiastical commissioners held a visitation in Manchester College, and summoned the warden and fellows before them. However, knowing what to expect, Vaux had removed himself and the college deeds and church plate to a place of safe hiding. He was now a marked man, and after a time he took refuge in Louvain, 1561. Here he seems to have kept a school for the children of the English exiles, then comparatively numerous, for whom in fact he compiled his catechism. Meanwhile in England there was considerable uncertainty among the faithful as to how far it was lawful to conform outwardly with the State religion. Pius V commissioned two of the exiles at Louvain, Doctors Sanders and Harding, to publish his decision, informing the Catholics that to frequent the Established services was a mortal sin. Vaux was in Rome in 1566; in a private audience the pope instructed him more fully as to the scope of his decision, and finally the task of making known the papal sentence in England was delegated to him. He returned therefore and conducted a vigorous and successful campaign against the schismatical practice, especially in his native Lancashire. This activity drew down the anger of the Government on his head, and in February, 1568, a queen's writ was issued for his arrest; this document mentions also Allen, though he was not in the country at the time. Vaux again escaped and returned to Louvain.

Here, now at the age of fifty-four, he sought and obtained admission among the canons regular in the Priory of St. Martin's. He was clothed in the habit on St. Lawrence's Day, 10 August, 1572, and made his profession the following May. Before taking the vows he drew up a legal document to provide for the safe custody of the deeds and valuables which he had saved from the commissioners at Manchester, "until such time as the college should be restored to the Catholic Faith, or until Catholics should live in it". So great was the esteem in which Father Lawrence was held by the canons that shortly after his pro-

fession he was appointed sub-prior; and when the prior resigned in 1577, to pass over to the Carthusians, there was a strong movement to elect Vaux in his stead. Some, however, apparently feared that he would use his position to introduce a large number of his fellow-countrymen with a view to training them for the English Mission; a marginal note in the "Priory Chronicle" records, "*Cœnobium nostrum in seminarium pene erectum Anglarum.*" Three years later at the instance of Allen, he was summoned to Reims by papal authority to take up once more the perilous missionary work in England; the Chronicle notes his departure "with the blessing and leave of his Prior", 21 June, 1580. Vaux left Reims on 1 Aug., and Boulogne on the 12th, arriving that day at Dover in company with a Catholic soldier named Tichborne and a Frenchman, who turned traitor. Escaping detection at Dover, the two Englishmen passed on to Canterbury, and thence to Rochester, where they were arrested on information lodged by the spy. After several examinations Vaux was finally committed by the Bishop of London to the Gatehouse Prison, Westminster. According to an account of the arrest in the "Douay Diaries", Bishop Aylmer demanded: "What relation are you to that Vaux who wrote a popish catechism in English?" The aged priest admitted the authorship and that confession settled his fate.

For the first three years of his imprisonment, owing chiefly to the wealth and influence of noble friends, Vaux was treated with comparative mildness. In a letter which he sent to the Prior of St. Martin's a few months after his arrest he speaks quite cheerfully of his condition and surroundings. But later another letter addressed to John Coppage, Aug., 1583, was intercepted and the following sentence underlined by some member of the Council: *My friends here be many and of much worship, especially since my Catechism came forth.* This communication also mentioned the disposal of as many as 300 copies in the Manchester district alone. Thereupon the aged confessor was transferred to the Clink. According to Strype, he was brought up again before the relentless Aylmer, in 1585, and found guilty "and so in danger of death". What happened further we do not know; if actually sentenced, he must have been reprieved. In all probability he was abandoned to a lingering death in prison. The common tradition is represented by this contemporary item from St. Martin's Chronicle: "The venerable Father Lawrence Vaux, martyr . . . for the confession of the Catholic Faith thrown into prison, where he was starved to death, and so gained the crown of martyrdom, 1585." Vaux's catechism, to which we may fairly attribute his imprisonment and death, was first published in Louvain, in 1567. Six further editions in rapid succession, emanating from Antwerp and Liège, testified to its widespread popularity and usefulness. The Liège, 1583, issue was reprinted with an excellent biographical introduction for the Chetham Society by Thomas Graves Law, in 1885. This edition contains also Vaux's paper on "The Use and Meaning of Ceremonies", and a few further pages of instruction added by the Liège publisher. The catechism is practically formed on the same lines as its successor of to-day, explaining in sequence the Apostles' Creed, the Pater and Ave (but the latter has not the second half, *Holy Mary*), the Commandments (these at considerable length), the sacraments, and the offices of Christian justice. The treatise on the ceremonies discusses the use of holy water, candles, incense, vestments, etc. The style is old-fashioned, but the matter in both is as useful and edifying to-day as it was four centuries ago.

Catholic Record Society's *Miscellanea*, II; DODD, *Ch. Hist. of Engl.*; *Douay Diaries*; GILLOW, *Bibl. Dict. of Engl. Cath.*, s. v.; LAW in his Introduction to *Vaux's Catechism* (Chetham Society, 1885); PITTS, *De Angliæ Scriptoribus* (1619); *The Rambler* (London, 1857).

VINCENT SCULLY.

Vaux-de-Cernay, a celebrated Cistercian abbey situated in the Diocese of Versailles, Seine-et-Oise, in what was called the "Isle-de-France". In 1118 Simon de Neaufle and his wife Eve donated the land for this foundation to the monks of Savigny, in order to have a monastery built there in honour of the Mother of God and St. John Baptist. Blessed Vital, Abbot of Savigny, accepted their offer, and sent a band of monks under the direction of Arnaud, who became their first abbot. Besides their first benefactors, numerous others of the nobility came to the aid of the new community. As soon as they were well established, many postulants presented themselves for admission, rendering possible the foundation of Breuil-Benoit (1137) in the Diocese of Evreux. In 1148 Vaux-de-Cernay, with the entire Congregation of Savigny, entered the Order of Cîteaux and became a filiation of Clairvaux. Up to this period their substance was only enough for them to live on, but from this time they became prosperous, built a church in the simple Cistercian style, and, little by little, constructed the other regular places. Many of its abbots became well known. Andrew, the fourth, died Bishop of Arras; Guy, the sixth, was the most celebrated, having been delegated by the General Chapter to accompany the Fifth Crusade in 1203. Three years later he was one of the principal figures in the crusade against the Albigenses, in recognition of which service he was made Bishop of Careassone (1211) and is commemorated in the Cistercian menology. His nephew Peter, also a monk of Vaux-de-Cernay, accompanied him on this crusade, and left a history of both the heresy and the war. It was under his successor, Abbot Thomas, that Porrois, a monastery of Cistercian nuns (later on the famous Abbey of Port-Royal), was founded and placed under the direction of the abbots of Vaux-de-Cernay. The ninth abbot, Thibault de Marley (1235–1247), was canonized and worked many miracles both before and after death. Towards the end of the fourteenth century the monastery began losing its fervour, both on account of too great wealth and because of the disturbed state of the times. But after the introduction of commendatory abbots (1542) there was little left beside the name of monks. In the seventeenth century it was restored in spirit by embracing the Reform of the Strict Observance of Denis Largentier. It was during this time that its commendatory abbot was John Casimir, King of Poland. The monastery was suppressed at the Revolution (1791) and its members (twelve priests) dispersed. The buildings, after passing through various hands, are now partly restored and are much admired both by artists and archæologists.

Gallia Christiana, VII; JONGELINUS, *Notitia Abbatiarum, O. Cisterciensis* (Cologne, 1640); TISSIER, *Bibliotheca Patrum Cisterciensium*, VII (Paris, 1669); MERLET AND MOUTIER, *Cartulaire de l'Abbaye de N. D., des Vaux-de-Cernay*, I–III (Paris, 1857–58); MORIZE, *Etude archéologique sur l'Abbaye des Vaux-de-Cernay* with introduction by DE DION (Rouen, 1889); DE DION, *Cartulaire de Porrois plus connue sous le nom mystique de Port-Royal* (Paris, 1903); BEAUNIER, *Recueil historique des archévêches, évêches, abbayes et prieurés de France, province ecclésiastique de Paris* (Paris, 1905); MANRIQUE, *Annales Cisterciences* (Lyons, 1642–59); MARTÈNE AND DURAND, *Veterum Scriptorum et Monumentorum amplissima collectio*, II (Paris, 1724); PETRUS, *Historia Albigensium* (Troyes, 1615); JANAUSCHEK, *Originum Cisterciensium*, I (Vienna, 1877).

EDMOND M. OBRECHT.

Vavasour, THOMAS, English Catholic physician, pensioner of St. John's College, Cambridge, b. about 1536–7; d. at Hull, 2 May, 1585. On 25 June, 1549, at the disputations held before the king's commissioners at Cambridge, Vavasour was one of the disputants in favour of Transubstantiation and the Sacrifice of the Mass. He subsequently went to Venice where he took the degree of M.D., and on 20 Nov., 1556, he

received a licence from the College of Physicians of London to practise for two years. His house was "by the common school house" in the city of York; there Mass was said in 1570. In 1572 he was accused of having entertained Blessed Edmund Campion. In Nov., 1574, after he had been confined to his own house in the city of York for nearly nine months, he was sent into solitary confinement in Hull Castle. Grindal describes him as "sophistical, disdainful, and illuding arguments with irrision, when he was not able to solute the same by learning", and adds that "his great anchor-hold was in urging the literal sense of *hoc est corpus meum*, thereby to prove transubstantiation". By June, 1579, he was back again in his house, where Mass was again said. Later on he was in the Gatehouse, Westminster, from which he was released on submitting to acknowledge the royal supremacy in religious matters; but he was again imprisoned as a recusant in Hull Castle, York, where he died. His wife, Dorothy, died in the New Counter, Ousebridge, York, 26 Oct., 1587.

STRYPE, *Cranmer*, I (Oxford, 1840), 290; IDEM, *Parker*, II (Oxford, 1821), 167; IDEM, *Grindal* (Oxford, 1821), 273, 535; *Cath. Rec. Soc. Publ.* (London, 1905), II, 219; V, 193; FOLEY, *Rec. Eng. Prov. S. J.*, III (London, 1877), 235-9, 809; DASENT, *Acts of the Privy Council*, XII (London, 1890-1907), 108; *Calendar S. P. Dom. 1581-90* (London, 1865), 145; *Calendar S. P. Dom. Add. 1566-79* (London, 1871), 224, 369; MUNK, *Royal College of Physicians*, I (London, 1878), 56.

JOHN B. WAINEWRIGHT.

Vavasseur, FRANÇOIS, humanist and controversialist, b. at Paray-le-Monial, 8 Dec., 1605; d. at Paris, 16 Dec., 1681. He entered the Society of Jesus, 25 Oct., 1621, taught humanities and rhetoric for seven years, then positive theology and Scripture at Bourges, and later at Paris. His first work was a paraphrase of the Book of Job in Latin hexameters (1637), resumed and accompanied by a commentary in 1679. He published also "Theurgicon" (1641), on the miracles of Christ, "Elegiarum liber" (1656), "De ludicra dictione" (1656); took an active part in the Jansenistic controversy ("Cornelius Jansenius Iprensis suspectus", Paris, 1650), and defended himself against the charge of having written pamphlets concerning the Calaghan affair (De libello supposititio dissertatio, 1653). In this last writing he defined accurately the style of the Port-Royal writers before the "Provinciales", a monotonous, colourless, unrelieved style, burdened with complicated periods. He wrote a sharp and learned criticism of the "Epigrammatum delectus" of Port-Royal (1659), "De epigrammate liber et epigrammatum libri tres" (1669), showing delicate and solid knowledge of Catullus, Martial, and the Greek anthology. He was sensitive on this subject and took issue with his confrère Rapin, who had practically declared that no modern had written a good epigram (Remarques sur les nouvelles réflexions du R. P. Rapin Jésuite, touchant la poétique, 1675). De Lamoignon, Rapin's protector, had Vavasseur's pamphlet suppressed. "Père Vavasseur was a learned man, one of those critical and severe minds which find something to bite even in good works, and which let nothing pass" (Sainte-Beuve, "Port-Royal", III, 528). His other works include sermons, a commentary on Osee, and a dissertation on the beauty of Christ. All his writings were collected by Jean le Clere (Amsterdam, 1709). His Latin writings had appeared previously in Paris 1683).

SOMMERVOGEL, *Bibl. de la compagnie de Jésus*, VIII (Paris, 1898), 499; SAINTE-BEUVE, *Port-Royal*, III, 49, 28, 625.

PAUL LEJAY.

Vaz, JOSEPH, a Goanese priest, Apostle of Ceylon, b. at Goa, 21 April, 1651; d. at Kandy, 16 Jan., 1711. His parents were Christians of the Konkani Brahmin caste. He learned Portuguese in Sancoale, his father's village, and Latin in Baulim, his mother's village, studied rhetoric at the Jesuit college and philosophy and theology at the College of St. Thomas Aquinas, Goa, was ordained in 1676, and became a favourite preacher and confessor. Hearing of the oppressed state of the Catholics of Ceylon under the Dutch, Father Vaz desired to go to their rescue, but was for the time being appointed Superior of the Kanara Mission, a post which he occupied for three years. On his return to Goa in 1684 he spent his time preaching in the villages, and joined the Oratorians then recently established in Goa, of which congregation he was soon made superior. In 1686 he obtained permission to give up this office and to proceed to Ceylon. On landing at Jaffna he found a strong Calvinistic propaganda going on in the island, and the Catholic religion proscribed and under persecution. He was therefore forced to wear disguise, and to do his work in secret. Afterwards, taking up his residence in a village called Sillale where the Catholics were numerous and resolute, he succeeded in reviving the spirit of the faithful But this aroused afresh the vigilance of the Dutch, and he was forced to change his quarters for Putlam, where he worked with great success for a whole year. He then fixed on Kandy, the capital of a native independent state, as his centre of operations. Being on his arrival denounced as a Portuguese spy, he was quickly put into prison, where, however, the Catholics gained access to him, thus enabling him to continue his good work. In the end he won the favour of the king, regained his liberty, and began to extend his operations to other parts of the island.

About 1699 several Oratorians and other priests were sent to help him in his labours. The news of his success having reached Rome, Mgr de Tournon, the papal legate, was directed to enter into communication with him. The legate conceived the idea of erecting Ceylon into a diocese with Father Vaz as first bishop, but the latter dissuaded him from this. In his later years Father Vaz had much to suffer from declining health, and in 1710 was unable to leave Kandy. The subject of his beatification was first urged upon the consideration of the Holy See about 1737 by Dom Francisco de Vasconcellos, S.J., Bishop of Cochin, who also claimed jurisdiction over Ceylon. The process was begun in Goa, and a number of miracles were registered. But the non-fulfilment of certain essential formalities led Benedict XIV to cancel the proceedings, with an order, however, that they should be re-instituted. In South Kanara, he is generally known as Venerable Father Joseph Vaz. Mgr Zaleski, Delegate Apostolic of the East Indies, wrote of him in 1894, that he has "unfortunately been almost entirely forgotten. In Europe and even in India, there are still some who remember his name, and in Ceylon, the theatre of his Apostolic labours, his name is still mentioned by the older generation; but the rising generation hardly know what they owe to him. And yet, his is a name that ought to endure for ever".

DO REGO, *L'Apostolo di Ceylan—P. Giuseppe Vaz della Congregazione dell' Oratorio di S. Filippo Neri* (Venice, 1753), tr. ZALESKI, *Life of Fr. Joseph Vaz* (Calcutta, 1896); *Mangalore Magazine* (1905-09). Two pamphlets on the life of Father Vaz have been recently printed with the object of reviving his memory among his countrymen.

ERNEST R. HULL.

Vecchietta, LORENZO DI PIETRO, painter, sculptor, goldsmith, and architect, b. at Castiglione di Val d'Orcia, 1412; d. there, 1480. He is said to have been the pupil of Taddeo Bartoli and Giacomo della Quercia. In sculpture he was influenced largely by Donatello, with whom he came into personal contact; in painting he adhered to the traditions of Siena. His noblest work is at the Hospital of Santa Maria della Scala, Siena, to which he gave a chapel dedicated to Our Lady and decorated with painting and sculpture by his own hand. The frescoes include an Annunciation, a Nativity, a Last Judgment, all badly damaged, and an allegory of the Ladder with

children ascending to heaven, which records the tradition of a local foundation and gives its name to the institution. Over the high altar is the striking bronze figure of the Risen Christ keyed to Donatello's harsher manner, also two angels bearing candles.

THE RISEN CHRIST
Vecchietta, S Maria della Scala, Siena

The fine bronze tabernacle was removed by Pandelfo Petrucci and is upon the high altar of the cathedral. A series of frescoes in the Baptistery of S. Giovanni were executed with the assistance of pupils, but much is identified as Vecchietta's own: the Evangelists, the Four Articles of the Creed, the Assumption, containing some lovely angels' heads, and symbolical figures of Virtues. In the Galleria di belle Arti are a Madonna and some minor works; a St. Martin in the Palazzo Saracini; two panels in the Palazzo Pubblico, a sermon and miracle of St. Bernardino (sometime attributed to di Giorgio), and a beautiful Our Lady of Pity. The ascetic and rather formal figures of Sts. Peter and Paul in the old Mercanzia, Loggia de' Nobili, date about 1458 to 1460. A silver bust or statue of St. Catherine of Siena, known to have been made by Vecchietta at the time of the saint's canonization, disappeared after the siege of Siena (1555). Outside Siena the artist's chief painting, an Assumption, of (1451), is in the church at Pienza; in Florence a Madonna panel and the bronze tomb statue of Marianus Soceinus the Elder (removed from S. Domenico, Siena), a noted Sienese jurisconsult, are in the Uffizi. Vecchietta was the master of Francesco di Giorgio and Neroccio.

PERKINS, *Tuscan Sculptors* (London, 1864); LÜBKE, *History of Sculpture*, tr. BUNNETT (London, 1872); DOUGLAS, *History of Siena* (London, 1902); HEYWOOD AND OLCOTT, *Guide to Siena* (Siena, 1904); SEYMOUR, *Siena and her Artists* (Philadelphia, 1907)

M. L. HANDLEY.

Vedas, the sacred books of ancient India. The Sanskrit word *veda* means "knowledge", more particularly "sacred book". In its widest sense the term designates not only the sacred texts, but also the voluminous theological and philosophical literature attached thereto, the Brāhmanas, Aranyakas, Upanishads, and Sūtras (see BRAHMINISM). But usually the term *veda* applies only to the four collections (*Samhitās*) of hymns and prayers composed for different ritualistic purposes: the Rig-Veda, Sāma-Veda, Yajur-Veda, and Atharva-Veda. Of these only the first three were originally regarded as canonical; the fourth attained to this position after a long struggle. The language of the Vedas is an artificial literary language fully perfected, and is not a mere popular dialect. In this respect it resembles the later classical Sanskrit, from which it differs considerably in phonology and inflections. Though differences exist in the language of the four Vedas, still there is such agreement on cardinal points as against later Sanskrit that the term Vedic, which is in common use for the oldest form of the language of India, is amply justified.

1. THE RIG-VEDA ("veda of verses"; from *ric*, or before sonants *rig*, "laudatory stanza") is the oldest and most important of these collections. In its present form it contains 1028 hymns (including eleven supplementary ones in the eighth book), arranged in ten *mandalas* (cycles), or books, which vary in extent, only the first and tenth being approximately equal. The poems themselves are of different authorship and date from widely different periods. According to the generally accepted view the oldest of them dates back to 1500 B. C., when the Aryan conquerors spread over the Punjab in Northern India and occupied the land on both sides of the Indus. The texts themselves show that the collection is the result of the work of generations of poets, extending over many centuries. Books II to VII inclusive are each the work of a single poet, or *rishi* (seer), and his descendants; hence they are aptly called "family books". Book III is attributed to the family of Vishvāmitra, IV to that of Vāmadeva, V to that of Vasishtha. The hymns in books I and X are all composed by different families. The ninth consists exclusively of hymns addressed to Soma, the deified plant, the juice of which was used for the Soma sacrifice. Books II to VII are the oldest, and book X the most recent, in point of origin.

The monotony of the Rig-Veda is due not only to the nature of its mythological content, but also to the fact that hymns to the same deity are usually grouped together. Thus, approximately, 500 hymns are addressed to two gods alone: Indra, the god of lightning and storms, and Agni, the god of fire. The element of nature-worship is a marked feature in most of the hymns, which are invocations of different deities. The value of the great collection as presenting the earliest record of the mythology of an Indo-European people is apparent. Several of the gods go back to the time of Indo-Iranian unity, e. g. Yama (the Avestan Yima), Soma (Haoma), Mitra (the later Persian Mithra). Some of the divinities, especially the higher ones, still exhibit the attributes which enable us to trace their origin to the personification of natural phenomena. Thus Indra personified thunder, Agni fire, Varuna the sea, Sūrya the sun, Ushas the dawn, the Maruts the storm, and others were of a somewhat similar character. Indra was the favourite god of the Vedic Aryans; almost one fourth of all the hymns in the Rig-Veda are addressed to him and they are among the best in the collection. Next to Indra stands Agni. The hymns in his praise are often obscure in thought and turgid in phraseology and abound in allusions to a complicated ritual. Many hymns are in honour of Soma. Other gods invoked are the two Ashins, somewhat resembling the Dioscuri of ancient Greece, the terrible Rudra, Parjanya the rain-god, Vāyu the wind-god, Sūrya the sun-god, Pūshan the protector of roads and stray kine. Prayers are also addressed to groups of divinities like the Adityas and the Vishve Devās (all the gods). Only a few hymns sing the praise of Vishnu and of Shiva in his earlier form as Rudra, though these two deities became later the chief gods of the Hindu pantheon. Goddesses play a small part, only Ushas, the goddess of dawn, has some twenty hymns in her honour; these poems are of exceptional literary merit.

The number of secular hymns is small, but many of them are of particular interest. They are of various content. In one (book X, 34) a gambler laments his ill luck at dice and deplores the evil passion that holds him in its grasp. In the same book (X, 18) there occurs a funeral hymn, from which important information may be gained concerning the funeral rites of the Vedic age. Evidently cremation was most in vogue, though burial was also resorted to. There are also some riddles and incantations or prayers exactly like those in the Atharva-Veda. Historical references are occasionally found in the so-called *dānastutis* (praises of gifts), which in most cases

are not independent poems, but laudatory stanzas appended to some ordinary hymn, and in which the poet gives thanks for generosity shown to him by some prince. Some six or seven hymns deal with cosmogonic speculations. It is significant that some of the hymns, chiefly in book X, are cast in the form of a dialogue. Here we may possibly discern the beginnings of the Sanskrit drama. The poetry of the Rig-Veda is neither popular nor primitive, as it has been erroneously considered, but is the production of a refined sacerdotal class and the result of a long period of cultural development. It was intended primarily for use in connexion with the Soma sacrifice, and to accompany a ritual, which, though not so complicated as at the time of the Brāhmanas, was far from simple. The Rig-Veda has come down to us in only one recension, that of the Shākala school. Originally there were several schools: the "Māhabhāshya" (great commentary), about the second century B. C., knows of twenty-one, while some later writings know of two only. In these schools the transmission of the hymns was most carefully attended to; a most elaborate mnemonic system was devised to guard against any changes in the sacred text, which has thus come down to us practically without variants.

Editions of the Rig-Veda were published by Max Müller, "Rig-Veda-Samhitā with the Commentary of Sāyanacharya" (6 vols., London, 1849–74; 2nd ed., 4 vols., 1890–95); "The Hymns of the Rig-Veda in the Samhita and Pada Texts" (2nd ed., 2 vols., London, 1877); Aufrecht, "Samhitā Text", in Roman characters (2nd ed., Bonn, 1877); selections in Lanman's "Sanskrit Reader" (Boston, 1884); Böthlingk, "Sanskrit-Chrestomathie" (3rd ed., Leipzig, 1897); Windisch, "Zwölf Hymnen des Rig-Veda", with Sāyana's commentary (Leipzig, 1883). Translations were made into: English verse by Griffith (2 vols., Benares, 1896–97); selections in prose by Max Müller in "Sacred Books of the East", XXXII (Oxford, 1891); continued by Oldenburg, ibidem, XLVI (1897); German verse by Grassmann (2 vols., Leipzig, 1876–77); German prose by Ludwig (6 vols., Prague, 1876–88). On the Rig-Veda in general see: Kaegi, "The Rig-Veda", tr. Arrowsmith (Boston, 1886); Oldenberg, "Rig-Veda", books I–VI, in "Göttinger Gesellschaft der Wissenschaften", new series, XI (Berlin, 1909).

II. The Sama-Veda ("veda of chants") consists of 1549 stanzas, taken entirely (except 75) from the Rig-Veda, chiefly from books VIII and IX. Its purpose was purely practical, to serve as a text-book for the *udgātar* or priest who attended the Soma sacrifice. The arrangement of the verses is determined solely by their relation to the rites attending this function. The hymns were to be sung according to certain fixed melodies; hence the name of the collection. Though only two recensions are known, the number of schools for this veda is known to have been very large. The Sāma-Veda was edited: (with German tr.) by Benfey (Leipzig, 1848); by Satyavrata Sāmashramī in Bibl. Ind. (Calcutta, 1873); Engl. tr. by Griffith (Benares, 1893).

III. The Yajur-Veda ("veda of sacrificial prayers") consists also largely of verses borrowed from the Rig-Veda. Its purpose was also practical, but, unlike the Sāma-Veda, it was compiled to apply to the entire sacrificial rite, not merely the Soma offering. There are two recensions of this Veda known as the "Black" and "White" Yajur-Veda. The origin and meaning of these designations are not clear. The White Yajur-Veda contains only the verses and sayings necessary for the sacrifice, while all explanations exist in a separate work; the Black incorporates explanations and directions in the work itself, often immediately following the verses. Of the Black there are again four recensions, all showing the same arrangement, but differing in many other respects, notably in matters of phonology and accent. By the Hindus the Yajur-Veda was regarded as the most important of all the Vedas for the practice of the sacrificial rites. The four recensions of the Yajur-Veda have been separately edited: (1) "Vājasaneyi Samhitā" by Weber (London and Berlin, 1852), tr. Griffith (Benares, 1899); (2) "Taittirīya S." by Weber in "Indische Studien", XI, XII (Berlin, 1871–72); (3) "Maitrāyanī S." by von Schroeder (Leipzig, 1881–86); "Kāthaka S." by von Schroeder (Leipzig, 1900–09).

IV. The Atharva-Veda ("veda of the atharvans or fire priests") differs widely from the other Vedas in that it is not essentially religious in character and not connected with the ritual of the Soma sacrifice. It consists chiefly of a variety of spells and incantations, intended to curse as well as to bless. There are charms against enemies, demons, wizards, harmful animals like snakes, against sickness of man or beast, against the oppressors of Brahmans. But there are also charms of a positive character to obtain benefits, to insure love, happy family-life, health and longevity, protection on journeys, even luck in gambling. Superstitions from primitive ages were evidently current among the masses. To some of the spells remarkably close parallels can be adduced from Germanic and Slavic antiquity. The Atharva-Veda is preserved in two recensions, which, though differing in content and arrangement, are of equal extent, comprising 730 hymns and about 6000 stanzas, distributed in twenty books. Many of the verses are taken from the Rig-Veda without change; a considerable part of the sayings is in prose. The books are of different age; the first thirteen are the oldest, the last two are late additions. Book XX, consisting entirely of hymns in praise of Indra, all taken from the Rig-Veda, was undoubtedly added to give the Atharva a connexion with the sacrificial ceremonial and thus to insure its recognition as a canonical book. But this recognition was attained only after a considerable lapse of time, and after the period of the Rig-Veda. In the "Mahābhārata" the canonical character of the Atharva is distinctly recognized, references to the four Vedas being frequent. Though as a whole this collection must have come into existence later than the Rig-Veda, much of its material is fully as old and perhaps older. For the history of religion and civilization it is a document of priceless value. The Atharva-Veda has been edited by Roth and Whitney (Berlin, 1856); Engl. tr. in verse by Griffith (2 vols., Benares, 1897); prose by Bloomfield in "Sacred Books of the East", XLII; by Whitney, revised by Lanman (2 vols., Cambridge, Mass., 1905). Consult Bloomfield, "The Atharvaveda" in "Grundriss der Indoarischen Philologie", II (Strasburg, 1899).

On the Vedas in general consult: Macdonnell, *History of Sanskrit Literature* (New York, 1900), 29–201, bibl. 439–42; Baumgartner, *Gesch. der Weltliteratur*, II (Freiburg, 1902); Winternitz, *Gesch. der indischen Literatur*, I *Der Veda* (Leipzig, 1905); Pischel, *Die indische Literatur* in *Kultur der Gegenwart* I, VII (Berlin and Leipzig, 1906), 164–174, bibl. 212.

Arthur F. J. Remy.

Vega, Andreas de, theologian and Franciscan Observantine, b. at Segovia in Old Castile, Spain, at unknown date; d. at Salamanca probably in 1560. He studied at the University of Salamanca, and was a professor there when he became an Observantine of the Franciscan Order. He continued his work as a teacher in the monastery of the Observantines where the learned Alphonso de Castro also taught. Both were distinguished in speculative theology. Vega was a moderate Scotist who at the same time held to St. Bonaventure. The Emperor Charles V sent Vega as theologian together with other scholars to the Council of Trent. At Trent he came into connexion with Cardinal Petrus Pacheco, Bishop of Jaen (consequently called "Giennensis"), who was a patron of the Franciscan Order. Vega was conspicuous in the preliminary discussions on the canon of the

Scriptures and on the Vulgate, which were treated in the Decree promulgated in the fourth session of the council, 8 April, 1546. He also took a prominent part in the preliminary discussions on the dogma of justification, and drew attention to himself at the same time by his debates with Dominicus de Soto, the Dominican who defended the dogmas of rigid Thomism. The Decree was promulgated in the sixth session on 13 January, 1547. Previous to the council Vega had written to defend the Catholic doctrine of justification against the Protestants, "De justificatione, gratia fide, operibus et meritis quæstiones quindecim" (Venice, 1546). The dedication to Cardinal Pacheco is dated Trent, 1 January, 1546. After the promulgation of the Decree he wrote in its defence at Trent and Venice, "Tridentini decreti de justificatione expositio et defensio lib. XV distincta" (Venice, 1548). In the last two books he confutes Calvin's "Acta synodi tridentinæ cum antidoto" (Geneva, 1547). This was Vega's most important work and it was so highly esteemed by Peter Canisius that he had it reprinted at Cologne (1572) in one volume with Vega's previous work, "De justificatione". Reprints were issued at Cologne (1585) and at Aschaffenburg (1621). A posthumous work by Vega was also published, his "Commentaria in Psalmos" (Alcalà de Henares, 1599).

WADDING, *Scriptores ordinis minorum* (Rome, 1650), 14 sq.; (ibid., 1806), 1829; (ibid., 1906), 17 sq.; SBARALEA, *Supplementum ad scriptores ord. min.* (Rome, 1806), 37 sq.; (2nd ed. ibid., 1908), I, 40; WADDING-LUCAS DE VENETIA, *Annales minorum*, XVIII (Rome, 1740), 17–18, 122–23, 145, 147; XIX (ibid., 1754), 208; HURTER, *Nomenclator*, IV (Innsbruck, 1899), 1179 sqq.; II (3d ed. ibid., 1906), 1390–92; *Concilium Tridentinum* issued by the GÖRRES SOCIETY, I–V (Freiburg, 1901–1911); HEFNER, *Die Entstehungsgeschichte des Trienter Rechtfertigungsdekretes* (Paderborn, 1909), 58–59, 102 sqq.

MICHAEL BIHL.

Vega, GARCILASSO DE LA. See GARCILASSO DE LA VEGA.

Vega Carpio, LOPE FELIX DE. See LOPE DE VEGA CARPIO, FELIX DE.

Veghe, JOHANNES, German preacher and religious writer, b. at Münster in Westphalia about 1435; d. there, 21 September, 1504. His father seems to have been a physician. In 1450 he matriculated at the University of Cologne; in the register of students he is called "Johannes ten Loe alias Veghe clericus Monasteriensis". In 1451 he entered the house of the Brethren of the Common Life of Münster, in 1469 became first rector of the house of the Brethren at Rostock, returned to Münster in 1471, and was made rector there in 1475. On account of ill health he resigned in 1481 and became confessor to the Sisters of Niesink at Münster; this position which he retained until his death, gave him time to gratify his literary tastes. He lived to see the victory of Humanism (q. v.) in Münster and Westphalia; the Humanists Murmellius and Hermann von dem Busche in their poems praise his pious life and his study of religious books. His earliest work is his "Geistliche Jagd", dedicated to Duke Magnus II of Mecklenburg. This is a description of a spiritual chase, whose object is God; all the details of an actual hunt are applied to the sphere of spiritual things. This work was followed by the: "Marientrost", in which Veghe wishes to show how and why we should appeal to the Blessed Virgin; "Geistliches Blumenbett" (Lectulus floridus), dedicated to the Sisters of Niesink; and "Weingarten der Seele", which treats in three books of the progress of man from the beginning of Christian life to perfection. Veghe's main work consists of sermons delivered in Low German before the Sisters of Niesink 1492. They are splendid examples of pulpit oratory, notable for the keen observation of nature and knowledge of the human heart; the mode of expression is vigorous and racy. His absolute mastery of the language, and the simple, natural style, will, in the opinion of Triloff, perpetuate the fame of Veghe in the history of Low German literature. His sermons were edited by Professor Franz Jostes in 1883. In dogma Veghe held rigidly to the teachings of the Church, but he would not accept the gaining of indulgences for the dead, who he believed were entirely under the hand and judgment of God. He was genuinely religious, not hypocritical, and at the same time cheerful and kindly.

JOSTES, *Johannes Veghe, ein deutscher Prediger des XV Jahrhunderts* (Halle, 1883); TRILOFF, *Die Traktate u. Predigten Veghes untersucht* (Halle, 1904); BOMER, *Das literarische Leben in Münster* (Münster, 1906), 55–63.

KLEMENS LÖFFLER.

Vegio, MAFFEO (MAPHEUS VEGIUS), churchman, humanist, poet, and educator, b. at Lodi, Italy, 1406; d. at Rome, 1458. The details of his life are gathered chiefly from his writings. Born of distinguished parents, his mother being of the house of Lauteria, Vegio passed his early youth at Lodi and Milan, where he completed his elementary studies under capable teachers. One of them, a great admirer of St. Bernardine of Siena, often took his pupils to hear the sermons of the saint of whom Vegio was later to be the biographer. At his father's direction Vegio undertook the study of philosophy in the University of Pavia, changing later to jurisprudence, and, finally, to letters, to which his tastes had always inclined him. He was passionately devoted to the ancient Latin poets and especially to Virgil. He produced his first volume of poems when sixteen years of age. For about ten years Vegio taught poetry and jurisprudence at the University of Pavia. He became an enthusiastic promoter of the revival of letters. Pope Eugenius IV appointed him Secretary of Papal Briefs, and later Apostolic Datary and a canon of St. Peter's. Vespasiano speaks of him at this time as a secular priest, but the date of his ordination is not known. In the service of the Church, Vegio's studies turned more to the Fathers and sacred sciences than to the classics, to St. Augustine instead of Virgil. Chiefly through his devotion to Augustine, Vegio was attracted to the Augustinians, and joined the order. He was buried in the Chapel of St. Monica, which he had caused to be erected in the Church of St. Augustine, Rome.

Vegio's poetical works are as follows: "Poemata et epigrammata", written about 1422; "De morte Astyanactis", on the death of Hector's son and the grief of Andromache (Cagli, 1475); "Velleris aurei", six books on the quest of the Golden Fleece (Cologne, 1589); "In supplementum Æneidos", which Vegio added to Virgil's "Æneid" to describe the destiny of Æneas, and which became the basis of his fame among later humanists (Paris, 1507); "Antoniados, sive de vita et laudibus S. Antonii" (Deventer, 1490). His prose works are: "De perseverantia religionis" (Paris, 1511); "De quattuor hominis novissimis, morte, judicio, inferno et paradiso meditationes" (Paris, 1511); "Vita Sancti Bernardi Senensis" in "Acta SS.", May, V, 117; "Sanctæ Monicæ translationis ordo. Item de S. Monicæ vita et ejus officium proprium", unedited; "Declamatio seu disputatio inter solem, terram, et aurum, audiente Deo et homine assistente", allegorical dialogue (Milan, 1497); "Philalethes, seu veritas invisa exulans", allegorical dialogue addressed to his brother Eustachius (Brescia, 1496); "De felicitate et miseria" (Milan, 1497); "Liber de significatione verborum in jure civili" (Vicenza, 1477), not extant; "De rebus antiquis memorabilibus Basilicæ S. Petri Romæ", valuable archæological study, in four books, of St. Peter's Rome, in "Acta SS.", June, VII, 52; "De educatione liberorum et eorum claris moribus", a treatise, in six books, on the education of children and their moral formation. The first three treat of the duties of parents and teachers in education; the last three of the duties of the young to God,

to their fellow-men, and themselves, of the several virtues, good manners, the use of time, etc. It is his most important work, and was for a long time attributed to Filelfo. It has the distinction of being the most Christian in spirit of all the humanistic educational treatises. It approves the study of pagan literature only in conjunction with sacred learning, the study of the Scriptures and the Fathers, makes provision for the education of girls, and considers the formation of a sound moral and Christian character to be the supreme end of education. Many editions of the work have appeared, the latest at Tournai, 1854 (Fr. tr., 1513; Ger. tr., 1856).

KOPP, *Maffeus Vegius Erziehungslehre* in *Bib. kat. Päd.*, II (Freiburg, 1889); KÖHLER, *Pädagogik des Mapheus Vegius* (Gmünd, 1856); TIRABOSCHI, *Storia della letteratura italiana*, VI; VESPASIANO DA BISTICCI, *Vite* ... (Bologna, 1893).

PATRICK J. MCCORMICK.

Veglia, DIOCESE OF (VEGIENSIS ET ARBENSIS), in Austria, suffragan of Görz-Gradisca. Parallel to the Dinaric Alps are a number of rocky islands, separated from the mainland by a deep, though narrow, strait. The largest of them is Veglia, which in the year 1000 had a bishop, Vitalis, who was present at a synod in Spoleto. Eugene III made it a suffragan of Zara, but since 1828 it has been under Görz. Bartholomäus Bozarich was present at the assembly of bishops in 1849 and his successor was a member of the Vatican Council. Still more ancient is the See of Ossero (Lusin, Absor, Auxerensis), to whose bishop Pope John VIII wrote in 870. The fifty-fifth bishop, Raccamarich, was transferred to Cattaro in 1818, and Ossero and Veglia were united. The See of Arbe (Seardona) is even more ancient. Its first known bishop attended a council at Salona in 530. The fifty-eighth bishop, Galzigna (d. in 1823), was also the last, as his diocese was merged in that of Veglia. Although Veglia is a triple see, it contains only 809,000 Catholics, 95 secular priests, 64 regulars, and 68 nuns.

FARLATI, *Illyrici sacri*, V (Venice, 1775): *Veglia*, 294–316, 639–47; *Ossero*, 182–223; *Arbe*, 223–294; THEINER, *Monumenta Slavorum meridionalium, hist. illustr.* (Rome, 1863), 46, 79 sq., 107 sq., 112, 122, 163, 323, 422 sq., 432 sq., 510 sq., 575, 581, 613 sq.; *Mon. Hung. Rom.*, I (1859): *Veglia*, 425, 110, 112, 195, 220 sq., 323, 539 sq., *Absor*, 573, *Arbe*, 247, 281 sq.

CÖLESTIN WOLFSGRUBER.

Vehe, MICHAEL, b. at Bieberach near Wimpfen; d. at Halle, April, 1559. He joined the Dominicans at Wimpfen, and was sent to Heidelberg in 1506, where he taught in 1512 and received the doctorate in theology in 1513. In 1515 he was appointed regent of the Dominican house of studies at Heidelberg; later Cardinal Albert of Mainz chose him as theologian and put him in charge of the Church of Halle, Saxony. He was summoned to Augsburg (1530) to refute the Lutheran Confession of Faith and took a prominent part in a debate against the Lutherans in 1534, at Leipzig. He wrote: "Von dem Gesatz der Niessung des h. hochw. Sacraments" (Leipzig, 1531), and "Errettung der beschuldigten kelchdieb" (Leipzig, 1535) on Communion under one species; "Wie unterschiedlicher wiess Gott und seine heiligen sollen geehret werden" (Leipzig, 1532), a treatise on the veneration of the saints; "Assertio sacrorum quorumdam axiomatum" (Leipzig, 1537), on the points controverted by the Reformers; these writings are the best apologetical treatises that appeared in Germany during the sixteenth century. Vehe also published "Ein neue Gesangbuchlein" (Leipzig, 1537; Hanover, 1853), a collection of hymns. He was called to the bishopric of Halberstadt, 21 Feb., 1559.

HURTER, *Nomenclator*, II, 1249 sqq.; *Script. ord. præd.*, II, 95; *Bull. ord. præd.*, IV, 678; VEESENMEYER, *Kleine Beiträge zur Gesch. des Reichstags zu Augsburg, 1530* (Nürnberg, 1830), 115; BÄUMKER, *Das kath. deutsche Kirchenlied*, I (Freiburg, 1886), 124 sqq.

IGNATIUS SMITH.

Veil, IN THE LITURGY. See BAPTISM; CHALICE; CIBORIUM; HUMERAL VEIL.

Veil, RELIGIOUS.—In ancient Rome a red veil, or a veil with red stripes, distinguished newly-married women from the unmarried. From the earliest times Christ was represented to the Christian virgin as a husband, the only One, according to St. Paul (I Cor., vii, 34), she had to please. It was natural that the bride of Christ should, as the vestal virgins had done, adopt that veil, which thus symbolized not so much the purity as the inviolable fidelity to Christ which was to be reverenced in her. "There is here", said St. Optatus, "a sort of spiritual marriage" ("De schismate Donatistarum", VI; P. L., XI, 1074).

The taking of the veil then suggested an obligation of constancy, which forbade, first, illicit sexual intercourse, and afterwards marriage itself. Virgins took this veil themselves, or received it from the hands of their parents. It was worn also by widows, who made a profession of continence, and was called *velum, velamen, maforte, flammeus (flammeum), flammeus virginalis, flammeus Christi* (Wilpert, "Die gottgeweihten Jungfrauen in den ersten Jahrhunderten der Kirche", p. 17). In addition to this private taking of the veil, there was early instituted another solemn clothing, which was performed by the bishop on feast days during the Holy Sacrifice (see St. Jerome, "Ad Demetriadem", ii; P. L., XXII, 1108; and St. Ambrose, "De lapsu virginis consecratæ", v; P. L., XVI, 3726). Sometimes the bishop deputed a priest for this purpose (Fulgentius Ferrandus, "Breviarum canonum", can. xci; P. L., LXVII, 957). After a short time, the solemn consecration of virgins was reserved to the bishop, while priests gave the veil to widows. These virgins and widows were not all cloistered; those who entered a monastery received from the abbess a veil which symbolized their religious profession, and the virgins at twenty-five years of age received solemnly from the bishop the veil, which was the mark of a special consecration.

The veil thus became in convents of women the distinctive sign of the different conditions. Suarez (De religione, tr. VI, t. I, col. 11, n. 5) mentions the following as in use, or as having been in use: the veil of probation, generally white, given to novices; the veil of profession; the veil of virginal consecration, given only to virgins at the age of twenty-five years; the veil of ordination, which the nun received at the age of forty years, on becoming a deaconess, with the privilege of intoning the office and reading the homilies in choir (cap. Diaconissam, 23, c. xxvii, q. 1); the veil of prelature, which abbesses obtained as a reward at the age of sixty years (cap. Iuvenculas, 12, c. xx, q. 1); the veil of continence, which with widows took the place of the veil of the virgins (cap. Vidua, 34, c. xxvii, q. 1). Tamburinus (De iure abbatissarum, d. 27, q. 2) mentions also a veil of penitence, given to penitent sisters. Several of these veils fell into disuse; at present, we know only the veil which forms part of the religious habit. Even that has disappeared in some newly founded congregations, e. g. the Little Sisters of the Poor. Where it still exists it is customary that the veil of novices should be white. The nuns of the mendicant orders did not receive the veil of the virgins, the imposition of which was still customary in the fifteenth century and did not disappear till the end of the sixteenth century. In the eighth and ninth centuries it was found necessary to issue ecclesiastical decrees to restrain abbesses from usurping the function of the bishop and solemnly conferring the veil themselves. See the capitularies of Aachen of 789, c. lxxvi (Mon. Germ. Hist.: Capit. Reg. Franc., t. I, n. 22, can. lxxvi, p. 60); Charlemagne, can. xiv, promulgated at the Sixth Council of Paris (829), l. I, c. xliii (Hardouin, "Conc.",

t. IV, col. 1321; Abelard, Ep. viii, in P. L., CLXXVIII, 318 B.). In the twelfth century Abelard made a rule that a white cross on the head should distinguish the veil given to virgins by the bishop from that of the other nuns (Ep. viii, P. L., CLXXVIII, 301).

The Roman Pontifical contains the imposing ceremonial of the consecration of virgins. The gift of the veil is accompanied by these words: "Receive the sacred veil, that thou mayst be known to have despised the world, and to be truly, humbly, and with all thy heart subject to Christ as His bride; and may He defend thee from all evil, and bring thee to life eternal." Wilpert quotes a very ancient form, which is common to the different liturgies: "Receive, O virgin, this holy veil, and wear it without stain until thou shalt appear before the judgment seat of Our Lord Jesus Christ, before Whom every knee shall bow, of those that are in heaven, on earth, and under the earth, for all eternity, Amen."

See VIRGINITY; also the *Pontificale Romanum: De benedictione et consecratione virginum*; MUIK AND PERSCHINKA, *Kunst und Leben in Alterthum* (Vienna and Leipzig, 1909); DARENBERG, SAGLIO, AND POTTIER, *Dictionnaire des antiquités grecques et romaines* (Paris, 1904), s. v. *Matrimonium*.

A. VERMEERSCH.

Veit, PHILIPP, painter, b. at Berlin, 13 Feb., 1793; d. at Mainz, 18 Dec., 1877. Veit was a grandson of the philosopher Mendelssohn. In 1815 he went to Rome, where he studied under Overbeck and Cornelius as their best pupil. In 1830 he settled at Frankfort, and in 1854 at Mainz. In 1808 his mother Dorothea and her second husband Friedrich Schlegel had become Catholics, and he followed them into the Church in 1810. About the same time also he decided to become a painter. He studied drawing under Matthäi at Dresden, but by 1811 he went to Vienna where he first tried to paint portraits, producing several, but the blending of the colours, to which he gave special attention, caused him much trouble. In 1813 he took an honourable part in the War of Liberation. After this he went to Italy, but first he painted a beautiful "Madonna with the Child and John the Baptist", which he left at Heiligenstadt near Vienna. He joined in the work of the colony of German painters at Rome, and his share of the frescoes for the villa called Casa Zuccari was the "Temptation of Joseph", and also the fresco of "The Seven Years of Plenty", which is unusually well done. The colouring in this last mentioned fresco was fresher than that of his artist friends; this is even more evident in the cartoon which is at Frankfort.

He painted in place of Cornelius in the Villa Massimi the "Paradise" of Dante, not in the grand style, but in a poetic manner that was full of feeling. He also painted here the lowest eight divisions of Dante's "Heaven". A fresco painted by him in the Museo Chiaramonti treats the re-dedication of the Colosseum as a place of worship. In Sta Trinità de' Monti there is a Crowning of the Virgin which is much admired. At Frankfort, Veit was the director of the Städel Institute, and he made it one of the chief centres of German Romantic art. He drew a large number of pupils around him, among them Settegast who was later his son-in-law, and Rethel, who always acknowledged that he had been greatly aided by Veit.

Besides a few portraits, Veit painted the well-known pictures of the Emperors Charlemagne, Frederick II, Otto I, and Henry VII, in the Hall of the Emperors at Frankfort. Taken together, these portraits convey the ecclesiastical conception of the medieval empire as it appeared to the mind of this painter, who was so strongly imbued with the ideas of Christian Romanticism. The "Two Marys at the Grave" has much greater artistic value. This pen-and-ink sketch of the women sorrowing on the still closed grave is harmonious throughout, and full of fine feeling; it was intended for the religious foundation at Neuburg. A contrast to this last is the "Presentation in the Temple", in which a certain majesty is happily expressed. Veit painted an "Assumption of the Virgin" for the cathedral. During his residence at Frankfort he worked with restless energy to perfect the technic of drawing and colour, and to justify the demands of a moderate realism, and of popular art as typified by Schadow at Düsseldorf. If, in so doing, he turned aside from the style of Overbeck and Cornelius, nevertheless he gained a more vigorous manner for himself by these efforts. His greatest work, "Christianity bringing the Fine Arts into Germany", was painted in the years 1833–36; it was transferred to canvas in 1877. In the centre stands Religion full of gentle graciousness; to the right Boniface, the Apostle of Germany, preaches Christianity in her name to the attentively listening youth; an old bard and a priestess turn away, although the sacred oak has just been cut down at the command of the apostle. Religion turns towards this side, holding in her hand the palm-branch, the promise of peace. With the right hand she points to the Gospel as the source of truth. Christian life flourishes about her, and on the left side of the picture there are seen representations of Christian poetry, of medieval knighthood, of music, and farther in the background the symbolical figures of other arts, the monk dead to the world, but devoted to learning; finally a Gothic building and a civilized city. As a painting belonging to the realm of imagination the work belongs to the best of its class. When Lessing's "Huss before the Council" was placed opposite his own painting by way of contrast, Veit, wounded in his religious convictions, went to Sachsenhausen and later accepted a call to Mainz. As director of the picture gallery of Mainz he painted in the cathedral pictures from sacred history under the windows of the main nave, a task for which his graceful but not vigorous brush had hardly sufficient dramatic force. One of his latest works is a portrait of himself, a masterpiece of delineation of character and of colour. A skilful writer, he left, among other productions, ten lectures on art, which have been edited by L. Kaufmann (Cologne, 1891).

SPAHN, *Philipp Veit* (Leipzig, 1901). G. GIETMANN.

Veith, JOHANN EMANUEL, preacher, b. of Jewish parents at Kuttenplan, Bohemia, 1787; d. at Vienna, 6 Nov., 1876. In 1801 he took the philosophical course at the University of Prague and later studied medicine. In 1808 he obtained a degree in medicine at Vienna; in a short time he was professor and then director of the school of veterinary medicine. He wrote poetry, and a play of his was acted in one of the theatres of Vienna. He also published a valuable compendium in two volumes of veterinary surgery, and an outline of botanical medicine. In 1816 he became a Christian, and in 1817 began the study of theology. He also became a personal friend of Father Hofbauer, was his physician, and was urged by him to devote himself to preaching after ordination. Veith was ordained, 26 Aug., 1821, and the next month joined the Redemptorists at Maria Stiegen. He was a Redemptorist preacher at Maria Stiegen, 1821–30; preacher at the Cathedral of St. Stephen, 1831–45; retired cathedral preacher, until his total blindness, 1845–63; finally, a writer of ascetic devotional works until his death. His sermons exist in manuscript up to 1825; their publication began with "Die Leidenswerkzeuge Christi" (1826); "Die Worte der Feinde Christi" (1827); "Das Friedensopfer" (1828); "Lebensbilder aus der Passionsgeschichte" (1829); "Das Vater Unser" (1830); "Die heiligen Berge" (1831); "Der verlorne Sohn" (1832); "Die Samaritin" (1833);

"Die Erweckung des Lazarus" (1842); "Mater dolorosa" (1843); "Die Heilung des Blindgeborenen" (1844); "Eucharistia" (1846); "Die Säulen der Kirche" (1847); "Misericordia" (1848); "Politische Passionspredigten" (1849); "Weltleben und Christentum" (1850); "Charitas" (1851); "Der Weg, die Wahrheit, und das Leben" (1854); "Prophetie und Glaube" (1855); "Die sechs Fastensonntage nach ihren Kalendernamen" (1857); "Die Perikopen-Reihen der sechs Fastwochen" (1858); "Die Mächten des Unheils" (1859); "Die zwölf Stufenpsalmen" (1862); "Die Anfänge der Menschenwelt" (1863). Among his homilies are: "Homiletische Vorträge für die Sonn-und Festtage" (7 vols.); "Homilienkranz für das katholische Kirchenjahr" (5 vols.); "Vorträge über die sonntäglichen Perikopen von Advent bis Pfingsten". Among his collections of homilies are to be found sermons on the feast days of the ecclesiastical year; he also published sermons of this class in 2 vols.: "Festpredigten, zumeist in einer Doppelreihe". Of the sermons on special occasions may be named: "Die Choleraprediqt" (1831); and "Austrias Trauer, Drei Reden bei den Exequien für Kaiser Franz I" (1835).

CHRIST IN THE HOUSE OF MARTHA
Velazquez, National Gallery

Veith took pains to give his sermons an attractive and tasteful form; their language is classic. In the third part of his "Erzählungen und Humoresken" he gives the delightful "Aphorismen für Diener der Kirche von einem Kirchendiener". He never made use of the arts of secular orators to create a sensation; least of all did he wish to be a fashionable preacher. Veith's pulpit was always surrounded by those classes of society which usually do not attend such services. Priests, scholars, literary men, artists, and students came with eagerness to hear him proclaim the Word of God. In the summer of 1869 Veith received an English translation of his "Leidenswerkzeuge" from Theodore Noethen, parish priest at Albany, U. S. A., the work itself being published at Boston. He published three prayer-books: "Jesus meine Liebe", "Erkenntnis und Liebe"; "Christus gestern, heute, und ewig". From 1863 Veith was both blind and deaf. He could not preach any longer but he succeeded in writing lectures on spiritual exercises for publication, and supplemented and completed his books of meditations: "Denkbüchlein von Leiden Christi"; "Erklärender Text zu Führichs 15 Mysterien des Rosenkranzes"; "Meditationen über den 118. Psalm"; "Hundert Psalmen"; "Der Leidensweg des Herrn"; "Die Epistelreihe des Kirchenjahres in ihrem Verhältnisse zu den Evangelien"; also the posthumous work "Koheleth und Hoheslied". Veith was buried in the Matzleinsdorfer cemetery of Vienna.

LÖWE, *Johann Emanuel Veith* (Vienna, 1879), with portrait; IDEM, *Der hundertste Jahrestag der Geburt Johann Emanuel Veiths* in HELFERT'S *Oesterr. Jahrbuch*, XI (Vienna, 1887), 171–84; WOLFSGRUBER, *Veith als Homiletiker;* SWOBODA, *Erster homiletischer Kurs* (Vienna, 1911); *Vorträge und Verhandlungen* (Vienna, 1911), 129–48.

COLESTIN WOLFSGRUBER.

Velazquez, DIEGO RODRIGUEZ DE SILVA Y, Spanish painter, b. at Seville 5 June, 1599 (the certificate of baptism is dated 6 June); d. at Madrid, 7 August, 1660. His father, Juan Rodriguez, belonged to the Portuguese family of Silva; the child took the name of his mother, Gerónima Velazquez. He entered the studio of the aged Herrera, but could not stand his temper, and soon left for the studio of Pacheco, whose school at Seville was the most frequented. Although one of the most tiresome of romanticizing painters, Pacheco was a cultured mind, appreciative of a genius opposed to his own. As a critic, poet, and man of the world, Pacheco was the centre of the first literary salon in the city, and from this society young Velazquez received an education through contact and conversation with superior men. Before he was twenty he had married Pacheco's daughter Dona Juana. Two daughters were born to him before 1622, when the young painter decided to seek his fortune at Madrid.

Here, through Canon Fonseca, a friend of his, who held a post at Court, he was enabled to visit the royal collections at the Alcazar, Prado, and especially the Escorial, with its matchless collection of Tintorettos and Titians. This was the sole benefit of his visit, and after some several months Velazquez returned to Seville. When Philip IV raised the Sevilian Olivarez to power, Fonseca summoned Velazquez back to Madrid, and he obtained permission to paint the king's portrait in the court of the riding school. This portrait, now lost, was an event. Thenceforth Velazquez had the exclusive right to paint the person of the king. By a patent of 31 October, 1623, he was appointed painter of the chamber, with a salary of twenty ducats payable out of the appropriation for court surgeons and barbers.

For thirty-seven years Velazquez' fortune lasted: even the fall of Olivarez, in 1643, did not lessen the royal favour towards Velazquez, who rose one degree in official functions with each year, becoming in turn gentleman of the bed-chamber, master of the wardrobe, and finally (1652) *aposentador*, or quartermaster of the royal migrations. His life was now that of a functionary occupied with multifarious duties in a Court noted for the oddities of its protocol, and the strictness of its etiquette. This monotonous and somewhat empty existence was varied by sojourns at Aranjuez and gala excursions which entailed upon Velazquez serious cares and unpleasant tasks; only two journeys to Italy, twenty years apart (1629, 1649), brought him a breath of fresh air, freedom, and relaxation. The artist, however, did not suffer in consequence of these conditions. He had solicited all these offices, and they brought him consideration and honour. At the end of a corridor at the Alcazar, in a world of ministries and bureaux, he lived his own life, which he has shown us in a picture by his son-in-law, Mazo, in a vast, bare, Arabian apartment, with a rose in a glass shedding its petals before a bust of the king. Philip, indeed, always carried about with him a key to the studio of Velazquez, and went daily to spend an hour there—to find a brief distraction from the sense of weariness which is expressed in his melancholy countenance. This intimacy was Velazquez' romance; it lends a peculiar charm to the long series of portraits the painter made of his royal friend.

This peculiar situation makes Velazquez a figure somewhat apart in the Spanish School. In an art almost exclusively religious he alone is a lay painter; he alone scarcely ever painted for convents and churches; he alone had occasion to paint historical

pictures, mythological scenes, and nudes; he was almost alone in avoiding the scenes of martyrdoms and scenes of torture so characteristic of Spanish painting. These facts, however, point to no conclusion concerning Velazquez' sentiments; for instance, it does not follow that he was not a good Catholic, though it may well be that he was not a mystic.—Compare the Olympian, majestic serenity of his splendid "Crucifixion" of the Prado, with the distorted, pale Christs of Theotocopuli; the evident difference is that between simple respect and religious passion. At bottom no one is less unrestrained in his art than Velazquez, no one gives us fewer confidences nor fewer opportunities to read the secret of his heart. He felt no compulsion to produce something; he was not tormented by any thirst for glory or for self-expression. About 200 canvases constitute his entire output, three-quarters of them portraits, and the facility exhibited borders on the marvellous. Velazquez seems to have had no imagination: his work is perhaps the most remarkable existing example of exclusively naturalistic and realistic art. He never invented anything; he never showed any desire to seem original; he only sought more and more rapid and artistic ways of expressing facts without any intermingling of personality, painting with the same indifference still life or an historical scene, a king or a buffoon, the body of a young girl or a monstrous dwarf; sweeping the universe with his imperturbable gaze and embracing without love or repugnance all forms of life, whether beautiful or hideous, like an impassive mirror of nature. His whole art, his whole ideal, all the interior life and the progress of this incomparable painter, lay in a more and more perfect reproduction of things. It may be said that, starting from a pure realism, Velazquez reaches in his last works a sort of impressionism or phenomenalism, and it is this which for forty years has constituted him the foremost master of modern painting.

VELAZQUEZ. SELF-PORTRAIT
Capitoline Gallery, Rome

His first works were those executed at Seville before his journey to Madrid and his first contact with the Italian masters. These belong to the class of *bodegones*, or pictures of still life, and are exclusively mere studies. The young painter sought to express simple objects, fruits and vegetables, kitchen utensils, jars, and *alcarazas;* he was studying, and he learned to translate things directly, constructed his vocabulary without troubling masters, and consulted only nature itself. This was the method of Rembrandt's early work, as also of Chardin's and, in more recent times, of Cézanne's. Most of the important pictures of this early period are now outside of Spain. Such are "The Water-Carrier of Seville" (c. 1618) (Apsley House); the "Two at Breakfast" (same collection); the "Three at Breakfast" (the Hermitage); the "Blind Woman", in the possession of Sir Francis Cook; "Christ in the House of Martha and Mary" (National Gallery, London), which, despite its title, is a scene at an inn with two coarse women; lastly the "St. Peter" of the Beruete collection and the "Nativity" of the Prado (1619), which is the author's largest picture of this date and likewise the best of all.

During the seven years (1623–29) which preceded the first journey to Italy we know that he painted, besides various portraits mentioned below, a large composition called the "Expulsion of the Moriscoes" (1677) which unfortunately perished in the burning of the Alcazar and not even an engraving of it remains. But to the same period belongs an important picture, the "Bacchus", or "The Drunkards", dating doubtless from 1628, and permitting us to judge of his progress. This, also, despite its mythological title, is a very real subject: each face is a portrait, one of those portraits of rustics and beggars, a company recruited from a picturesque rabble, which became fashionable about the beginning of the eighteenth century through the reaction against the idealist system, and which in Spain furnished the material for the picaresque romance. Otherwise the work is magnificent: each head, with its brick-dust tint and sunburnt skin, is superbly forceful and brilliant; the bodies of the two half-clad lads are splendid bits. But, as a whole, the picture is cloudy, lifeless, heavy, and characterized by a crass sensuality.

At this juncture Velazquez made the acquaintance of Rubens, who had come to Madrid on a mission to the King of Spain. Rubens' prodigious activity stirred the apathy of the Andalusian artist; animated by curiosity and a new insight, the young man set out for Italy shortly after the departure of the Fleming. He stayed there a year, visited Venice and Rome, and returned by way of Naples, bringing back from the journey the fruit of contact with Italy and the antique, a new conception of the meaning of art. This was soon made manifest in two large pictures which Velazquez painted after his return, but had perhaps begun in Italy, "Joseph's Coat" (Escorial) and the "Forge of Vulcan" (Prado) (c. 1631). As in "The Drunkards", the idea and characters, the subject and types, were, despite the title, of a popular nature; the "Forge" especially is a genre picture taken from life and but little altered. He here begins to employ that silvery and exquisitely limpid tone which he constantly made more delicate and fluid, and which was thenceforth the great resource of his poetry and the chief agent of his transformations.

This progress of art in Velazquez is shown chiefly in the work of this period, "Christ at the Column" (National Gallery, London) and the "Crucifixion" of the Prado, which Théophile Gautier has compared to a beautiful ivory crucifix on a background of dark velvet. But Velazquez' genius reached its grandest expression at this time in the famous and magnificent picture of "The Lances" (see SPAIN, full-page illustration). The subject is well known: the surrender of Breda, the meeting of the two approaching forces, Nassau followed by his Dutch gunners, Spinola at the head of the picket of lances which gives its name to the work, and the charming gesture of military comradeship, whereby the victor welcomes the vanquished. Two races face each other in a living contrast of faces and costumes, an abundance of portraits, picturesqueness, and colour, a charm and brilliancy of expressions which perhaps have never been equalled in any school. The beauty of the horses, the spirit of the arrangement, the apparent facility, the grandeur of the landscape, the quantity of ambient air, the breadth of the colour scheme, the particular

DIEGO RODRIGUEZ DE SILVA Y VELAZQUEZ

ST. ANTHONY AND ST. PAUL THE HERMIT, PRADO
THE MAIDS OF HONOUR (LAS MENINAS), WITH PORTRAIT OF THE PAINTER, PRADO

THE INFANTE DON CARLOS, PRADO
PORTRAIT OF VELAZQUEZ, DETAIL FROM LAS MENINAS, SHOWING THE CROSS OF S. IAGO PAINTED BY THE KING

sonorousness of tone, the style, at once natural and joyfully heroic, constitute this immense canvas a unique triumph at this period of Velazquez' work. The central group impersonates Spanish courtesy in its noblest and most chivalrous aspect. The importance of the subject, the dimensions of the work, the incomparable success of plastic expression, picturesque and national interest combine to endow this work with a significance for Spain which some years later "The Night Watch" was to have for Holland, while for clearness of expression, value of colours and physiognomies, Velazquez had the advantage. We may seek in vain in the seventeenth century for anything comparable to this historic canvas. Yet it may be asked is this Velazquez' masterpiece? Has it the immense virtuosity presumed for such a canvas as properly its own? Is not this decorative grandeur borrowed from Veronese or Titian? The very popularity of the work shows that it was according to a received formula, and if Velazquez had died immediately after "The Lances", he still would have been one of the foremost painters of the world, one of the most wonderful artists of the Venetian family, but we should not have known the most intimate and original side of his genius.

For twenty years his portraits formed the chief part of his work. "He only knows how to paint heads", his enemies said of him. "They pay me a great compliment", replied the phlegmatic artist, "for I know of no one else who can do as much." The royal family, Philip IV, his brother the cardinal infante, his two wives, his young son Don Balthazar Carlos, the infanta Margaret, constitute nearly all the contributions to his incomparable gallery; from 1624 to 1660 there are more than twenty portraits of the king himself, and it is doubtful if there exists elsewhere a similar artistic monograph or biography of the same individual; but, taken together with those of his circle—his brother, his wives, and his children—these portraits assume a new value and constitute a human document of the first order; they form the reconstruction of a vanished circle, the natural history of the agony of a race. There is to be found nowhere a collection of portraits of such powerful and pathetic interest.

The portraits of Velazquez are distinguished for their absolute truth and the total absence of striving for effect. No royal personage, especially in the seventeenth century, was ever surrounded with less pomp; compared with these portraits Rigaud's "Louis XIV" seems theatrical and bombastic; Van Dyck's "Charles I", foppish, beruffled, and flippant. The black dress, black cloak, black shoes and stockings, the puritanical-looking *golilla* or Spanish collar, give to Velazquez' portraits a strange severity; we feel the supreme dignity and distinction of a grandeur which is not indebted to costumes or accessories; the prince shows himself and wins our recognition by his presence alone: *Yo el Rey*. A new stage is marked by the portraits of the king, the cardinal infante, and Balthazar Carlos in hunting costume, made about 1635 for the decoration of a pavilion of the Torre del Pareja; between these three figures treated in a tone of bistre bordering on monochrome the artist has sought new relations and a sort of harmony expressed in the motif, the landscape, the atmosphere, and above all the choice of the tone. An exercise of the same kind, with immense progress in the orchestration, consists of the portraits of the king, Olivarez, and the infante, on horseback, made to adorn a hall of the Prado. After so many masterpieces, it is still a question whether Velazquez ever produced anything happier or more complete than the splendid Infante Balthazar Carlos astride his little chestnut horse, galloping briskly on an April morning on the bare and joyous slopes of the sierras.

Besides these royal series mention must be made of some separate portraits, such as the "Lady in Black" of the Museum of Berlin, the full-length portrait of Admiral Pulido Pareja (1639, Longford Castle), and especially the face of the sculptor Martinez Montanez (Madrid, c. 1645), one of the master's simplest and most extraordinary works. To this period (from 1640) belong two new series in which Velazquez' formula becomes elaborated into his latest manner and the qualities of observer, artist, and harmonist are blended to produce the unparalleled masterpieces of 1655. These are the two series of "Dwarfs" and "Infantes". The seven or eight pictures of dwarfs—the "Niño de Vallecas" or the "Bobo de Coria" possessed by the Museum of Madrid—afford a glimpse of the familiar life of the Spanish Court in the seventeenth century which nothing can replace; without them we could not imagine the hardness of this world of feasting and luxury which, to enhance its joy by contrast, suffered all the miseries of life to creep in its shadow. The unconscious cruelty which takes such pictures for granted is what Velazquez has in common with the ferocious side of his race and, for example, with the sanguinary art of Ribera. This collection of frightful studies, these pictures of cripples, goblins, abortions, might serve to illustrate a treatise on teratology. The painter shows neither affection nor disgust; he has no repugnance to painting what nature is not ashamed of creating and what the sun shines upon. This gallery of monsters is, after all, one of his most fascinating creations.

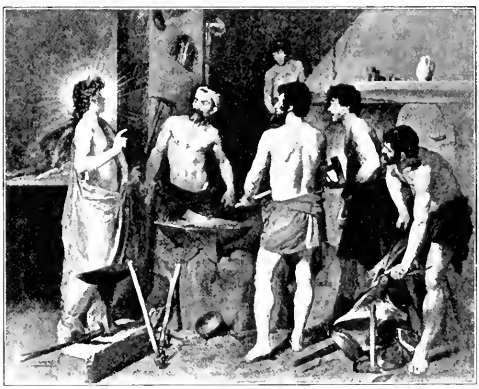
FERDINAND OF AUSTRIA
Velazquez, the Prado

In the parallel series of portraits—the infantas at Vienna, Madrid, and in the Louvre—the great painter's otherwise far from tender work is endowed with the peculiar characteristic derived from the presence of women. And yet a strange picture, indeed, of the eternal feminine is presented by these young figures, paralyzed by etiquette, deformed by ridiculous and extravagant fashions. The artist, thenceforth the finished master of his technic, and possessed of the language which was to be the element of his last works, confined himself to playing like a virtuoso with details of reality which took his fancy. He no longer sought to imitate nature itself, to paint slavishly the substance of things, but was content to barely evoke the appearance and arrange on his canvas just what would suggest the whole impression. He ceased to paint facts or, rather, the only facts which he depicted were his intimate sensations. For him, reality henceforth consisted only in the reflexion of things perceived in his consciousness, and this abbreviated reflexion, this new and inner reality, was what he threw into his picture. Thus proceeding slowly and from experience to experience, the painter passed from the mere copying of material facts to the most individual and original expression known in painting. In this period (1619–50) occurred the painter's second

journey to Italy, commemorated by three or four masterpieces, the two landscapes of the Villa Medici, preserved at Madrid, which possess all the grace of the most delightful Corots, and the portrait of Velazquez' mulatto slave Juan de Pareja (Castle Howard), with which the artist preluded the magnificent portrait of Pope Innocent X (Palazzo Doria), the finest portrait of a pope save Raphael's Julius II.

On his return to Madrid the painter, now definitely freed from all shackles, and strong enough to handle all ideas as he pleased, produced one after another the most decided, and most precious of his works. Such, for example, were the two famous philosophers, the "Æsop", and the "Menippus" of the Prado, the most beautiful example of this class of Spanish mendicancy akin to the "Drunkards" of thirty years earlier. Such, likewise, were the two companion pictures, the only existing fragments of an entire decoration—the "Mercury and Argus" of the Prado and the "Venus with the Mirror" of the National Gallery. The "Mars" and the "Coronation of the Virgin", at the Prado, are less pleasing and original works. For a long time, owing to the nature of his ideas and the constant development of his researches, Velazquez devoted himself to the solution of a more important problem. We have seen how in "The Lances" he had attempted historical painting, and what prevented him from succeeding therein. Thenceforth he devoted himself to a new idea through a whole series of works, to express directly, in the fashion of a portrait, not merely an historical scene nor a single figure but a complete action of daily life. Thus, small pictures such as the "Boar Hunt" (Wallace Collection, c. 1636), "Balthazar Carlos in the Riding School" (Wallace Collection, c. 1640), and the "View of Saragossa" lead us up to Velazquez' grandest works, those which contain all his genius and present the highest expression of his art, such as "The Spinners" and "The Maids of Honour" (Las Meninas) (c. 1655–56). In subject they are both genre pictures, but of hitherto unknown dimensions and treated in the "historical" size. The former shows a workshop which is being visited by two ladies; the latter, an inner chamber of the Alcazar in which Velazquez is shown painting the young infanta, who is surrounded by her ladies in waiting, her dueñas, her dwarfs, and her dog. Into these everyday scenes is introduced an element of selection, of fantasy, caprice, genius—a something subjective and purely individual, without which such pictures could never have been conceived. Such groups as these were formed again and again in the noisy and overheated work-rooms or the coolness of dark palaces, but they demanded a supreme artist.

To translate these wholly intellectual facts of a quite peculiar order of existence, the artist did not make use of known lines or colours; he employed splashes, vague coloured splashes without parallel in form and with no more relation to the world of real facts than the colourless dust on the butterfly's wing bears to the rich diapering which the eye perceives. Everything became more elliptical, more uncertain and unreal, and assumed an appearance of a special nature, no longer that of visible and material phenomena, but of their reflexion in the artist's soul, on a rarely sensitive surface; the operations of the hand become imperceptible and mysterious, and show an agility and caprice bordering on the miraculous; the complete whole takes form before our eyes with a verisimilitude which seems fantastic, and we have no longer a meaningless scene, but a real vision. These two works, writes Raphael Mengs, are the theology or the "Summa" of painting. They seem to exist outside of all the expedients of art and as by a mysterious fiat. Through them an entirely new path was opened to the painting of things. Every other scene of life has the same claim to be depicted, provided it has for observer and interpreter such a witness as Velazquez; it was a new viewpoint of nature, a method of fruitful and infinite application. We are assured that on seeing the "Meninas" the king was so charmed with the work that he perceived only one oversight and, taking up a brush, painted on the breast of the artist's own portrait the grand cross of St. James. Whatever the worth of the legend, the coveted order was none the less granted to Velazquez 12 June, 1658. He had given proof of his *limpieza de sangre*, that is, that he had in his family not a drop of Jewish or Moorish blood, that he had never worked for his living, that he had never made a trade of painting, that he had never practised his art save as a recreation and in the service of the king.



VULCAN'S FORGE
Velazquez, the Prado, Madrid

To these last years belong some busts (London, Turin, Madrid) which Velazquez made of the prince, stirring works, in which we discern beneath the coldness of the mask the interior tragedy which froze the charming countenance of the poet that Philip IV had been. The last, and one of the most charming, of Velazquez' works is the "Anchorites" of the Prado, which is perhaps his most airy and luminous, his tenderest and most poetic work. After his return from Italy, filling the post of royal *aposentador*, he was charged with all the preparations for the journey on the occasion of the Peace of the Pyrenees and the marriage of Louis XIV with the infanta. Worn out by this excess of labour, the painter was attacked, on his return, by a fever which proved fatal. Philip IV keenly felt the loss of his friend. In the margin of a report of the Junta de Obras y Bosques, ordering that 1000 ducats of the painter's estate be returned to the budget of the Alcazar, of which Velazquez had been superintendent (proving that his management had been negligent and irregular), the King wrote the heart-broken words: "I am crushed" (*Quedo adbatido*).

In his sphere Velazquez had no superiors and perhaps no equals. Not only must all painting compared with one of his seem artificial and forced, so that in the wonder-crowded Prado, he seems the sole

painter, but we must discern in him one of the finest minds and serenest souls that has ever been on earth, a glance capable of embracing and understanding nature, the whole of life without omission or scorn, passion or hatred, and of reproducing it in its true aspect as it appeared in the mirror of his thought. Alone of all the Spanish painters, although the most local of all, he is universal. But no more than any other master of his class did he form pupils worthy of him. No school emerged from "The Spinners" and "The Weavers". Rare pictures were connected with them, such as the family picture of J. B. del Mazo, mentioned above, and the "Santa Forma" of Coello in the Escurial, after which we find no companion to "The Maids of Honour" until Goya's "Family of Charles IV". But modern art is chiefly connected with Velazquez; the work of Whistler, for example, or of Lucien Simon, to mention only these two, are attempts to utilize the lesson of the last works of Velazquez. It was more than two centuries before European painting reached the point to which extraordinary genius had brought this Catholic Spaniard of the time of Philip IV.

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LOUIS GILLET.

Veldeke, HEINRICH VON. See HEINRICH VON VELDEKE.

Velletri. See OSTIA AND VELLETRI, DIOCESE OF.

Venafro. See ISERNIA AND VENAFRO, DIOCESE OF.

Venantius Fortunatus. See FORTUNATUS, VENANTIUS HONORIUS CLEMENTIANUS.

Venerable. See BEATIFICATION AND CANONIZATION.

Venezuela, a republic formed out of the provinces which, under Spanish rule, constituted the captaincy general of the same name. This republic has an area of 280,918 square miles, lying between the meridians of 62° and 73° W. longitude, and between 1° 8′ and 12° 16′ N. latitude. Its surface is distributed as follows: mountain ranges, 92,913 square miles; table lands, 1591 square miles; plains, 228,993 square miles; lakes, 7509 square miles; lands liable to inundation, 24,544 square miles; the remainder being swamps, uninhabitable *paramos*, and small islands. It is bounded on the north by the Atlantic Ocean and the Caribbean Sea, where it has a coastline of 898 miles; south, by the Republic of Brazil, from which it is separated by the great Parima range; east, by the Atlantic Ocean and British Guiana; west, by the Republic of Colombia. Without including the rivers that rise in Colombia, there are 1047 rivers in Venezuela, the principal being the Orinoco, which rises in the forest regions and by means of the Casiquiare branch unites with the Rio Negro, which, again, flows into the Amazon; it then flows north and afterwards east, and discharges by means of eighty mouths into the Atlantic ocean, after a course of 1323 miles. The other rivers are the Apure, Meta, Cuyuni, Quariare, Arauca, Quarico, Cuara, Puruni. There are also two lakes, the Maracaibo and the Valencia; 201 lagoons, among which are the Tacarigua, the Sinamaica and the Guasaconica; three principal gulfs, the Maracaibo, the Triste, and the Paria. The highest mountain peaks are the Sierra Nevada, 16,437 ft.; Naiguata, 10,500 ft.; Maraguata, 9000 ft. There are no volcanoes, but some thermal springs, the most famous being those of Trincheras in Carabobo, Cuiva in Coro, and Guarume in the Guarico.

CLIMATE AND NATURAL RESOURCES.—Venezuela is divided into three well-defined zones: first, the mountainous, formed by a direct arm of the Andes penetrating through Tachira and Trujillo, and running along the sea coast to the peninsula of Paria; secondly, the zone of the plains which extend to the banks of the Orinoco; thirdly, the forest region, which extends from the right bank of the Orinoco to the Brazilian boundary line. In the first of these zones all varieties of climate are to be found, from the cold of the Sierra Nevada of Mérida, to the genial warmth of the foot-hills; and, excepting the coast, which is warm and unhealthy, the remainder, which forms a great agricultural belt, is both salubrious and fertile. In the plains, where the climate is warm, pastures abound, and all kinds of live stock are raised, cattle, sheep, goats, hogs, horses, mules, asses. In this zone may also be seen large stretches of plain covered with a luxuriant growth of wild flowers, and alive with flocks of numberless birds of the most marvellously variegated plumage. In the forest zones all kinds of timber and dye woods, medicinal plants, etc. are to be found, and also enormous birds, crocodiles, and boas. The climate here is, for the most part, warm and unhealthy. Mammals abound, chiefly monkeys, bears, jaguars, panthers, ocelots, pumas, water dogs, and manatees.

SIMÓN BOLÍVAR
From an engraving

The annual mean temperature of some of the principal cities is: Caracas, 66° 43′; Valencia, 80°; Maracaibo, 86° 20′; Barquisemeto, 77° 54′; Ciudad Bolivar, 86° 40′; Mérida, 64° 36′ Fahrenheit. The country has extensive mineral products, copper in Aroa, gold in Guiana, hard coal in Coro, Barcelona, and Maracaibo, mene in Cumaná, saline deposits along the coast of Barcelona, Carabobo, Mayarita, and Maracaibo, and large quantities of asphalt in Barcelona and Maracaibo. The principal agricultural products are coffee, cocoa, and sugar-cane, besides a great abundance and variety of fruits. Cattle-raising is extensively carried on in the plains. The population, at the census of 1911, was 2,713,703; that of the capital, Caracas, 72,429.

COMMERCE AND INDUSTRIES.—As the most important product of exportation has always been coffee, and the market price of this has been so low during recent years, the economic situation of the country has suffered. To this other causes, especially political, have also contributed. The official computation for the year 1910 gave the amount of exports as 64,184,206.63 bolivars ($12,387,552 or £2,477,510). Among the exports of Venezuela are: cotton, starch, hemp sandals, asphalt, cocoa, coffee, rubber, copper, coco-nut, copaiba, cinchona, horn, hides, divi-divi, fresh fruits, cabinet woods, gold, feathers, sarsaparilla, tobacco in leaf. In manufactures Venezuela is

still backward, but a movement in this direction is progressing. Some establishments, such as the weaving mills of Caracas and Valencia, and the oil factory of Valencia, have been very successful, and other such enterprises are in contemplation. There are twelve lines of railroad. Their income in 1910 from passenger traffic was 1,653,488.04 bolivars ($319,124 or £63,825) and from all sources 9,239,363.32 bolivars ($1,783,197 or £356,620).

Civil History.—The coast of Venezuela was discovered by Christopher Columbus during his third voyage, on 1 August, 1498. Its name, meaning "Little Venice", was given it by reason of the fact that Alonso de Ojeda, who first explored the coast, in 1499, found a small aboriginal village built on piles in one of the gulfs to the west. Modified into *Venezuela*, the name afterwards served to designate the whole territory of the captaincy général (cf. Felipe Fejera, "Manual de Historia de Venezuela"). The Spanish conquest was complete in the year 1600. Since then there has existed in Venezuela a regularly organized society with peculiar ethnic characteristics and a self-developed culture. The colony was under the administration of governors and captains general during the seventeenth and eighteenth centuries. The first decisive step towards political emancipation taken by the country was the Conspiracy of 19 April, 1810, by means of which it was wrested from the control of the captain general, Vicente Emparan. The definitive Declaration of Independence was issued by the Congress 5 July, 1811. This Declaration contains the following confession of faith: "Taking the Supreme Being as witness to the justice of our actions and the rectitude of our intentions; imploring His Divine and heavenly aid, and protesting before Him, in the moment of our birth to that dignity which His Providence restores to us, our desire to live and die free; believing and maintaining the Holy Catholic and Apostolic Religion of Jesus Christ as the first of our duties. . . ." The War of Independence ended with the battle of Carabobo, won by the Liberator Simón Bolívar, 24 June, 1821. When the Republic of Colombia, formed by Bolívar out of the States of Nueva Granada, Ecuador, and Venezuela, was dismembered, the last-named of these three states became the Republic of Venezuela, in 1830.

Since that date the development of the country has been retarded by internecine struggles, which, however, have not entirely impeded all advance towards culture and material progress. In the early days of independence, General José Antonio Paez, the hero of the War of Independence, was prominent in political affairs, aided by Dr. José María Varjas and Gen. Carlos Toublette. Following this, for a period of ten years, the country wavered between content and discontent under the rule of the brothers José Tadeo and José Gregorio Monagas, also celebrated leaders in the War of Independence. To José Gregorio Monagas is due the abolition of Slavery. The Monagas were overthrown in 1858, after which began the bloody and disastrous rule of the Federación, lasting five years, and terminating in the triumph of the Federal cause and the elevation of Juan Crisostomo Falcón to the supreme power. His rule was characterized by administrative inefficiency and a state of turmoil lasting until 1868. After a precarious regime, known as *El Gobierno Azul*, which consisted in a fusion of the parties, Guzmán Blanco came into power in 1870. During his term of office, a period of twenty years, strife and bloodshed continued, and Venezuela suffered from a despotism such as she had not known up to this time. Intellectually gifted and possessed of great energy, he availed himself of a spectacular political policy and, carefully measuring the elements with which he had to deal, was able to dominate persons and events completely. He would have been able to direct his country into safer paths and to have established her once for all in the foremost ranks of the truly progressive nations, had not his desire for personal aggrandizement so led him astray that he discarded all the established methods of civilization, concealed internal decay under a show of material progress, and laid the foundations of that political venality which has ever since so seriously retarded the progress of the republic. Rojas Paúl and Andueza Palacio followed him, and would have been able to establish peace and advance the welfare of the nation had not political ambition once more asserted itself, bringing with it revolution and military ascendency. The last of these governments by bloodshed was that of Cipriano Castro, which lasted nine years and ended in December, 1908. With the celebration of the first centenary of its independence the entire nation demanded peace; the government then proclaimed, and has since endeavoured to procure, the establishment of law and order.

The United States of Venezuela is now composed of twenty federal states and a federal district, the seat of the national government, the capital of which is Caracas. Outside the limits of the Federal District the president had no executive authority except in such cases as are provided for by the constitution. The supreme executive power is vested in the president, assisted by the cabinet ministers and the Council of State. The legislative body consists of a Senate and a House of Representatives which meet in ordinary sessions once a year and may be convoked for extra sessions by the president. The judicial power is represented by the Federal Court and the Court of Cassation, whose members are elected by Congress from candidates presented by the various States. There are lesser tribunals to meet various needs. The political organization in the several states is similar to that of the national government. The president of the Council of State fills the office of vice-president for the republic or the state. The president is elected for a term of four years.

Education.—Though internal disturbances in Venezuela have not altogether impeded the advance of civilization, they have somewhat retarded it. Education, however, never completely neglected, has acquired new vigour and extension. Guzmán Blanco issued a decree to extend it throughout the whole country, and although this has not been very effective, owing to the poor organization of the school system, it cannot be denied that much good has resulted. The total number of students in the primary grade in the entire republic for the third quarterly session in 1909 was 48,869, of which only 5799 attended private schools, the remainder attending the national schools, federal and municipal. In the secondary schools there were 3565 students, 1343 of whom attended private schools. In the fourth quarterly session of 1910 there were 50,991 students registered for the primary schools. Nevertheless, attention having been concentrated upon the principal cities and towns of importance, the interior of the republic has remained in a state of illiteracy. At present the Government is endeavouring to give a more efficient organization to the educational system, both by providing suitable buildings and increasing the number of students, as in supervising the management of the schools, and finding the best means for extending their usefulness. The Government also takes an equal interest in the secondary schools, both those maintained at government expense and the many and excellent private schools which exist throughout the country. In July, 1909, one hundred and two such schools were registered, sixty-three of these being private schools. In these schools the courses are literary, mercantile, and philosophic. For the higher branches there are two universities, a school of engineers, and the episcopal seminaries. There are eight schools for the fine arts, and fourteen manual training schools.

The average of education is not low among the Venezuelans; they are naturally intelligent and assimilate knowledge readily. The one drawback is a lax system in the various courses. Medical science, in its various branches, has many representatives who stand high in their profession; judges and lawyers of high reputation represent the law; in belles-lettres Venezuelan writers have produced works that bear comparison with the best product of the other Spanish-speaking nations, and in the fine arts, such painters as Tovar y Tovar, Arturo Michilena, and Cristóbal Rojas have produced works of which their country is justly proud. The Press in Venezuela has considerable merit: it is unfortunate that the influence of modern anti-religious ideas, for which no antidote is provided, should tinge with unbelief otherwise creditable work; notwithstanding this, it cannot be generally said that the Venezuelans are irreligious.

RELIGIOUS HISTORY.—The religion of Venezuela has always been the Catholic Faith. Missionary work was very efficaciously done in the early days: the Capuchins, in particular, carried that work very far forward, and many of the settlements of Venezuela were founded by them and reached a high degree of prosperity under their direction. Nevertheless, there have been undeniable shortcomings in public morality, due to the interference of extrinsic causes. One of the greatest glories of the religious orders and of the Spanish nation is the record of their unselfish devotion to the social redemption of the American races. The religious always defended the aborigines against their cruel assailants, being the first to claim for them the rights of humanity, and the kings of Spain fostered these humane and Christian views, promulgating a great body of laws—the *leyes de las Indias*—which will always be a monument of the noble principles which inspired those monarchs in their dealings with the aborigines. The Franciscans and Dominicans had the chief part in this civilizing work. In Venezuela they exercised their ministry with fruitful results; and when the conquest was completed, they still continued their mission with the greatest zeal. According to Dr. Francisco González Guzmán in his "Historia Contemporanea de Venezuela", vol. II, pp. 34, 35:—

"Before 1830 there were forty convents in Venezuela: at Caracas, those of San Francisco, San Jacinto, San Felipe, the Mercedes, and the Capuchins; at Barcelona, of San Francisco; at Pívitu, of San Francisco; at Barquisimeto, of San Francisco; at Coeuyo, of San Francisco and of San Domingo; at Carora, of San Francisco; at Valencia, of San Francisco; at Cumaná, of San Francisco and of San Domingo; at Cumanacoa, of San Francisco; on the Gulf of Santa Fe, that of San Domingo; at Cabruta, the Jesuits; at Angostura (Ciudad Bolívar), the Jesuits; at San Francisco, that of the same name; at Caripe, of San Francisco; at Mérida, San Domingo, San Agustín, and Candelaria; at Asunción, of San Francisco and of Santo Domingo; at Guanare, of San Francisco; at San Cristóbal, of San Agustín; at Trujillo, of San Francisco and of San Domingo; at Guasipati, of San Francisco; at Upata, of San Francisco; at Caruachi, of San Francisco; at Gury, of San Francisco; at Tupuquen, of San Francisco; at Santa Maria, of San Francisco; at Maracaibo, of San Felipe and the Jesuits.

"About the year 1830 there were in Venezuela the following communities of nuns: at Caracas, that of the Concepciones, founded in 1617 by Doña Juana Villela and her daughters, Spanish ladies, and authorized by the King of Spain, 23 March, 1619; that of the Discalced Carmelites of Santa Teresa, founded by Doña Josefa Melchora de Ponte y Aguirre, Doña Mejías, and Don Miguel de Ponte, authorized by royal warrant of 1 October, 1725, the building begun in 1726 and opened 19 May, 1732; and the Dominicanesses, established in 1817. The convent of the Dominican nuns at Trujillo was begun in 1599 and opened in 1617. That of the Clarissas of Mérida was founded in 1651 by Don Juan de Bedoya. The Beaterio of Valencia was founded by the Revs. Juan José Rodríguez Felipe, Dr. Carlos Hernandez de Monagas, and Dr. Juan Antonio Hernandez de Monagas. The first idea of these charitable priests was to establish a college for the education of young girls, and this object was contemplated in the authorization given by Archbishop Francisco de Ibarra, 28 January, 1806. Dr. Carlos Hernández de Monagas having been assassinated, and the Rev. Rodríguez Felipes being absent, Dr. Antonio Hernández de Monagas, with the consent of Archbishop Coll y Prat, given 3 March, 1814, turned the college into a *beaterio*. In accordance with the archbishop's authorization, the girls were to be taught by Carmelite *beatas* (devout women), who were to observe the monastic vows so long as they wished to live in the Beaterio. Archbishop Coll y Prat received the vows of, and gave the veil to, the first *beatas* in 1814."

The secular clergy likewise contributed to the work of civilization. An illustrious phalanx of priests, conspicuous by the austerity of their lives, their learning and piety, and comprising members of the most distinguished families, maintained the dignity of the priesthood and the deep popular reverence for ministers of religion. This deep and broad rooting of faith and piety, watered with the blood of martyrs, explains their wonderful persistence among the Venezuelan people of the present day, in spite of all the assaults of this present age. The influence for good which the bishops have had upon the civilization of Venezuela has been brought out clearly by Pedro M. Arcaya, a judge of the national courts in "El Episcopado en la formación de la sociedad venezolana", published on the occasion of the Centenary of Independence (5 July, 1905), in the special commemorative number issued by "La Religión", of Caracas. Recalling a number of facts, taken at random, illustrative of the meritorious work of Bishops Gonzalo de Angulo, Antonio Gonzalez de Acuña, and Mauro de Tovar, Dr. Arcaya draws these conclusions:—

"In the sixteenth century, and almost as late as the middle of the seventeenth, the royal power was undoubtedly less efficacious for order than was that of the Church. The former depended very much on the actual force which supported it; and that force was not in evidence to any great degree in the colony; European troops seldom appeared there, and indeed the territory was too large for the armies and fleets at the Spanish king's disposal. It was, therefore, almost exclusively through the influence of the Church that the habits of civilized life could be implanted in the country—habits which, but for the Church, the conquerors would have lost, and which, as a matter of fact, they did lose to a great extent, by contact with aboriginal savagery. The conquest would probably have ended in ferocious civil wars, in which the Europeans would have lost ground, and would have sunk to the level of the tribes who were their adversaries, had not the Church spoken to their conscience, reviving the sentiments of justice and duty, which, in the heat of the struggle, had been supplanted by base passions. The retrogression had been terrible, and to restore the moral level of these people was a difficult undertaking. To this work, and to that of inculcating into the Indians and the negro slaves the moral and religious principles which form the basis of civilization, the Venezuelan bishops applied themselves with extraordinary energy. They encountered great resistance, and, in order to accomplish their civilizing mission, they had not only to use persuasion and gentleness, but actually to assume a sort of dictatorship so as to break up abuses, protect the weak, chastise iniquity, and finally lay the foundations of a society

inspired by justice and not brute force. They made great progress in this direction; and if the work was not, after all, solidly accomplished, it was not through the lack of any efforts of theirs, but because the conditions were difficult in the extreme. In this way, then, tbe quasi-dictatorship of our first bishops was just and beneficial. Venezuelan society was in its medieval stage; the same phenomenon was reproduced which had occurred in Europe, when the bishops and abbots were the only persons capable of protecting the masses against the excesses of chieftains and warrior bands."

The first episcopal see in Venezuela was that of Caro, founded pursuant to a Bull of Clement VII which was published 21 July, 1531. This see was transferred to Caracas in 1637, and elevated to archiepiscopal rank by a Bull of Pius VII 24 November, 1803. The Dioceses of Mérida and Guayana were created at a much later period, while those of Barquisimeto, Calabozo, and Zulia came into existence in the course of the nineteenth century. The union of Church and State has always obtained in the Republic of Venezuela, though this union has suffered the trials incidental to modern political ideas, trials which with each repetition render the situation of the Church in its relations with the civil power more precarious. No sooner was the Colombian nationality constituted than the State, by the Law of 28 July, 1824, assumed to the fullest extent those prerogatives over the Churches of America which, under the name of *Patronato*, the popes had conferred upon the Catholic kings. Without any fresh ratification or negotiations with the Holy See with respect to this privilege, Venezuela, when it separated from the Colombian Union, incorporated the *Patronato* in its legislation (14 October, 1830), in consequence of which a note, accompanied by documents, was formulated, in which the Archbishop of Caracas and other Venezuelan prelates asked the Constituent Congress for the suspension of the law in question. On 21 March, 1833, an Act of Congress declared it to be once more in vigour, and this law, with possible applications, the Government has continued to maintain as the principle of its relations with the Holy See. The steps taken to conclude a concordat, as prescribed by the Law of *Patronato*, "to prevent disputes and complaints in the future", have so far had no satisfactory results, while the convention with the Holy See, concluded in 1862, was repudiated by the Constituent Assembly of 1864, which resolved: "That the national executive open fresh negotiations with His Holiness in order to establish a concordat in relation with the laws of the Republic and in harmony with the spirit and letter of the Constitution which has just been ratified". The diplomatic mission sent to Rome for this purpose was not successful.

Conflicts between the ecclesiastical and civil authorities occurred in the earliest period of the Republic's existence. The first of these arose out of the refusal of Ramón Ignacio Méndez, Archbishop of Caracas, to swear allegiance, without qualification, fully, and in the form prescribed by the Constituent Congress, to the Constitution ratified in 1830. This refusal, based chiefly on the absence from the Constitution of any explicit recognition of Catholicism as the religion of the State, resulted, in spite of endeavours on the part of the Government to solve the difficulty amicably, in the exile of the archbishop, together with Mariano Talavera y Garcés, titular Bishop of Tricala, Vicar Apostolic of Guayana, and Buenaventura Arias, titular Bishop of Jericho, Vicar Apostolic of Mérida, who associated themselves with their metropolitan. The exile lasted seventeen months, the prelates (with the exception of Mgr. Arias, who died 21 November, 1831) returning in April, 1832, after reaching an understanding with the Government. We may add, in passing, that Mgr. Arias left behind him a holy memory, the populace even crediting him with miracles. Another conflict, with Archbishop Méndez, arose in 1836. The prelate refused canonical institution to the persons nominated as dean and archdeacon, and the matter was taken up to the Supreme Court. To the same tribunal was afterwards referred the complaint of the Government against a pastoral letter in which Mgr. Méndez protested against the abolition of tithes, declaring this legislative act to be null. The result was another exile for the archbishop, who embarked for Curaçao, 30 November, 1830, never to return, as he died on Colombian territory, 6 August, 1839.

The most lamentable quarrel between the Church in Venezuela and the Government was that in which Archbishop Silvestre Guevara y Lira and President Antonio Guzmán Blanco were the principals. The latter having won the battle which definitively established his power, in 1870, his Government at Caracas requested of the archbishop the celebration of a Te Deum in thanksgiving for the bloody victory. The prelate replied that there would be no objection to complying with the request of the Government, but that it seemed to him more fitting to defer this religious function until the general amnesty, offered by the president during the campaign, had been put into effect, so that the public participation of the Church in the rejoicings of the victors might not be coincident with the mourning of families for the shedding of blood and for the many captives who lay in prison. This postponement was not satisfactory to the Government; Dr. Diego B. Urbaneja, its most influential member, seizing the opportunity to satisfy a private grudge, announced to Mgr. Guevara that his banishment was decreed. In justice to Guzmán Blanco it must be recorded that he received the news of this banishment with no expression of satisfaction, and that, after his return to Caracas, in the discharge of his official duties, he took steps to effect the prelate's recall and to re-establish the harmony which had been so rashly interrupted.

Unfortunately, no good understanding could be reached, as political passions helped to make the rupture more and more irremediable, and the disastrous results became lamentable in the extreme. Guzmán kept no restraint on his anger; he visited it upon the whole Church and its most prized institutions, and, to destroy the influence of the priesthood completely, thenceforward set on foot a systematic persecution which, unhappily, met with complete success. He expelled with savage violence the last communities of religious women left in Venezuela, despoiling them of their possessions; he suppressed the seminaries, despoiling them also, and bringing ruin on that budding revival of ecclesiastical education which already constituted a fair hope for the country's progress in civilization; he destroyed churches, took possession of buildings, pious institutions, and sacred property of every kind, abolished revenues, secularized the cemeteries, defamed the clergy, and, eliminating every element of distinction in the sacred ministry that could hinder his plan for the ruin of the Church, opened the field to mediocrity and low intrigue, bringing in ecclesiastics incapable of any lofty social influences, whose indecorous character reflected upon the Church itself—a course abundantly fruitful of misfortune and innumerable evils. Guzmán Blanco put the finishing touch to the legislation which, from the beginning of the republic, had been creating obstacles to the liberty of association, so far as religious communities are concerned, by decreeing the total suppression of convents in the country and prohibiting their restoration in future. He moreover aimed at setting up in Venezuela a national Church independent of Rome, but without the slightest success. Finally, he sought to bring about the relaxation of the clergy by recognizing, in

the legislation establishing civil marriage, unions entered into by those in Holy orders; the design, however, was frustrated by an outraged public conscience, and this article of the Code was suppressed.

The struggle terminated in 1875, when Mgr. Guevara abdicated the See of Caracas at the suggestion of Pius IX and through the mediation of Mgr. Rocca Cocchia, delegate Apostolic. But the wounds inflicted on the Church were deep, the consequent diminution of her strength was dangerous, and the process of convalescence which followed was, in the existing political conditions of the country, necessarily slow in its inception. At present the reaction seems hardly to be commencing, the fatal consequences having gone to extreme lengths, and the problem of bringing that reaction to a successful issue is fraught with difficulties. During the twenty years of Guzmán Blanco's tyranny, laws were imposed on Venezuela which greatly hampered the salutary action of the Church. These laws continue to exist because, unhappily, the same principles of antagonism are dominant among the legislators of the country; though, by reason of the good will which subsequent rulers of the republic have entertained towards the Church, they have effected less harm than they might have done under a more drastic application. To ensure compliance with the law, the Registro Civil, created by Guzmán Blanco, prohibited the recording of baptisms in parish books without a corresponding entry in the public register of births; and in subsequent amendments of the Code additional provisions have been made to the prejudice of the Church's rights in the custody of parochial archives. With the same purpose in view, the civil marriage instituted by Guzmán Blanco prescribed, under heavy penalties, the precedence of the civil over the religious ceremony, and surrounded the former with so many formalities and difficulties as to make marriage extremely difficult. This law has become a constant source of public demoralization. On account of the difficulties here indicated, aggravated by abuses on the part of subordinate officials and the extortion of pecuniary payments which the law itself prohibits, marriages have become very infrequent, while it has been extremely difficult for the Church to exercise her moral power in this respect. Concubinage is not infrequent in the country. In the last reform of the Civil Code, Cipriano Castro, exercising a brutal despotism over the national conscience, introduced a divorce law, though repugnant to the people. The present (1912) government of Venezuela, however, presided over by Juan Vicente Gómez, has taken effective steps to improve the situation, perceiving plainly the deplorable moral and social effects which have resulted from the degradation of the marriage contract and heeding the zealous remonstrance of the bishops. A recently issued government order (12 October, 1911) has for its object the extermination of these abuses, and promises, moreover, to lay once more before the national congress the bill for revision of the laws concerning civil marriage. It must also be stated that the administration of Gen. Gómez has shown marked consideration to the Church, thereby affording a remedy for many of the evils that have beset her.

The Venezuelan Code recognizes the right of the Church to acquire and possess property, but curtails it to a great degree by closing the two most usual and effective ways of acquiring property for ecclesiastical institutions, viz., donations and bequests. The Code prohibits acquisition of property in these ways by churches, and even persons in Holy orders are forbidden to receive anything under testamentary disposition or by gift outside of the eighth civil (fourth ecclesiastical) degree. Thus the Church in Venezuela, despoiled of almost all that it once possessed, has been unable to recover itself in this respect, and is placed in pecuniary straits which preclude it from energetic social action and from rising out of the prostrate condition in which it was left by the persecutor. As a matter of fact, it can count only on the poor offerings of the faithful for the functions of religion, while the clergy with difficulty support themselves on stipends. The State now provides, under the head of ecclesiastical appropriations, only for the maintenance of prelates and chapters, and that with really insufficient sums, although, when the tithes were abolished by the Decree of 6 April, 1833, an engagement was entered into "to defray the expenses of public worship". This ecclesiastical budget has been incessantly mutilated, so that the state subvention becomes more and more precarious. The Government, however, punctually takes care of the church buildings and exempts from import duties all articles intended for the service of religion.

When the power of Guzmán Blanco was broken, a reaction in favour of the Church set in, and in consequence, as well as by the operation of the inevitable law of human progress, certain advantages gained for the interests of religion may now be discerned in the country. To be sure, this recovery has been only very slow; the Church has nothing to rely upon but the good will of those who wield the supreme power, so that there is always the fear of some despotic excess on their part, or of their falling under some sinister influence. There have, moreover, been very unfortunate periods in the administration of the Church; a certain section of Venezuelan "intellectuals" are far from sympathetic with the Catholic cause, and the Church does not possess in Venezuela any large number of subjects capable of pushing the defence of Catholicism with brilliant success. There is nothing but the inherent power of the Faith to operate in society and in individual souls for the recovery of its legitimate influence.

In 1886 the Government itself introduced into Venezuela the Sisters of Charity of St. Joseph of Tarbes and entrusted to them the service of the hospitals. The Sisters founded educational establishments for girls, which are still considered among the best of their kind in the country. The two best are at Caracas; but the congregation also has efficiently conducted colleges at Valencia, Puerto Cabello, and Barquisimeto. Later on, another congregation of Sisters of Charity, those of St. Anne (Spanish), established themselves at Maracaibo, Mérida, and Ciudad Bolívar; at present, however, they are found only at Maracaibo. Other institutes of women afterwards began to appear in the country, devoted to the service of charity, catechetical teaching, and, in some degree, the contemplative life, but not cloistered. Among these may be mentioned in particular the Little Sisters of the Poor of Maiquetía, the Servants of the Most Holy Sacrament, and the Franciscan Sisters. All of these work with great abnegation for the respective objects of their institutes, and do a great deal to maintain the influence of religion among the people.

With a view to providing for the evangelization of the aborigines, some thousands of whom still live as savages in the regions of the Orinoco, the Government invited Capuchin monks to Venezuela in 1891. The work among the Indians has not been successfully completed, but the Capuchins have done very meritorious work as missionaries, assisting prelates in their apostolic journeyings, preaching to the people in many districts, and greatly fostering piety in the cities where they are stationed. At present they have residences at Caracas and Maracaibo. At the invitation of the Government, the Salesians came to Venezuela in 1894. This congregation has been obliged to exercise its mission slowly and has not yet attained the full development of its programme; it has, however, proceeded with a persistent firmness the efficacy of which is seen in the results obtained in the education of

youth. It now has a considerable establishment at Caracas, a college at Valencia, and one at Maracaibo. Its members have rendered devoted service in the salvation of souls. In 1899 the Augustinian Recollects came to Venezuela; their ministrations have been utilized by the bishops in parochial work. They are employed in the Archdiocese of Caracas and the Dioceses of Guayana and Zulia. In 1903, at the invitation of the Government, the Sons of Mary Immaculate established themselves at Caracas, where they are known as the French Fathers. There they conduct a magnificent college and at the same time afford valuable assistance to the clergy of the capital in the care of souls. Lastly, in the same year, 1903, the Dominican Fathers, also under government protection, took possession of the Church of the Sacred Heart of Jesus at Caracas. They are gaining more and more in the esteem of society at large and the appreciation of the metropolitan. Certain members of their community are now engaged in teaching in the seminary of Caracas.

All these elements of religious progress, although the numbers of the communities have been small in each case, have entered Venezuela in spite of the existence of special laws against them and in virtue of the religious liberty guaranteed to Venezuelans. Certain it is that, owing to that mistrust of Catholicism which in these days disturbs the judgment of politicians throughout the world, the last two Constitutions adopted in this country embody restrictions which may be considered invidious to the Church and which, given the occasion, could be used as a weapon against her; at the same time, these restrictions might very well serve to protect her in view of the peculiar way in which power is exercised in the Republic of Venezuela. One most important compensation made to the Church by the Government was the legal re-establishment of the seminaries in virtue of an executive order of General Cipriano Castro, issued 28 September, 1900. These institutions now no longer lead the diminished existence that was formerly theirs. That of Caracas, known as the Metropolitan, is divided into a great and a little seminary; the Government contributes to its support, and its professorships of ecclesiastical science have the official character of *cátedras universitarias*. The Dioceses of Mérida and Barquisimeto also possess seminaries with lesser academic privileges, and one is now being organized in the Diocese of Zulia. These foundations encourage fair hopes for the future, even though the number of students be small owing to the paucity of genuine vocations in the scanty population.

A large proportion of the secular clergy of Venezuela conscientiously discharge the duties of their ministry, labouring to foster piety, teaching the Catechism, and performing other parochial offices. Nor must it be overlooked that in the last ten years very efficacious efforts have been made by worthy priests for the Catholic revival in the fatherland. It is a lamentable fact, indeed, that, whether through the shortcomings of individuals, melancholy relaxations of discipline, or other internal troubles, deficiencies are still evident. Certain co-operative enterprises—for the instruction of youth, for propaganda through the Press, for the warfare against particular vices, and other activities of equal importance—are still awaiting their hour in Venezuela. As to religious instruction in schools and colleges, the State, having assumed the burden of public education, making it gratuitous and obligatory, explicitly authorizes the teaching of religion in elementary schools. Principals of colleges, on their part, anxious that their establishments, most of them excellent centres of mental culture, should also be in good esteem among Catholics, are almost invariably attentive to the duty of giving their pupils religious instruction and making them fulfil their religious obligations, and at the same time of fostering piety among them.

In the religious conditions, and consequently the progress of social culture, throughout vast tracts of the national territory, much is lacking. In all parts of the country the Faith exists, but daily life does not always correspond with belief. This is due to the constraints which the government places upon the free exercise of the Church's activities. It must be taken into account that the religious institutes, for this reason, and on account of the fewness of their subjects, exercise their activities only with great difficulty in the capital and in some other important centres of population. Alcoholism, sensuality, and gambling are the predominant vices; it must be admitted, too, that peculation and other political abuses have greatly helped to pervert the moral sense of Venezuelan society. Of the 2,713,703 inhabitants only 3361 are Protestants and 247 Jews. In Guayana and Goajira there are still remnants of the aboriginal tribes, a total of 98,932 souls for whose evangelization it has not been possible to do very much up to the present time, notwithstanding the efforts of the Government. During the last few years, owing to a misinterpretation of the law of freedom of worship, the Protestants have begun to spread their doctrines among the people, but the Government, by a recent decree, 24 October, 1911, put a stop to this propaganda by designating exactly the limits within which, according to the Constitution, representatives of other religions may exercise their ministerial functions.

The archdiocese (see CARACAS) has a numerous chapter and eighty-two parishes, besides twenty-two affiliated churches and private chapels. It has two seminaries, a great and a little. There are 35 male religious, taking all the regular institutes together. The congregations of women aggregate 242 sisters. The present archbishop (1911) is Mgr. Juan Bautista Castro, whose zeal has always manifested itself in the defence of the Church, and especially as an apostle of the Divine Eucharist, for the adoration of which he has consecrated at Caracas the sanctuary of the Santa Capilla, where perpetual homage is rendered to the Blessed Sacrament with daily Exposition. He is the founder of the Congregation of Servants of the Most Holy Sacrament. It is in this part of Venezuela that the religious movement is most intense. The administration of this Church, as of most of the Venezuelan Churches, was formerly regulated by the synodal constitutions enacted at Caracas in 1687; at present all the dioceses are governed under the Pastoral Instruction promulgated by the Venezuelan episcopate in the Conference of 23 May to 27 July, 1904. This Instruction is based upon the decrees of the Plenary Council of Latin America. It is signed by Juan Bautista Castro, Archbishop of Caracas, and Antonio Maria Durán, Antonio Ramón Silva, Felipe Neri Sendrea, and Francisco Marvez, Bishops respectively of Guayana, Mérida, Calabozo, and Zulia; Agudo Felipe Alvarado, at that time vicar capitular, now Bishop, of Barquisimeto, also assisted at the conferences. The Catholic Press has flourished at Caracas, even though, in the existing conditions of the country, it has never been materially prosperous; it is represented by periodicals which defend the interests of the Church with boldness. The present most fully authorized organ is "La Religión", which has existed for twenty years; the "Heraldo Cathólico", a weekly, exercises a very salutary influence, as well as several monthly reviews of a devotional character, —such as the "Mensajero Venezolano del Corazón de Jesús", "El Santisimo Sacramento"—and periodicals published by religious houses—such as the "Boletin del Pan de San Antonio". The "Boletín Eclesiástico de la Arquidiocesis" is a model of its kind. Mention should here be made of the Eucharistic Congress, to commemorate the twenty-fifth anniversary of the

Perpetual Adoration of the Blessed Sacrament at Caracas, celebrated there in December, 1907.

Mariano Marti, twenty-seventh Bishop of Venezuela and fifteenth of Caracas, bequeathed to posterity a very important work. In the compilation entitled "Documentos para la historia de la vida publica del Libertador de Colombia, Peru y Bolivia", by General José Félix Blanco, vol. I, pp. 501, 502, we read: "I visited the diocese, making lists of and descriptions of all the villages, the distances, products, occupations of the inhabitants, etc. In the absence of a general census of Venezuela, the lists drawn up by Marti, on his visitation of half of what was the Province of Venezuela, have served as the most probable data of the Venezuelan population towards the end of the seventeenth century. These statistical works of Marti's furnished the first data which the governments of Venezuela obtained in the way of a formal census. A large folio volume, unpublished, of the visitations of this bishop is to be found in manuscript in the National Library at the capital of the United States of Venezuela (1875). Bishop Marti laid down wise rules for the reformation of the customs and services of churches. He died at Caracas, 20 February, 1792."

The Diocese of Mérida (q. v.) has for its territory the States of Mérida, Trujillo, Tachíra, and Zamora in the most mountainous region of the republic. Its present bishop (1911) is Mgr. Antonio Ramón Silva. In this diocese the traditions of ecclesiastical discipline are well maintained, with a grateful memory of the bishops of old who organized its administration and bravely defended the rights of the Church, as well as of priests meritorious for wisdom, austerity, and patriotism. Among the former should be mentioned Lasso de la Vega (Don Ramón), who, as a senator in the first Congresses of Colombia, admirably discharged his duties towards the interests of religion, and by whose intervention relations between the republic and the Holy See were first established. Transferred to the Diocese of Quito, he died there 4 April, 1831. In 1904, when his tomb was opened, with a view to building a more artistic one, "his body was found in a state of good preservation, so much so as to permit of its being vested anew in pontificals and piously laid to rest in a new coffin" (from a report sent by the secretary of the Archbishop of Quito to the present Bishop of Mérida). We may also mention Juan Hilario Bosset, who died 26 May, 1873, while suffering exile on account of a pastoral which he issued in reference to the Civil Marriage Law. The present bishop has created the diocesan press, from which "Documentos para la historia de la Diocésis de Mérida" is being published—a work of individual zeal and the first great step taken in Venezuela towards the production of an ecclesiastical history. Here, too, is published the "Boletín Diocesano". There are other Catholic publications in the diocese—such as "El Castillo" of Valera, "La Colmena" of Fáriba, the "Angel Guardián" of Mérida.

The Diocese of Guayana (see SAINT THOMAS OF GUIANA) covers the whole southern, south-eastern, and eastern portion of the republic. To its second bishop, José Antonio Mohedano (d. 1804), belongs the credit of introducing into Venezuela the cultivation of coffee; in 1783, while still parish priest of Chacao, in the neighbourhood of Caracas, he set out the first plantation of this shrub, which has become a great source of agricultural prosperity to the nation. This diocese numbers in the list of its prelates Mariano Talavera y Garcés, "the Orator of Colombia", and Mariano Fernández Fortique, an eminent man of letters. Bishop Talavera, who governed the diocese only as vicar Apostolic, edited a periodical called the "Crónica Eclesiástica de Venezuela", in which he gave some excellent data for the religious history of the country. It has not been possible to adequately cultivate this widely extended field of souls: the diocese has 102 parishes and only 40 priests all told. Such are the obstacles which the zeal and good will of the present bishop (1911), Mgr. Antonio María Durán, has had to encounter.

Within the Diocese of Barquisimeto (q. v.) is included the territory of Coro, which was the first episcopal see of the country. It was at Coro that the Holy Sacrifice of the Mass was first celebrated on Venezuelan soil, in 1527, under a *cují* (myrrh) tree. The cross which was used for the altar on this occasion was carefully preserved, and in 1864 Juan Crisóstomo Falcón restored it and erected a monument to it in the same city. The present bishop of this diocese (1911), Mgr. Aguedo F. Alvarado, has infused much energy into its administration ever since his occupancy of the vicariate capitular, which lasted ten years. By means of pastoral visitations, organized as missions, and other resources of his apostolic zeal, the religious spirit of his flock has been greatly developed and strengthened. The diocese has its ecclesiastical bulletin and some Catholic periodicals—such as "Rayos de Luz" of Barquisimeto and "La Paz" of Guarico. The Sisters of St. Joseph of Tarbes serve in a hospital here and conduct a school for girls. The Little Sisters of the Poor of Maiquetia have houses at Barquisimeto and El Focuyo.

The Diocese of Calabozo (q. v.) comprises the central and south-eastern portions of the republic, where the plains of Veneznela are chiefly situated. This diocese is poorly supplied with clergy. The present bishop is Mgr. Felipe Neri Sendrea.

The Diocese of Zulia (q. v.) covers only the State of Zulia, in the extreme north-eastern part of the republic. Maracaibo, its capital, is a city of great importance, remarkable, also, for its religious fervour and attachment to Catholic principles. The present bishop (1911) is Mgr. Arturo Celestino Alvarez, consecrated 6 November, 1910.

TEJERA, *Manual de historia de Venezuela para uso de las escuelas y colegios* (1895); GONZALEZ GUINÁN, *Historia contemporanea de Venezuela* (a monumental work issued under government auspices); GIL FORTOUL, *Historia constitucional de Venezuela* (1907–09); *La Religion* (commemorative number issued on the first centenary of Venezuelan independence, 5 July, 1911); *Anuario estadistico de Venezuela, correspondiente à 1908* (1910); *Gaceta Oficial, de Venezuela*, no. 71,399 (statistical synopsis etc., 1910).

N. E. NAVARRO.

Venial Sin. See SIN.

Venice, the capital of a province in Northern Italy, is formed of a group of 117 small islands joined together by 378 bridges mostly built of stone. These islands are partly natural, partly artificial, constructed by means of piles driven into the bottom of the shallow sea, as all the houses of the city are built upon a network of rows of piles. The islands are separated by a number of canals, three of which are larger than the others; the Grand Canal, which traverses the city in the shape of a letter S, the Giudecca, and the S. Marco, which is the widest of all. The city is connected with the mainland by a railroad which crosses the lagoon on a bridge 2 miles 2555 feet in length. Transportation within the city is carried on by means of gondolas and also, on the three large canals, by small steamers. The lagoon of Venice is divided into the "dead" and the "living". The former (*Laguna Morta*) is a system of little salt lakes and marshes formed by the sedimentary deposits of the streams flowing down from the Alps, and extends from the mouth of the Po to that of the Isonzo; the latter (*Laguna Viva*) is a shallow body of salt water out of which rise a few small islands, among them the group which forms the city itself. The *Laguna Viva* is separated from the Adriatic by a narrow strip of land (the Lido) which extends from Chioggia to Cortellazzo at the mouth of the Piave. The strip of land is reinforced at many points with Istrian marble, and has a

number of openings for the passage of ships, being thus broken up into the several Lidi of Pellestrina, Malmocco, and S. Erasmo. There is a tide in the "live" lagoon, rising at certain times to a height of between 9 and 10 feet, when it floods the pavements of Venice. The city is a commercial and military port girdled by six forts distributed about the *Laguna Viva*.

CHURCHES.—St. Mark's, which, since 1807, has also been the cathedral, was built in 829, when Venetian merchants purchased the relics of St. Mark at Alexandria. In the eleventh century it was remodelled in imitation of the Basilica of the Apostles at Constantinople. The succeeding centuries, especially the fourteenth, all contributed to its adornment, and seldom did a Venetian vessel return from the Orient without bringing a column, capitals, or friezes, taken from some ancient building, to add to the fabric of the basilica. Its whole pavement is mosaic; it contains gold, bronze, and the greatest variety of stones. The façade is decorated with mosaics of different periods. Byzantine sculptures, and statues of the Evangelists and the Saviour. The four horses of gilded bronze above the great doorway once adorned the Arch of Trajan; they were transferred to the Hippodrome at Constantinople, and in 1204 Enrico Dandolo brought them to Venice. The mosaics of the atrium and the interior belong partly to the tenth century. The plan of the interior consists of three longitudinal and three transverse naves. Over the high altar is a baldacchino on columns decorated with eleventh-century reliefs; the altarpiece is the famous *Pala d'oro* (Golden Pall), Byzantine metal-work of the year 1105, originally designed for an antependium. Behind the high altar is another altar with alabaster columns. The choir stalls are embellished with inlaying by Fra Sebastiano Schiavone, and above them on both sides are three reliefs by Sansovino. On the two marble pulpits of the ambo are statuettes by the Massegne brothers (1391). Also in the choir are Sansovino's bronze statues of the Evangelists and Caliari's of the Four Doctors. The crypt is underneath the choir. In the baptistery is a beautiful font with a bronze cover by Tiziano Minio, Desiderio da Firenze, and Francesco Segala (sixteenth century). The *Capella Zeno* (mausoleum of Cardinal Zeno, 1501) is the work of Al. Leopardi, Ant. Lombardi, and Paolo Savino. In the treasury of St. Mark's is an episcopal chair of the seventh century. The campanile, 321½ feet high, was built in 900 and repeatedly restored. Sansovino added the graceful *loggetta* in 1540. In 1902 the campanile fell, damaging the library of St. Mark's; it has now (1912) risen again to its ancient splendour.

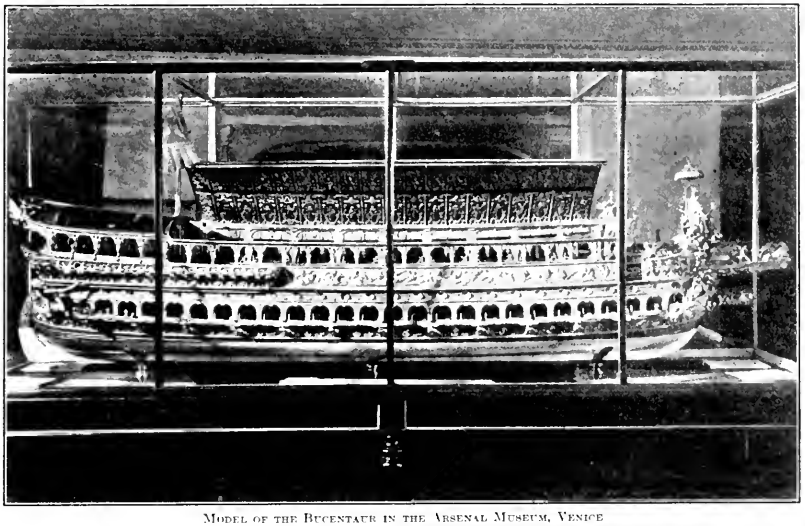
THE WINGED LION OF ST. MARK, SURMOUNTING THE GREY COLUMN IN THE PIAZZETTA DI S. MARCO, VENICE

S. Moise (1668); S. Maria del Giglio (by Sardi, 1680, with statues of the Barbaro family); the church of the Discalced (Longhena, 1619; façade by Sardi, 1693; frescoes by Tiepolo; high altar by Pozzo); S. Maria of the Jesuits (Rossi, 1750; façade by Fattoretto; high altar by Pozzo; pictures by Titian and Tintoretto; tomb by Girolamo Campagna); S. Pantaleone (pictures by Fumiani, Solari, Vivarini, Gio. Alemanno; relief by Marino Cedrino); the Madonna del Rosario (Massari, 1726; pictures by Tintoretto and Tiepolo); S. Maria della Salute (by Longhena, built after the plague of 1630; plan, octagonal with cupola; pictures by Luca Giordano, Titian, Tintoretto, and Giusto le Court). These churches are in the Baroceo style with a profusion of many-coloured marbles in which all the magnificence of Venice is displayed. In the Gothic style are: S. Stefano (fourteenth century, restored in 1904; contains marble balustrade with statues by Lombardi; Madonna dell' Orto [1460; pictures by Tintoretto, who is buried there, Dan. van Dyck, the younger Palma (Giovane), Giov. Bellini, Cima da Conegliano, etc.]; SS. Giovanni e Paolo (1333; the largest church after St. Mark's. It contains pictures by Vivarini and Lorenzo Lotto; statues and other sculpture by Vittoria and Bartolo di Francesco; wood-carving by Andrea Brustolon. In it are also important monuments of the doges). Also of Gothic was S. Maria del Carmine, but modernized in the seventeenth century (pictures by Cima da Conegliano, Tintoretto, Lorenzo Lotto, bronze relief by Verrocchio), as also S. Maria dei Frari (1250; statues of Al. Vittoria, Andrea Vincentino, Donatello, Sansovino; and numerous tombs). In the Renaissance style are S. Fantino di Scarpagnino (1507; choir by Sansovino); S. Giobbe (by Ant. Gambello and Pietro Lombardi, 1451; pictures by Paris Bordone, Previtali, Giovanni Bellini, Savoldo; majolica by Luca della Robbia); S. Alvise (pictures by Tiepolo); S. Giuliano (the work of Sansovino); S. Salvatore (by Giorgio Spaventa and Tullio Lombardi, 1506; the façade, 1663; pictures by Girolamo Campagna, Titian, Giovanni Bellini; statues by Al. Vittoria and Danese Cattaneo; important tombs); S. Bartolomeo (pictures by Sebastiano del Piombo); S. Giovanni Crisostomo (Mario Carducci, 1497; pictures by Giovanni Bellini and Seb. del Piombo; relief by Tullio Lombardi); Santi Apostoli (the Communion of St. Lucia, by Tiepolo); S. Zaccaria (which still keeps much of its Gothic character; on its façade is a statue of the saint by Al. Vittoria; pictures by Giov. Bellini and Tintoretto; the altars carved in wood in the chapel of S. Tarasio); S. Maria Formosa (pictures by Palma Vecchio, Vivarini, Leandro da Bassano, Sassoferrato), S. Maria dei Miracoli (by Tullio Lombardi, vaulting painting by Pennacchi); S. Francesco della Vigna (by Sansovino and Fra Francesco di Giorgio, has pictures by Girol. da S. Croce, Fra Ant. da Negroponte, Giov. Bellini, Paolo Veronese; statues by Al. Vittoria); the *scuola*, or guild, of S. Giorgio degli Schiavoni (pictures by Vittorio Carpaccio and Vine. Catena); S. Giorgio dei Greci di Serate (iconostasis with Byzantine paintings by Lombardi); S. Giuseppe di Castello (pictures by Tintoretto and Paolo Veronese); S. Pietro di Castello (one of the oldest churches in Venice, contains the relics of St. Lawrence Giustiniani); S. Giovanni Elemosinario (1525; pictures by Titian and Pordenone); S. Cassiano (Palma Vecchio and Tintoretto), the guild of S. Rocco (works of Tintoretto, Titian, and others); S. Sebastiano (1506; works of Paolo Veronese, who is buried in the church; tomb by

Sansovino), the Redentore (Palladio's masterpiece; pictures by Tintoretto, Girolamo Campagna, and others). On the island of S. Lazzaro there has been since 1716 an establishment of the Armenian Mechitarists, famous for their Oriental publications. The cathedral (seventh and tenth centuries) of Torcello is worthy of mention, with its mosaics of the twelfth century. Torcello was at one time a city of importance. The seminary, the work of Longhena (1670), contains a museum of sculpture and a picture gallery; its faculty confers degrees in philosophy, theology, and canon law.

Non-religious Buildings.—The Palace of the Doges is said to date from the ninth century; its actual form, a singularly graceful type of Gothic, dates from the fifteenth and fourteenth. Chief among the artists who wrought upon it are Pierpaolo Massegne, the three Buon, Ant. Rizzo, Pietro Lombardo, antique statues, warlike trophies, portraits and busts, medals, coins, specimens of Venetian industries, costumes etc. One portion of this exhibition is housed in the Correr Palace. Among the most important bridges are the Rialto and the Bridge of Sighs. The finest private palaces are along the Grand Canal. Of the public monuments we shall note only the equestrian statue of the *Condottiere* Bartolommeo Colleoni, modelled by Verrocchio and cast by Al. Leopardi.

The principal industries are ship-building, silk-spinning, galloons and laces, glass (Murano), objects of art. The sea baths of the Lido are the most elegant in Italy. Besides the seminary, there are two lyceum-gymnasia, a national boarding-school, a technical institute, a normal school for girls, a fine-arts institute, a nautical institute, technical and commercial schools, a school of marine engineering, etc.; also a municipal and a military hospital, special hospital for



Model of the Bucentaur in the Arsenal Museum, Venice

and Scarpagnino. The Giants' Staircase takes its name from the colossal statues of Mars and Neptune by Sansovino. The halls contain paintings by Tintoretto, Paolo Veronese, Palma Giovane, Titian, Tiepolo, Andrea Vicentino, Gabriele Caliari. The doge's private apartments now house the Archæological Museum. The Marciana Library (Library of St. Mark) is in the old Mint, while the Libreria Vecchia, the work of Sansovino and the most magnificent non-religious edifice in Italy, is now the Royal Palace. The Academy of the Fine Arts, in the guild of S. Maria della Carità, contains pictures almost exclusively of the Venetian School. In the Middle Ages the arsenal gave employment to 16,000 labourers, where there are now 3000; the annexed museum of nautical objects and arms contains the model of the Bucentaur, the ship on which the doge annually, on the feast of the Ascension, celebrated the nuptials of the sea, casting a ring into it. The Art Exposition Palace, founded in 1895, is used for the international art exposition which takes place every other year. The International Gallery of Modern Art was opened in 1905 in the Pesaro Palace. Since 1880 there has been established in the Fondaco de' Turchi the Civic Museum, containing pictures, phthisis, two lunatic asylums, two orphanages, two observatories, six theatres. The exports in 1905 amounted to 2,576,000,000 tons (*tonnelate*).

History.—The beginnings of Venice go back to the flight of the inhabitants of the Venetian state to the islands of the lagoon between Chioggia and Grado, when, in 452, Attila devastated Northern Italy. Nevertheless it is certain that these islands had already been inhabited in Roman times. The fugitives from the mainland in the fifth century greatly augmented the population. About 520 Cassiodorus represents the inhabitants of the islands as governed by tribunes, inhabiting pile-structures, occupied with fishing and in the navigation of distant seas; salt was their medium of exchange. The Lombard invasion resulted in a further increase of this lagoon population; it remained under the rule of Byzantium, which had the sagacity to allow a great measure of autonomy to the tribunes. The latter probably resided in the cities. In 697 a doge (*dux*) was elected for the whole lagoon, to put an end to the conflicts between various tribunes and provide a more efficacious defence against the Lombards and the Slavs. The first doge was Anafestus Paulucius, a noble of Heraclea, then the capital of the state. The military

command was vested in a *magister militum*. The third doge, Ursus I (726–37), at the request of Gregory III delivered Ravenna, which had fallen into the hands of the Lombards (735); he, however, was killed (737) in a popular tumult. For five years the state authority was entrusted to the *magister militum*, instead of doges; but that functionary held office for only one year, with the title of hypatos, or

Chiesa dei Miracoli, Venice

consul. In 742 the office of doge was restored and entrusted to Deusdedit, son of Ursus I, who transferred the capital to Malamocco. He was slain (755) by a certain Galla, who, after a dogeship of fourteen months, was slain in his turn. Dominicus Monegarius (756–64) became doge, two tribunes, however, being associated with him. He was expelled by the Byzantine party, and Maurizio Galbaio (764–87) was elected. For security against the Lombards and Franks, Galbaio leaned on Byzantium, and obtained that his son Giovanni should be associated with him in office and have the right of succession. Giovanni (787–805) also had an associate in his son Maurizio. By reason of the slaying (803) of Joannes, Patriarch of Grado, his nephew and successor, Fortunatus, organized a conspiracy; the doges were driven out, and the Frankish party brought about the election of Obelierus (805–10). In the ninth century the commerce of the Venetians was very extensive. Their flag was respected even by the Saracens, and their factories sprang up in all the ports of the East. From that time they traded with the Christian Slavs, and sold to the Mussulmans of Spain and Africa. Popes Zacharias and Adrian tried to prevent this, while for some time Charlemagne excluded them from the markets of the Empire.

In 775 took place an event which may be called the foundation of the State of Venice, the establishment of an episcopal see on the little island of Olivolo, the jurisdiction of which extended over the islands of Luprio, Dorsoduro, and Rialto, taken from the Diocese of Malamocco. These islands thus formed a new polity. With the conquests of Charlemagne in Italy and Istria, the Venetian islands were threatened on all sides. Obelierius pursued a policy of alliance with the Franks, and helped them to gain possession of the maritime cities of Istria; but a Byzantine fleet aided the Byzantine party to expel Obelierius, and Angelo I Particpazzo was made doge (810). Pipin, son of Charlemagne, then attempted the conquest of the Lagoon; Brandolo and Malamocco fell into his hands, but the Venetians made head against him on Rialto. Protracted negotiations followed between Charlemagne and Byzantium. The Venetian Lagoon remained under the Byzantine sway, and Charlemagne granted the Venetians freedom of commerce throughout the Empire. From this period the doge's seat was the island of Rialto; the city, formed by the combination of the surrounding islands, including Olivolo, the episcopal see, began to call itself Venetiæ. Then followed the reign of Particpazzo (864–81) and of his sons Giustiniano (829) and Giovanni (deposed, 836). Doges Pietro Tradonico (836–64) and Orso Participazzo (864–81) fought victoriously against the Croats and Saracens. Giovanni Participazzo (881–88), son of Orso, was deposed for his Francophilism. Pietro (888–911) defended the state against the Hungarians (906). After Orso Participazzo II (912–32) there began, with Pietro Candiano (932–39), the policy of expansion on the mainland: Comacchio, at the mouths of the Po, and Capo d'Istria. Then followed Pietro Badoario (932–42) and Pietro Candiano III, who was forced to abdicate in favour of his son Pietro Candiano IV (959–76).

Under the latter we meet for the first time with the Grand Council, the assent of which was necessary to all laws; besides the laity, it also included the bishops of the Venetian States. The new Government prohibited the sale to Saracens of slaves and of any merchandise which could be used in war against Christians. But in 976 the doge's palace was set on fire, and he himself killed as he attempted to escape. His partisans, supported by the Emperor Otto II, drove out (978) his successor, Pietro Orseolo I, who became a disciple of St. Romuald. Under Memmo, the next doge, certain rebels attempted to place Venice under the sway of Otto II, but the republic defended itself, and in 983 peace was restored. Memmo was obliged to become a monk (992). Under Pietro Orseolo II (992–1009) the prestige of the republic revived. The Latin cities of the Istrian and Dalmatian coasts, incessantly menaced by the Slavs, voluntarily acknowledged the dominion of Venice, and from that time the doge, with the consent of the Emperor of Constantinople, was styled Duke of Dalmatia. He gained a splendid victory over the Saracens at Bari (1003). His son Ottone (1009–26) was suspected of wishing to bring the state under Western imperial domination, and died a prisoner at Constantinople. He was succeeded by the weak Pietro Barvolano (1030), under whom Peter, King of Hungary, son of the Doge Ottone, tried to get possession of Dalmatia. After grievous internal conflicts, Flavanico became doge in 1033 and enacted wise laws against hereditary dogeship. Domenico Contareno (1043–71) was fortunate in the defence of Dalmatia against the Hungarians. At this time the office of procurator of St. Mark was instituted, instead of that of state treasurer, making a clear separation between the personal patrimony of the doge and the state revenues. Domenico Silvio married a daughter of the Emperor Constantine Ducas, and, at the request of Alexius Comnenus, made war at sea against the Normans; he was fortunate at first, but was defeated at Corfu in 1084, with the loss of nine large ships and 13,000 men, which led to his deposition. Vitale Faledro (1084–96) retrieved the loss with the victory of Botrinto. Alexius Comnenus, by the famous Golden Bull (1084), granted the Venetians freedom from tributes and imposts, full liberty of commerce, exemption from Greek jurisdiction, an appropriation for the Church of St. Mark, and an

income for the doge, with the title of Protosebastos. From this time Venice is an independent state.

The Doge Vitale Michiel (1096–1112) participated in the First Crusade only when he saw the Genoese and Pisans bringing back booty from Palestine; and, in general, the Venetians turned the succeeding crusades to their own advantage. Alexius Comnenus, perceiving this, refused the bull of investiture to Domenico Michiel (1117–29) and had the Venetian ships sequestrated. The Venetians, however, defeated by the Mussulmans near Jaffa (1123), turned against the Greeks, and from that time even the nominal sovereignty of Constantinople was at an end. It was especially by their aid that, in 1124, Tyre was taken, one-third of the city being assigned to them. In 1771 another expedition against Manuel Comnenus was necessary; it had small success, however, on account of the plague, and the Doge Vitale Michiel II (1156–72) fell a victim to the fury of the populace. Another reform in the government was then introduced, increasing the powers of the Grand Council at the doge's expense. At the same period Venice joined the Lombardic League, without, however, showing any excessive zeal for a cause which mattered but little to her, and thus the Peace of 1177, between Alexander III and Frederic Barbarossa, was solemnized at Venice, as being a neutral city. With the Doge Enrico Dandolo (1192–1205) began the most glorious period of the republic. Assuming command of the French crusading army, he used it to reduce to obedience Trieste and Zara, which had placed themselves under the sway of Hungary, and then turned against Constantinople, where the Latin Empire had been set up. Venice obtained three quarters in the capital, most of the Peloponnesus, the eastern shores of the Adriatic, the Sea of Marmora, and the Black Sea, the coasts of Terraglia, Ægina, Corfu, and other islands of the Archipelago, and the rule over about 8,000,000 of new subjects. In these vast dominions the doge found compensation for his diminished power, as the appointment of *podestà* and other magistrates belonged to him, and thereby he could always win the friendship of those who entertained ambitions. These conquests before long became veritable fiefs of the principal families, which thus had an interest in preserving and increasing them without calling upon the State for any help to that end. The Government even purchased the island of Crete from the Marquis of Monferrato. Venice had now become the greatest power in the Mediterranean, and this stirred up the rivalry of Genoa, which republic, in 1257 and 1258, suffered two naval defeats. Genoa then formed an alliance with Michael Palæologus, who recovered Constantinople, and Venice, her possessions threatened, engaged in a war with her rival (1262–79), in which the Genoese were, on the whole, worsted. In 1292 the war recommenced with greater ferocity. The Genoese were victorious at Laiazzo on the Black Sea (1294); the Venetians at Galata (1296). In 1297 the Genoese under Spinola wasted the coasts of Dalmatia. In 1298 the Venetian fleet was destroyed by Lamba d'Oria, a victory which brought about the Peace of Milan (1299). Venice now needed consolidation. The Venetians had meanwhile become interested in Italian affairs.

In the thirteenth century the election of the doge was reserved to the Greater Council, composed of 480 members taken from certain families. The doge could do nothing without his councillors; the obligations of the office were restated afresh for every new doge, and he must swear to observe them. Affairs of greater moment were discussed by councillors, who invited a certain number of members of the Council (*pregadi*) of whom the Senate was afterwards constituted. In 1297 it was enacted that only those who had sat in the Greater Council and their descendants should be eligible; thus was formed an aristocracy which monopolized the offices of State. The conspiracy of Boemondo Tiepolo (1310), for the restoration of democratic government, was repressed by the Doge Gradenigo (1289–1310); the Council of Ten was instituted to guard the existing constitution, and the most important matters were afterwards reserved to it. At first provisional, it became permanent in 1335; the individual members, however, held office for only one year. In 1454 the three inquisitors of State were instituted for cases of high policy; it was thanks to this institution that Venice remained a republic, and no one succeeded in becoming its *Signore*. Besides, until 1506 there was no juridical distinction between nobles and plebeians. In the fourteenth century Venice began to extend her dominion on the mainland, joining the league against Mastino della Scala, from whom it took Treviso (1338), Castelfranco, and Ceneda. The possession of Crete had to be defended by force of arms in 1307 and 1365.

About the same time (1334 and 1312) alliances were formed with the Byzantines and the Knights of Rhodes against the Turks, who were beginning to render navigation unsafe. The Genoese having taken the island of Sico and interfered with Venetian navigation in the Black Sea, war again broke out in 1350. There was fighting on the Bosporus (1352) and off the coasts of Sardinia (1353), where the Genoese were beaten; and then peace was restored, Venice having to abandon all her ports in the Red Sea.

In 1355 the Doge Marino Falieri was beheaded, charged with having conspired to overturn the Government and make himself Lord of Venice. This

The Bridge of Sighs, Venice

incident occasioned new limitations to the rights of the doge. Next followed the war with Hungary for the possession of Dalmatia, in which all its neighbours took sides against the republic, and Venice lost the greater part of Dalmatia (1358). The possession of the island of Tenedos was the cause of a war with Genoa, assisted by other foes of Venice. The Venetians, victors at Anzio (1378), were defeated at Pola (1379). Checked by the Genoese at sea and by Francesco Carrara, Lord of Padua, on land, Venice would then have made peace, had not the conditions been exorbitant. A new armament was prepared, with

which Vettor Pisani blockaded the Genoese fleet at Chioggia, forcing it to surrender (1380). By the Peace of Turin, however, Venice had to cede all Dalmatia to Hungary, Trieste to the Patriarch of Aquileia, Treviso to the Duke of Austria, Tenedos to Byzantium. But the loss was soon recovered. The Genoese were defeated near Modono in 1403; in 1406 Padua and all the possessions of Francesco Carrara were taken and the prince and his sons strangled in prison. Then the Emperor Sigismund seized the Dalmatian coast, while Verona and all the Scala possessions were annexed between 1403 and 1405 by Venice, which not long after took Friuli, Udive, Feltre, and Belluno from the Patriarch of Aquileia. In the meantime the Venetian possessions had been growing in the Morea and Albania (1390–1400), and the republic was co-operating with the Christian princes against the Ottomans.

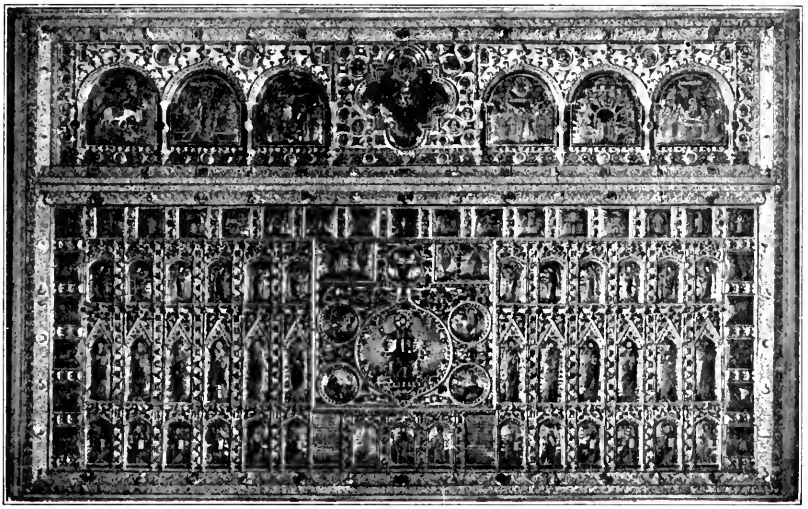
In 1423 the republic joined the league of Francesco Gonzaga, Nicolò d'Este, and Florence against Filippo Maria Visconti. Venetian troops routed the Visconti forces at Maclodio (1427), and Filippo Maria ceded Bergamo and Brescia to Venice. The war being renewed, the Venetian squadron defeated the Genoese allies of the Visconti at Portofino (1431). When peace was made, Venice retained her acquisitions. In 1437 she again allied herself with Florence against the Visconti, and the war lasted until 1441, when she had taken Ravenna from the Polenta. When Francesco Sforza became Duke of Milan, Venice united with the King of Naples against him, to increase her territory on the mainland; but Nicholas V brought about the Peace of Lodi (1454), which was designed to ensure Italian equilibrium. So soon was Venice again embroiled with Florence that it seemed as though she aimed at dominating the whole peninsula, but she was forced to keep still (1468). In 1480 a pretext was made to serve for a war against the Duke of Ferrara. Then all the Italian states united against the republic, and even Sixtus IV, after the Venetian victory of Velletri (1482), withdrew from his alliance with Venice. Still, from this war, too, Venice carried off an augmentation of her Italian territory. At the same time, however, the Turks took from Venice the greater part of the Ægean Islands, as well as Negropont and all her possessions in the Morea, and pushed their conquests as far as Friuli, threatening the republic's Italian possessions. In 1479 Venice had to renounce all claims to the territory taken from her by the Turks. Not less disastrous was the war against the Turks from 1498 to 1503. These losses were to some degree compensated by the acquisition of Cyprus, ceded in 1489 by Caterina Cornaro, widow of the last king, and Zante and Cephalonia. But another great blow for Venice was the discovery of the maritime route to India in 1498. To the discovery of the New World two Venetians, Giovanni Caboto and his son Sebastiano, contributed; with English vessels they discovered Newfoundland, Labrador, and Nova Scotia. Still more famous are the travels of the Venetian Marco Polo in the interior of Asia, extending as far as China, in the thirteenth century.

S. Maria dei Gesuiti, Grand Canal, Venice

After the accession of Julius II and the fall of Cesare Borgia, the Venetians invaded the Romagna. Julius II then formed the League of Cambrai, which, besides the pope and the princes of Southern Italy, included the emperor, Spain, and France, at that time mistress of the Duchy of Milan (1508). At first it seemed that the last hour of Venice had come; in Apulia the Spanish took the coast towns which Venice had occupied during the wars between France and Spain for the possession of Naples; at Agnadello the French defeated the bulk of the Venetian army, and Brescia, Cremona, and Peschiera were occupied by France (1509); the Venetians were driven out of Romagna, while other portions of their territory were seized by the Gonzaga and the Duke of Ferrara. Maximilian had the imperial standard raised at Verona, Vicenza, and Padua. But the pope and Spain, having accomplished their purpose, withdrew from the league, and the emperor was obliged to recross the Alps the same year. The pope formed another league, the Holy League (1511), against the French and their Italian allies, especially the Duke of Ferrara. On the death of Julius II, Venice formed an alliance (League of Blois, 1513) with France for mutual assistance against the emperor, or against the Turks, or for the reconquest of the Milanese. But the Spaniards and Imperialists, having defeated the French, occupied all the Venetian possessions on the mainland. The unexpected arrival of Francis I in Italy (1515) made it possible, however, for Venice to recover everything. Again in 1521 and 1525 Venice was the ally of France against Spain, without suffering by the victories of Charles V. The Turks meanwhile went on gaining victories; Venice joined the league of Spain and the pope, but, believing that she had been betrayed at the battle of Prevesa (1538), concluded an unfavourable peace with the Turks, paying them a tribute for the islands which she still retained. In 1569 the Sultan Selim II set about the conquest of Cyprus, which was heroically defended; the city of Famagosta was the last to surrender (18 August, 1571). Meanwhile an alliance had been formed with the pope and Spain, and the allied fleet defeated the Turks at Lepanto (October, 1571). Venice, however, making peace on her own account, surrendered her claims to Cyprus. The republic was beginning to decline politically and commercially. The habits and customs of the feudal nobility had been introduced among the Venetian nobles, and thus an aristocracy had been formed without wealth, and which it was no longer possible to provide with offices in foreign possessions. This ruined nobility, with a keen appetite for luxury and pleasures, was a constant element of political disturbance and of foreign intrigue.

A serious difficulty with Pope Paul V arose out of the trial of certain priests by lay tribunals, contrary to the provisions which had then recently been made. Gaining nothing by an interdict, the pope prepared

for war; but the intervention of Henry IV of France effected a reconciliation (1606–07). The Protestants sought to profit by this occasion to pervert the population of Venice. Venice, indeed, had always granted a wide liberty to the various creeds, though she would not permit her own subjects to apostatize. Forced by the Italian princes to combat the Uscochs Uskoken (Croatian Christians who had escaped from the Turks and become pirates), she made war against the empire at Friuli. In the Valtellina controversy Venice was allied with the Protestant Grisons, out of hatred for Spain. In 1644 a Turkish fleet attacked Canea, a city of Crete which Venice had kept in her possession by the expenditure of blood and treasure. Canea fell before the arrival of the Venetian fleet aided by the pope and the Knights of Malta and of St. Stephen. This war lasted until 1669, when Candia fell, after a



THE PALA D'ORO OF ST. MARK'S
Byzantine Metalwork enriched with Gems, early XII Century

siege of twenty-four years, attacked by sea, by land, and underground. The victories over the Turks near Phocæa (1649), in the Cyclades (1651), and near the Dardanelles (1652, 1656 and 1657), could only retard the issue of this unequal war. Francesco Morosini capitulated, and was allowed to depart with all the honours of war. In 1695 he resumed command and conquered all the Morea as far as Corinth. The war ended with the Peace of Carlowitz (1699), which secured to Venice the Morea and the Ionian Isles free of tribute. In 1711 the Turks returned to the attack, and, with the Peace of Passarowitz (1718), Venice lost all her conquests in the Balkan Peninsula except a few towns in Albania.

The period of peace which followed was favourable to literature and the sciences, but luxury and licence increased; the philosophy of the Encyclopædists, together with indifference to religion, had sown the seed of revolutionary doctrines. The nobles of the mainland, in particular, were becoming restless, desiring a share in the government, which had been accessible only to Venetians. The last warlike action of the republic was the expedition of Angelo Emo against the Barbary States (1784–86). The war between Napoleon and Austria in 1796 soon passed from Lombardy to Venetian territory, the republic being unable to defend its neutrality. When the Veronese rose against their French garrison (17–21 April, 1797), Bonaparte used the pretext to arrest the inquisitors of State and to change the Venetian Government from aristocratic to democratic. To effect this change, French troops entered the city, seized all the ships, the treasury, and a great many works of art. Soon after this, by the Treaty of Campoformio, Napoleon gave Venice, with its territory on the mainland, to Austria. Thus ended the republic. In 1805 Austria abandoned all Italian possessions, and thus Venice was united to the Napoleonic Kingdom of Italy. In 1814 the viceroy Eugène, to save Lombardy, retroceded Venetia to Austria. The news of the Revolution of Vienna and the Milanese Insurrection, in 1848, found a ready echo in Venice, where the Austrian garrison, the Italians excepted, departed after peacefully capitulating. Daniele Manin was at the head of the provisional government, which the cities of the mainland accepted; they soon after joined the union with Piedmont under Carlo Alberto, as had already been done by Venice, and in a few days news arrived of the cessation of hostilities between Piedmont and Austria. The Venetian republic was then re-established (11 August, 1848). The Neapolitan general Guglielmo Pepe commanded the Venetian troops against the Austrians who came to retake the city. It was besieged in October; on 24 August, 1849, after a bombardment of twenty-four days, it surrendered. In 1866 Austria ceded Venice to Napoleon III, who gave it to the Kingdom of Italy.

COMMERCIAL HISTORY. The city itself was chiefly occupied in the importation from Africa, the Levant, and the Black Sea, of the greatest variety of raw products, such as hides, minerals, salt, wax, sugar, borax, wool, silk, spices, drugs, gums, ivory, ostrich feathers, parrots, gold dust, etc. The Venetians also exploited the iron and copper mines of Friuli, Cadore, and Carniola. From Lombardy and their own possessions on the mainland came their exportations of woollen, silk, and linen fabrics. The manufacturers of the Venetian dominions might not export directly: everything must pass through the capital.

They maintained important relations with the city of Augsburg, from which the products were distributed through the North. On the other hand, the silver of the Tyrolean mines was brought to Venice. The special industries of Venice were the manufacture of chemicals—cream of tartar, cinnabar (vermilion), shellac, white lead, and *triaca* (the "universal medicine"), sugar-refining, tanning, the preparation of furs imported from Russia, the manufacture of imitation pearls and gems, and goldsmith's work. The industries had their guilds, with chapels of their own in various churches. It was in Venice that banks of deposit and circulation originated, and Venice was the first state to raise a public loan (1156, the *monte vecchio*; the *monte nuovo* was issued in 1580; the *nuovissimo*, in 1610). Banking law had its origin in Venice. As early as 1253 marine insurance was made obligatory by law. The Doge Renier Zeno (1253–68) had a code of navigation and commerce compiled. One important branch of commerce was the supply of the African Mussulman princes with tools and timber for building, a practice forbidden under excommunication by the popes because it tended to the perpetuation of piracy. Printing was an important industry. Venice was also a thriving centre of the slave trade.

Art.—In Venice art found an exceptionally favourable field. The traditions of centuries, however, and relations with the East retarded the influence of that new art impulse which had reached other Italian cities in the thirteenth century. In painting, especially, Venetian artists in the fourteenth century were still trammelled by the Byzantine tradition. The first art to become emancipated was architecture, architects and workmen from the mainland being employed. It appears that the Romanesque style, no less than the Gothic, in Venice felt the influence of the environment. When, with its conquests on the mainland, the republic had become an Italian power, it soon became one of the principal centres of art; its immense wealth, both public and private, afforded opportunity to the choicest geniuses for the creation of the works already mentioned in this article. It is to be noted, however, that few of the famous artists of the so-called Venetian School were really Venetians. They were mostly natives of the Venetian provinces, and therefore Lombards. First to inaugurate the revival, or *rinascimento*, in painting was the Paduan Guardiento (1365), a pupil of Giotto. Next the three Muranesi, Antonio, Giovanni, and Andrea, were eminent, influenced by the German and Flemish schools, and the Vivarini, Bartolommeo (1450–99) and Luigi (1461–1503). These, as well as Jacobello del Fiore, Carlo Crivelli, Fra Francesco da Negroponte, and also Jacopo and Gentile Bellini, exhibit, as compared with the contemporary Lombards, an art still in the archaic stage. With Giovanni Bellini Venetian art attains perfection, while at the same time displaying its own special prerogative, mastery of colouring. To this School belong the following Venetians: G. B. Cima (da Conegliano); Vittore Carpaccio; Giorgio Barbarelli (Giorgione), from whom his fellow student, Tiziano Vecelli (Titian), learned much; Sebastiano del Piombo, who carried to Rome the art of colour; the two Palma, the elder of whom (Palma Vecchio) has various styles at his command; Jacopo Robusti (Tintoretto), the master of lights and shadows of whom Titian was jealous, and who knew how to combine beauty and idealism with Titian's power and naturalness; Paolo Veronese, the exponent of the Venetian School. But after him the repute of Venetian painting was soon brought low by his successors. Only with Giovanni Battista Tiepolo, a pupil of G. B. Piazzetta, in the eighteenth century, does Venetian painting, with a still more perfect technic, celebrate a glorious resurrection. Even in the nineteenth century the Venetian painters remained faithful to the tradition of their School; conspicuous among them, Giacomo Favretto and Giulio Ciardi. In sculpture even more than in painting Venice took her artists from abroad. The most distinguished of the fifteenth century were Pietro Lombardo and his sons Tullio and Andrea. Verrocchio modelled perhaps the finest equestrian statue in the world. Also eminent were Alessandro Leopardo and his sons, and the brothers Antonio and Lorenzo Bregno, to whose credit are the finest monuments in the various churches of the city.

Ecclesiastical History.—The Venetian islands at first belonged to the Diocese of Altino or of Padua. It is certain that Bishop Tricidius of Padua took refuge on the island of Malamocco. But when Tricidius returned to Padua there still remained a bishop at Malamocco (Methamancus), and the Venetian islands remained under his jurisdiction until 775. In that year, with the consent of Adrian I and the Patriarch of Grado, an episcopal see was erected on the island of Olivolo (afterwards called Castello) with jurisdiction over Gemini, Rialto, Luprio, and Dorsoduro. The first bishop (nominated by the doge) was Obelerius, who was invested and enthroned by the doge, and consecrated by the patriarch. The rest of the islands which now form Venice remained under the Patriarch of Grado. To succeed him (798), the doge named a certain Cristoforo, whom, on account of his extreme youth, Giovanni, Patriarch of Grado, refused to consecrate. Giovanni was killed, and his successor, after much hesitation, consecrated Cristoforo. Under the fourth bishop, Orso, the relics of St. Mark were brought to Venice; the legend, that St. Mark himself had preached the Gospel at Venice, grew up in later times. As many bodies of saints had already been brought from the East, so, following the conquest of Constantinople, a still greater number now came to Venice, besides the Madonna called *Nicopœia*, which is still in St. Mark's. Marco II Michel (1225) finally secured the exemption of the clergy from lay jurisdiction, except in cases involving real property. Jacopo Albertini (1311) became attached to the schism of Louis of Bavaria, whom he crowned with the Iron Crown (1327), and was therefore deposed. Under Nicolò Morosini (1336) the dispute between the clergy and the Government concerning the mortuary tithes was settled, though it began afresh under Paolo Foscari (1367) and was ended only in 1376.

During the Schism of the West, Venice always adhered to the Roman obedience. In 1457, upon the death of Domenico Michel, Patriarch of Grado, Nicholas V suppressed the patriarchate and the Bishopric of Castello, incorporating them both in the new Patriarchate of Venice (Bull, "Regis æterni"), and thus Venice succeeded to the whole metropolitan jurisdiction of Grado, including the sees of Dalmatia. The election of the patriarch belonged to the Senate, and this practice sometimes led to differences between the republic and the Holy See. In like manner parishioners elected their parish priests, by the right of patronage. Girolamo Quirini, O.P. (1519–54), had many disputes with the clergy, with the Government, and with the Holy See; to avoid these disputes, the Senate decreed that in future no one but a senator should be eligible. Those elected after this were frequently laymen. Giovanni Trevisano, O.S.B. (1560), introduced the Tridentine reforms, founding the seminary, holding synods, and collecting the regulations made by his predecessors (Constitutiones et privilegia patriarchatus et cleri Venetiarum). In 1581 the *visita Apostolica* was sent to Venice; a *libellus exhortatorius* was published, in which the *visita* highly praises the clergy of Venice.

In 1807, by favour of the Viceroy of Italy, the Neapolitan Nicola Gamboni was promoted to the patriarchate and of his own authority transferred the patriarchal seat to the Basilica of St. Mark, uniting

VENICE

ENTRANCE TO THE ARSENAL
THE OLD CAMPANILE
INTERIOR OF ST. MARK'S

THE BRIDGE OF RIALTO
THE NEW CAMPANILE, MAY, 1912
ANTIQUE BRONZE HORSES, ST. MARK'S

he two chapters; he reduced the number of parish hurches from seventy to thirty. The work of enarging the choir of the basilica brought to light the elics of St. Mark (1808). In 1811 Napoleon intruded ato the See of Venice Stefano Bonsignore, Bishop of aenza, but in 1814 that prelate returned to his own ee. In 1818 the Dioceses of Torcello and Caorle were nerged in that of Venice, while the dioceses of the enetian territory were placed under its metropolitan risdiction. Cardinal Giuseppe Sarto, afterwards ius X, succeeded in 1893; he was refused recognition y the Italian Government, which claimed the right f nomination formerly enjoyed by the Emperor of ustria and in earlier times by the Venetian Senate, ut after eleven months this pretension was abanoned.

The suffragans of Venice are Adria, Belluno and eltre, Ceneda, Chioggia, Concordia, Padua, Treviso, erona, and Vicenza. The diocese contains 45 parhes (32 in the city), about 160 churches, chapels, tc.; 250 secular and 280 regular priests; 12 houses of ale and 32 of female religious; 150,600 souls; 5 stitutes for boys and 15 for girls. It has one atholic daily (La Difesa) and two weeklies.

CAREN HAZLITT, *The Venetian Republic* (New York, 1900); OLMENTI, tr. BROWN, *Venice, Its Individual Growth* (London, 906); MONNIER, *Venice in the Eighteenth Century*, tr. (London, 910); BROWN, *Life on the Lagoons* (London, 1894); RUSKIN, *he Stones of Venice* (2nd ed., 3 vols. with illustrations by the uthor, London 1856–67; New York, 3 vols. in 2, 1885); *Plan of enice* in BARTHOLOMEW, *Tourist's Atlas Guide to the Continent* ondon, 1893); CAPPELLETTI, *Le Chiese d'Italia*, IX; IDEM, *oria della Chiesa di Venezia*; FLAMINIUS CORNELIUS, *Ecclesiæ eneta Torcellensis antiquis monumentis illustratæ* (London, 749); SABELLICO, *Dell' historia vinitiana* (Venice, 1558); QUIRINI ND GRADENIGO, *Tiara et purpura veneta* (Brescia, 1761); HOLL, *issertatio de patriarchatu Veneto* (Heidelberg, 1776); ROMANIN, *oria documentata di Venezia* (Venice, 1856–60); CANTÙ, *Venezia Storie minori*, II (Turin, 1864); DARU, *Hist. de le Rép. de enise* (Paris, 1821); VON ZWIEDENECK-SUDENHORST, *Venedig Weltmacht u. Weltstadt* (Bielefeld, 1905); KRETSCHMAYR, *Gesch. Venedig*, I (Gotha, 1905); MATIN, *Storia civile e politica del ommercio dei Veneziani* (Venice, 1798–1808); TAFEL AND HOMAS, *Urkunden zur alteren Handels . . . u. Staat-gesch. enedigs* (Vienna, 1856–58); THOMAS AND PREDELLI, *Diplomaium Veneto-Levantinum* (Venice, 1880, 1899); FRANCO, MADAENA, AND MORCHIO, *Tavole sinnottiche nummografiche della epubblica di Venezia* (Venice, 1878); PAOLETTI, *Architettura e ultura del rinascimento* (3 vols., Venice, 1893); TROTTO CAMRIN, *Venezia nel presente e nel passato* (Padua, 1902); ZANOTTA, *oria della pittura veneziana* (Venice, 1837); YRIARTE, *Venice* aris, 1878); ZENO, *Memorie di scrittori veneti* (Venice, 1774); OSCARINI, *Della letteratura veneziana* (Venice, 1854). Cf. *rchivio Veneto* (1871——); *Monumenti storici* (pub. by the eputazioni Veneta di Storia Patria, 1881——).

U. BENIGNI.

Veni Creator Spiritus, "the most famous of ymns" (Frere), is assigned in the Roman Breviary Vespers (I and II) and Terce of Pentecost and roughout the octave. The Church also sings it at ch solemn functions as the election of popes, the nsecration of bishops, the ordination of priests, the edication of churches, the celebration of synods or uncils, the coronation of kings, etc. It is also sung the more private devotions attending the opening id closing of the scholastic year in institutions of arning. The Congregation of Rites decreed (20 ne, 1899) that the Eastertide doxology (Deo Patri gloria—Et Filio qui a mortuis—Surrexit ac Paraito—In sæculorum sæcula) should always be used, matter what the feast or season of the year might . The Vatican Graduale (1908) gives the older text ttestation of which does not go back beyond the nth century) and also, under the heading "secunm usum recentiorem", the present Breviary text, hich is a revision, in the interest of classical prosdy, of the older text, by the correctors of the Brevary under Urban VIII. The doxology of the older xt (which is probably not original with the text self) is: "Sit laus Patri cum Filio—Sancto simul araclito—Nobisque mittat Filius—Charisma Sancti piritus". This doxology is generally associated with e hymn "Beata nobis gaudia". It is unnecessary indicate here the points of revision, since the printing of both texts in the Vatican Graduale makes comparison easy. Hymnologists think the revision uncalled for.

Dreves (Analecta Hymnica, L, 195) places the hymn in the section he devotes to Rabanus Maurus (d. 856), Abbot of Fulda and Archbishop of Mainz, and shows (p. 194) the importance of the manuscript evidence in his favour. Frere (Introduction to Hymns Ancient and Modern, historical edition, p. xxii) thinks the hymn can "with some confidence" be ascribed to him; as does also Blume (1908). Added support of the ascription is found in the scansion of the line "Qui Paracletus dicitur" (revised into "Qui dicitur Paraclitus"), where, in accordance with precedent found in Rabanus, *Paracletus* is accented on the penultimate syllable, as against the almost universal medieval custom of accenting it on the antepenultimate, an illustration of which is found in the third line of the doxology (which is not part of the original hymn). Guéranger, with many others, ascribed the hymn to Charlemagne, but with slight ground except his zeal for the doctrine of the Procession of the Holy Ghost from Father and Son. The legendary story of Ekkehard V contains its own refutation. The hymn has also been attributed to St. Ambrose and to St. Gregory the Great, but without real evidence for either ascription. No ancient writer ascribes it to St. Ambrose, nor can a good argument be based on its inclusion of two lines (Infirma nostri corporis—Virtute firmans perpeti) from the "Veni Redemptor gentium" (which is certainly by St. Ambrose) or on the phrasal similarity of its two lines "Accende lumen sensibus—Infunde amorem cordibus" with the line "Infunde lumen cordibus" of the hymn "O lux beata Trinitas" (which is probably by St. Ambrose). Borrowing from celebrated hymns was a common practice of medieval hymnodists. Mone ascribes it to St. Gregory because of its classical metre and occasional rhymes, and especially its prayerfulness, which he declares is a feature of St. Gregory's hymns; and the scansion of *Paracletus* (with the accent on the penultimate) he considers referable to the learning of such an author.

The hymn was probably first assigned to Vespers. One eleventh-century manuscript has it at both Lauds and Vespers, two others have it at Lauds. Its use at Terce is said to have begun at Cluny—a highly appropriate assignment, as it thus commemorates the descent of the Holy Ghost at the third hour of the day (Acts, ii, 15). In the council held at Reims in 1049, Pope Leo IX presiding, it was sung at the commencement of the third session in place of the ordinary antiphon, "Exaudi nos, Domine". It is found in several pontificals of the same century. It is the only Breviary hymn retained by the Protestant Episcopal Church, a translation being given in the Prayer Book (Ordering of Priests). There are about sixty English versions. Warton styles the translation of Dryden "most elegant and beautiful". It begins:

> Creator Spirit, by whose aid
> The world's foundations first were laid,
> Come visit every pious mind,
> Come pour Thy joys on human kind;
> From sin and sorrow set us free,
> And make Thy temples worthy Thee.

JULIAN, *Dict. of Hymnology* (2nd ed., London, 1907), 1206–1211, 1720; DREVES, *Lateinische Hymnendichter des Mittelalters*, II, in *Analecta Hymnica*, L (Leipzig, 1907), 193–4 (Latin text, MS. references, additional stanzas, notes), 180–1, biographical notice of Rabanus; FRERE, Introduction to *Hymns Ancient and Modern* (hist. ed., London, 1909), p. xxii (see hymns Nos. 180, 181, for text and two trs., two harmonized plainsong melodies, modern settings and comment); PIMONT, *Les hymnes du bréviaire romain*, III (Paris, 1884), 125–143, extensive comment: "The other two hymns of Pentecost are mostly narrative, while the Veni Creator is entirely an address to the Holy Ghost. This characteristic trait, and the exceptional beauty of the hymn, have always made it dear and venerable to Holy Church . . . The Dominicans sing it only at Terce. Other manuscripts locate it at Matins. The ancient Ordinarium of Laon indicates

its use at all the canonical hours. The nuns of the Paraclete (Nogent-sur-Seine) repeated the first stanza seven times at Terce, five times at Sext, and thrice at None." He refers to MARTÈNE, *De antiq. rit. eccl.*, III, iv, c. 28; HENRY, *The Hymn "Veni Creator Spiritus"* in *Amer. Eccl. Review* (June, 1897), 573–596, text and original translation, comment; SHIPLEY, *Annus Sanctus* (London, 1874), gives trs. by AYLWARD (1610), ANON. in Evening Office, 1710 (165), HUSENBETH (167), R. CAMPBELL (170), and in the Appendix, 10, 11, 26, 27, trs. of the Primers of 1604, 1619, 1685, 1706 (this last being Dryden's); MONE, *Lateinische Hymnen des Mittelalters*, I (Freiburg, 1853), 241–243; DANIEL, *Thesaurus Hymnologicus*, I, 213–215; IV, 124–126; DUFFIELD, *Latin Hymn-Writers and their Hymns* (New York, 1886), p. 87) gives the melody with marked accents and calls attention to "the upward movement from the first to the third line". For imitative hymns: DREVES, *Analecta Hymnica*, XII, 139; XXI, 52, 56; XXX (three hymns); XLIII, 211; XXXIII, 23. OTT, *L'Innodia ambrosiana in Rassegna Gregoriana*, VI (1907), 490, gives the melody of the hymn *Hic est dies verus Dei*, shows that it is the same as that of the *Veni Creator*, remarks that "all the spirit of the Ambrosian hymnody is felt in this fresh and vivacious melody", and thinks that "the music probably belongs to Saint Ambrose"; BLUME, *Ein neuer Markstein in der liturgischen Hymnodie in Stimmen aus Maria-Lauch*, LXXV, No. 1 (July, I, 1908), 6 and footnote, for comment on revision.

H. T. HENRY.

Veni Sancte Spiritus Et Emitte Cœlitus, the sequence for Pentecost (the "Golden Sequence"). It is sung at Mass from Whitsunday until the following Saturday inclusively, and comprises ten stanzas of the form:

Veni, Sancte Spiritus,
Et emitte cœlitus
Lucis tuæ radium.

Some hymnologists bind two such stanzas into one, doubtless in order to complete the rhythmic scheme for the third line, as in the case of the "Lauda Sion" and the "Stabat Mater". The peculiar feature of the "Veni Sancte Spiritus" is, however, the persistence throughout the hymn of the same rhymic close in "ium" for all the stanzas—a feature imitated in Dr. Neale's translation (given in the Baltimore "Manual of Prayers"). This version of the Anglican hymnologist is only less popular than that of Father Caswall, which is found alike in Protestant and Catholic hymnals and in the "Raccolta" (Philadelphia, 1881). Dean Trench and others follow Durandus in ascribing the authorship of the sequence to Robert II, who reigned in France from 997–1031. With Cardinal Bona, Duffield gives it to Hermann Contractus (q. v.) and argues earnestly for the ascription. The sequence has indeed been found in manuscripts of the eleventh century, and of the twelfth, but written by a later hand, and the conclusion is drawn that it dates sometime after the middle of the twelfth century. This makes probable the ascription to Stephen Langton (q. v.), made by a writer whom Cardinal Pitra thinks an English Cistercian who lived about the year 1210.

More probable is the ascription to Innocent III (q. v.) made by Ekkehard V in his "Vita S. Notkeri", written about 1220. Ekkehard, a monk of St. Gall, says that his abbot, Ulrich, was sent to Rome by Frederick II, conferred with the pope on various matters, and was present at the Mass of the Holy Spirit celebrated before the Holy Father. The sequence of the Mass was "Sancti Spiritus adsit nobis gratia". Hereupon Ekkehard remarks (what he probably learned from Abbot Ulrich himself on his return to St. Gall) that the pope himself "had composed a sequence of the Holy Spirit, namely, Veni Sancte Spiritus". The older sequence yielded but gradually to its rival, which was almost universally assigned to one or more days within the octave. The revised Missal of 1570 finally assigned it to Whitsunday and the octave. The revision (1631) under Urban VIII left it unaltered. Well styled by medieval writers the "Golden Sequence", it has won universal esteem, the reasons for which are set forth by Clichtoveus, who in his "Elucidatorium" considers it "above all praise, because of its wondrous sweetness, clarity of style, pleasant brevity combined with wealth of thought (so that every line is a sentence), and finally the constructive grace and elegance displayed in the skilful and apt juxtaposition of contrasting thoughts". Daniel applauds this appreciation. Gihr spends not a little space in his work on the Mass in praise of the hymn, and Julian accords it a careful and appreciative tribute.

KAYSER, *Beiträge zur Gesch. u. Erklärung der alten Kirchenhymnen*, II (Paderborn, 1886), 61–76, a good commentary; JULIAN, *Dict. of Hymnol.* (2nd ed., London, 1907), 1212, 1721, discussion of authorship, first lines of trs., etc.; to his list should be added: BAGSHAWE, *Breviary Hymns and Missal Sequences* (London, s. d.), 36: "Come, O Holy Spirit, down"; DONAHOE, *Early Christian Hymns* (New York, 1908), 149: "Holy Spirit, come and shine"; *Irish Monthly* (Nov., 1887): "O Holy Spirit, come!"; *Missal for the Use of the Laity* (London, 1903), 410: "Holy Spirit, come, possess us", a fourteen stanza, etc. The version frequently used by Catholic sodalities is a revision of that by AUSTIN (1668): "Come Holy Spirit, send down those beams which gently flow in silent streams" etc. For indulgences, plenary and partial, attached to the recitation of the sequence, see tr. of the *Raccolta*. TRENCH, *Sacred Latin Poetry* (3rd ed., London, 1874), 198–9 for text with notes, and 197 for biographical notice of Robert II; Trench thinks the sequence "the loveliest . . . of all the hymns in the whole circle of Latin sacred poetry". DUFFIELD, *The Latin Hymn Writers and Their Hymns* (New York, 1889), 149–68 (prose tr., 163). DREVES, *Analecta Hymnica* (Leipzig), for hymns founded on the sequence, e. g., IX, p. 199: "Veni sancte Spiritus, Kathariæ cœlitus Invitatus meritor; Consolator optime, Doctor disertissime, Katharinam instrues; O lux beatissima," etc.; for other illustrations: X, 32, 122, 253; XV, XVIII, 166; XXI, 56; XXXIX, 30; XL, 52; XLI, 195; XLIII, 69. *Hymns Ancient and Modern* (hist. ed., London, 1909), 263–6 for Latin text, tr. based on CASWALL, plainsong and modern setting. *The Vatican Graduale* (Rome, 1908) gives the typical and official plain, song. SHIPLEY, *Annus Sanctus* (London, 1874), for trs. (pp. 164, 166, 169, 173; also, in Appendix, pp. 33–4, Primers of 1685 and 1706). *The Seven Great Hymns of the Medieval Church* (7th ed., New York, 1868), 126–33, text and tr. of WINKWORTH. MARCH, *Latin Hymns* (New York, 1875), 92 (text), 268 (grammatical notes). JOHNER, *A New School of Gregorian Chant* (New York, 1906), 115: "Do not lengthen the accented syllables, as otherwise an unpleasant 6–8 time is unavoidable".

H. T. HENRY.

Veni Sancte Spiritus Reple, a prose invocation of the Holy Ghost. The Alleluia following the Epistle of Whitsunday comprises two parts: (1) a chant in the fourth tone: "Alleluia, alleluia. V. Emitte Spiritum tuum, et creabuntur; et renovabis faciem terræ" (Ps. ciii, 30, Vulgate edition, with change of "emittes" into "emitte"); (2) a chant in the second tone: "Alleluia. V. Veni sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende". A rubric directs all to kneel when the "Veni Sancte Spiritus" begins. Then follows the sequence (see VENI SANCTE SPIRITUS ET EMITTE CŒLITUS). An invocation much used in schools and in private devotions is construeted from the above "Alleluia" by taking first the "Veni . . . accende", then the "Emitte . . . terræ", and concluding with the prayer of the feast: "Deus qui corda . . . gaudere" (omitting the words "hodierna die"). From the plainsong melody (composed in the eleventh century) of this "Veni" was developed the exquisite plainsong of the sequence following it.

MEARNS in JULIAN, *Dict. of Hymnol.* (2nd ed., London, 1907), 1215, 631 ("Komm heiliger Geist, Herre Gott"); ESLING, tr. in *Catholic Record*, VII (Philadelphia), 45, 44; MARBACH, *Carmina Scripturarum* (Strasburg, 1907), 207–8, liturgical uses; *La Tribune de Saint-Gervais* (May, 1907), 115–6, analysis of plainsong; DREVES, *Analecta Hymnica*, X, 32 (twelfth-cent. hymn founded on prose prayer, sequence, and hymn Veni Creator). Prose trs. in: YOUNG, *Roman Hymnal*, I (New York, 1884); *Crown of Jesus* (1862); *Altar Hymnal* (1884), etc. Tr. of component parts in *Missal for the Use of the Laity* (London, 1903), 409.

H. T. HENRY.

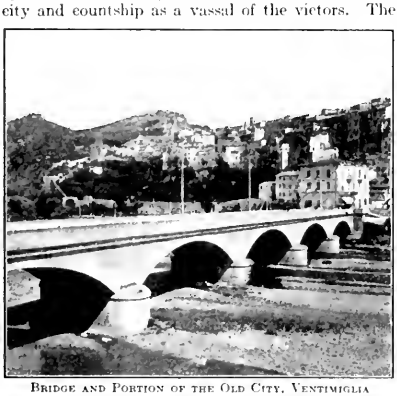
Venosa, DIOCESE OF (VENUSIN.), in Southern Italy. The city is situated on a high precipitous hill, one of the most advanced posts of the Apennines, overlooking a fertile plain. Near its sixteenth-century cathedral, the SS. Trinità, stands an old Benedictine abbey founded by the first Norman counts. Venosa is the native place of Horace. It was an important Samnite city, and was captured in 291 B. C. by the

Romans, who made it a Latin colony. It resisted Hannibal in the Punic War, and during the Civil War was stormed by Metellus. It was flourishing as late as the fourth century. Among its antiquities is a Jewish cemetery. The earliest events at Venoza are the martyrdoms of the Twelve Brothers (286) and of Felix, Bishop of Tabara in Africa, and his companions (303). Stephanus (498) is the first Bishop of Venoza whose date is known accurately. The names of other bishops up to the Norman conquest have not been preserved. Buono (1223) was assassinated by a cleric; Lamberto Arbaudo (1509) embellished the cathedral, which was demolished a little later to permit the erection of fortifications. In 1818 the See of Lavello, suffragan to Bari, founded in 1042 when the Norman count Arnichino fixed his seat at Lavello, was united to Venosa. The diocese is suffragan to Acerenza and contains 8 parishes, 48,300 inhabitants, 54 secular priests, and 2 convents of nuns.

CAPPELLETTI, *Le chiese d'Italia*, XX; CIMAGLIA, *Antiquitates venusinæ* (Naples, 1757); DE LORENZO, *Venosa e la regione del Vulture* in *Italia artistica* (Bergamo, 1906).

U. BENIGNI.

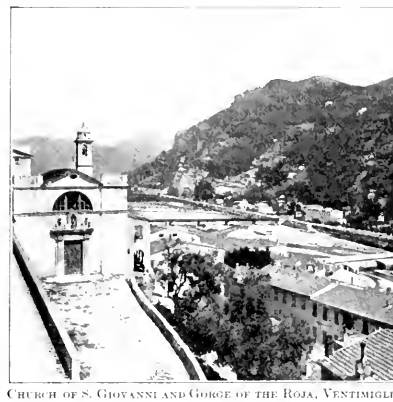
Ventimiglia, DIOCESE OF (VENTIMILIENSIS), in the Province of Porto Maurizio, northern Italy. The city is situated on the Gulf of Genoa, having a small harbour at the mouth of the Roia. It contains a fine cathedral with a fifth-century baptistery. The Church of S. Michele is erected on the foundations of a pagan temple. Some antiquities are collected in the town hall. Ventimiglia is the ancient Albium Intemelium, the capital of the Intemelii, a Ligurian tribe which long resisted the Romans, but was forced in 115 B. C. to submit to Scaurus. In A. D. 69 the city was sacked by the army of Otho and Vitellius. In the Gothic war it was besieged by the Byzantines and the Goths, and suffered from the raids of Rotharis, King of the Lombards, but flourished again under King Rodoaldo. In the tenth century it was attacked by the Saracens of Frassineto. Berengarius made his son Conrad first Count of Ventimiglia. In 1139 the Genoese attacked it by land and sea and forced it to surrender; the count continued to hold the city and countship as a vassal of the victors. The



BRIDGE AND PORTION OF THE OLD CITY, VENTIMIGLIA

city rebelled more than once against the Genoese and sided with their enemies. It was thus temporarily held by the dukes of Savoy (1389 and 1746) and Ladislas, King of Naples (1410). In general it shared the fortunes of Genoa. The most ancient Christian mention of Ventimiglia is the alleged preaching of Sts Marcellinus (Bishop of Embrun), Vincentius, and Dominus (fourth century).

It is probable that it had a bishop from the fifth century; the first known is Joannes (680). Among his successors were: Cardinal Antonio Pallavicino (1484) and Alessandro Fregoso, both more distinguished as warriors than as clerics; Filippo de' Mari (1519), who



CHURCH OF S. GIOVANNI AND GORGE OF THE ROJA, VENTIMIGLIA

restored ecclesiastical discipline; Carlo Visconti (1561), later a cardinal; Carlo Grimaldo (1565), who distinguished himself at the Council of Trent; Girolamo Curlo (1614), who died by poison in Corsica, whither he had been sent as commissary Apostolic; Gianfrancesco Gandolfi (1622), who negotiated the peace between Savoy and Genoa; Antonio Maria Bacigalupi (1773), who converted the episcopal residence into a seminary. The diocese, which has been suffragan to Genoa since 1775, contains 65 parishes, 96,000 inhabitants, 250 secular and regular priests, 6 houses of religious men, 37 convents of nuns, 3 educational institutions for boys, and 10 for girls. There are 4 religious periodicals published in the diocese.

CAPPELLETTI, *Le Chiese d'Italia*; ROSSI, *Storia della città di Ventimiglia* (Oneglia, 1888); SAVIO, *I conti di Ventimiglia* (Genoa, 1894).

U. BENIGNI.

Ventura di Raulica, GIOACCHINO, Italian pulpit orator, patriot, philosopher, b. at Palermo, 8 Dec., 1792; d. at Versailles, 2 Aug., 1861. He entered the Society of Jesus in 1808, and in 1817, when the Society was suppressed in Sicily, joined the Theatines. Ordained a priest, he distinguished himself as a Catholic journalist and apologist, as a preacher, especially by his "Funeral Oration of Pius VII" (1823), as an exponent of the systems of de Lamennais, de Maistre, and de Bonald. He was appointed by Leo XII professor of canon law at the Sapienza, and in 1830 was elected Superior-General of the Theatines. He published his "De methodo philosophandi" in 1828 and "Bellezze della Fede" in 1839. After his generalship (1830–33) he preached in Rome. His eloquence, though somewhat exaggerated and prolix, was vehement and direct, with a noble bearing, a magnificent voice, and an affecting delivery, and it won him great renown. In Paris, though not perfectly master of French, he almost rivalled Lacordaire. With the accession of Pius IX, Ventura became politically prominent. His "Funeral Oration of O'Connell" (1847) glorified the union of religion and liberty. His eulogy of liberty on the "Morti di Vienna" sounded almost like a diatribe against kings in general. It was put on the Index; the author nobly submitted.

Ventura maintained the lawfulness of the Sicilian Revolution (cf. his "Sul riconoscimento della Sicilia,

etc.", Palermo, 1848; "Menzogne diplomatiche", etc.). His ideal was an Italian Confederation under the presidency of the pope. During the exile of Pius IX at Gaeta, Ventura's position in Rome was a delicate and compromising one. Though refusing a seat in the Roman Assembly, he advocated the separation of the ecclesiastical and temporal powers, and in the name of the Sicilians recognized the Roman Republic. As Commissioner from Sicily, he was present at an unseemly politico-religious ceremony in St. Peter's, but took no active part in the services. He opposed French intervention in behalf of the pope and, when Oudinot attacked Rome, spoke of Pius IX in words which he bitterly regretted. On the downfall of the Triumvirs (1849), he went to Montpellier and then to Paris (1851). Here he made an ineffectual attempt to convert his former friend de Lamennais. His Conferences at the "Madeleine" etc. were published as "La raison philosophique et la raison catholique" (1852–). In 1857 he gave the Lenten Sermons at the Tuileries before Napoleon III; these appeared as "Le pouvoir politique chrétien". Ventura's philosophical views received final expression in "La tradizione e semi-pelagiani della philosophia", "Saggio sull' origine dell' idee", "Philosophie chrétienne" (Paris, 1861). He is a moderate Traditionalist of the Bonald-Bonnetty School. Ventura's private life was irreproachable. In spite of some blunders, he remained a loyal Catholic and died an edifying death. His works were published as: "Opere Complete" (31 vols., Milan, 1854–64); "Opere Postume", (Venice, 1863).

VENTURA DE RAULICA
From a contemporary portrait

CULTRERA, *Della vita e delle opere del Rev. P. D. Giocchino Ventura* (Palermo, 1877); MONTAZIO, *Gioacchino Ventura* (Turin, 1862); RASTOUL, *Le P. Ventura* (Paris, 1906); BROWNSON, *Works* (Detroit, 1904), III, 180; X, 69, 78, 263; XII, 423; XIV, 526; XVI, 139; DUBON, *Lettres inédites de Lamennais à Ventura* (1826–33), in *Etudes*, CXXII, 602; CXXIII, 230, 621; *Etudes*, VIII, 156; XII, 650; HURTER, *Nomenclator Litterarius*, III (Innsbruck, 1895), 1005; DARRAS-FÈVRE, *Histoire de l'Eglise*, XLII (Paris, 1884–97), 419–31; LAURENTIE, *Mélanges* (Paris, 1865); DE RÉMUSAT, *Le P. Ventura et la Philosophie* in *Revue des Deux Mondes* (Feb., 1853); *Revue du Monde Catholique* (Feb., 1874). For Ventura's philosophy cf. BONALD, LOUIS JACQUES MAURICE DE; BONNETTY, AUGUSTIN; URRABURU, *Institutiones Philosophicæ* (Rome, 1896); KLEUTGEN, *Theologie der Vorzeit*, I (Innsbruck, 1873), 361.

JOHN C. REVILLE.

Venturino of Bergamo, preacher, b. at Bergamo, 9 April, 1304; d. at Smyrna, 28 March, 1346. He received the habit of the Order of Friars Preachers at the convent of St. Stephen, Bergamo, 22 January, 1319. From 1328 to 1335 he won fame preaching in all the cities of upper Italy. In February, 1335, he planned to make a penitential pilgrimage to Rome with about thirty thousand of his converts. His purpose was misunderstood, and Benedict XII, then residing at Avignon, thought that Venturino wished to make himself pope. He wrote letters to Giovanni Pagnotti, Bishop of Anagni, his spiritual vicar, to the Canons of St. Peter's and St. John Lateran's, and to the Roman senators empowering them to stop the pilgrimage. This complaint to the Dominican Master General resulted in an ordinance of the Chapter of London (1335) condemning such pilgrimages. The pope's letters and commands, however, did not reach Venturino, and he arrived in Rome, 21 March, 1335. He was well received, and preached in various churches. Twelve days later he left Rome, without explanation, and the pilgrimage ended in disorder. In June, he requested an audience with Benedict XII at Avignon; he was seized and cast into prison (1335–43). He was restored to favour by Clement VI, who appointed him to preach a crusade against the Turks, 4 January, 1344; his success was remarkable. He urged the pope to appoint Humbert II of Dauphiné, whose friend and spiritual adviser he had been, leader of the crusade, but Humbert proved incapable and the crusade came to naught. Venturino's writings consist of sermons (now lost) and letters.

QUETIF-ECHARD, *Scriptores Ordinis Prædicatorum*, I (Paris, 1719), 620; LEANDER, *De viris illustribus Ord. Præd.*, V; MORTIER, *Histoire des Maîtres Généraux de l'Ordre des Frères Pr.*, III (Paris, 1907), passim; CLEMENTI, *Il beato Venturino da Bergamo* (Rome, 1904).

A. C. O'NEIL.

Venusti (VENOSTA), RAFFAELE, b. at Tirano, Valtellina, northern Italy, about the end of the fifteenth century; d. at Venice, in 1543; he joined the Canons Regular of SS. Salvatore, devoting himself to theological and canonical studies, and winning fame as a powerful Catholic controversialist against the Lutherans and Calvinists. When the discussion concerning the divorce of Henry VIII of England arose, Venusti was invited both by the king and by the Emperor Charles V, the protector of Catherine of Aragon, to write an expression of his views on the question. His polemical and apologetic works were printed in 1543; they treat of the truth of the Catholic doctrine as opposed to Protestantism, especially of the notes of the true Church, free will, the councils, etc. These writings have a special historical value as representing the first phase of anti-Lutheran, anti-Calvinistic Catholic polemics, a phase which gave way later to the writings of Catholic theologians like Melchior Cano and the early Jesuit theologians. This class to which Venusti belonged is, in theology, parallel to the group of Catholic apologists in the field of history, who were predecessors of Baronius in his controversies with the Centuriators of Magdeburg.

Nuovo dizionario istorico (Bassano, 1796); see also the works relating to the order of the Canons Regular of SS. Salvatore.

U. BENIGNI.

Vera Cruz, DIOCESE OF (VERÆ CRUCIS OR JALAPENSIS), a Diocese of the Mexican Republic, suffragan of the Archbishopric of Mexico. Its area covers all the State of Vera Cruz with the exception of one or two parishes in the northern part which belong to Tamaulipas, one in the western part which belongs to the Diocese of Tulancingo and a few others in the southern part which are a part of the Bishopric of Tehuantepec. Its population amounts to 1,124,368. The capital of the State, which is the residence of the bishop, is Jalapa, 4335 feet above the level of the sea, and has a population of 24,816 inhabitants. (Census of 1910.) When Hernando Cortés landed at what is now the seaport of Vera Cruz on 22 April, 1519 (Good Friday, whence the town obtained its name) he was accompanied by Father Fray Bartolome de Olmedo, who was intrusted with the spiritual direction of the new colony founded by this audacious leader. With them was the licenciado, Juan Diaz, and the deacon, Geronimo Aguilar, who, having been kept a prisoner by the Indians for a few years, knew their language and acted as interpreter for the expedition. From a letter written by Hernando Cortés to the Emperor Charles V, it is known that on 15 Oct., 1524, there were parishes, with their rectors, sextons, and ornaments, in Vera Cruz.

During the first century of the existence of the

olony, Vera Cruz was considered of such importance, nd Christianity had made such headway, that the stablishment of a bishopric was thought advisable. n consequence, the viceroy, Martin Enriquez, rought over a royal decree in which the name of ather Fray Domingo Tinco Dominico was pre- ented for the bishopric; but when his nomination as received in 1567, a year had already elapsed ince the candidate had died at Puebla. While assing through Vera Cruz, Bishop Luis de Peñalver f New Orleans, who had been promoted to the Metropolitan See of Guatemala, was asked by the Church Board of Vera Cruz to visit the coast of otavento which had not been visited by a bishop for period of forty years; Bishop Peñalver complied ith this request and in his report showed the ne- essity of establishing a bishopric in that country with Vera Cruz as its episcopal see. This request was ranted in 1804 but was never fulfilled. Futile at- empts were also made in 1835 and 1845; finally, Pius IX, in a secret consistory on 19 March, 1863, amed Francisco Suarez Peredo, Bishop of Vera Cruz, and the bishop established his residence in alapa, the city in which his successor still resides. The parishes of this diocese were taken from the Bishopric of Puebla and Oaxaca; since its establish- ment it has always been suffragan of the Archbishop- ic of Mexico. It has a seminary with a few alumni; 7 parochial schools and 11 Catholic colleges which ave about 5205 students; it has 61 parishes and 3 ermanent vicariates. There are 3 Protestant col- ges with 113 students and 5 Protestant churches in his diocese. The most important city of the Dio- ese is Vera Cruz, the principal seaport of the Re- ublic of Mexico, situated not far from the town ounded by Cortés. Only a few ruins are left to-day o attest the good work inspired by the faithful of the imes, where stood a great many convents at the ime of the colony. It was there that the Franciscan athers, the Dominican Fathers, the Barefooted Car- melites, and other orders made their residences.

VERA, *Catecismo geog.-hist. estadist, de la Iglesia Mexicana* Amecameca, 1881).

CAMILLUS CRIVELLI.

Verapoly, ARCHDIOCESE OF (VERAPOLITANA), on he Malabar Coast, India, having the Diocese of Quilon as suffragan, extends northwards to the River Ponany, southwards to the Rani River, bounded n the east by the Ghaut line and on the west by the ndian Ocean. The Catholic population within the onfines of the archdiocese is divided into two parts —those of the Syrian Rite, called Thomas Christians, who are under the personal (and quasi-territorial) urisdiction of the three Vicars Apostolic of Trichur, Ernakulam, and Changanacherry; and those of the Latin Rite, originally converts of the Portuguese mis- ionaries, who are territorially under the jurisdiction f the archbishop. These latter form a Catholic opulation of 75,389, having 31 churches and 25 hapels, served by 25 European Fathers of the Car- melite Order (mostly Spaniards), about 40 native ecular priests of the Latin Rite, and 6 of the Syrian Rite. There are besides in monastic enclosure 10 Carmelite Fathers of the First Order and 12 of the Third Order, making a total of about 90 priests. Also 19 Carmelite Nuns of the Third Order, 6 Brothers of St. Teresa, and 15 catechists. Candidates for the priesthood are sent partly to St. Joseph's Central Seminary, Puttenpally, under the direction of the Carmelite Fathers, and partly to Kandy. The Archbishop's present residence is at Ernakulam in the Cochin State, but the cathedral is at Verapoly.

History.—This district was occupied in the first nstance by a large community of Christians claiming o have been converted by St. Thomas the Apostle, nd using a Syrian Rite. These were brought under he jurisdiction of the Portuguese after the Synod of Diamper in 1599, and ruled by Jesuit archbishops at Angamalé, and afterwards at Cranganore. After a few years there arose a factional dispute which led to a revolt of practically the whole community. Carmelite missionaries were sent by Alexander VI in 1637 to bring about a reconciliation between the people and the Jesuits; but failing this they managed at least to bring the majority of them into ecclesiastical unity under their own rule. Thereupon the Carmelites (under Propaganda) were placed in full charge of the Syrian Christians, while those of the Latin Rite, who had been converted by Portuguese missionaries, were attached to the Diocese of Cochin. When the Dutch in 1663 drove the Portuguese out of Cochin, the Carmelites extended their care to the Latin Christians in Dutch territory. After 1700 the See of Cranganore acquired once more the allegiance of a certain portion of the Syrian Christians—the rest, with the Latin Christians, remaining under the Carmelite Vicar Apostolic of Verapoly or Malabar. During this time the lines between the two jurisdictions were practically indefinite, and the faithful passed freely from one side to the other. In more recent times the vicar Apostolic had, besides Malabar, active centres along the coast northwards up to Portuguese limits, including Mangalore and Carwar; and there was a free interchange of missionaries between the Malabar and the Bombay vicariates. In 1838 by the Brief *Multa preclare* jurisdiction was totally withdrawn from the Portuguese Sees of Cochin and Cranganore, and transferred to the Vicar Apostolic of Malabar, though in many places the Portuguese clergy still remained in possession and maintained their claims to jurisdiction as derived from Goa.

The Vicariate of Verapoly, which extended indefinitely even as far as Tanjore, was curtailed by dividing off the Vicariate of Quilon in 1845, and the Vicariate of Mangalore in 1853. Further retrenchments occurred when the hierarchy was established in 1886. By this act Verapoly was made into an archbishopric; Quilon became a suffragan bishopric; the *padroado* Diocese of Cochin was restored, but with limits much smaller than formerly; the next year the Syrian Christians were assigned to two new vicars Apostolic of the Latin Rite at Kottayam and Trichur, who thus took the place of the suppressed See of Cranganore; and only Latin Christians in the remaining territory were left to form the Archdiocese of Verapoly.

Succession of Vicars Apostolic (all Carmelites):—Joseph a Sta. Maria de Sebastiani 1656 (1661), retired before the Dutch in 1663; Alexander de Campo, 1663–1678; Thomas de Castro, 1675–1684; Raphael de Figuredo Salgado, 1681, retired on account of quarrels in 1691; Angelus Francis of St. Teresa, 1700, was in 1709 entitled "Vicar Apostolic of Cranganore and Cochin" on account of long vacancy of those sees, died 1712; John Baptist Multedo of St. Teresa, 1714–1750; Florence of Jesus of Nazareth, 1750–1773; Francis de Sales a Matre Dolorosa, 1774–1787; John Mary of St. Thomas, 1780 (died before consecration); John Mary of Jesus, 1784 (death not marked); Raymond of St. Joseph, 1803–1816; Miles Prendergast, 1819, resigned 1831; Francis Xavier Pescetto of St. Anne, 1831–1844; Ludovico Nartini of St. Teresa, 1839, resigned 1859; Bernardino Baccinelli of St. Teresa, 1847 (1859), 1868, received archiepiscopal rank; Leonardo Mellano of St. Louis, 1868, received archiepiscopal rank 1860, became first Archbishop of Verapoly in 1887, died 1897; Bernard of Jesus, present archbishop since 1897.

Religious Institutions.—For Men.—St. Teresa's Monastery, Ernakulam, with 7 Discalced Carmelite Fathers of the First Order and 3 lay brothers; Monastery of the Immaculate Conception, Magnumel, near Verapoly, with 9 Tertiary Carmelite Fathers, and 9 lay brothers, besides novices; St. Philomena's Monastery,

Cunemao, near Verapoly, with 3 Tertiary Fathers, 3 lay brothers and some postulants. *For Women*, St. Teresa's Carmelite Convent, with 7 Tertiary sisters; St. Joseph's Convent, Verapoly, with 8 sisters; and St. Joseph's Convent, Kottayam, with 4 sisters, besides novices in each convent. *Educational Institutions for Boys.*—St. Joseph's Preparatory Seminary, founded in 1908, with 16 students; St. Albert's High School, Ernakulam, teaching up to matriculation with 600 pupils, of whom above 100 are boarders. *For Girls.*—St. Teresa's Convent Boarding School, Ernakulam, with 191 pupils; St. Joseph's Boarding School Convent, Verapoly, with 95 pupils; St. Joseph's Convent Boarding School with 144 pupils; all under Tertiary Carmelite sisters. Also 10 vernacular schools and 123 parochial schools, with a collective roll of 4625 boys and 2918 girls. *Charitable Institutions for Boys.*—St. Joseph's Orphanage, Ernakulam, vernacular, English and industrial schools, with 30 orphans; Good Shepherd Orphanage, Kottayam, under Brothers of St. Teresa, with industrial school, etc., 28 orphans. *For Girls.*—St. Teresa's Orphanage, Ernakulam, with 81 orphans; St. Joseph's Orphanage, Verapoly, with 45 orphans; St. Joseph's Orphanage, Kottayam, with 39 orphans, all under Carmelite Sisters. *Various.*—St. Joseph's Hospital, Magnumel, and dispensary with 128 indoor and about 12,000 outdoor patients during the year. Four catechumenates at Verapoly, Magnumel, Cranganore and Kottayam. The number of conversions recorded in 1909 was 632. The publications of the archdiocese are: "Messenger of the Sacred Heart" in Malayalam; "Promptuarium Canonico-Liturgicum" for the clergy; both printed at the Industrial School Press, Ernakulam.

ERNEST R. HULL.

Verbiest, FERDINAND, missionary and astronomer, b. at Pitthem near Courtrai, Belgium, 9 Oct., 1623; d. at Peking, 28 January, 1688. He entered the Society of Jesus on 2 Sept., 1641, and studied theology at Seville, where he defended public theses in 1655. In 1658 with thirty-five new missionaries he accompanied Father Martin Martini on his return to China after having secured at Rome the Decree of Alexander VII for the toleration of the Chinese rites (see RICCI, MATTEO). He reached Macao in 1659, and was exercising his ministry in Shen-si when in 1660 he was called to Peking to assist, and eventually to replace, Father Adam Schall in his astronomical labours. He was among those imprisoned during the persecution of 1664. Father Schall, the chief of those accused, being unable to make himself understood by his judges, Father Verbiest, himself loaded with nine chains, defended him with courage and eloquence. In fact the Church in China owed to Father Verbiest the recovery of peace and greater security than it had before the outbreak. In 1668 the young emperor commanded a public test, which allowed the priest to prove beyond dispute the merits of European astronomy compared with the ancient astronomy of China. Father Verbiest and the mandarin who had instigated the persecution and who had taken Father Schall's place as president of the bureau of mathematics, were each commissioned to determine in advance the length of the shadow thrown by a gnomon of a given height at noon of a certain day; then the absolute and relative positions of the sun and the planets on a given date; and finally the moment of a lunar eclipse. The results of the test, which the emperor, ministers, and nobles established in person, were a triumph for the astronomy of the missionaries. Father Verbiest was immediately placed at the head of the Bureau of Mathematics, and, out of consideration for him, his exiled brethren were authorized to return to their missions.

FERDINAND VERBIEST
From an engraving in Du Halde's Description de la Chine

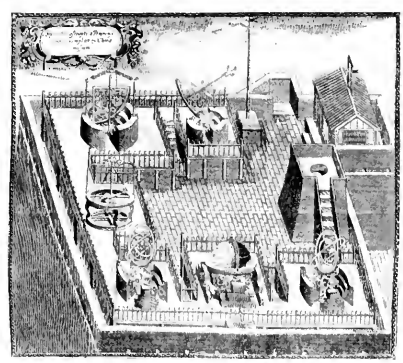
Thenceforth K'ang-hi's benevolence towards Father Verbiest and the Christian religion increased steadily. The emperor requested the priest to construct instruments like those of Europe, and in May, 1674, Verbiest was able to present him with six, made under his direction: a quadrant, six feet in radius; an azimuth compass, six feet in diameter; a sextant, eight feet in radius; a celestial globe, six feet in diameter; and two armillary spheres, zodiacal and equinoctial, each six feet in diameter. These large instruments, all of brass and with decorations which made them notable works of art, were, despite their weight, very easy to manipulate, and a credit to Verbiest's mechanical skill as well as to his knowledge of astronomy and mathematics. They are still in a perfect state of preservation, and at the time of the expedition against the Boxers (1900) the international troops admired them on the platform of a tower of the imperial palace where Father Verbiest installed them more than two centuries and a half ago. K'ang-hi made use of the talents of the Belgian Jesuit in various other ways, e. g. the transportation of enormous blocks of stone, the construction of an aqueduct, and the casting of cannons. Not only did Father Verbiest cast 132 cannons of far superior power than those possessed by the Chinese, but he invented a new gun-carriage.

At the same time the missionary had to write in Chinese a collection of works explaining the construction of the instruments, their object, and the manner of using them. The emperor also desired him to compile astronomical tables indicating the movements of the planets and the solar and lunar eclipses for 2000 years to come; moreover, he had him give on certain days a course in mathematics and astronomy, at which many of the great mandarins as well as the 160 students of the Bureau of Mathematics assisted. In his desire to acquire the European sciences, K'ang-hi himself became a pupil of the missionary; for five whole months he summoned him almost daily to his presence, setting aside in his behalf all the laws of Chinese etiquette and detaining him for whole days, while Father Verbiest explained the astronomical books compiled in Chinese by himself and his fellow-religious, and finally studying like a school-boy under his direction arithmetic, rectilinear and spherical geometry, geodesy, topography, etc. On beholding the earnestness with which K'ang-hi endeavoured to learn especially the chart of the heavens, Father Verbiest began to hope that "as a star of old brought the magi to the adoration of the true God, so the princes of the Far East through knowledge of the stars would be brought to recognize and adore the Lord of the stars". K'ang-hi did not fulfil this hope, but his bent for the European sciences, by inclining him to favour more and more the missionaries who made them known to him, became the means of salvation for thousands of his subjects. Through his influence with the emperor Father Verbiest did more for the spread of the Gospel than any of the missionaries who preached it in the provinces; nevertheless he found time for the direct exercise of the apostolate, especially in the composition of short works in Chinese on

he principles of the Christian religion. As he says n one of his letters, books which the Chinese always welcomed as gifts, and which were especially esteemed oming from his pen, were a means of conveying the ruth to persons to whom the missionaries would otherwise not have access. K'ang-hi recognized the ervices of the missionary by conferring on him uccessively the highest degrees of the mandarinate. The liberty to preach, the only reward Father Verbiest ooked for, was almost the sole benefit he derived rom his dignities.

It would seem that the use of the human sciences, which had so powerfully assisted Father Ricci to ound the Chinese mission, and permitted Father Verbiest to save it, would henceforth not be misepresented. But such was not the case, and, as is well nown, it was a missionary from China who considered his duty to carry to Rome, and by means of his ritings to spread throughout the world, impassioned ccusations against the methods of the Jesuit missionries. Among the replies elicited by the attack of Father Navarrete there is one by Father Verbiest; was not published, but was read at Rome and thence ame an ample justification of the worthy missionary stronomer. Innocent XI, to whom he had dedicated he Chinese translation of the Missal printed at Peking nd another work containing his astronomical observaions, answered him on 3 December, 1681, by a Brief hich means much more than a commonplace expresion of thanks: "It has pleased us especially", says he pope, "to learn from your letter with what wisdom nd seasonableness (*quam sapienter atque opportune*) ou have made use of the profane sciences for the alvation of the Chinese peoples and the advancement nd benefit of the Christian faith; employing them to ped the false accusations and calumnies which have een heaped upon the Christian name, opening the ay to that high degree of favour with the Chinese ing and his advisers, which has obtained both that ou yourself should be delivered from the harsh ersecutions which you have long endured with the reatest courage, and the power to recall your fellowissionaries from exile and to restore to religion not nly its former liberty and splendour, but to inspire with the hope of daily progress. . . . "

In 1677 Father Verbiest was appointed vice proincial, i. e. superior of all the Jesuit missions of hina. This nomination was a stimulus to seek new eans of developing the work confided to his direcon, with which object he addressed (15 Aug., 1678) a reular letter to all the members of his order in urope. In it he set forth the hopes which more than ver were held out to the Faith in China, together ith the impossibility for the missionaries then in the eld, with the fewness of their number and the inadquacy of their resources, to gather in all the harvest. e then urged his brethren in Europe by most touchng arguments to come in as great numbers as possible o reinforce this body of overworked labourers, and lso to procure for the mission the material resources ecessary for founding new Christian communities, upporting catechists, establishing schools, etc. hile seeking assistants in Europe he endeavoured to btain them also in China itself. The question of a ative clergy had arisen at the beginning of the mision. There were difficulties in the way. Hitherto o Chinese had been raised to the priesthood, though any of them had entered the Society and had renered good service to the mission as catechists. The ersecution of 1664, which for nearly five years deprived the Christians of their European missionaries, mphasized more urgently the need of Chinese priests. here is a memoir of the consultation then ordered by he Jesuit superiors; it was drawn up for the father eneral by Father Verbiest, and is dated from Peking, 2 June, 1678. Herein the vice-provincial energetically dvocated the necessity of ordaining Chinese priests; to better assure their perseverance he urged that none be raised to the priesthood save young or mature men who had previously been received and tried in the Society. Moreover, he desired that these Chinese priests might be allowed to say Mass and administer the sacraments in the Chinese language, which permission had been granted in principle by Paul V, as early as 1615. Among the things which Father Verbiest particularly recommended to Father Couplet, sent to Rome in 1680 as procurator of the missions of China, was a request for a confirmation of this permission. His gift to the pope of the Chinese translation of the Missal by



VERBIEST'S ASTRONOMICAL INSTRUMENTS AT PEKING
From a drawing by himself engraved in his Astronomia Europea

Father Buglio was calculated to support this request, but Father Couplet's negotiations in this respect were without result.

Father Verbiest was more fortunate in his appeal to his brethren in Europe. Well seconded by F. Couplet in his journeys with a Chinaman through Italy, France, and the Low Countries, this appeal aroused numerous and ardent volunteers. The strongest contingent of aspirants was furnished by France. Louis XIV, who had several times received Father Couplet and Michael, the Chinaman, at Versailles, longed for the glory of founding at his own expense a French mission, which would simultaneously serve the interests of religion and science in the Far East. And his ministers rightly divined how much France's commercial expansion would gain thereby. Consequently, six Jesuits were taken from the chosen staff of the college of Paris. Having previously been made fellows of the Academy of Sciences and given the title of mathematicians to the king, they set sail from Brest, 3 March, 1685, with the embassy which the king was sending to Siam. Five of them set out from Siam in 1687 and landed at Ning-po in China on 23 July. The authorization to penetrate to the interior, which the Viceroy of Chekiang and even the Tribunal of Rites at Peking would have refused them, was granted them by the emperor at Father Verbiest's request. The arrival of these recruits was a great consolation to the venerable missionary. Nevertheless he was not to have the joy of receiving them at Peking, which they reached (7 February) ten days after his death. They arrived in time for his funeral which K'ang-hi delayed in order that it might be more solemn. On 11 March Father Verbiest's remains were carried to the burialplace formerly given to Father Ricci.

CARTON, *Notice biog. sur le P. F. Verbiest, missionaire à la Chine* (Bruges, 1839); DE BACKER-SOMMERVOGEL, *Bibl. de la comp. de Jesus*, VIII, 574–586; CORDIER, *Bibl. sinica*, II, 1098. GRELON, *Hist. de la Chine sous la domination des Tartares* (Paris, 1671); IDEM, *Récit des choses les plus remarquables qui se sont passées à la cour de Pekin touchant nos pères et touchant les mathé-*

matiques cette année 1669 (MS. Archives of the state, at Brussels: *Jesuits*, no. 1427),173–192; *Astronomia Europæa sub imperator Tartaro-Sinico Cam-Hy appellato ex umbra in lucem revocata a R. P. Ferdinando Verbiest* (Dillingen, 1687); *Acta SS.*, XIII, *Paralipomena dissert.* 48 and 49; LE COMTE, *Nouveaux mém. sur l'état présent de la Chine*, I (Paris, 1696), 139–49, describing and illustrating Verbiest's instruments; DELAMBRE, *Hist. de l'astronomie du moyen-âge* (Paris, 1819), 213; *Lettre écrite de la Chine où l'on voit l'état présent du christianisme dans cet empire, et les biens qu'on y peut faire* (Paris, 1682), containing Verbiest's letter to the Society, the Brief of Innocent XI to Verbiest, etc.; *Lettre du P. de Fontaney au P. de la Chaize* (Tcheou-chan, 15 Feb., 1903) in *Lettres édifiantes et curieuses*, VII (Paris, 1707), 61; *Lettre du P. Antoine Thomas, S.J., datée de Pékin 8 Septembre, 1688*, published by BOSMANS in *Archiv für die Gesch. der Naturwissenschaften und der Technik*, I (Leipzig, 1909); BOSMANS, *Ferdinand Verbiest* in *Revue des Quest. Scientif.* (1912).

JOSEPH BRUCKER.

Verbum Supernum Prodiens, the first line of two hymns celebrating respectively the Nativity of Christ and the Institution of the Holy Eucharist. The hymnologist Daniel remarks on the obvious relation between the Nativity and the Eucharist "by which through all ages the Word made Flesh will dwell among us" as justifying the similar forms of the two hymns (Thesaurus, I, 254).

I. THE NATIVITY HYMN.—In its unrevised form the second line was: "A Patre olim exiens". The correctors of the Breviary under Urban VIII changed it into its present Breviary form: "E Patris æterni sinu". Sometimes ascribed to St. Ambrose or to St. Gregory the Great, its authorship is unknown. Mone supposed it to be of the second half of the fifth century; but although Advent may possibly date back that far, the hymn is probably much later. From the tenth century it has been the usual hymn for Matins, although given in a few manuscripts to Lauds. Originally the hymn was rhymed throughout in couplets (with one exception). The revision under Urban VIII left not a single strophe unchanged, in the removal of its many unclassical prosodie features.

II. THE EUCHARIST HYMN.—Its second line is: "Nec Patris linquens dexteram". Left untouched by the revisers of Urban VIII, it lacks classical prosody, is in accentual rhythm, and rhymes alternately:

> Verbum supernum prodiens
> Nec Patris linquens dexteram,
> Ad opus suum exiens
> Venit ad vitæ vesperam.
>
> The Word of God proceeding forth
> Yet leaving not the Father's side,
> And going to His work on earth,
> Had reached at length life's eventide.

The hymn is assigned to Lauds of Corpus Christi (q. v.) and is commonly ascribed to St. Thomas Aquinas. Dom Morin (Revue Bénédictine, April, 1910, 236–46) compares the Office of Corpus Christi with that of the older Cistercian breviaries (1484–1674), and shows that St. Thomas probably borrowed (while revising) seven of the responsories of Matins from it, and also probably the hymn "Verbum Supernum". In the Cistercian Office the hymn comprised nine stanzas divided into two hymns (for Matins and Lauds respectively), whereas now the hymn has only six stanzas. The Cistercian hymn was sung to the the melody of the Advent hymn, "Verbum Supernum", whereas we now sing the Eucharistic hymn to the different melody of the Ascensiontide hymn, "Æterne Rex Altissime". "It is very natural to suppose that this choice (a common melody, as in the Cistercian Office, for both of the Verbum Supernum hymns) was the primitive one" (Morin).

J. JULIAN, *Dict. of Hymnology* (2nd ed., London, 1907), 1217, 1721, gives twenty-five references to trs.; to his list add: BAGSHAWE, *Breviary Hymns and Missal Sequences* (London, s. d.), no. 41: "Eternal Word who dost proceed"; DONAHOE, *Early Christian Hymns* (New York, 1908), 49: "O Word of Might that springing forth". SHIPLEY, *Annus Sanctus* (London, 1874), gives trs. of Newman, Caswall, Earle, and Primer of 1706 (which Shipley thinks is probably by Dryden). PIMONT, *Les Hymnes du Bréviaire Romain*, II (Paris, 1878), 29–38, old and revised texts, comment.; MONE, *Lateinische Hymen des Mittelalters*, I (Freiburg, 1853), no. 33, 48; DANIEL, *Thesaurus Hymnologicus*, I, no. 74, 77; IV, 144.

H. JULIAN (op. cit.), 1218, 1721, gives references to twenty-one trs.; to his list add: BAGSHAWE (op. cit.), no. 87: "The Heavenly Word proceeding forth"; DONAHOE (op. cit.), 185: "The Word at God's right hand came forth"; HENRY, *Sursum Corda* (1910), 5. SHIPLEY (op. cit.) gives trs. by Keet, Aylward, Campbell, Primer of 1706 ("probably by Dryden"). PIMONT (op. cit.), III (Paris, 1884), 189–97, speaks enthusiastically of the stanza "Se nascens dedit socium", whose single rhymic scheme suggests that the writer, "borne on the wings of enthusiasm, breaks through his self-imposed limitations of form and seeks to emphasize his thought by a uniform rhyme". The thought seems to be borrowed from St. Bernard (De diligendo Deo): "Se dedit in meritum; se dedit in præmium; se apponit in refectionem animarum sanctarum; se in redemptione distrahit captivarum". But the writer of the hymn put the thoughts "in a style, a brevity, a collocation, which we cannot too much admire and to which the movement so magisterially cadenced and the highly felicitous rhyme give an inexpressible charm" (Pimont). *Hymns Ancient and Modern* (hist. ed., London, 1909), for Latin texts, Eng. trs., harmonized plainsong and modern setting of both hymns, nos. 44 and 261; BLUME, *Thomas von Aquin u. das Frohnleichnamsoffizium* etc. in *Theologie u. Glaube* (1911), no. 5, 358–72.

H. T. HENRY.

Vercelli, ARCHDIOCESE OF (VERCELLENSIS), in the Province of Novara, Piedmont, Italy. The city of Vercelli is an important commercial centre for agricultural produce. The cathedral, erected and enlarged by St. Eusebius, formerly adorned with precious pillars and mosaics, was remodelled in the ninth century, and radically changed in the sixteenth by Count Alfieri. Like the other churches of the city it contains valuable paintings, especially those of Gaudenzio Ferrari, Giovenone, and Lanino, who were natives of Vercelli. Noteworthy also are Sta. Maria Maggiore and Sant' Andrea. The latter was erected by Cardinal Guala Bicchieri (1219) together with the old Cistercian monastery, one of the most beautiful and best preserved Romanesque monuments in Italy. There is an Institute of the Beaux-Arts, containing paintings by Vercellese artists. There are many relics of the Roman period, e. g. an amphitheatre, hippodrome, sarcophagi, many important inscriptions, some of which are Christian. There are old charitable institutions, like the hospital founded by Cardinal Guala Bicchieri (1224), which has an annual revenue of more than 600,000 *lire* ($117,000); the hospices for orphan girls (1553), and for boys (1542), and mendicant homes. The archives of the metropolitan chapter contain valuable MSS., including an evangelarium of the fourth century, the "Novels" of Justinian, the "Leges Langobardorum", the "Capitulare regum Francorum", also hagiographical MSS. not all of which have been critically examined, and a very old copy of the "Imitation of Christ", which is relied upon as an argument for attributing the authorship of the work to John Gersen. The civil archives are not less important, and contain documents dating from 882. The extensive seminary contains a large library.

Vercellæ (*Vercellum*) was a city of the Libici, or Lebecii, a Ligurian tribe; it became an important *municipium*, near which in 101 B. C. Marius defeated the Cimbri and the Teutones, and Stilicho annihilated the Goths 500 years later. It was half ruined in St. Jerome's time. After the Lombard invasion it belonged to the Duchy of Ivrea. From 885 it was under the jurisdiction of the bishop, who was a count of the empire. It became an independent commune in 1120, and joined the first and second Lombard leagues. Its statutes are among the most interesting of those of the medieval republics. In 1197 they abolished the servitude of the glebe. In 1228 the University of Pavia was transferred to Vercelli, where it remained till the fourteenth century, but without gaining much prominence. Only a university school of law has been maintained. During the troubles of the thirteenth century it fell into the power of the

ella Torre of Milan (1263), of the Marquesses of lonferrato (1277), who appointed Matteo Visconti aptain (1290–9). The Ghibellines (Tizzoni) and uelphs (Avogadri) disputed the city from 1301 till 334, the latter party being expelled several times, ius enabling the Marquess of Monferrato to take ercelli (1328), which voluntarily placed itself under e Viscount of Milan in 1334. In 1373 Bishop Giovanni Fieschi expelled the Visconti, but Matteo reonquered the city. Facino Cane (1402), profiting r the strife between Giovanni Maria and Filippo laria Visconti, took Vercelli, but was driven out by eodoro di Monferrato (1404), from whom the city assed to the dukes of Savoy (1427). In 1499 and 553 it was captured by the French, and in 1616 and 378 by the Spaniards. In 1704 it sustained an eneretic siege by the French, who failed to destroy the rtress; after this it nared the fortunes Savoy. In 1821 ercelli rose in faour of the Constituon.

According to an ancient lectionary e Gospel was first eached here in the econd half of the ird century by Sts. hinianus and Marlis, bishops from aul, when they were turning to their oceses. The episopal see was not esblished till after e peace of Conantine. The first shop was St. Eusebius, a Sardinian, a ctor of the Roman hurch and a strenous opponent of Arianism. From Vercelli the Gospel read through the valley of the Po and its environs; wards the end of the fourth century, perhaps even uring the episcopate of St. Eusebius, new dioceses ere erected. From Eusebius to Nottingo (830) ere were forty bishops, whose images were preerved in the Eusebian basilica, so called because St. usebius dedicated it to St. Theonestus, martyr, and as interred in it. He introduced the common and onastic life among his clergy, from whom bishops r the surrounding territory were often selected. mong his successors were: St. Simenus (370), who aptized and consecrated St. Ambrose; St. Honoratus 96), who administered the Viaticum to St. Ambrose; . Justinianus (living in 451); St. Æmilianus (about 0) built an aqueduct for the city at his own expense; . Flavianus (541); St. Celsus (665); Norgaudus 44) restored common life among the canons; Liardus (880), who had been archchancellor of Charles e Fat (deposed later); and who was slain during the vasion of the Huns (899), like Regenbertus (904–); Atto (d. 960), reformer of ecclesiastical discipline; trus (978), imprisoned in the Holy Land by the gyptian Mussulmans; Leo (999), chancellor of to III and Henry II; Gisulfus (1133) re-established mmon life among the canons in 1144; St. Albertus 185–1204), founder of the chair of theology, later triarch of Jerusalem; Renerio Avogadro (1296) opsed the partisans of the heretic Fra Dolcino; Guielmo Didier (1437), an elector of Felix V, antipope; uliano della Rovere (1502), later Pope Julius II 503); Cardinal Guido Ferrerio (1562), founder of the minary, embellished the cathedral and introduced e Tridentine reform; Gianfrancesco Bonomo (1572) ntinued the reform and replaced (1573) the Eusebian Rite by the Roman. In 1817 the Diocese of Vercelli, then suffragan of Turin (but previously of Milan), was made an archdiocese, the first archbishop being Giuseppe di Grimaldi. The dioceses suffragan to Vercelli are: Alessandria, Biella, Casale, Novara, Vigevano. The archdiocese contains 136 parishes; 250,000 inhabitants; 147 secular and 33 regular priests; 7 houses of religious (men), and 4 of nuns; 4 educational institutes for boys, and 8 for girls. The religious periodicals are "L'unione" (weekly) and "La santa infanzia" (monthly).

CAPPELLETTI, *Le chiese d'Italia*, XII; SAVIO, *Gli antichi vescori del Piemonte* (Turin, 1899), 403; PASTI, *Vercelli sacra* (Como, 1909).

U. BENIGNI.

THE CATHEDRAL, VERCELLI

Vercellone, CARLO (CHARLES), Biblical scholar, b. at Biella, Milan; d. at Rome, 19 Jan., 1869. He entered the Order of the Barnabites, at Genoa, in 1829; studied philosophy at Turin and theology at Rome, under Aloysius Ungarelli; taught the sacred sciences at Alessandria, Turin, Perugia, and Parma; and, in 1847, was made president of the college of the Barnabites at Rome, a position which he held together with the charge, first, of procurator, and then general, of his order, and with various offices in several Roman Congregations, until his death. His first publication was (1857) the edition (5 quarto volumes) of the Vatican MS. (B) of the Scriptures prepared by Cardinal Mai under the auspices of Leo XII and printed from 1828 to 1838, to which he added by way of preface a letter to the reader. That this edition was far from perfect, Mai himself had well realized, and Vercellone publicly acknowledged in the above-mentioned letter; he at once set out to have it corrected mainly from Mai's notes, the outcome of his labours being a new octavo edition of the New Testament (Rome, 1859), prefaced by an excellent epistle. A few months before, a poor reprint of the New Testament edition of 1857 had been struck off at Leipzig for a London firm. Yet critics persisted in thinking a new and accurate edition of the "Vaticanus" was imperatively needed, and Pius IX manifested his intention to carry out the design and entrust it to Vercellone. The latter helped Tischendorf in the preparation of his "Nov. Test. Vat." (Leipzig, 1867).

In 1868, appeared the first volume of the "Bibliorum sacrorum græcus codex vaticanus, auspice Pio IX . . . editus", the work of Vercellone and the Basilian monk Cozza; the second volume (Genesis-Josue) followed in 1869, shortly before Vercellone's death, and the others in 1870, 1871, 1872, and 1881, Cajetan Sergio and Canon Henry Fabiani having replaced Vercellone. Vercellone's critical studies on the text of the Latin Vulgate, although he brought the work only as far as IV Kings, contributed more to his fame than the editing of the Vatican MS. These studies, with important and valuable prolegomena, appeared (2 vols., 1860–64) under the title, "Variæ lectiones Vulgatæ latinæ editionis Bibliorum", and may be said to have paved the way to the revision of the Vulgate now in progress. As preparatory to his edition of the

Greek Bible, Vercellone wrote "Ulteriori studii sul N. T. greco dell' antichissimo Cod. Vaticano" (Rome, 1866); in 1867 he published a critical study, "La Storia dell' adultera nel Vangelo di s. Giovanni" (Rome), in which he defended the authenticity of the passage (John, vii, 53–viii, 11). He also edited nine pamphlets of Gerdil on the Hierarchy of the Church. In 1869 he published a "Discours sur l'histoire des langues semitiques de Renan", in which he refuted some of the assertions of the French critic.

A sketch of Vercellone's life is in the edition of the *Codex vaticanus*, VI (Rome, 1881), pp. xiv-xv; SCRIVENER, *Introduction to the criticism of the N. T.*, I (London, 1894), 112, 116–18; HURTER, *Nomenclator*, V (Innsbruck, 1911), i, 1214; SERGIO, *Notizie intorno alla vita ed agli scritti del P. D. C. Vercellone* (Rome, 1869).

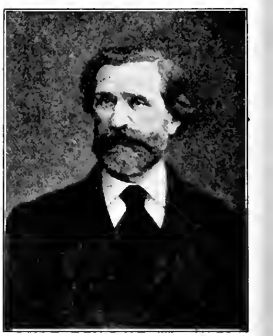
CHARLES L. SOUVAY.

Verdaguer, JACINTO, poet, b. at Riudeperas, Province of Barcelona, Spain, 17 April, 1845; d. at Vallvidrera, Barcelona, 10 June, 1902. While in training to receive Holy orders, he early showed his literary instincts by competing for the prizes offered in the *Jochs Florals*, or poetical tournament, held yearly for the purpose of stimulating composition in the vernacular of the eastern part of the Iberian peninsula. Religious faith, country, and love are the main themes promoted by the *Jochs Florals*, and on the first two of these Verdaguer wrote with signal success, winning his first prize in 1861. He was ordained in 1870. In 1877 he published his most famous work, one of the most notable in the history of modern Catalan, the epic "La Atlantida," which quickly attracted attention and was translated into Spanish, French, Italian, English, and German. The "Oda a Barcelona" of 1883 was followed by the epic legend, "Canigó" (dealing with the times of the reconquest of Spain from the Moors and locating its scenes in the Pyrenees region). Then came the noted "Idilis y cants mistichs" (1879), the "Cansons de Montserat" (1880), the "Caritat" (1885), the "Patria" (1888), the "Cants religiosos pel poble" (1882), the "Somni de Sant Joan" (1887), the "Jesus Infant" (1890–05), the "Sant Francesch" (1895), the "Flors del Calvari" (1896), the "Santa Eularia" (1898), etc.

Obres completes ordenades y anotades (7 vols., Barcelona, 1905–1908); *La Atlantida ab la traducció Castellana per Melcior de Palau* (Barcelona, 1878): Sp. tr. PALAU (Madrid, 1906); SAVINE, *L'Atlantide, poème traduit du Catalan de Mossen Jacinto Verdaguer* (Paris, 1884): this contains the Catalan text with the French and an interesting essay on *La renaissance de la poésie catalane*.

J. D. M. FORD.

Verdi, GIUSEPPE, composer, b. at Le Roncole, Parma, Italy, 10 October, 1813; d. at S. Agata, near Busseto, 27 January, 1901. From his earliest years he evinced an extraordinary musical aptitude, and at the age of ten became organist of the village church. From 1826 to 1829 he took lessons from Provesi, organist of Busseto cathedral, and in 1831 went to Milan to study under Lavigna. On the death of Provesi (1833) Verdi returned to Brusset, where he remained for five years, during which he married Margherita Barezzi; in 1838, however, he settled in Milan. His first opera, "Oberto", was performed in 1839 and gave a foretaste of the young composer's abilities, but the production of "Nabuco" (9 March, 1842), followed by "Lombardi" (11 Feb., 1843), showed that a rising star had appeared. The success was accentuated by "Ernani" (9 Mar., 1844), and Verdi's fame as an operatic composer was assured. Several other operas followed in the years 1844 and 1846, and he declined an offer as conductor of Drury Lane Theatre, London, in succession to Costa, though his reception in England was not over cordial. His "Luisa Miller" (8 Dec., 1849) added to his triumphs, and with it ended his fame in one style of opera. Verdi entered on a new phase in 1850, and his "Rigoletto" (produced at Venice on 11 March, 1851) astonished the musical world. Then followed "Il Trovatore" (19 Jan., 1853) and "La Traviata" (6 Mar., 1853), all three being still popular. "Un Ballo in Maschera" (17 Feb., 1859) completed his triumph in a new style of writing. "Don Carlos" (11 Mar., 1867) and "Aïda" (produced at Cairo, 24 Dec., 1871) represent what has been aptly termed Verdi's third style. "Aïda" is not only an advance on "Rigoletto", but is clearly a development of genius so strong that it may well be regarded as a new style.



GIUSEPPE VERDI
From a photograph

Meantime Verdi visited England in 1855 and again in 1862, when he conducted his "Inne delle Nazioni" at Her Majesty's Theatre. His last visit was in 1875, when he was at the zenith of his powers. It was rumoured that he had laid down his pen forever after the production of "Aïda", but on 5 Feb., 1887, he astonished even his warmest admirers by a four-act opera, "Otello" (libretto by Boito). On 5 Feb., 1893, his "Falstaff" was given at La Scala, and he was created Marchese of Busseto by the King of Italy. For an octogenarian this opera was a *tour de force* in musical annals. Its dramatic qualities place it on a level with Wagner's operas, and Verdi's handling of the comic element showed an undreamt-of power. Indeed it has been truly said that "Otello" and "Falstaff" rank as a fourth style of Verdi. His place in music is as an operatic composer of the first rank, and he considerably influenced the Italian School of the second half of the nineteenth century.

Verdi deserves to be reckoned in the category of church composers; his "Requiem" (written for the anniversary of Manzoni's death) is a work of art, and continues to find much favour; it was first performed at Milan on 22 May, 1874. Among his religious compositions are: "Pater Noster", for five voices; an "Ave Maria", for soprano solo and strings (both performed in 1880); a "Te Deum", for two four-part choirs, voices, and orchestra; a "Stabat Mater", four-part, and two motets in honour of the Blessed Virgin. These four appeared in 1898, and were performed in Paris on 7 April, 1899. Verdi's Catholic spirit was shown by his resigning his office as member of the Italian parliament for Busseto; and, subsequently, when, on being appointed a senator by the King of Italy (1875), he went to Rome to be duly admitted, but never assisted at a single sitting. Professor Dickenson in his "Music in the History of the Western Church" writes: "In Verdi also we have a truly filial devotion to the Catholic Church, united with a temperament easily excited to a white heat when submitted to his musical inspiration." By his will Verdi bequeathed an endowment fund for a home for aged musicians.

POUGIN, *Verdi* (Paris, 1881); STREATFIELD, *Masters of Italian Music* (London, 1895); MAZZUCATO in GROVE, *Dict. of Music and Musicians* (new ed., London, 1910), s. v.

W. H. GRATTAN-FLOOD.

Verdon, MICHAEL. See DUNEDIN, DIOCESE OF.

Verdun, DIOCESE OF (VIRODUNENSIS), comprises the Department of the Meuse. Suppressed by the Concordat of 1802, and subsequently united to the Diocese of Nancy, Verdun was re-established by the Bull of 27

ıly, 1817, and by the Royal Decree of 31 October, 322. It was formed practically of the entire ancient iocese of Verdun, portions of the ancient Dioceses of rier, Châlons, Toul, Metz, and Reims, and became ffragan of the Archdiocese of Besançon. For the late adition attributing the foundation of the Church of erdun to St. Sanctinus, disciple of St. Denis the Areo-gite, after he had founded the Church of Meaux, see EAUX. Certain local traditions state that Sts. aurus, Salvinus, and Arator were bishops of Verdun ter St. Sanctinus, but the first bishop known to his-ry is St. Polychronius (Pulchrone) who lived in the th century and was a relative and disciple of St. ıpus de Troyes. Other bishops worthy of mention e: St. Possessor (470–86); St. Firminus (486–502); itonus (Vanne) (502–29); St. Désiré (Desideratus) 29–54); St. Agericus (Airy) (554–91), friend of St. regory of Tours and of Fortunatus; St. Paul (630–3), formerly Abbot of the Benedictine Monastery Tholey in the Diocese of Trier; and St. Madalvæus Hauve) (753–76). The legend according to which eter, successor of Madalvæus, received the Diocese Verdun from Charlemagne as a reward for the ssion of the town of Pavia or Treviso to the Franks, no longer accepted. Peter became Bishop of Ver-ın in 781, named to that office by Adrian I at the quest of Charlemagne; shortly afterwards he was eused of conspiring against the emperor but was eared of the accusation at the Synod of Frankfort 94). Bishop Dado (880–923) caused the "Gesta iscoporum Virodunensium" to be begun by Ber-arius, a Benedictine of Saint-Vanne, afterwards ntinued down to 1250 by Lawrence, another monk Saint-Vanne, and later by an anonymous writer. Verdun, which had been originally a Roman *itas*, shared the destiny of Lorraine in the Middle ges and formed part of Lower Lorraine. The unts of Verdun belonged to the family of Ardennes which Godfrey of Bouillon, the hero of the First rusade, was an illustrious member. The Emperor to III in 997 conferred on Bishop Haymon of Ver-ın and his successors the titles of counts of their iscopal city and princes of the Holy Roman Empire th all the rights of sovereigns, especially that of aming for life a count subject to the commands of the shop (*Comte viager*). These "episcopal counts" also lled *voués* (*advocati*) continued to be selected by the shops of Verdun from the family of Ardennes, and ere were frequent quarrels between the bishops and e *voués*. Thus Godfrey of Bouillon, *Voué* of Verdun, as in conflict with Thierry the Great, Bishop of Ver-ın from 1047 to 1088, before leaving for the Crusade, d renounced his rights to the countship. During the st half of the twelfth century, Renauld le Borgne, ount de Bar and *Voué* of Verdun, governed the town a tyrant and resisted the authority of the bishops r thirty-five years. The feast entitled "Com-emoration of the Miracles of the Virgin Mary" celebrated in the diocese on 20 October, in honour the final victory of Bishop Albero (1131–56) over e Borgne" to whom the former ceded Clermontois d Vienne-le-Château. From this time the *voués* of erdun were suppressed. The concessions obtained om the Emperor Louis of Bavaria in 1227 by the peo-e of Verdun were the cause of a two-years' war be-ween them and Bishop Raoul de Torote (1224–45). eques de Troyes, later pope under the name of Urban V, was Bishop of Verdun from 1252 to 1255. Among her bishops are: Liébauld de Cusance (1379–1403), ho signed a treaty with King Charles VI of France y which French dominion was established in Verdun; ardinal Louis de Bar (1419–30); Guillaume de llastre (1437–49), historian of the Golden Fleece *'oison d'Or*); and Cardinal Jean de Lorraine (1523–4). Nicolas Pseaulme (1548–75) successfully with-ood the inroads of Protestantism in the diocese. t the Council of Trent he vigorously attacked the system of commendatory abbots. It was during his episcopate that the Constable de Montmorency conquered in the name of Henry II, King of France, the "Three Bishoprics" of Metz, Toul, and Verdun (1552), though theoretically they remained territories of the empire until the Peace of Westphalia in 1648. Other incumbents of the see were Charles de Lorraine, Cardinal de Vaudemont (1585–87), and Eric de Lorraine Vaudemont (1593–1610) to whom, at the end of 1603, after many difficulties, Clement VIII gave full power to legalize the marriage of the Catholic Henry, heir to the Duchy of Lorraine, to his Calvinist cousin Catherine, sister of Henry IV.

Under the old regime the bishops of Verdun were

THE CATHEDRAL, VERDUN

suffragans of Trier. Eugene III visited Verdun to consecrate the new cathedral on 11 November, 1147. This cathedral was built at the order of Bishop Albero by the architect Garin, its cloister being a masterpiece of flamboyant Gothic, built from 1509 to 1517. The Abbey of Tholey was given in 634 to the church of Verdun by the rich deacon Adalgisus, its founder, out of esteem for his friend Bishop Paul. Until the time of Charlemagne it was the chief ecclesiastical school for the clergy of Verdun. The Benedictine Abbey of Vasloge, later Beaulieu, founded in 642 by St. Rouyn, numbered among its abbots in the eleventh century Blessed Richard (d. 1046), Abbot of Saint-Vanne, who reformed it, and St. Poppon, who died in 1048. The Benedictine Abbey of Saint-Vanne de Verdun was founded in 952 to replace a community which had been established in the same church by St. Vitonus. Among the abbots of Saint-Vanne may be mentioned the aforesaid Blessed Richard, who dissuaded the Emperor St. Henry from becoming a monk of Saint-Vanne when he came to Verdun for that purpose about the year 1024; also Abbot Conon, who played an important part in the conflict of investitures, and who died in 1178. For the important monastic reforms of the beginning of the seventeenth century, which, thanks to the prior Dom Didier de la Cour, emanated from the Abbey of Saint-Vanne, see BENEDICTINE

ORDER. The superb Church of Saint-Vanne was destroyed in 1832 and its cloister, which had been converted into barracks, was burned in 1870. The Abbey of Saint-Paul de Verdun was founded (970–973) by Bishop Vicfrid. It was originally occupied by Benedictines, but in 1135 by Premonstratensians, and was finally destroyed in 1552. The Benedictine Abbey of Saint-Airy de Verdun, founded between 1025 and 1042, opened public schools about the year 1100, which enjoyed renown for a number of years. In 709 a monastery dedicated to St. Michael was established on Mont de Châtillon by Vulfoad, mayor of the palace under Childeric, King of Austrasia. Abbot Maragdus, a friend of Charlemagne, transferred it in 819 to the borders of the Meuse, thus founding the town of Saint-Mihiel. The reform inaugurated by the congregation of Saint Vanne was introduced into this monastery in 1606 by Cardinal Charles de Lorraine, one of its abbots. Cardinal de Retz was also an abbot of Saint-Mihiel and occupied the castle of Commercy, where he wrote his "Memoirs on the Fronde", and which castle he restored and afterwards sold to Charles IV of Lorraine.

The castle and town of Vaucouleurs belonged to the lords of Joinville, one of whom wrote the life of St. Louis. At this town Joan of Arc presented herself to Robert de Baudricourt, offering her services against the English who were then besieging Orleans. Before the foundation of the Fortress of Montmédy there existed, on the rock dominating the town, a chapel under the protection of the Blessed Virgin which in the sixth century had replaced a statue of the Gaulish Mercury. The Diocese of Verdun figures largely in the history of art, owing to the sculptor Ligier Richier (1500–72), a pupil of Michelangelo. His mausoleum of René de Châlons, Prince of Orange, at Bar-le-Duc and his Holy Sepulchre in the church of Saint-Mihiel are admirable works of art. A council held at Verdun in 947 dealt with the conflict between Hugues and Artaud both of whom claimed the See of Reims, finally retained by Artaud. At Tusey (Tusiacum) near Vaucouleurs, a council, convened by Charles the Bald and Lothaire, was held in 860. The synodal letter despatched by the council and revised by Hincmar, dealt with usurpers of ecclesiastical benefices and maintained against the doctrine of Gottschalk that Jesus died for all men without exception. The Treaty of Verdun signed in 843 by the three Kings, Lothaire, Charles the Bald, and Louis the German, definitively confirmed the division of Charlemagne's empire. A number of saints are connected with the history of the diocese of whom the following are worthy of mention: St. Euspicius, who during the siege of Verdun in 502 by Clovis, prevailed on him to spare the town and received the territory of Micy near Orléans on which to build an abbey; he was an uncle of St. Vanne (Vitonus), Bishop of Verdun, and of St. Mesmin (Maximinus) from whom the Abbey of Micy received its name. St. Wandrille (Wandregesilus), b. in Verdun in 570, founder of the Monastery of Fontenelle and his nephew St. Gou, also born in Verdun and a monk of Fontenelle; St. Rouyn (Rodingus) of Irish origin, who founded the Abbey of Beaulieu in the episcopate of St. Paul and died in 708 at the age of 117; also Blessed Pierre of Luxembourg (1369–1387), Bishop of Metz and cardinal, son of Gui de Luxembourg, Count de Ligny. Father Gerbillon (1634–1707), a Jesuit, who played an important part in the Chinese Missions, came originally from Verdun, and the celebrated and learned Dom Calmet (1672–1757) was born at Mesnil la Horgne.

The chief pilgrimages of the diocese are: Notre Dame d'Avioth, near Montmédy, dating from the twelfth century, with a sanctuary dating from the fourteenth to the fifteenth centuries; Notre Dame de Benoîte Vaux; Notre Dame de la Belle Epine, at Bouchon; Notre Dame du Guet, at Bar-le-Duc, dating from 1130; Notre Dame des Vertus, at Ligny; Ste Anne d'Argonne, dating from 1338; and Notre Dame de La Voûte at Vaucouleurs. Before the application of the law of 1901 regarding the associations, the following orders were represented in the Diocese of Verdun: Capuchins; Clerks Regular of our Saviour and several orders of teaching brothers. Among orders for women were: Canonesses Regular of St. Augustine of the Congregation of Our Lady, founded at Corbeil (Seine et Oise) in 1643, in 1816 they were charged with the education at Versailles of the daughters of the Chevaliers de St. Louis and were transferred to Verdun in 1839; also the Sisters of Compassion, a teaching order founded in 1846 with a mother-house at St-Hilaire-en-Woëvre. At the end of the nineteenth century the religious congregations directed: 64 infant schools, 7 orphan asylums for girls, 2 houses of charity, 1 dispensary, 3 houses for nursing the sick in their homes, 1 house of retreat, 1 lunatic asylum, and 18 hospitals. In 1905 at the end of the concordatory régime there were 283,480 inhabitants, 30 first-class parishes, 444 succursals and 34 vicariates.

Gallia christiana, XIII (*nova*, 1785), 1160–1263; *instr.*, 551–584; ROUSSEL, *Hist. ecclésiastique et civile de Verdun*, first published in 1745 (rev. ed., Bar-le-Duc, 1863); CLOUET, *Hist. de Verdun et du pays verdunois* (Verdun, 1867–1869); ROBINET AND GILLANT, *Pouille du diocèse de Verdun* (Verdun, 1888–1904); DUFOUR, *Eglise cathédrale de Verdun* (Verdun, 1863); LABANDE, *La charité à Verdun* (Verdun, 1894); GABRIEL, *Verdun, notice historique* (Verdun, 1888).

GEORGES GOYAU.

Verecundus, Bishop of Junca, in the African Province of Byzacena, in the middle of the sixth century, when the question of the Three Chapters was raised; d. at Chalcedon, in the beginning of 552. Pope Vigilius's "Judicatum" having excited almost universal discontent, both the pope and the Emperor Justinian agreed the question should be settled in a general council to be held at Constantinople. Verecundus, with Primasius of Hadrumeta, went to represent the Province of Byzacena, and arrived at Constantinople towards the middle of 551. At once the Greek bishops set out to induce them by promises and threats to anathematize the Three Chapters. Both resisted strenuously at first, and, in the grave difficulties then besetting Pope Vigilius, stood by his side; and when the latter had taken refuge in the Basilica of St. Peter's, both, in union with him, issued a sentence of excommunication against Theodore Askidas and of deposition against Mennas, the patriarch of the imperial city (17 Aug., 551). Soon, however, the conditions became so unbearable that on 23 Dec. Pope Vigilius, although his residence was carefully watched, managed to escape across the Bosporus and to reach the Church of St. Euphemia at Chalcedon. Thither Primasius and Verecundus followed him a few days later. Verecundus, up to the end an ardent champion of the Three Chapters, died shortly afterwards. After Verecundus's death, Primasius was moved by ambition to relent from his unyielding attitude.

As an ecclesiastical writer, Verecundus is little known. His works, edited by Cardinal Pitra ("Spicil. Solesm.", IV, Paris, 1858), consist first of a collection of historical documents on the Council of Chalcedon, "Excerptiones de gestis Chalcedonensis Concilii", of which we possess two recensions; secondly, of an exegetical commentary in nine books upon the Canticles of the Old Testament; and thirdly, of a poem of 212 hexameter lines, "De satisfactione pœnitentiæ", in which exquisite thoughts are unfortunately presented in a very incorrect form. St. Isidore of Seville (De vir. ill., vii) attributes also to Verecundus another poem on resurrection and judgment, which is possibly no other than the "De judicio Domini" or "De resurrectione mortuorum", found among the works of Tertullian and St. Cyprian.

BARDENHEWER, *Patrology*, tr. SHAHAN (St. Louis, 1908); HEFELE, *Conciliengeschichte*; Fr. tr. LECLERCQ, III (Paris, 1909), ii, 41 sq.

CHARLES L. SOUVAY.

Vergani, Paolo, Italian political economist, b. in Piedmont, 1753; d. in Paris, about 1820. As a student, he devoted himself especially to ecclesiastical and civil law, and history. Having won distinction in theology and been ordained priest, he went to Rome the better to prosecute his studies and soon became a canon of St. John Lateran. It was then that he wrote the "Trattato sulla pena di morte" (2nd ed., Milan, 1780), the "Discorso sulla giustizia criminale", and "Dell' enormità del duello", which earned for him a distinguished position among the jurists of the eighteenth century and particularly contributed to the reform of the criminal law. It was also probably due to them that he was appointed assessor general of finances and commerce, and inspector of agriculture and the arts. He wrote on the financial system of the Pontifical States as reformed by Pius VI (Rome, 1791), taking the position of an advocate of import duties for the protection of home industries, and maintaining that agriculture cannot be the only source of wealth in a state. He displays at the same time a thorough acquaintance with the history of political economy. In this work the author makes a remarkable appeal to religion and the duty of Christian charity, asserting the necessity of protecting and fostering the home industries, which provide occupation for so large a number of people, while manufacturing and foreign importation give work to only a few. This literary activity was interrupted for some thirty years: the Lateran Chapter having been dispersed in 1811, Monsignor Vergani went to Paris and there supported himself by giving lessons in Italian. He published also "La législation de Napoléon le Grand considérée dans ses rapports avec l'agriculture" (Paris, 1812) and "Essai historique sur la dernière persécution de l'église" (1814).

U. Benigni.

Vergerio, Pier Paolo, the Elder, humanist, statesman, and canonist, b. at Capodistria, 23 July, 1370; d. at Budapest, 8 July, 1444 or 1445. He studied rhetoric at Padua, canon law at Florence (1387–89) and at Bologna (1389–90); taught logic at Padua and Florence, and was tutor of the princes of Carrara at their court at Padua. After 1406 we find him at Rome as secretary to Innocent VII and Gregory XII. Later he became canon of Ravenna and took part in the Council of Constance in 1414. The next year he was one of the fifteen delegates who accompanied the Emperor Sigismund to Perpignan, where an endeavour was made to induce Benedict XIII to renounce his claims. From 1417 to his death he was secretary to the Emperor Sigismund. In July, 1420, he was the chief orator of the Catholic party at the Hussite disputation at Prague. Though never married and probably in minor orders, he was not a priest. The following of his works have been printed: "Pro redintegranda unienda que Ecclesia", edited with introduction and notes by Combi in "Archivio storico per Trieste, l'Istria ed il Trentino" (Rome, 1882), 351–74; "Historia principum Carrariensium ad annum circiter MCCCLV", edited by Muratori, "Rerum ital. script.", XVI, 113–181; "Vita Petrarcæ", edited by Tommassini in "Petrarca redivivus", (Padua, 1701); "De ingenuis moribus ac liberalibus studiis" (Venice, 1472). His letters, 146 in number, were edited by Luciani (Venice, 1887). There are still in manuscript: a Latin version of Arrian's "Gesta Alexandri Magni"; a Life of Seneca; a panegyric on St. Jerome; a few comedies, satires, and other poems.

Bischoff, *Studien zu P. P. Vergerio dem Aeltern* (Berlin, 1909); Kopp, *Pietro Paolo Vergerio der erste humanistische Pädagog* (Lucerne, 1894); Badurer, *P. P. Vergerio il seniore* (Capodistria, 1896); Woodward, *Vittorino da Feltro and other Humanist Educators* (Cambridge, 1897); Jachino, *Del pedagogista Pier Paolo Vergerio* (Florence, 1894); Buschbell, *Reformation und Inquisition in Italien und die Mitte des 16. Jahrhunderts* (Paderborn, 1910), 103–54.

Michael Ott.

Vergil, Polydore, b. at Urbino about 1470; d. there probably in 1555. Having studied at Bologna and Padua, he became successively secretary to the Duke of Urbino and chamberlain to Alexander VI. He became famous by two early works, "Proverbiorum libellus" and "De inventoribus rerum", which attained extraordinary popularity. In 1501 the pope sent him to England as sub-collector of Peterspence. He became intimate with Henry VII, who in 1505 commissioned him to write the history of England, and he obtained much preferment, including the archdeaconry of Wells. On 22 Oct., 1510, he was naturalized as an English subject.

Polydore Vergil
From Thevet, Livre des Vrais Pourtraits, Paris, 1584

Subsequently to a visit to Rome in 1514, he offended Wolsey who had entrusted him with business, and was imprisoned and deprived of his sub-collectorship. Though finally released, he avenged himself by writing a hostile view of Wolsey in his history, which profoundly influenced later English historians. This work was published in 1533 and is specially valuable for his account of Henry VII's reign. In the third edition (Basle, 1555) the work is continued from 1509 to 1538. He is the first of the modern historians, consulting authorities, weighing evidence, and writing a connected story, not a simple chronicle. His other works are too numerous to specify. Throughout the religious changes he remained a loyal, though not a fervent, Catholic. He kept in touch with Italy by frequent visits, and the religious changes under Edward VI led him to return there to spend his last years in his native land.

There is no complete biography, but references to him and his career are found in all the numerous sources for the reigns of Henry VII and Henry VIII. The best connected accounts are: Ellis, *Prefaces* to the *History of England* published by the *Camden Society* (London, 1844); Archbold in *Dict. Nat. Biog.*, s. v.

Edwin Burton.

Vergilius of Salzburg, Saint, Irish missionary and astronomer, of the eighth century. Vergilius (or Virgilius, in Irish *Fergal*, *Ferghil*, or *Feirghil*) is said to have been a descendant of Niall of the Nine Hostages. In the "Annals of the Four Masters" and the "Annals of Ulster" he is mentioned as Abbot of Aghaboe, in Queen's County. About 745 he left Ireland, intending to visit the Holy Land, but, like many of his countrymen, who seemed to have adopted this practice as a work of piety, he settled down in France, where he was received with great favour by Pepin, then Mayor of the Palace under Childeric III. After spending two years at Cressy, near Compiègne, he went to Bavaria, at the invitation of Duke Otilo, and within a year or two was made Abbot of St. Peter's at Salzburg. Out of humility, he "concealed his orders", and had a bishop named Dobdagreous, a fellow countryman, appointed to perform his episcopal functions for him. It was while Abbot of St. Peter's that he came into collision with St. Boniface. A priest having, through ignorance, conferred the Sacrament of Baptism using, in place of the correct formula, the words "Baptizo te in nomine patria et filia et spiritu sancta", Vergilius held that the sacrament had been validly conferred. Boniface complained to

Pope Zachary. The latter, however, decided in favour of Vergilius. Later on, St. Boniface accused Vergilius of teaching a doctrine in regard to the rotundity of the earth, which was "contrary to the Scriptures". Pope Zachary's decision in this case was that "if it be proved that he held the said doctrine, a council be held, and Vergilius expelled from the Church and deprived of his priestly dignity" (Jaffé, "Biblioth. rerum germ.", III, 191). Unfortunately we no longer possess the treatise in which Vergilius expounded his doctrine. Two things, however, are certain: first, that there was involved the problem of original sin and the universality of redemption; secondly, that Vergilius succeeded in freeing himself from the charge of teaching a doctrine contrary to Scripture. It is likely that Boniface misunderstood him, taking it for granted, perhaps, that if there are antipodes, the "other race of men" are not descendants of Adam and were not redeemed by Christ. Vergilius, no doubt, had little difficulty in showing that his doctrine did not involve consequences of that kind. (See ANTIPODES.)

After the martyrdom of St. Boniface, Vergilius was made Bishop of Salzburg (766 or 767) and laboured successfully for the upbuilding of his diocese as well as for the spread of the Faith in neighbouring heathen countries, especially in Carinthia. He died at Salzburg, 27 November, 789. In 1233 he was canonized by Gregory IX. His doctrine that the earth is a sphere was derived from the teaching of ancient geographers, and his belief in the existence of the antipodes was probably influenced by the accounts which the ancient Irish voyagers gave of their journeys. This, at least, is the opinion of Rettberg ("Kirchengesch. Deutschlands", II, 236).

Dict. of Christian Biog., s. v. *Vergilius;* OLDEN in *Dict. of National Biography*, s. v. *Fergil;* KRETSCHMER, *Die physische Erdkunde* (Vienna, 1889).

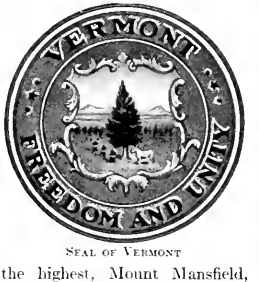
WILLIAM TURNER.

Vering, FRIEDRICH HEINRICH, a German canonist, b. at Liesborn in Westphalia, 9 March, 1833; d. at Prague, 30 March, 1896. After completing his course at the gymnasium of Paderborn in 1850, he studied law at the Universities of Bonn and Heidelberg, graduated at the latter university in 1856, was admitted there as *privatdocent* of Roman and canon law in 1857, and became professor extraordinary in 1862. He held this position until 1875 when he accepted the chair of canon law at the newly-erected university of Czernowitz in Bukowina, Austria. In 1879 he became professor of canon law at the German University of Prague, holding this position till his death. He was one of the leading German canonists of the nineteenth century. Though a layman, he was a staunch defender of the rights of the Church against the encroachments of the State. His best known work is his comprehensive text-book on canon law: "Lehrbuch des katholischen, orientalischen und protestantischen Kirchenrechts" (Freiburg, 1876; 3rd ed., ibid., 1893). His two other important works are: "Geschichte und Institutionen des römischen Privatrechts" (Mainz, 1865, 5th ed., entitled: "Gesch. und Pandekten d. röm. und heutigen gemeinen Privatr.", Mainz, 1887); and "Römisches Erbrecht in historischer und dogmatischer Entwickelung" (Heidelberg, 1861). He also wrote the eighth volume of Philipps's "Kirchenrecht" (Mainz, 1889) and numerous smaller juridical treatises. From 1860 he was, with Moy de Sons, joint editor, and from 1862, sole editor, of "Archiv für katholisches Kirchenrecht" (Mainz).

Alte und neue Welt, XXXI (Einsiedeln, 1896), 574, and *Deutscher Hausschatz* (Ratisbon, 1896).

MICHAEL OTT.

Vermont, one of the New England States, extends from the line of Massachusetts, on the south, 42° 44′ N. lat. to the Province of Quebec in Canada, on the north, at 45° N. lat. Its eastern boundary, throughout its entire length, is the Connecticut River which separates it from New Hampshire; it is bounded on the west by the State of New York, from which it is separated by Lake Champlain for a distance of more than one hundred miles south from the Canadian border. Its area is 10,212 sq. miles. Its length between Massachusetts and Canada being 158 miles, and its width on the northerly border 88 miles, while it narrows to a width of 40 miles on its southerly border.



SEAL OF VERMONT

PHYSICAL CHARACTERISTICS.—The Green Mountains, from which the State derives its name, extend through its entire length, about midway between the easterly and westerly borders. Five of these mountains exceed 4000 feet in elevation, the highest, Mount Mansfield, being 4389 feet above sea-level. Several parallel ranges of mountains lie upon either side of the main chain and the surface of the state generally is broken and diversified, the mountain slopes being densely covered with forest growths, principally of spruce and other evergreen trees. The scenery is everywhere attractive, and in many districts very beautiful. Five rivers flow westerly and northerly into Lake Champlain; three flow northerly to Lake Memphremagog, on the Canadian border; eleven are tributaries of the Connecticut, on the east; while two run in a southerly direction to the Hudson. Not only do the streams of Vermont water beautiful and fertile valleys, but along their courses they furnish valuable water power for manufacturing purposes. The climate is healthful, although subject to sudden changes. The mean annual temperature for the different parts of the state varies from 40°; the highest temperature runs from 90° to 100° F., and the lowest from 30° to 45° F. The average annual rainfall is from 30 to 45 inches.

RESOURCES.—The soil of Vermont is very fertile, especially in the river valleys. The low rolling hills are excellent for tillage purposes; the uplands furnish good pasturage and the mountain sides produce much valuable timber. Agriculture is the chief industry of the people, and the state leads all others in the production of butter and cheese, in proportion to population, while in the amount of these products it is surpassed by only nine states. On the eastern slope of the mountains, in the Counties of Windsor, Washing, and Caledonia, granite of excellent quality is produced and its manufacture forms an extensive and important industry. The westerly portion of Rutland County is one of the principal slate producing regions of the country. Marble is found in several localities on the western mountain slope, principally in Rutland, Bennington, and Addison counties, which furnish about three-fourths of the finer grade marble produced in the United States. A large number of manufacturing establishments are in operation, producing a great variety of products, many of which, like the Fairbanks scales, made at St. Johnsbury, and the Howe scales made at Rutland, are shipped to distant countries. The value of the agricultural output of the state in 1910, comprising corn, wheat, oats, rye, buckwheat, potatoes, and tobacco, aggregated $21,491,400. A summary, issued by the United States Census Bureau for the year 1909, shows that the capital employed in manufacturing in the state was

$62,658,741; the number of wage-earners employed in the several factories was 33,106, and the total wages paid them was $15,221,059. The total value of the manufactured products was $63,083,611.

POPULATION.—The first census taken in 1791 showed a population of 85,499, which had nearly doubled in 1800. Rapid gains were made in each succeeding decade up to 1850, after which the increase was smaller owing to emigration to the western parts of the country. In 1910 the total population was 355,956. The state contains six cities and two hundred and forty organized towns.

LEGISLATURE AND JUDICIARY.—The Legislative Assembly consists of a senate with thirty members, apportioned among the counties according to population, and chosen by the voters of the several counties; and a house of representatives, in which each town and city has one member. The governor, members of the Legislature, state and county officers are elected biennially, in the even years, in September, and the sessions of the Legislature convene in October following. The Supreme Court of the state consists of five judges, elected for a term of two years by the two houses of the Legislature in joint assembly. Regular terms of this court are held at Montpelier in January, February, May, and October, with one session each year at Rutland, St. Johnsbury, and Brattleboro. In each county is a court which holds two sessions annually, the presiding judges being elected by the Legislature in joint assembly. Associated with the presiding judge in each county court are two assistant judges, elected by the freemen of the several counties. Probate courts are established in the several counties, being divided into two probate districts for each. The state is represented in the National Congress by two senators and two representatives. Since 1903 the liquor traffic has been regulated by a local option law under which the voters of each town or city determine its policy at the annual town elections in March.

HISTORY.—Starting from Quebec, in the spring of 1609, Samuel Champlain ascended the St. Lawrence and Richelieu Rivers, accompanied by two Frenchmen and about sixty Algonquin Indians. He entered the lake which bears his name on 4 July, and upon seeing the mountain range extending along the eastern shore, he exclaimed "Voilà les monts verts", thus giving their name to the mountains and the state. A month was spent in exploring the lake and the adjacent country. Proceeding southward, Champlain reached another large lake, now called Lake George, to which he gave the name of St. Sacrement. The first settlement by white men, within the borders of the state, was made by the French on Isle La Motte, in Lake Champlain, in 1666. It was called Fort St. Anne, and was occupied until about 1690. The French claimed the territory as far south as the south end of Lake Champlain, and forts were built by them early in the eighteenth century at Crown Point and Ticonderoga, on the west side of the lake. At about the same time they established a settlement on the east shore at Chimney Point, in the present town of Addison. This settlement together with one in what is now the town of Alburg, Vermont, flourished until Canada was ceded to the British. The first English settlement within the present limits of the state was made about 1690, in the present town of Vernon. This was an extension of the settlement of Northfield, in Massachusetts, which a later survey showed to be north of the boundary of that colony. In 1724 Fort Dummer was built on the west bank of the Connecticut River near the present village of Brattleboro. This also was supposed to be within the territory of Massachusetts, but a survey made in 1741 established the northern boundary line of the colony several miles south of the fort.

During the period covered by the Colonial wars, the country was the gateway through which the contending forces advanced to attack each other, the troops of each side being generally accompanied by savage allies. Raiding expeditions were frequent, and the country was so exposed to attack as to make settlement and development practically impossible; but after the final conquest of Canada by the British in 1760, this feature being practically removed, settlements increased very rapidly, the rich lands of the valley being much sought after. In 1761 a settlement was made in Bennington, under a charter granted by New Hampshire in 1749, and others grew up near it in the next few succeeding years. Newbury on the eastern border of the state near the Connecticut River was permanently settled in 1762. Before the close of 1765, 150 townships lying west of the Connecticut River had been granted by Governor Wentworth of New Hampshire to purchasers from the New England colonies, and the country became known by the name of the "New Hampshire Grants". In granting charters, the Governor of New Hampshire had acted upon the theory that the western boundary of that colony was an extension of the west line of Connecticut and Massachusetts, substantially 20 miles east of the Hudson River, but in 1765 claim was made, by the Governor of New York, that the easterly boundary of New York was the Connecticut River. Several townships were granted by New York in the disputed territory, regardless of the authority of New Hampshire, and the titles of purchasers from New Hampshire were declared to be void. The dispute was carried to the courts of New York, whose decision was adverse to the settlers, and in 1770 a convention at Bennington declared that the inhabitants would resist by force the claims of New York. For defence against the aggression of New York, committees of safety in several towns were established, and a regiment of militia called "Green Mountain Boys" was organized with Ethan Allen as colonel commandant. Few of the settlers complied with the demand that their lands be repurchased from New York, and the officers of the latter colony found it impossible to execute the judgments of the courts of Albany.

In spite of an order made by the British king in council on 24 July, 1767, prohibiting all further grants by the Government of New York pending the settlement of the questions involved, the colonial Government continued to make grants, to press its claims, and attempted to organize counties in the disputed territory, with courts and county officers. Indictments were filed against many of the settlers in the courts at Albany, but the principals could not be apprehended nor brought to trial. A convention of the settlers prohibited the holding of offices and the accepting of grants of land under the authority of New York, and obedience to these orders was enforced. The only legislative authority recognized was that of the conventions of settlers and the country became in fact an independent state, which it was formally declared to be by a convention held at Windsor on 4 June, 1777, and it continued as such until its admission to the Union in 1791. Upon the outbreak of the Revolutionary War, the Green Mountain Boys gave valuable aid to the cause of the patriots. On 10 May, 1775, Ethan Allen in command of a small party captured the fortress at Ticonderoga and made its garrison prisoners. On the following day Crown Point was captured by troops under Captain Seth Warner. A large number of settlers joined the expedition of General Montgomery against Canada and participated in the capture of St. Johns and Montreal, and in an unsuccessful assault upon Quebec. On 7 July, 1777, the rear guard of the American army, retreating from Ticonderoga, gave battle to the advancing British forces at Hubbardton. Colonel Warner commanded the patriot forces, composed largely of Green Mountain Boys. After an obstinate struggle, the patriot forces were finally greatly outnumbered and forced to

retreat. On 16 August following the same troops participated, with a force from New Hampshire under General John Stark, in the important battle of Bennington, which resulted in a victory for the patriots that helped to bring about the final surrender of Burgoyne's army. In the war of 1812 the state furnished its full quota of 3000 troops for service; in addition more than 2500 of the inhabitants volunteered for the defence of Plattsburg, and participated in MacDonough's victory on 11 Sept., 1814. The state's troops were among the first to respond to the call of President Lincoln for service in the Civil War in 1861; they served principally in the Army of the Potomac and participated in all its engagements and campaigns. The total number of men furnished for the national forces was 35,242, or a little more than one-half of the total available population between the ages of 18 and 45.

Educational System.—The University of Vermont, founded at Burlington in 1800, provides instruction in the arts, engineering, chemistry, agriculture, and medicine. In 1910 it had a teaching staff of 53 in the collegiate departments and 37 in the professional departments, with an attendance of 498 students. Middlebury College has 18 professors and instructors with 334 students enrolled; Norwich University has 15 professors and instructors, and 172 students; St. Michael's College (Catholic) at Winooski Park, near Burlington, has 14 professors and 125 students; there are 18 academies with a total attendance of 1350 students, and 71 high schools, which in 1910 had 3650 students. Public schools are required to be maintained by the several towns and cities throughout the state, the total attendance in 1910 being 66,615. The total number of public schools is 2489 with 3266 teachers. The state agricultural college is located at Burlington, and is a department of the University of Vermont; in 1910 it had 35 students, and the medical department of the University had 168 students. There are 25 Catholic parochial schools with 168 teachers and 5950 pupils. In the original township allotments lands were reserved for the maintenance of schools in each town, and the income is used to defray the expense of public schools. State supervision is exercised through a superintendent elected by the General Assembly.

Means of Transportation.—There are 1094 miles of steam railway in the state, of which the three principal systems run to Montreal and Canadian points on the north, and to New York and Boston on the south and east. The Grand Trunk Railway Company of Canada controls and operates the Central Vermont system extending from the Canadian border to the Connecticut River; the Rutland Railroad system extending from Bellows Falls, on the east, and Bennington on the South, through the western part of the state to the Canadian border, is controlled and operated by the New York, New Haven, and Hartford Railroad Company, which also controls the line extending from the southern border of the state northerly through the Connecticut valley. In all the cities and some of the larger towns there are electric street railways, which in 1910 comprised a total of 135 lines. The ports of Lake Champlain have water transportation to Canadian points, and by means of the Champlain Canal, to the Hudson River.

Ecclesiastical.—As already noted, the state was discovered and named by a Catholic nobleman, Samuel Champlain, whose high character is shown by the sentiment he often expressed, that the "salvation of one soul is of more value than the conquest of an empire". The first sacred edifice to be erected within the state was the little chapel at Ft. Anne, which was built in 1666, and the Sacrifice of Mass there offered up was the earliest Christian service within the territory that now comprises the State of Vermont. Father Dollier de Casson came to the fort from Montreal in the winter of 1666 and ministered to the spiritual wants of a battalion of soldiers stationed at the fort. Father de Casson, in his youth, had been a soldier in France, and tradition credits him with wonderful physical strength; it is related that he was able to stand, with his arms outstretched, and hold up an ordinary man with each hand. He was of a most cheerful and genial disposition, as well as courageous and zealous in his missionary work. A mission was preached by three Jesuit Fathers at Fort St. Anne in 1667, and in 1668 confirmation was administered there by Mgr Laval, Bishop of Quebec. This was, undoubtedly, the first administration of confirmation in New England, and probably in the United States. In the early years of the seventeenth century, the Jesuits established several missions in the vicinity of Lake Champlain; they had a chapel at a permanent Indian settlement near the present village of Swanton, and another in the town of Ferrisburg. A Swedish naturalist, Peter Kalm, who went through Lake Champlain in 1749, says: "Near every town and village, peopled by converted Indians, are one or two Jesuits. There are, likewise, Jesuits with those who are not converted, so that there is, commonly, a Jesuit in every village belonging to the Indians."

Vermont was included within the jurisdiction of the Diocese of Baltimore, established in 1789, and the bishops of Quebec continued to look after the spiritual interests of the Catholic settlers and Indians. When the Diocese of Boston was formed in 1810 Vermont became part of its territory. In the early years of the nineteenth century, there were no resident priests in Vermont, but missions were given from time to time. Father Matignon, of Boston, visited Burlington in 1815 and found in that place about 100 Catholic Canadians. Commencing about 1818 Father Migneault, from Chamblay, Canada, looked after the settlers on the shores of Lake Champlain for several years. He was appointed vicar-general of this part of the diocese by the Bishop of Boston and continued in that capacity until 1853. In 1808 Fannie Allen, daughter of General Ethan Allen, the hero of Ticonderoga, became converted to the Catholic Faith, and entered the novitiate of Hôtel-Dieu, Montreal, where she was received as a member of the order, and after a most exemplary life died there on 10 Sept., 1819. Orestes A. Brownson, the noted Catholic author and philosopher, was a native of the state. He was born in Stockbridge, Windsor County, in 1803. Father Fitton, of Boston, came to Burlington for a short time in the summer of 1829. Rt. Rev. Bishop Fenwick, second Bishop of Boston, visited Windsor in 1826. The first resident priest in Vermont was Rev. Jeremiah O'Callaghan, who in 1830 was sent by Bishop Fenwick to Vermont, and visited successively Wallingford, Pittsford, Vergennes, and Burlington. He settled at Burlington, where his influence and pastoral zeal radiated far and wide for nearly a quarter of a century. His field of labour extended from Rutland to the Canadian line, a distance of about 100 miles, and from the shores of Lake Champlain to the Connecticut River.

In 1837 Rev. John Daley, who is still lovingly remembered by many of the generation that is passing, came to the southern part of the state. He is described as an "eccentric, but very learned man". During the time of his zealous labours in Vermont, he had no particular home; he usually made his headquarters at Rutland or Middlebury. He was in every sense a missionary, travelling from place to place wherever there were Catholics, and stopping wherever night overtook him; he remained in the state until 1854 and died at New York in 1870. Bishop Fenwick made his first pastoral visit, as Bishop of Boston, to Vermont in 1830, and in 1832 he dedicated the first church built in Vermont in the nineteenth century. This was erected at Burlington under the supervision of Father O'Callaghan. A census of the Catholic

population of Vermont, taken in 1843, showed the total number to be 4940. At about this time emigration from European countries, particularly from Ireland, increased very rapidly, and there was a great increase in the Catholic population. In 1852 a meeting of the bishops of the province of New York decided to ask the Holy See to erect Vermont into a diocese, with Burlington as the titular city, and Bishop Fitzpatrick of Boston proposed for Bishop of Burlington, Very Rev. Louis De Goesbriand, Vicar-General of Cleveland, Ohio. On 29 July, 1853, the Diocese of Burlington was created and Father De Goesbriand named as bishop. He was consecrated at New York by the papal ablegate, Mgr Bedini, on 30 Oct., 1853, and on 5 Nov. arrived at Burlington, where he was installed the following day by Bishop Fitzpatrick. Bishop De Goesbriand entered upon his work with the greatest zeal, making a visitation of the entire diocese. He then found about 20,000 Catholics scattered throughout Vermont. In 1855 he visited France and Ireland for the purpose of securing priests for the Diocese of Vermont, in which work he was eminently successful, and he brought to the diocese in the succeeding years, several priests who did splendid work in the up-building of the Church in Vermont.

The first diocesan synod was held at Burlington, 4 Oct., 1855. Rev. Thomas Lynch was appointed vicar-general in 1858. The cathedral at Burlington was built under the supervision of Bishop De Goesbriand, work having commenced in 1861; it was completed and dedicated on 8 Dec., 1867. Bishop De Goesbriand laboured for the welfare and prosperity of his diocese with tireless zeal and gratifying success during thirty-eight years. In 1892 on account of advancing years and failing health, he requested the appointment of a coadjutor. Rev. J. S. Michaud, then pastor of Bennington, Vermont, was appointed. Bishop De Goesbriand retired to the orphanage, which he himself had founded, and there on 3 Nov., 1899, he died at the age of 84. Bishop Michaud died on 22 Dec., 1908, and Rev. J. J. Rice, D.D., then pastor of St. Peter's Church, Northbridge, Massachusetts, was selected as his successor. Bishop Rice was consecrated on 14 April, 1910.

There are now in the Diocese of Burlington 97 churches of which 72 have resident priests and 25 are missions. There are 93 secular priests and 14 priests of religious orders. Twenty parishes maintain parochial schools, attended by 5950 pupils. There are three academies for boys, and six for young ladies; an orphan asylum is maintained at Burlington, which cares for 220 children. Two orphan schools have 252 pupils, making the total number of young people under Catholic care 6202. Two hospitals are maintained, one at Burlington and one at St. Johnsbury. The Loretto Home for aged women at Rutland, under the care of the Sisters of St. Joseph, was built and equipped by the late Rev. Thomas J. Gaffney, almost entirely with his private funds. The Catholic population in the diocese in 1911 was 77,389 divided almost equally between Irish and Canadians, by birth or descent. There are two Polish congregations, and a small percentage of other nationalities. The principal non-Catholic denominations are: Congregationalists, 20,271 members, 197 churches, 186 ministers; Baptists, 8623 members, 105 churches, 111 ministers; the Methodists, 16,067 members, 182 churches, 161 ministers; the Episcopalians, 3926 communicants, 36 ministers, 52 parishes; Free Baptists, 4000 ministers, 60 churches; Adventists, 1750 ministers, 35 churches.

LEGISLATION.—The first Constitution of Vermont was adopted in 1877 and provided (Art. 3, chap. 1): "That all men have the natural and unalienable right to worship Almighty God according to the dictates of their own consciences and understanding, regulated by the word of God, and that no man should, nor of right can be compelled to attend any religious worship, or erect or support, any place of worship, or maintain any minister, contrary to the dictates of his conscience; nor can any man who professes the Protestant religion be justly deprived or abridged of any civil right as a citizen on account of his religious sentiment or peculiar mode of religious worship. . . . Nevertheless, every sect ought to observe the Sabbath or Lord's Day, and keep up and support some sort of religious worship, which to them shall seem most agreeable to the revealed will of God." The same Constitution (Chap. 2, sec. 9) provided "that each member of the House of Representatives, before he takes his seat, shall make and subscribe the following declaration, viz. I do believe in one God, the creator and governor of the universe, the rewarder of the good and the punisher of the wicked; and I do acknowledge the scriptures of the old and new Testament to be given by Divine Inspiration, and own and profess the Protestant religion". The Constitution was revised and amended in 1786 and the clause requiring a test declaration was dropped entirely from the revision. The words "who professes the Protestant religion" were also eliminated from the third article of chapter 1, leaving the declaration one of freedom of worship for all. And such was the provision of the Constitution adopted after the admission of Vermont to the Union in 1793.

No legislation nor constitutional provisions, discriminating in favour of one sect, or against another, have ever since been enacted in the state. The exercise of any business or employment, except such only as works of necessity and charity, and the resorting to any ball or dance, or any game, sport, or house of entertainment or amusement on Sunday, is prohibited by statute. The administration and voluntary taking of an unnecessary oath is made penal by statute (Pub. Stat., sec. 5917). The provision was originally a part of the anti-Masonic legislation enacted in 1833. The ordinary form of oaths, which are administered without the use of the Bible and while the recipient holds his right hand raised, commences with "You do solemnly swear" and ends with "So help you God". The statute provides (Pub. Stat., sec. 6268) that the word "swear" may be omitted and the word "affirm" substituted, when the person to whom the obligation is administered is religiously scrupulous of swearing or taking an oath in the prescribed form, and in such case the words: "So help you God" are also omitted, and the words: "Under the pains and penalties of perjury" are substituted. The daily sessions of each house of the Legislature are opened by prayer. 1 January and 25 December are legal holidays (Sec. 2690). It is provided by statute that no priest nor minister of the Gospel shall be permitted to testify in court to statements made to him by a person under the sanctity of a religious confessional (Pub. Stat., sec. 1594).

The Catholic Diocese of Burlington is a corporation under a special charter from the Legislature. Incorporation of churches can be had by the filing of articles of association with the Secretary of State, signed by five or more persons (Pub. Stat., sec. 1237); and this may be done without the payment of charter fees or taxes (Pub. Stat., sec. 802). All real and personal estate, granted, sequestered, or used for public, pious or charitable uses, and lands used for cemetery purposes, and the structures thereon are exempt from taxation (Pub. Stat., sec. 196). Divorces from the bond of matrimony may be decreed by the several county courts. Five causes for divorce are recognized by law, for any one of which may be also granted a divorce from bed and board. In 1910, 369 divorces were granted in the state. Marriages may be solemnized by a justice of the peace in the county for which he is appointed, or by a minister of the Gospel ordained according to the usage of his denomination, who resides in the state or labours steadily in the

state as a minister or missionary. The number of marriages solemnized in 1910 was 2992. The state prison is located at Windsor, the house of correction at Rutland, and the industrial school at Vergennes. The free exercise of religious belief is granted to prisoners by Public Statutes, sec. 6075. All bequests to charitable, educational, or religious societies or institutions, existing under the laws of the state, are exempted from the payment of the state inheritance tax of 5% (Pub. Stat., sec. 822). Blasphemy and profanity are punishable as crimes, the former by a fine not exceeding $200. All persons who have arrived at the use of reason are amenable to the penalty for profanity (Pub. Stat., secs. 5896–7).

Licences for the sale of intoxicating liquors are granted only in towns and cities which vote to grant them at the annual March elections. They are restricted in number, one for each 1000 inhabitants or major fraction thereof. Licencees must be legal voters, and more than twenty-five years of age. No licences can be exercised within 200 feet of a church or school; sales can be made only on the street floor of the building specified, and no screens or obstructions can be maintained so as to prevent a view from the street; tables, chairs, stalls, and sofas are prohibited on the licensed premises, and all licensed drinking-places are required to close at ten o'clock in the evening. Those authorized to sell liquor in packages are required to close at 7 P. M. All places are to close on Sundays, legal holidays, election days, and the days of circus exhibitions and agricultural fairs; no liquor can be furnished to a minor for his own or another's use, or to an habitual drunkard or a person known to have been intoxicated within six months. Minors are not allowed to be employed in licensed places.

THOMPSON, *Hist. of Vermont* (1853); CONANT, *Vermont* (1907); MICHAUD, *Diocese of Burlington* in *Hist. of Catholic Church*, II (1899); BENEDICT, *Vermont in the Civil War* (1886); WALTON, *Vermont Register* (1911–2).

THOS. W. MALONEY.

Verna, LA, an isolated mountain hallowed by association with St. Francis of Assisi, situated in the centre of the Tuscan Appenines, and rising about 4000 feet above the valley of the Casentino. Its name (Latin, Alverna) is said to come from the Italian verb *vernare*, to make cold or freeze. On 8 May, 1213, La Verna was given to St. Francis by Count Orlando of Chiusi as a retreat "specially favourable for contemplation". Thither the saint withdrew in August, 1224, to keep a forty days fast in preparation for Michaelmas, and it was while praying on the mountain-side that he received (on or about 14 Sept.) the stigmata. Thenceforth La Verna became sacred ground. Pope Alexander IV took it under his protection. In 1260 a church was consecrated there in presence of St. Bonaventure and several bishops. A few years later the Chapel of the Stigmata was erected, through the munificence of Count Simone of Battifole, near the spot where the miracle took place. An older chapel, S. Maria degli Angeli, which was built 1218 for St. Francis by Orlando, is approached from the sacristy of the Chiesa Maggiore, which was begun in 1348, but not finished until 1459. From the latter church the friars dwelling on La Verna go in solemn procession twice daily (at 2 P. M. and at midnight) to the Chapel of the Stigmata. On the Feast of the Stigmata (17 Sept) and on other festivals, large crowds of priests with their people from neighbouring parishes, as well as strangers, visit the mountains, and on such occasions the friars often accommodate and entertain between 2000 and 3000 pilgrims. The convent was partly destroyed by fire in the fifteenth century; it suffered desecration also during the war of this century. In 1810, and again in 1866, the friars were expelled in consequence of the suppression of religious orders. At present they are in possession of La Verna which belongs, however, to the municipality of Florence.

SBARALEA, *Bullarium Franciscanum*, IV (Rome, 1768), 156, gives a copy (made in 1274 by the sons of Orlando) of the deed confirming the gift of La Verna to St. Francis. The original of this deed is preserved at Borgo San Sepolcro. MENCHERINI, *Guida illustr. della Verna* (2nd ed., Quaracchi, 1907), 462, gives details of historical and traditional events connected with the mountain, as well as a complete list of its flora; IDEM, *L'Appennino Serafico prose di Vari autori sulla Verna* (Quaracchi, 1908), 262; CARMICHAEL, *In Tuscany* (London, 1901), 221–44; DE SELINCOURT, *Homes of the First Franciscans* (London, 1905), 278–316; JORGENSEN, *Pilgrim Walks in Franciscan Italy* (London, 1908), 135–76; ECKENSTEIN, *Through the Casentino* (London, 1902), 33–50; NOYES, *The Casentino and its Story* (London, 1905), 139–88.

PASCHAL ROBINSON.

Vernacular Languages, USE OF IN THE CHURCH. See RITES: V. LITURGICAL LANGUAGE.

Vernazza, TOMMASINA, b. at Genoa, 1497; d. there, 1587. Her father, Ettore Vernazza, was a patrician, founder of several hospitals for the sick poor in Genoa, Rome, and Naples. Her godmother was St. Catherine Fieschi-Adorno. At the early age of 13, Tommasina entered the monastery of St. Maria delle Grazie, and became a canoness regular, taking the name of Battistina. She filled at various times the office of treasurer, novice-mistress, and prioress. She wrote, among other things, a commentary on the Pater Noster; "The Union of the soul with God"; "Of the knowledge of God"; "Of prayer"; "Of the heavenly joys and of the means of attaining them"; "Of those who have risen with Christ"; meditations, spiritual canticles, and letters to eminent men of her time. Possevin speaks of her writings as inspired. Her works were published at Venice in 3 vols. in 1588. They have been published many times since in 4 or 6 vols.; in Genoa 6 editions have been issued.

VERNAZZA, *Opere Spirituali* (Venice, 1588; Genoa, 1785); ROSSINI, *Lyceum Lateranense Cesenæ* (1622); SEBRA, *Storia letteraria* (Genoa, 1832); SEMERIA, *Storia ecclesiastica di Genova* (Turin, 1838); RONCO, *Sonetti inediti* (Genoa, 1819); BOERI, *Una Gloria di Genova* (1906).

A. ALLARIA.

Verne, JULES, novelist, b. at Nantes, France, 1828; d. at Amiens, 1905. His first literary venture was a little play, "Les pailles rompues", which was produced on the stage in the early fifties, but the difficulty he experienced in overcoming the ill-will of the theatre managers discouraged him, and he began to publish, in the "Musée des Familles", novelettes after the fashion of Edgar Allan Poe. One of them, "A Drama in the Air", attracted the attention of the public. The subject is this: a madman embarks by mistake in the car of an aeronaut, and while in the air he tries to kill his companion. Verne had discovered his forte and it was his good fortune at this juncture to find in his publisher, Mr. Herzel, a man of sound judgment, who advised him not to waste his strength, but to limit his energies to the kind of novel he seemed to have discovered. Verne followed this advice, and success crowned his talent and strenuous work. Most of his novels have had a vogue that has been denied many a masterpiece of French literature, and this vogue has not been limited to France; it has

JULES VERNE
From a photograph

spread beyond its frontiers. Verne was wont to show to visitors, not without a certain legitimate pride, the translations of his works kept in his library, where they occupied a goodly number of shelves, on which every language seemed to be represented. This wonderful success was undoubtedly due to the charming talent of the writer and the public's fondness for novels of adventure, but there was another cause for it, at least in so far as France was concerned. The French reading public had become tired of the pale copies of Dumas' stories that were published in the early fifties, and it was Verne's good luck and merit to revive in an attractive manner a kind of novel that seemed to be exhausted. With no less dexterity, and, it must be said, with no greater regard for accuracy, than that displayed by Dumas in his adaptation of history to the whims and fancies of story-telling, he brought science into the realm of fiction, and whatever may be the final verdict on the value of his work, he deserves the commendation that none of his books contains anything offensive to good taste or morals. Verne lived and died a Catholic.

The following are the best-known of his novels that have been translated into English: "Around the World in Eighty Days"; "Twenty Thousand Leagues under the Sea"; "Michael Strogoff"; "A Floating City, and the Blockade Runners"; "Hector Servadac"; "Dick Sands"; "A Journey to the Centre of the Earth"; "The Mysterious Island"; "From the Earth to the Moon"; "The Steam House"; and "The Giant Raft".

P. MARIQUE.

Vernier, PIERRE, inventor of the instrument which bears his name, b. at Ornans, Franche-Comté, c. 1580; d. there, 14 Sept., 1637. His father was his teacher in science. He became captain and castellan, for the King of Spain, of the castle at Ornans, and councillor and director general of moneys in the County of Burgundy. At Brussels, 1631, he published and dedicated to the Infanta, the treatise "La construction, l'usage, et les propriétés du quadrant nouveau de mathématiques", describing the ingenious device on which his fame now rests. To a quadrant with a primary scale in half degrees, Vernier proposed to attach a movable sector, thirty-one half degrees in length but divided into thirty equal parts (each part consisting then of a half degree plus one minute). In measuring an angle, minutes could be easily reckoned by noticing which division line of the sector coincided with a division line of the quadrant. Christopher Clavius (q. v.) had mentioned the idea but had not proposed to attach permanently the scale to the alidade. The name *vernier*, now commonly applied to a small movable scale attached to a sextant, barometer, or other graduated instrument, was given by Lalande who showed that the previous name *nonius*, after Pedro Nuñez, belonged more properly to a different contrivance.

DELAMBRE, *Histoire de l'astronomie moderne*, II (Paris, 1821), 119–25; LALANDE, *Bibliographie astronomique* (Paris, 1803), 196.

PAUL H. LINEHAN.

Veroli, DIOCESE OF (VERULANA), in the Province of Rome. The city of Veroli (Verulæ) is situated on the crest of the Hernican Mountains, at the elevation of 1640 feet above the sea level, with the River Cora running below it. Its antiquity is evidenced by the remains of Pelargic walls. Upon the loftiest portion stand the ruins of a very ancient castle which served as a prison for John X. The textile industry, which still flourished in the middle of the nineteenth century, is now reduced to very small proportions. The cathedral and episcopal palace received their present form from Bishop Ennio Filonardi in the beginning of the sixteenth century. Some very precious manuscripts and documents are preserved in the archives of the chapter, among them the Breviary of St. Louis, Bishop of Tolosa. Adjoining the cathedral is the Church of St. Salome, whose body is believed to be preserved there. S. Erasmo still retains its Gothic porch, though its interior has been entirely transformed. The seminary has a rich library, the gift of Bishop Vittorio Giovardi, who had the seminary rebuilt in 1753. At the same period a school of canon and civil law, founded as early as 1538, was combined with the seminary.

Veroli was a city of the Hernici, and thus was allied with the Romans against the Volsci; remaining so during the Samnite War, it was able to preserve its autonomy. In 872 it was taken by the Saracens. In 1144 Roger I besieged it in vain. It served as a place of retreat for Alexander III and other popes. A memorable event in its history was the meeting which took place there between Honorius III and Frederick II. The humanists Giovanni Sulpizio and Aonio Paleario (Antonio Pagliari), the latter burned in 1570 for his writings in support of Protestantism, were natives of Veroli. The city boasts of having received the light of the Gospel from St. Mary Salome, whose relics, it is said, were discovered in 1209 through a vision seen by one Thomas. Nevertheless, no bishop is known before Martinus (743). The martyrs Blasius and Demetrius are still venerated there. Among the bishops worthy of mention are Agostino (1106) and Faramondo (1160), who had been abbots of Casamari; Giovanni (1223), the restorer of clerical discipline; Ennio Filonardi (1503), who was distinguished in the nunciature; Gerolamo Asteo (1608), a Conventual, founder of the seminary and author of many works, mostly unpublished; Domenico de Zaulis (1690), who restored the cathedral and other churches; Antonio Rossi (1786), who, with his whole chapter, took the oath of allegiance to Napoleon.

The diocese is immediately subject to the Holy See. It has 37 parishes, with 7000 souls; 100 secular and 100 regular priests; 10 houses of male religious, 11 of sisters; 4 schools for boys, and 5 for girls.

CAPERNA, *Storia di Veroli* (Veroli, 1907); CAPPELLETTI, *Le Chiese d'Italian*, VI, 467; RONDININI, *Monasterii . . . deCasæ Mario brevis historia* (Rome, 1707).

U. BENIGNI.

Véron, FRANÇOIS, French controversalist, b. at Paris about 1575; d. at Charenton, 1625. After brilliant studies under the Jesuits he became one and taught in several colleges. In order to devote himself more freely to preaching and controversy against Protestants, he left the Society. He did not hesitate to challenge every minister he encountered, even the most learned and famous, such as Moulin, Blondel, Daillé, or Bochard. His conferences with them and many other occasional or controversial writings he afterwards published. Having secured from King Louis XIII letters patent authorizing him to deliver his sermons in public and to conduct conferences with the ministers or any other Protestants wheresoever he pleased, he went to Paris, to Charenton, where he was curé for ten years (1638–48), because Calvinism had there its chief stronghold, to Saintonge, Béarn, Brie, Champagne, Lorraine, Normandy etc. Enormous success crowned his zeal, which was supported by animation of spirit, facility of speech, extensive and solid learning, and courage. He preached before audiences of 9000 or 10,000 persons; ministers like Boule, after having heard him, abjured Calvinism after thirty years in the ministry. "He has vanquished more ministers", wrote publicly the congregation of the Propagation of the Faith, "than another could have seen, alone he has converted more heretics to the Catholic faith than a thousand others." Véron became the most celebrated controversialist in France; the general assembly of the clergy assigned him a pension of 600 livres yearly and accepted the

dedication of some of his books of which it defrayed the expenses; the Estates of Languedoc undertook his support while he preached in their province; Gregory XV sent him encouragement. He was invited to give lessons in controversy at the Collège de France and to teach his method at Saint-Lazaire under St. Vincent de Paul and at St. Sulpice under M. Olier.

This method Véron set forth in a theoretical treatise and illustrated by his other works. Since the Protestants reject Tradition and admit only Holy Scripture as the source and ground of faith they must be required to show all their dogmas in the Bible, and all the articles of their Confession of Faith which they cannot support with formal and explicit texts from the Sacred Books should be considered as untenable. On the other hand, it is of great importance to set forth the doctrine of the Church in all its purity; thus explained, it is entitled to the respect and the acceptance of heretics; hence it is important to separate authentic points of doctrine from what the heretics confuse with it, for example all the opinions of the schools, historical errors, popular legends, or private practices. By this manner of simplifying Catholic dogma and of showing consideration to Protestants, Véron sometimes aroused the protests of certain Catholics; his treatise on the primacy of the church wherein he refutes Blondel's work of the same name was even placed on the Index at Rome (Jan., 1643). He was also accused of sometimes using blustering language and excessive harshness against his adversaries, who used the same towards him. Véron next attacked the Jansenists, writing three books against them during the last years of his life.

Works.—Apart from his anti-Jansenistic works and some partial translations of the Bible all of Véron's writings have to do with controversy. They are about eighty in number. Several of them are only a few pages in length; some are successive redactions of the same work under different names. Three are worthy of mention because they summarize nearly all the others: (1) "La méthode nouvelle, facile et solide de convaincre de nullité la religion prétendue réformée", published in 1615, re-edited in 1617, 1618, 1619, 1623, in several cities of France, translated into English, Dutch, and German, read and praised by Leibniz, reprinted by Migne in his "Theologiæ cursus completus" (Paris, 1860); (2) "L'epitome de toutes les controverses de religion en ce siècle" (1 vol., Paris, 1638; re-edited in 2 and 3 vols., translated into Latin, and abridged); (3) "Règle de la foi catholique" (Paris, 1649), approved by the general assembly of the French clergy, by the faculty of theology of Paris, translated into Latin, read and praised by Leibniz, reprinted several times abroad and three times in France in the nineteenth century.

La Bouderie, *Notice sur la vie de Fr. Véron et sur ses ouvrages*; de Backer, *Bibliogth. des écrivains de la Comp. de Jésus*, III (Paris, 1876); Féret, *Un curé de Charenton au XVIIe siècle* (Paris, 1881); *La Faculté de théologie de Paris*, IV, *Epoque moderne* (Paris, 1906).

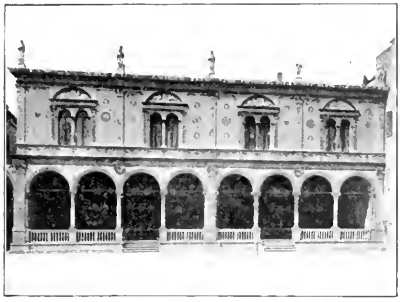
Antoine Degert.

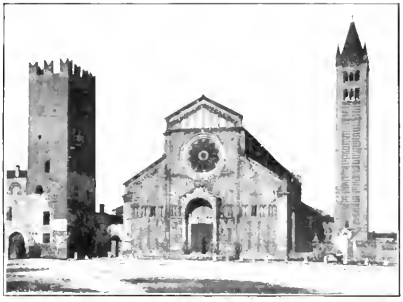
Verona, Diocese of (Veronensis), in Venetia (Northern Italy). The city, situated on both branches of the River Adige, is the centre of extensive agricultural industry. In the days of the Venetian Republic it was already an important fortress, and was surrounded with walls and other defences by the Veronese Fra Giocondo, and remained so under the Austrian domination and under the Kingdom of Italy. The headquarters of the Third Army Corps are in the Castel S. Pietro, on a hill formerly occupied by the Ostrogothic and Lombard kings and the Visconti.

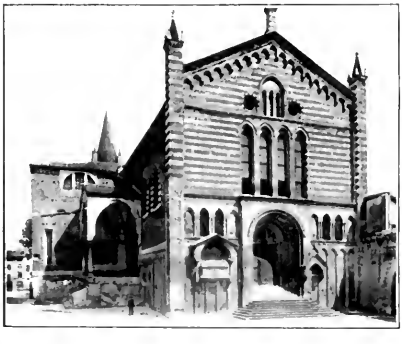
Churches and Principal Buildings.—The duomo (cathedral) is in the Romanesque style of the twelfth century, with additions of the fifteenth. It has an ambo by Sanmicheli; pictures by Liberale da Verona (Adoration of the Magi) and Titian (Assumption), and frescoes by Falconetto. Adjoining it is S. Giovanni in Fonte, with a baptismal font decorated with reliefs of the twelfth century; in the cloister are remains of ancient marbles and mosaics. In the palace of the canons is the capitular library, rich in precious manuscripts. S. Maria Antica is surrounded with the tombs (*arche*) of the Scaligeri, lords of Verona, in the form of Gothic shrines, or *tempietti*, enclosing their sarcophagi (Can Grande, with equestrian statue; Can Signorio, the finest work, by Bonino da Campione). S. Anastasia, the Dominican church (1261), is Gothic; the sculptures of the great door represent scenes from the life of St. Peter Martyr; inside is the *gobbo* (hunchback), bearing the holy-water font, also pictures by Niccolo Giolfino, Giunesello da Folgaria (Entombment of Christ), Liberale, and Girolamo dai Libri; frescoes by Antichiero, Vittore Pisano (St. George), and Michele da Verona. S. Bernardino, fifteenth century, is adorned with frescoes by Giolfino, Morone, and others; noteworthy is the Pellegrini chapel, by Sanmicheli (1557). Of S. Zeno Maggiore mention is made as early as the time of St. Gregory the Great; in its present form it dates back to the eleventh century, and was restored in 1870. Its doorway is decorated with Biblical sculptures by Nicolaus and Guilelmus, and the bronze doors themselves are sculptured with scenes from the life of St. Zeno. The ambo is crowned with marble statues (1200). The statue of St. Zeno is of the ninth century, and a Madonna enthroned in the midst of saints is by Mantegna. Adjoining the church was a Benedictine abbey, which was suppressed in 1770. S. Fermo Maggiore, a Gothic church (1313), belonged first to the Benedictines, then to the Franciscans; its façade is adorned with marbles and with the sarcophagus of the physician Aventino Fracastoro (1350); it contains pictures by Caroto, also by Giambattista del Moro, Liberale, and Torbido, frescoes of the fourteenth century; the marble pulpit dates from 1396. Santi Nazzaro e Celso, a very ancient church, restored in the fourteenth and sixteenth centuries, contains pictures by Montagna and frescoes by Farinato and Falconetto. S. Maria in Organo was restored by Sanmicheli in 1481, and contains frescoes by Marone; in its choir and sacristy are *intarsie* (inlaid decorations) by Fra Giovanni (1499). Among the other churches are S. Giorgio in Braide, S. Stefano, and S. Eufemia (thirteenth century).

A very fine public piazza is that known as the Erbe, the ancient forum of the city, surrounded by imposing and historical residences—the Palazzo Maffei, the Mazzanti, once the residence of the Scaligeri, the Casa dei Mercanti (1210), the Casa della Fontana (tenth century)—and an ancient statue known as the Verona. In the middle of the piazza is the tribune where, in the Middle Ages, trials used to be held. The Piazza dei Signori is surrounded by the Palazzo dei Giureiconsulti [Lawyers (1263)] and the Palazzo della Ragione (1193). The court house and the prefecture were formerly palaces of the Scaligeri; the Council Building, the old Municipio (1476), has a tower (the Civica) 272 feet high. Other buildings are: the Rocca (Keep) of Can Grande II; the Teatro Filarmonico, containing the lapidary museum; the Palazzo Lavezzola Pompeii, built by Sanmicheli in 1530, containing the civic museum, with its prehistoric discoveries, Roman and medieval sculpture, and a special collection of Veronese painters. The communal library contains 100,000 volumes and 3100 manuscripts. Noteworthy among the Roman antiquities are the arena, which is in better preservation than the Colosseum at Rome; the remains of a theatre, the greater axis of which is 502 feet in length; the Borsari Gates (265); the Arch of the Lions. The ancient Christian cemetery has not been found.

History.—Verona, or Veronia, was a city of the







VERONA

PALAZZO DEL CONSIGLIO, 1476–93
PALAZZO DEI SIGNORI AND DELLA RAGIONE
CHURCH OF S. FERMO MAGGIORE, XIV CENTURY

FAÇADE OF S. ZENO MAGGIORE, XII-XIII CENTURY
TOMB OF CAN SIGNORIO, BONINO DA CAMPIONI, 1374
FAÇADE OF THE CATHEDRAL, XV CENTURY

Euganei, who were obliged to cede it to the Cenomani (550 B. C.). With the conquest of the Valley of the Po the Veronese territory became Roman (about 300 B. C.); Verona had the franchise in 59. The city derived importance from being at the intersection of many roads. With the taking of Verona (A. D. 489) the Gothic domination of Italy began; Theodoric built his palace there, and in Germanic legend the name of Verona is linked with his. This city remained in the power of the Goths all through the Gothic War, with the exception of a single day in 541, when an Armenian officer effected an entrance. Dissensions which arose among the Byzantine generals in regard to booty enabled the Goths to regain possession. In 552 Valerian vainly endeavoured to gain an entrance, and only the complete overthrow of the Goths brought about its surrender. In 569 it was taken by Alboin, King of the Lombards, in whose kingdom it was, in a sense, the second city in importance. There Alboin himself was killed by his own wife in 572. The dukes of Treviso often resided there. At Verona Adalgisus, son of Desiderius, in 774 made his last desperate resistance to Charlemagne, who had destroyed the Lombard kingdom. Verona was then the ordinary residence of the kings of Italy, the government of the city becoming hereditary in the family of Count Milo, progenitor of the counts of San Bonifacio. From 880 to 951 the two Berengarii resided there. Otto I ceded to Verona the marquisate dependent on the Duchy of Bavaria.

The splendour of the city in those days, dominated by its forty-eight towers, is described in a Latin ode of which we shall speak later on. The increasing wealth of the burgher families eclipsed the power of the counts, and in 1100 we find Verona organized as a commune. The San Bonifacio could at most hold the office of podestà of the city now and then. Verona, at first undecided, was forced by Vicenza to join the Lombard League. This, however, gave rise to the factions of Guelphs and Ghibellines in Verona. When Ezzelino IV was elected podestà, in 1226, he was able to convert the office into a permanent lordship, and in 1257 he caused the slaughter of 11,000 Paduans on the plain of Verona (Campi di Verona). Upon his death the Great Council elected as podestà Mastino della Scala, and he converted the "signoria" into a family possession, though leaving the burghers a share in the government. Failing to be re-elected podestà in 1262, he effected a *coup d'état*, and was acclaimed *capitano del popolo*, with the command of the communal troops. It was not without long internal discord that he succeeded in establishing this new office, to which was attached the function of confirming the podestà. In 1272 Mastino was killed by the faction of the nobles. The reign of his son Alberto as *capitano* (1277–1302) was one incessant war against the counts of San Bonifacio, who were aided by the House of Este. Of his sons, Bartolommeo, Alboino, and Can Grande I, only the last shared the government (1308); he was great as warrior, prince, and patron of the arts; he protected Dante, Petrarch, and Giotto. By war or treaty he brought under his control the cities of Padua (1328), Treviso (1308), and Vicenza.

Alberto was succeeded by Mastino II (1329–51) and Alberto, sons of Alboino. Mastino continued his uncle's policy, conquering Brescia in 1332 and carrying his power beyond the Po. He purchased Parma (1335) and Lucca (1339). After the King of France, he was the richest prince of his time. But a powerful league was formed against him in 1337—Florence, Venice, the Visconti, the Este, and the Gonzaga. After a three years war, the Scaliger dominions were reduced to Verona and Vicenza. His son Can Grande II (1351–59) was a cruel, dissolute, and suspicious tyrant; not trusting his own subjects, he surrounded himself with Brandenburg mercenaries. He was killed by his brother Cansignorio (1359–75), who beautified the city with palaces, provided it with aqueducts and bridges, and founded the state treasury. He also killed his other brother, Paolo Alboino. Fratricide seems to have become a family custom, for Antonio (1375–87), Cansignorio's natural brother, slew his brother Bartolommeo, thereby arousing the indignation of the people, who deserted him when Gian Galeazzo Visconti of Milan made war on him. Having exhausted all his resources, he fled from Verona at midnight (19 October, 1387), thus putting an end to the Scaliger domination, which, however, survived in its monuments. His son Can Francesco in vain attempted to recover Verona (1390). Guglielmo (1404), natural son of Can Grande II, was more fortunate; with the support of the people, he drove out the Milanese, but he died ten days after, and Verona then submitted to Venice (1405). The last representatives of the Scaligeri lived at the imperial court and repeatedly attempted to recover Verona by the aid of popular risings. From 1490 to 1517 the city was in the power of the Emperor Maximilian I. It was occupied by Napoleon in 1797, but on Easter Monday the populace rose and drove out the French. It was then that Napoleon made an end of the Venetian Republic. In 1866, on the anniversary of the defeat of Königrätz, the Austrians evacuated Verona, their strongest fortress in Venetia, which thus became Italian.

For the origins of the Church in Verona the important document is the "Carmen Pipinianum" (ninth century), in which, besides a description of the city and an enumeration of its churches, there is a list of the first eight bishops, from St. Euprepius to St. Zeno, who died in 380. Less important is the famous *pianeta* (chasuble) of Classe, Ravenna, on which are represented not only the bishops of Verona, but also other saints and bishops of other dioceses venerated at Verona in the ninth century. St. Zeno having been the eighth bishop, the period of St. Euprepius, and therefore of the erection of the see, must be placed not before the peace given to the Church under Gallienus (260), but rather under the first period of the reign of Diocletian, when the Church enjoyed peace. In the same "Carmen" mention is made of Sts. Firmus and Rusticus, martyred at Verona, probably under Maximian. The list of the earliest bishops is as follows: Euprepius, Dimidrianus (Demetrianus), Simplicius, Proculus, Saturninus, Lucilius, present at the Council of Sardica in 343 (called Lucillus by St. Athanasius and Lucius in the signatures of the bishops at Sardica), Gricinus, Zeno. This St. Zeno is called a martyr in the "Carmen" and is placed in the time of Gallienus. At any rate the existence of a distinguished St. Zeno, Bishop of Verona, a contemporary of St. Ambrose, and author of a series of religious discourses, is historically attested, and as, on the other hand, the ancient documents know but one bishop of that name, it must be concluded that, as early as the ninth century, the legend had corrupted chronology. For the rest, we know from the sermons of St. Zeno how deeply paganism was still rooted in Verona in his time, particularly in the country districts. His successor was Syagrius. Other bishops were: St. Petronius (c. 410); Gaudentius (465); St. Valens (522–31); Solatius and Junior, who joined the schism of the Three Chapters; Hanno (about 758); Ratoldus, who imposed community life on the canons (806) and reorganized the education of the clergy. Among the masters of his school the deacon Pacificus was eminent for his knowledge of Greek and Hebrew. Nottingus (840) was the first to denounce the heretic Godescalcus. Adelardus (876) was excommunicated for invading the monastery of Nonnantula. Ratherius (930), a Benedictine and a distinguished author, was thrice driven from his see by usurpers, among whom was the notorious Manasses of Arles. He, too, fostered learning in the

cathedral school. Joannes (1027) was distinguished for sanctity and learning. Bruno (1073), who wrote some interpretations of Scripture, was killed by one of his chaplains.

In the time of Bishop Ognibene (1157), a distinguished canonist, Pope Lucius III died at Verona, in 1183, after meeting Barbarossa and holding a synod there. There, too, was held the conclave which elected Urban III, who spent nearly all of his brief pontificate at Verona. Bishops Jacopo da Breganze (1225) and Gerardo Cossadocca (1254) were exiled by the tyrant Ezzelino. Manfredo Roberti (1259) suffered insult and imprisonment at the hands of the Ghibellines. Bonincontro (1295) died in the odour of sanctity. Bartolommeo della Scala (1336), a Benedictine, was calumniated to his nephew Mastino, Lord of Verona, who slew him with his own hand, and among the penalties for this crime inflicted by Benedict XII was the revocation of the privilege of nominating bishops. Pietro della Scala reformed the lives of the clergy and vainly endeavoured to bring the canons under his own jurisdiction instead of that of the Patriarch of Aquileia. When the Visconti obtained possession of Verona, Pietro was banished. Francesco Condulmer (1439) founded the college of acolytes to add to the beauty of public worship and to form a learned and pious clergy; the school still exists. This institution was rendered necessary because, with the establishment of the University of Verona, the cathedral school had been suppressed, and the young clerics who attended the university were at that time dispensed from officiating in church functions; the acolytes of the new college were obliged both to study and to attend ecclesiastical functions. Ermolao Barbaro also did much for the reform of the diocese. Cardinal Giovanni Michele (1471) was a munificent restorer of the cathedral and the episcopal palace, as also was Cardinal Marco Cornaro (1502). For Gian Matteo Giberti (1524) and Pietro and Luigi Lippomano (1544, 1548) see articles under their respective names. Agostino Valier (1565) was a cardinal. Sebastiano Pisani (1650) was a zealous pastor. Giovanni Bragadino (1733) was a mirror of all the virtues; in his episcopate the Patriarchate of Aquileia was suppressed, and Benedict XIV brought the chapter under the bishop's jurisdiction, at the same time laying down wise rules for the government of the diocese. Giovanni Andrea Avogadro (1790) abdicated the see to return to the Society of Jesus. Benedetto de Riccabona (1851), a Tyrolese, was a model pastor. The present bishop is Bartolommeo Cardinal Bacilieri (1900). Councils of Verona worthy of note are those of 1184, at which the pope presided, and 1276, against the Patarenes who were somewhat numerous in the Veronese territory, even among the clergy.

At Verona is the mother-house of the Sons of the Sacred Heart of Jesus and their college for the Central African missions. The Congregation of the Stimmatini was also founded at Verona. Natives of this city were the architects Fra Giocondo, a Dominican, and Sanmichele; the painter Paolo Caliari (known also as Paolo Veronese), Falconetto, Liberali, Francesco and Girolamo dai Libri, Brusasorci, and others; among men of learning, Guarino, Lipomanno, Maffei, Bianchini, and others. The diocese was suffragan of Aquileia, then of Udine; since 1818 it has been suffragan of Venice. It has 262 parishes with 400,500 faithful; 786 secular priests; 132 regular priests; 17 houses of male religious; 45 of Sisters; 4 colleges for boys; 7 for girls. The Catholic Press consists of "Verona Fedele" (a daily paper), three weeklies, and the monthly "La Nigrizia".

Cappelletti, *Le chiese d'Italia*, X; Maffei, *Verona Illustrata* (Verona, 1731; Milan, 1825); Biancolini, *Serie cronologica dei Vescovi e governatori di Verona* (Verona, 1760); Zagata, *Cronica di Verona* (3 vols., Verona, 1745–49); Fainelli, *Podestà e ufficiali di Verona dal 1305 al 1405* (Verona, 1909); Biermann, *Verona* (Leipzig, 1904); Spagnolo, *Le Scuole accolitali di Verona* (Verona, 1905); Cipolla, *Compendio della storia politica di Verona* (Verona, 1900); Bolognini, *L'Università di Verona* (Verona, 1896).

U. Benigni.

Veronese, Paolo. See Caliari, Paola.

Veronica, Saint.—In several regions of Christendom there is honoured under this name a pious matron of Jerusalem who, during the Passion of Christ, as one of the holy women who accompanied Him to Calvary, offered Him a towel on which he left the imprint of His face. She went to Rome, bringing with her this image

House of St. Veronica, in the Via Dolorosa, Jerusalem

of Christ, which was long exposed to public veneration. To her likewise are traced other relics of the Blessed Virgin venerated in several churches in the West. The belief in the existence of authentic images of Christ is connected with the old legend of Abgar of Edessa and the apocryphal writing known as the "Mors Pilati". To distinguish at Rome the oldest and best known of these images it was called *vera icon* (true image), which ordinary language soon made *veronica*. It is thus designated in several medieval texts mentioned by the Bollandists (e. g. an old Missal of Augsburg has a Mass "De S. Veronica seu Vultus Domini"), and Matthew of Westminster speaks of the imprint of the image of the Saviour which is called Veronica: "Effigies Dominici vultus quæ Veronica nuncupatur". By degrees popular imagination mistook this word for the name of a person and attached thereto several legends which vary according to the country. In Italy Veronica comes to Rome at the summons of the Emperor Tiberius, whom she cures by making him touch the sacred image. She thenceforth remains in the capital of the empire, living there at the same time as Sts. Peter and Paul, and at her death bequeaths the precious image to Pope Clement and his successors. In France she is given in marriage to Zacheus, the convert of the Gospel, accompanies him to Rome, and then to Quiercy, where her husband becomes a hermit, under the name of Amadour, in the region now called Rocamadour. Meanwhile, Veronica joins Martial, whom she assists in his apostolic preaching. In the region of Bordeaux Veronica, shortly after the Ascension of Christ, lands at Soulac at the mouth of the Gironde, bringing relics of the Blessed Virgin; there she preaches, dies, and is buried in the tomb which was long venerated either at Soulac

or in the Church of St. Seurin at Bordeaux. Sometimes she has even been confounded with a pious woman who, according to Gregory of Tours, brought to the neighbouring town of Bazas some drops of the blood of John the Baptist, at whose beheading she was present. In many places she is identified with the hæmorrhissa who was cured in the Gospel. These pious traditions cannot be documented, but there is no reason why the belief that such an act of compassion did occur should not find expression in the veneration paid to one called Veronica, even though the name has found no place either in the Hieronymian Martyrology or in the oldest historical Martyrologies, and St. Charles Borromeo excluded the Office of St. Veronica from the Milan Missal where it had been introduced. The Roman Martyrology also records at Milan St. Veronica de Binasco, of the Order of St. Augustine, on 13 January, and St. Veronica Giuliani, on 9 July (q. v.).

Acta SS. Bollandi., Feb. I (Paris, 1863); MAURY, *Lettres sur l'étymologie du nom de Véronique* in *Revue Archéologique* (Paris, 1851); AURÉLIEN, *Sainte Véronique, apôtre de l'Aquitaine* (Toulouse, 1877); BOURRIÈRES, *Saint Amadour et sainte Véronique* (Cahors, 1894); PALME, *Die deutschen Veronicategenden des XII. Jahrh.* (Prague, 1892).

ANTOINE DEGERT.

Veronica Giuliani, SAINT, b. at Mercatello in the Duchy of Urbino, Italy, 1660; d. at Città di Castello, 9 July, 1727. Her parents, Francesco Giuliana and Benedetta Mancini, were both of gentle birth. In baptism she was named Ursula, and showed marvellous signs of sanctity. When but eighteen months old she uttered her first words to upbraid a shopman who was serving a false measure of oil, saying distinctly: "Do justice, God sees you". At the age of three years she began to be favoured with Divine communications, and to show great compassion for the poor. She would set apart a portion of her food for them, and even part with her clothes when she met a poor child scantily clad. These traits and a great love for the Cross developed as she grew older. When others did not readily join in her religious practices she was inclined to be dictatorial. In her sixteenth year this imperfection of character was brought home to her in a vision in which she saw her own heart as a heart of steel. In her writings she confesses that she took a certain pleasure in the more stately circumstances which her family adopted when her father was appointed superintendent of finance at Piacenza. But this did not in any way affect her early-formed resolution to dedicate herself to religion, although her father urged her to marry and procured for her several suitors as soon as she became of marriageable age. Owing to her father's opposition to her desire to enter a convent, Veronica fell ill and only recovered when he gave his consent.

In 1677 she was received into the convent of the Capuchin Poor Clares in Città di Castello, taking the name of Veronica in memory of the Passion. At the conclusion of the ceremony of her reception the bishop said to the abbess: "I commend this new daughter to your special care, for she will one day be a great saint". She became absolutely submissive to the will of her directors, though her novitiate was marked by extraordinary interior trials and temptations to return to the world. At her profession in 1678 she conceived a great desire to suffer in union with our Saviour crucified for the conversion of sinners. About this time she had a vision of Christ bearing His cross and henceforth suffered an acute physical pain in her heart. After her death the figure of the cross was found impressed upon her heart. In 1693 she entered upon a new phase in her spiritual life, when she had a vision of the chalice symbolizing the Divine Passion which was to be re-enacted in her own soul. At first she shrank from accepting it and only by great effort eventually submitted. She then began to endure intense spiritual suffering. In 1694 she received the impression of the Crown of Thorns, the wounds being visible and the pain permanent. By order of the bishop she submitted to medical treatment, but obtained no relief. Yet, although she lived in this supernaturally mystical life, she was a practical woman of affairs. For thirty-four years she was novice-mistress, and guided the novices with great prudence. It is noticeable that she would not allow them to read mystical books. In 1716 she was elected abbess and whilst holding that office enlarged the convent and had a good system of water-pipes laid down, the convent hitherto having been without a proper water supply. She was canonized by Gregory XVI in 1839. She is usually represented crowned with thorns and embracing the Cross.

The Life of St. Veronica Giuliani in *The Oratorian Series* (London, 1874); translated from the Italian of SALVATORI, published in 1839 and compiled largely from the processes of the saint's canonization; *S. Veronica Giuliani: I suoi Scritti* (3 vols., Città di Castello, 1885–85).

FATHER CUTHBERT.

Verot, AUGUSTIN, third Bishop of Savannah, first of St. Augustine, b. at Le Puy, France, May, 1804; d. at St. Augustine, 10 June, 1876. He studied at St-Sulpice, Paris, was ordained priest by Archbishop de Quelen, 20 Sept., 1828, subsequently joined the Society of St-Sulpice, and in 1830 came to Baltimore. He taught science, philosophy, and theology at St. Mary's College and the seminary until 1853, when, being appointed pastor at Ellicot's Mills, he continued four years in missionary activity. Nominated Vicar Apostolic of Florida, 11 Dec., 1857, he was consecrated titular Bishop of Danabe, 25 April, 1858, by Archbishop Kenrick in the cathedral of Baltimore. Religious conditions in Florida, owing chiefly to repeated mutations and instability in both civil and ecclesiastical regimes, were disheartening. Unbounded zeal and resourcefulness characterized Bishop Verot's administration from the beginning. The new vicariate had only three priests. He sought assistance in France and soon the churches at St. Augustine, Jacksonville, and Key West were repaired, new ones were erected at Tampa, Fernandina, Palatka, Mandarin, and Tallahassee and provided with resident pastors, religious communities were introduced, and Catholic schools inaugurated. In July, 1861, Bishop Verot was translated to the See of Savannah, retaining meanwhile vicarial powers over Florida. Religion suffered enormously during the disastrous periods of the Civil War and the subsequent "reconstruction". The bishop's unfailing courage and energy inspired his afflicted people with patience and resolution in repairing the great losses they sustained in their religious and material interests. The Florida vicariate was constituted a diocese in March, 1870, and Bishop Verot became first Bishop of St. Augustine, concentrating henceforth all his efforts on the work begun there fourteen years previously. Contemporaneous files of the "Catholic Directory" disclose his just appraisal of the latent material resources of a then undeveloped region. Florida owes to Bishop Verot's initiative much of its present material as well as religious progress. He was amongst the first to advocate its claims as a health resort and its adaptability for the culture of products which have since become valuable. He made an annual visitation of the whole diocese, establishing churches and schools at advantageous points, and aiming to lay a broad and solid spiritual foundation on which his successors might build. He loved to revive the memory of Florida's early martyrs. His numerous contributions on religious and historical themes in contemporary periodicals possess permanent value; his best-known writings are his "Pastoral on Slavery" and his "Catechism". He took a prominent part in the Councils of Baltimore and in the Vatican Council (see FLORIDA).

SHEA, *Hist. Catholic Church in the U. S.*, IV (New York, 1892); CLARKE, *Lives of Deceased Bishops*, III (New York, 1888); various pastoral letters (Savannah and St. Augustine, 1858-75); O'CONNELL, *Catholicity in the Carolinas and Georgia* (New York, 1878).

JAMES VEALE.

Verrazano, GIOVANNI DA, navigator, b. about 1485, of good family, at Val di Greve, near Florence; executed at Puerto del Pico, Spain, November, 1527. Entering the naval service of Francis I of France, he soon became famous as a corsair, preying on the ships of Spain and Portugal, one of his prizes in 1522 being the treasure-ship sent to Charles V by Cortés with Mexican spoils, valued at nearly two million dollars. In Jan., 1524, he began a voyage of discovery to the New World on behalf of his patron Francis I, during which he kept a log-book of his experiences. In 1556 Ramusio published in his collection of voyages a letter written by Verrazano giving an account of his voyage to the coast of North America and its exploration from 30° to 50° N. lat. It is the first post-Columbian description of the North Atlantic coast, and gives the first description of New York Bay and harbour and the present Hudson River. Thence he sailed along Long Island Sound to Block Island and Newport, of which he makes mention. From this note-book of the voyage his brother Hieronimo drew in 1529 a map of the North Atlantic coast, which is now in the museum of the Propaganda at Rome, and testifies to the accuracy of Verrazano's observations along the coast as far as a point in the present State of Maine, whence he returned to France, arriving at Dieppe in July, 1524. Little that is authentic is known of his subsequent career; Spanish records relate that he was captured in 1527, while cruising off the coast of Cadiz, and executed by order of the Emperor Charles V. The authenticity of his letter descriptive of his voyage along the Atlantic coast has given rise to an extensive historical controversy, but the most recent researches affirm its reliability as well as that of his brother's map, the best sixteenth-century map extant in its original form, which has special influence on the subsequent cartography of the time.

GIOVANNI DA VERRAZANO
Statue in Battery Park, New York

A bronze statue, set up in 1910, by his admiring fellow-countrymen, facing the mouth of the great river on whose east bank the metropolis of the United States has grown, proclaims their conviction that Giovanni da Verrazano, and not Henry Hudson, was its discoverer.

Memorial History of the City of New York, II (New York, 1892); BREVOORT, *Verrazano the Navigator* (New York, 1874); IDEM, *Verrazano the First Explorer of the Atlantic Coast* in *Magazine of Am. Hist.*, VIII (New York, 1882), 181; DE COSTA, *Verrazano the Explorer* (New York, 1880); MURPHY, *Voyages of Verrazano* (New York, 1875), *Collections of N. Y. Hist. Soc.*, I (New York, 1841), 37; BENNETT, *Catholic Footsteps in Old New York* (New York, 1909).

THOMAS F. MEEHAN.

Verreau, HOSPICE-ANTHELME, a French-Canadian priest, educator, and historian, b. at l'Islet, P. Q., 6 Sept., 1828, of Germain V. and Ursule Fournier; d. at Montreal in 1901. After terminating his classical course at the Quebec Seminary, he taught at Ste Thérèse College, and, in 1857, was appointed principal of the newly founded Jacques-Cartier Normal School, an office he held until his death. He was made a Lit.D. of Laval (1878) and a Fellow of the Royal Society of Canada. In 1873 he was commissioned by the Quebec Government to investigate certain European archives for materials relating to Canadian history. Besides many contributions to the Historical Society of Montreal, of which he was the first president, and to the Royal Society, he published (1870–73) two volumes of memoirs concerning the invasion of Canada by the Americans. His chief publications are: "Notice sur la fondation de Montréal"; "Des commencements de l'église du Canada;" "Jacques-Cartier; Questions du calendrier civil et ecclésiastique; Questions de droit politique, de législation et d'usages maritimes". These works of patient research and erudition are written in a chaste, clear, and easy style. He elucidates some very obscure historical points regarding the true motives animating the founders of Ville-Marie. As an educator he was incomparable, ever striving to realize his lofty ideal of those who are called to train youth for life's duties. This he strove to obtain through love of God and country, by a firm and just discipline, whereby order was observed, study seriously pursued, application duly controlled, and Christian politeness inculcated.

MORGAN, *Bibliotheca canadensis* (Toronto, 1898); CASGRAIN, *Annuaire de l'Université Laval* (Quebec, 1902); DESROSIERS, *Les Ecoles Normales de la Prov. de Québec* (Montreal, 1909).

LIONEL LINDSAY.

Verri, PIETRO, COUNT, economist, b. at Milan, Dec., 1728; d. there, 29 June, 1797. After studying at Monza, Rome, and Parma, he entered the Austrian army. Returning home, he devoted himself to the study of administration and political economy. He became vice-president (1772), and then president (1780), of the Chamber of Counts; but retired to private life in 1786. With his brother Alessandro (1741–1816), the philosopher Beccaria, and others, Verri founded the "Società del Caffè", in which the chief problems of philosophy, economy, and literature were discussed. His chief works are: "Meditazioni sull' economia politica" (Leghorn, 1771), translated into French and German; "Discorsi sull' indole del piacere e del dolore, sulla felicità e sulla economia politica" (Milan, 1781); "Riflessioni sulle leggi vincolanti principalmente nel commercio dei grani" (Milan, 1796); "Memorie storiche sull' economia politica nello stato di Milano" (published after the author's death in Custodi's collection); and some memoranda on coinage in the Milanese territory. He also wrote small dramatic works. His economic theories are midway between Physiocratism and the theories of Smith. He advocated the breaking up of large estates in favour of small holdings. His greatest merit is to have formulated and expounded the theory of demand and supply, in defence of which he carried on a controversy with Melchiorre Gioia. His works have been printed in Custodi's "Scrittori classici italiani di economia politica" (Milan, 1803–16) and, in part, in Ferrara's "Biblioteca dell' Economista" (Turin, 1852).

BIANCHI, *Elogio storico di P. Verri* (Cremona, 1803); CUSTODI, *Notizie sulla vita del P. Verri* (Milan, 1843); BOUVY, *Le comte P. Verri* (Paris, 1889); PECCHIO, *Hist. de l'économie politique en Italie*, tr. GALLOIS (Paris, 1830); MCCULLOCH, *Literature of Political Economy* (London, 1845); *Nouveau dict. d'économie politique*, s. v. *Verri*.

U. BENIGNI.

Verrocchio, ANDREA DEL, b. at Florence, 1435; d. at Venice, 1488. He was called Andrea di Michele di Francesco de' Cioni, but for his true name he substituted that of his master, the goldsmith Giuliano Ver-

VERROCCHIO'S EQUESTRIAN STATUE OF COLLEONI

CAMPO SS. GIOVANNI E PAOLO, VENICE

rocchio. Some authorities hold that he frequented the studios of Donatello and Baldovinetti, but in any case the impress of his early education with a goldsmith is strongly evident in his work. He always retained a very keen taste for delicate chasing, which taste is especially manifested in the equestrian statue of Colleoni, wherein the horse's head and the harness are chased like a piece of jewellery. He excelled in depicting the charms of children and womanly grace. Nevertheless he was not married, but lived in the household of a married sister, who had many children. Although favoured with the friendship of Lorenzo de' Medici, honoured with important commissions, and reputed the greatest artist of his time, he seems never to have known the favours of fortune. His art, which often shone with a radiantly smiling beauty, seems to have been the reflection of a happy and cheerful life. He was both painter and sculptor, but chiefly the latter.

His chief sculptural works were: the tomb of Piero and Giovanni de' Medici, in the Church of San Lorenzo, in marble and bronze, without religious emblem. His "David" in bronze was in the national museum (the Bargello), Florence. The "Child holding a dolphin", in bronze, made to adorn a fountain of the Villa Medici at Careggi, is in the courtyard of the Palazzo Vecchio at Florence. These three works were ordered from Verrocchio by Lorenzo the Magnificent. In the terra-cotta "Madonna" made for the hospital of Santa Maria Novella "supreme distinction of thought is united to the most scrupulous observation of nature" (A. Michel). The marble bust of the "Flower-girl" is in the Bargello. The silver bas-relief of the "Decollation of St. John the Baptist", which adorned the altar of the baptistery of San Giovanni, is preserved in the cathedral museum (Opera del Duomo), Florence. The marble monument erected in memory of Cardinal Fortteguerra in the cathedral of Pistoia was designed by Verrocchio but executed by his pupils.

ANDREA DEL VERROCCHIO
Lorenzo di Credi, Uffizi Gallery

His two masterpieces, both in bronze, were the "Incredulity of St. Thomas" (1483) and the "Colleone" (1479–88). The first group, wherein the artist has touchingly represented Christ urging the doubting Apostle to put his hand in His pierced Side, was ordered by the Council of Merchants and placed outside the Church of San Michele, in a beautiful niche made by Donatello. But Verrocchio erred in making so much of the draperies, for this exaggerated realism greatly distracts the attention from a subject so pathetic in itself. The second work was the splendid equestrian statue which the Republic of Venice ordered to honour the memory of the celebrated *condottiere*, Bartolommeo Colleoni of Bergamo, who had commanded the Venetian troops. While casting it Verrocchio was seized with a chill, which ended fatally. The statue was completed by the Venetian Alessandro Leopardi, who had the audacity to sign a work of which he had only finished the casting and perfected the details. The statue was not erected until 1495; it is still to be seen on the Piazza dei Santi Giovanni e Paolo. Assuredly, "we have a right to say that this equestrian statue is the finest in the world" (J. Burckhardt).

Only two paintings can with certainty be assigned to Verrocchio, the "Baptism of Christ", which was made for the Convent of San Salvi at the gates of Florence, and which is now at the Academy of Fine Arts in the same city; and the "Madonna" of the Duomo of Pistoia, long ascribed to Lorenzo di Credi, on the word of Vasari, but which a document published by Signor Chiti assigns to Verrocchio. The "Baptism" (c. 1470) is an oil painting, at that time still a great novelty in Florence. Accordingly, it shows traces of grouping and experiment. Its different parts are of unequal value, which led Vasari to assert boldly that the angel respectfully guarding the garments of Christ is by Leonardo da Vinci. It is more perfect than the other figures in the picture. The "Baptism" marked an epoch in the history of Italian painting, because the accuracy of design and the refinement of the model were an innovation whereby Verrocchio broke with the school of the frescoists, less correct and broader in execution. But these technical studies, so evident especially in the angular figure of St. John Baptist, explain why Vasari called Verrocchio's manner "alquanto dura e crudetta". The perfection of the landscape which forms the background of the picture foreshadows modern art, because "for the first time the artist gives attentive observance to the study of values, the gradation of colours, especially to the unity of the figures with the environment" (M. Raymond). The "somewhat rough and crude" manner disappears in the "Madonna" of Pistoia. This delightful composition represents the Blessed Virgin between St. John the Baptist and St. Zeno, supporting the Infant Jesus Who lifts His little hand to bless.

Critics do not agree with regard to the other pictures ascribed to Verrocchio; nevertheless he may be unhesitatingly credited with the beautiful "Annunciation" at the Uffizi, and the graceful "Madonna with the Carnation", in the Old Pinacothek at Munich. The authorship of the Madonnas at the museums of Berlin and London is disputed. Verrocchio was perhaps the greatest artist of the second half of the fifteenth century. On the boundary of two ages, between the old Florentine school, about to disappear, and the School of the Renaissance in course of formation, he was not, like the masters of preceding periods, a Christian artist, because he rejected the purpose of placing art at the service of a moral and religious idea; he was not as yet an artist of the Renaissance neglecting the soul to study the body, for he did not attempt to imitate antiquity; instead of drawing his inspiration from the statues which he has bequeathed to us, and of becoming exclusively enamoured of the plastic beauty of corporeal forms, he preferred to observe living nature, and like his predecessors continued to subordinate form to the expression of the feelings of the soul, but, more skilful than they, he succeeded in perfecting his methods of expression, because his drawing is more correct and his modelling more scientific.

Hence Verrocchio's powerful influence over painting; his studio was the centre of resistance to the invasion of antique influence; and his pupils Lorenzo di Credi, Perugino, and Leonardo da Vinci continued to spread the doctrine of the Florentine School. This doctrine may be summarized as follows: art should be

spiritual, that is, it should make form serve the expression of thought and sentiment.

VASARI, *Le Vita de più eccellenti pittori*, ed. MILANESI, III (Florence, 1878), 357–82; SEMPER, *Andrea del Verrocchio* (Leipzig, 1878); MÜNTZ, *Histoire de l'art pendant la Renaissance*, II (Paris, 1891); CHITI, *Andrea del Verrocchio in Pistoia* in *Bolletin storica pistoiese* (1899); MACKOWSKY, *Verrocchio* (Leipzig, 1901); BURCKHARDT AND BODE, *Der Cicerone* (Leipzig, 1904), Fr. tr. GERARD, II (Paris, 1896), 373–77, 557–58; CRUTTWELL, *Verrocchio* (London, 1904, REYMOND, *Verrocchio* (Paris, 1906); VENTURI, *Storia dell' Arte italiana*, VI (Milan, 1908), 706–34; VI, pt. I (1911), 776–86; MICHEL, *Histoire de l'Art*, IV, pt. I (Paris, 1909), 128–135.

GASTON SORTAIS.

Versailles, DIOCESE OF (VERSALIENSIS), includes the Department of Seine-et-Oise, France. Created in 1790 by the Civil Constitution of the Clergy, this diocese was maintained by the Concordat of 1802; it included also the Department of Eure-et-Loir, detached from it in 1822 by the restoration of the Diocese of Chartres. It was made up of consider-

THE CATHEDRAL, VERSAILLES

able parts of the ancient Dioceses of Paris, Chartres, Rouen, Sens, and some cantons belonging formerly to the Dioceses of Beauvais, Senlis, and Evreux. At the beginning of the seventeenth century Versailles was a mere village, whose *seigneur* was Antoine de Loménie. Louis XIII bought it in 1632, and had a small château built there. The present château was begun under Louis XIV by Mansart (1661), the gardens were designed by Lenôtre; the interior decorations were entrusted to Lebrun. Louis XIV lived there in 1672 and constantly from 1682. The residence was finished in 1684, and a town soon grew up. The French monarchs resided at Versailles for more than a century; here was signed (3 Sept., 1783) the treaty between France and England, acknowledging the independence of the United States; here took place (1 May, 1789) the opening of the States-General, and it was here too, in the hall of the Jeu de Paume, that the delegates of the Third Estate, and some members of the other two estates (nobility and clergy), constituted themselves a National Assembly. It was from Versailles that the Parisian populace took Louis XVI and his family (6 Oct., 1789), and brought them back to Paris. The Grand Trianon was built under Louis XIV by Mansart; the Petit Trianon was given by Louis XVI to Marie Antoinette. The chapel of the château was built 1699–1710; the Theophilanthropists worshipped there during 1794–95. "This chapel", Pératé says, "is, in the whole and its details, one of the most perfect monuments that Louis XIV ever built."

Saint-Cyr, near Versailles, is famous for the educational institute that Madame de Maintenon founded there for young girls. The city of St-Cloud, whose château dates from Louis XIV, owes its origin to the Monastery of Novigentum, founded by St. Clodoald or Cloud, son of King Clodomir (d. about 560). At St-Cloud, Jacques Clément attempted the life of Henry III. There also Bonaparte executed against the "Assembly of the Five Hundred" the *coup d'état* of 18 Brumaire. Nearby is Meudon, once the parish of Rabelais. The town of St-Germain-en-Laye, whose present château dates from Louis XIV, owes its origin to a convent founded during the eleventh century by King Robert; Louis XIII died there. Louis XIV was born there, and James II of England died there. The Benedictine Abbey of Morigny, near Etampes, was founded about 1102 by a nobleman called Anseau. He established in it monks from St-Germer de Flaix, a monastery in the Diocese of Beauvais. At the beginning of the eleventh century the abbey and revenues of St-Martin d'Etampes, said to have been founded by Clovis, were given to the monks of Morigny by Philip I. On 3 Oct., 1120, Calixtus II consecrated the church of Morigny. In Jan., 1131, Innocent II consecrated an altar to St. Lawrence there; Abelard and St. Bernard were present at this ceremony. The Abbey of Morigny was united in 1629 to the Congregation of St-Maur, and has ceased to exist since the French Revolution. In 1091, 1099, 1130 councils took place at Etampes (in the latter of which, on the advice of St. Bernard, the bishops sided with Innocent II, against the antipope Anacletus); also in 1147. At Poissy, St. Louis was baptized. The Dominican priory, founded at Poissy in 1304, was celebrated.

The "Colloquy of Poissy" took place (1561) between Catholic theologians under the Cardinal of Lorraine, and Montluc, Bishop of Valence, and Calvinist theologians under Theodore Beza. It opened on 9 Sept., in the refectory of the abbey, before Charles IX and Catharine de'Medici. A second sitting took place 16 Sept., and was followed by two conferences between the theologians of both sides. The colloquy had no result. The town of Isle-Adam, in the Diocese of Versailles, belonged, since the twelfth century, to the family of the Villiers de l'Isle-Adam, whose most famous member was Philippe de l'Isle-Adam (1464–1534), Grand Master of the Order of Jerusalem, who in 1522 held Rhodes for six months against 200,000 Turks. The monastery of Port-Royal was situated in the commune of St-Lambert, at the hamlet of Vaumurier. Among the natives of the present territory of the Diocese of Versailles may be mentioned: Duplessis-Mornay (1549–1623), surnamed the "pope of the Huguenots", author of a treatise on "The Institution of the Eucharist", and who was defeated by the Catholic theologians at the Conference of Fontainebleau (1600); Pierre du Moulin (1568–1658), a Calvinist theologian, who composed for James I of England several apologetic writings, and taught theology at Sedan; Abbé de l'Epée (1712–89), inventor of a method for teaching the deaf and dumb; Abbé Guénée (1717–1803), born at Etampes, author (1769) of the well-known "Lettres de plusieurs Juifs Portugais etc., à M. de Voltaire"; Marquise de La Rochejacquelein (1772–1857), author of memoirs concerning the War of La Vendée.

The chief pilgrimages of the diocese are: Notre-Dame de Bonne Garde, at Longpoint (ninth century); St. Bernard, Philip the Fair, and St. Jeanne de Valois visited this sanctuary; Notre-Dame de Pontoise (1226) to which St. Louis, Charles V, and

Louis XIV were very generous; Notre-Dame des Anges, at Clichy l'Aunois (1212); the pilgrimage of the Holy Tunic of Christ that Charlemagne, who had received it from the Empress Irene, gave (August, 800) to his daughter Theodrade, Abbess of Argenteuil, and that was transferred (1804) from the priory, destroyed during the Revolution, to the parish church of Argenteuil. There were in the Diocese of Versailles before the Law of Associations (1901): Assumptionists; Capuchins; Cistercians of the Immaculate Conception; Jesuits; Missionaries of Notre-Dame of Africa; Resurrectionists; Salesians of Don Bosco; and several orders of teaching brothers. Several orders of women arose in this diocese: the Hospitaller Augustines of Etampes, founded in 1515; the Maid-Servants of the Sacred Heart of Jesus (hospitals and teaching), founded in 1866 with mother house at Versailles; the Sisters of the Holy Childhood, with mother house at Versailles. —Religious congregations conducted in the diocese at the end of the nineteenth century: 7 infant asylums; 121 infant schools; 5 special homes for sick children; 2 mixed orphan asylums; 12 orphan asylums for boys; 54 orphan asylums for girls; 3 apprenticeship houses; 3 refuges and asylums for imperilled girls; a workhouse for beggars; 29 houses of nuns for taking care of sick persons at home; 44 hospitals; 1 hospital for incurables. The Diocese of Versailles had (1905) 707,325 inhabitants, 64 first class parishes, 520 second class parishes, 38 curacies, recognized by the Concordat.

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GEORGES GOYAU.

Versions of the Bible. Synopsis.—GREEK: Septuagint; Aquila; Theodotion; Symmachus; other versions. VERSIONS FROM THE SEPTUAGINT: Vetus Itala or Old Latin; Egyptian or Coptic (Bohairic, Sahidic, Akhmimic, and Fayûmic, i. e. Middle Egyptian or Bashmuric); Ethiopic and Amharic (Falasha, Galla); Gothic; Georgian or Grusian; Syriac; Slavic (Old Slavonic, Russian, Ruthenian, Polish, Czech or Bohemian, Slovak, Servian or Illyrian, Croatian, Bosnian, Dalmatian); Arabic; Armenian. VERSIONS FROM THE HEBREW: Chaldaic; Syriac (Peschitto); Arabic (Carshuni); Persian; Samaritan Pentateuch; Vulgate; other Latin versions. HEBREW VERSIONS OF THE NEW TESTAMENT. VERSIONS FROM MIXED SOURCES: Italian; Spanish; Basque; Portuguese; French; German; Dutch and Flemish; Scandinavian (Danish, Swedish, Norwegian, Icelandic); Finnish (Esthonian, Lapландish); Hungarian; Celtic (Irish, Scotch, Breton or Armoric, Welsh or Cymric). MISCELLANEOUS: Aleutian; Aniwa; Battak; Benga; Bengali; Chinese; Gipsy or Romany; Hindu; Hindustani; Japanese; Javanese; Mexican; Modern Greek. ENGLISH VERSIONS.

GREEK.—(1) The *Septuagint*. The Septuagint, or Alexandrine, Version, the first and foremost translation of the Hebrew Bible, was made in the third and second centuries B. C. An account of its origin, recensions, and its historical importance has been given above (see SEPTUAGINT VERSION). It is still the official text of the Greek Church. Among the Latins its authority was explicitly recognized by the Fathers of the Council of Trent, in compliance with whose wishes Sixtus V, in 1587, published an edition of the Vatican Codex. This, with three others, the Complutensian, Aldine, and Grabian, are the leading representative editions available.

(2) *Version of Aquila*.—In the second century, to meet the demands of both Jews and Christians, three other Greek versions of the Old Testament were produced, though they never took the place of the Septuagint. Only fragmentary remains of them are preserved, chiefly from Origen's "Hexapla" (q. v.). The first and the most original is that of Aquila, a native of Sinope in Pontus, a proselyte to Judaism, and according to St. Jerome, a pupil of Rabbi Akiba who taught in the Palestinian schools, 95–135. Aquila, taking the Hebrew as he found it, proves in his rendering to be "a slave to the letter". When his version appeared, about 130, its rabbinical character won approval from the Jews but distrust from the Christians. It was favoured among the Greek-speaking Jews of the fourth and fifth centuries, and in the sixth was sanctioned by Justinian for public reading in the synagogues. Then it rapidly fell into disuse and disappeared. Origen and St. Jerome found it of value in the study of the original text and of the methods of Jewish interpretation in early Christian years.

(3) *Version of Theodotion*.—Another Greek version practically contemporaneous with Aquila's was made by Theodotion, probably an Ephesian Jew or Ebionite. It held a middle place among the ancient Greek translations, preserving the character of a free revision of the Septuagint, the omissions and erroneous renderings of which it corrected. It also showed parts not appearing in the original, as the deuterocanonical fragments of Daniel, the postscript of Job, the Book of Baruch, but not the Book of Esther. It was not approved by the Jews but was favourably received by the Christians. Origen gave it a place in his "Hexapla" and from it supplied parts missing in the Septuagint. St. Irenæus used its text of Daniel, which was afterwards adopted in the Church.

(4) *Version of Symmachus*.—This appeared at the close of the second century. Its author was an Ebionite of Jewish or Samaritan origin. Giving the sense rather than the letter of the Hebrew, he turned its idioms into good Greek, used paraphrases, and translated independently of the earlier versions. His work, though finished and intelligible to readers ignorant of Hebrew, sometimes failed to give the real meaning of the original. It was but little used by the Jews. St. Jerome admired its literary qualities and was often guided by it in preparing the Vulgate.

(5) *Other Greek Versions*.—In limited portions of the Hexapla, Origen made use of other partial Greek versions which he designated as the Quinta, Sexta and Septima, from the numerical position of the columns assigned them in his work, but their authors are unknown and very little can be said of the merits of the versions.

VERSIONS FROM THE SEPTUAGINT. (1) The *Vetus Itala or Old Latin*.—The origin of the oldest Latin version or versions is involved in much uncertainty. Some contend that there was but one primitive version, others show with strong arguments that there were several. It is generally admitted that long before the end of the second century, Latin translations, though rude and defective, of Tobias, I and II Machabees, and Baruch were in use and that towards the close of the same period, there existed at least one version of the whole Bible, based on the Septuagint and on Greek MSS. of the New Testament. This was the Vetus Itala, or Old Latin. Its New Testament is possessed complete in some thirty-eight MSS., but its Old-Testament text has survived only in parts. As it contained both the protocanonical and the deuterocanonical books and parts of books of the Old Testament, it figured importantly in the history of the Biblical Canon. It exercised a vast influence on the Vulgate and through it on modern translations and Church language. In the latter part of the fourth century, the text of the Itala was found to have variant readings in different parts of the Church. Pope Damasus therefore requested St. Jerome to undertake its revision. Guided by old Greek MSS.,

he corrected its mistakes and emended such translations as affected the true sense of the Gospels, and probably followed the same method in revising all the books of the New Testament, which he put forth at Rome about 383. In that year, working from the commonly received text of the Septuagint, he made a cursory revision of the Psalter, which was used in the Roman Church until the time of St. Pius V, and is still retained at St. Peter's, Rome, in the Ambrosian Rite at Milan, and in the Invitatory psalm of Matins in the modern Breviary. About 388, using the Hexaplar text as a basis, he revised the Psalter more carefully and this recension, called the Gallican Psalter from becoming current in Gaul, is now read in the Breviary and in the Vulgate. From the same sources he later corrected all the Old-Testament books that he judged canonical, but even in his own day all this revision, excepting the Book of Job, was lost. The unrevised text of the greater part of the Old Latin Version continued in use in the Western Church until it was supplanted by the Vulgate.

(2) *Egyptian, or Coptic, Versions.*—The first Christians of Lower Egypt commonly used Greek, but the natives generally spoke Coptic (see EGYPT, VI, COPTIC LITERATURE), which is now recognized in four dialects, viz.: Bohairic, Sahidic, Akhmimic, and Fayûmic (Middle Egyptian). As Christian communities formed and flourished, the Bible was translated into these dialects and it is generally admitted that some versions, if not all, date back to the second century. That they were independent translations from the Greek seems certain, and Biblical criticism has therefore profited by the light they have thrown on the Septuagint and the New-Testament MSS. Of these versions the most important are in Bohairic or Memphite, the language used at Memphis and Alexandria, and Sahidic, the language of the upper Thebais. The former is entirely extant and since the eleventh or twelfth century has been the standard text of the Church in Egypt. The latter exists in large fragments, but little has so far been found of the others.

Fayûmic (Middle Egyptian) or as it has been termed *Bashmuric* (*Bushmuric*), one of the Coptic dialects according to the division of Athanasius, Bishop of Cos (eleventh cent.), is the name now applied to some fragmentary versions published as the "Codices Basmyrici" by Zoega ("Catalogus", Rome, 1810).

(3) *Ethiopic and Amharic Versions.*—Early in the fourth century, St. Frumentius preached the Gospel in Abyssinia and there laid the foundation of the Ethiopic Church. Its version of the Scriptures probably dates from the close of the following century. It undoubtedly originated from the Septuagint and Greek MSS., but present texts do not certainly represent the original version and may possibly be a later translation from the Arabic or Coptic.

Falasha Version.—This is an Old Testament in Geez, the sacred speech of Abyssinia, among the Falasha in North Abyssinia, who follow the Jewish religion and claim to be descended from Jewish exiles of the time of Solomon.

Amharic Versions.—As a language, the Amharic supplanted the Geez about 1300 and is still in use. Catholic missionaries have made it the medium of their translations of portions of the Scriptures, but the first Amharic Bible was completed in 1810–20 by Asselin de Cherville, French consul at Cairo. A Bible Society reprint appeared in 1842, and a new edition was prepared in 1875 by Krapf, aided by several Abyssinian scholars.

Galla Version.—A Gospel of St. Matthew in the language of the South Abyssinian Galla was published by Krapf (Ankobar, 1842). A Galla New Testament in Amharic characters was edited by a Bible Society in 1876; Genesis and Psalms, 1873; Exodus, 1877.

(4) *Gothic Version.*—The Goths embraced the faith in the third century but in the fourth they fell into Arianism. Their Bishop Ulfilas (318–388), after devising an alphabet, produced a version of the Scriptures from the Septuagint Old Testament and from the Greek of the New. Extant fragments, the oldest of which are of the fifth and sixth century, bear traces of the Septuagint recension of Lucian and of the Syriac versions of the New Testament.

(5) *Armenian Version.*—History.—In 406 the Armenian alphabet was invented by Mesrob, who five years later completed a translation of the Old and New Testament from the Syriac version into Armenian. This translation was recognized as imperfect, and a few years later Joseph of Baghim and Eznak, disciples of Mesrob, were sent to Edessa to make a new version from the Syriac. When they returned bringing some copies of the Greek version it was seen that their work would be greatly benefited by the use of this "authentic" copy. Consequently some of the translators, including Moses Chorenensis, were sent to study Greek at Alexandria, where the final revision was made, the Old Testament being translated from the Septuagint according to the "Hexapla" of Origen. This version was without delay officially adopted by the authorities in the Armenian Church. Comparatively little use has been made of the Armenian version by scholars engaged in critical work on the Bible, as few of them in the past knew Armenian, and the version moreover was believed to have been modified according to the Peschitto, and even revised under King Haitho II (1224–70), according to the Vulgate. The insertion in particular of the text concerning the three heavenly witnesses (I John, v, 7) was attributed to him, since it was found in Uscan's first printed edition of the Armenian Bible (Amsterdam, 1666). Modern investigation reveals no solid ground for believing in these revisions. As regards I John, v, 7, it is not necessary to assume its insertion by anyone before Uscan, whose edition is lacking in critical value and embodies many emendations and additions taken from the Vulgate. The Armenian version follows quite closely the "received" Greek text. The variations in the MSS. are probably due to divergencies in the Greek sources. The version is a witness to the general reading of certain Greek copies of the fifth century.

Principal Editions.—The first part of the Armenian version to be printed was the Psalter, published at Venice in 1565 by Abgar. In 1666 Uscan (probably Bishop of Uschovank in Erivan) published at Amsterdam a complete Bible in 4to, and in 1668 a New Testament in 8vo. The former work leaves much to be desired from the standpoint of critical accuracy. Apart from the insertion of the verse I John, v, 7, Ecclesiasticus and IV Esdras were simply translations from the Vulgate made by Uscan himself and the Apocalypse was scarcely less so. The work begun by Uscan was continued and perfected by the Mechitarists (q. v.) and Zohrab published a New Testament (1789), and a critical edition of the whole Bible (1805). Another was issued in 1859. In both these editions the verse I John, v, 7, was omitted as it was not to be found in any of the older MSS. The Protestant Bible societies have also brought out several editions of the Armenian version both in the classical and in the modern language. Among the former are: Complete Bible (St. Petersburg, 1814; Calcutta, 1817); Old and New Testament separately (St. Petersburg, 1817). Editions in the modern dialects are, among others: Complete Bible (Moscow, 1835); Psalter (Basle, 1844); New Testament (Constantinople, 1860).

(6) *Georgian, or Grusian, Versions.*—Apparently kindred to the Armenian and probably derived from it in the sixth century is the Gregorian version, showing the influence of the Septuagint and the Greek New Testament. It was revised after the Slav trans-

lation by Prince Wakuset (Moscow, 1743), and has appeared later with many changes (e. g., Moscow, 1816; St. Petersburg, 1818).

(7) *Syriac Versions.*—In the earliest years of Christianity, a Syriac version of the Old Testament made directly from the Hebrew text was employed in the Syrian Church, but in the seventh century, Paul, Bishop of Tella, gave the Monophysites a translation (617) from the Septuagint. It followed literally Origen's Hexaplar text and was later revised by James of Edessa (died 907). In the sixth century there had appeared a version of the Psalter and New Testament from the Greek at the request of Philoxenus, by whose name it has since been known. A century later it appeared at Alexandria in a recension of great critical value.

(8) *Slavic Versions.*—Saints Cyril and Methodius preached the Gospel to the Slavs in the second half of the ninth century, and St. Cyril, having formed an alphabet, made for them, in *Old Ecclesiastical Slavic*, or *Bulgarian*, a translation of the Bible from the Greek. Toward the close of the tenth century this version found its way into Russia with Christianity, and after the twelfth century it underwent many linguistic and textual changes. A complete Slav Bible after an ancient codex of the time of Waldimir (d. 1008) was published at Ostrog in 1581. When Empress Elizabeth ordered a new revision of St. Cyril's translation (1751), the translators used the Ostrog edition, correcting it according to the Septuagint and changing the Old Slavonic in great part to *Modern Russian*. This has remained the norm for later Russian Bibles.

The *United Ruthenians* have a version approved by their bishops and printed at Poczajow (1798) and Przemysl (1862).

The first complete *Polish* Bible was printed at Cracow in 1561, 1574, and 1577. As it proved unsatisfactory to Catholics, Jacob Wujek, S.J., undertook a new translation from the Vulgate (Cracow, 1593), which was praised by Clement VIII, and reprinted frequently. Other Polish Bibles are a Socinian version (Cracow, 1563), and a Unitarian from the Hebrew by von Budey (Czaslaw, 1572).

In the *Czech*, or *Bohemian*, tongue, thirty-three MS. versions of the entire Bible and twenty-eight of the New Testament are known to have existed in the fifteenth century. A New Testament was printed at Pilsen in 1475 and 1480. A complete Bible by John Pytlik and others appeared at Prague in 1488. In the sixteenth century there were six versions of the whole Bible and sixteen of the New Testament. In the seventeenth century the Jesuits edited the so-called St. Wenceslaus Bible at Prague (1677, 1715, and later). A new translation was made by Durych and Prochaska (Prague, 1778, 1786, 1807). Protestant versions appeared at Pressburg (1787, 1808), Berlin (1807, 1813), and Kisek (1842).

A *Slovak* version of the Bible for Catholics was made by Bernolak (Gran, 1829).

A *Servian*, or *Illyrian*, version of the Bible was made by Kassich (1632). There are also two MS. versions, by Stephen Rosy (1750) and Burgadelli (1800).

A *Croatian* version of the Bible was made by Stephen Istranin and Anton Dalmatin in the sixteenth century.

The *Vulgate* was translated into Bosnian by Peter Katanic, O.S.F. (Budapest, 1831).

A *Dalmatian* version with commentary by John Karic appeared at Vienna (1857–61); a Bible Society edition, the Old Testament by George Danicic and the New Testament by Vuk Karadzic, was also published there (1868).

(9) *Arabic Versions.*—There exist six or seven Arabic translations of portions of the Old Testament according to the Septuagint, some of them belonging to the tenth century.

XV.—24

VERSIONS DIRECTLY FROM THE HEBREW. (1) *Chaldaic Versions or Targums.*—After the Babylonian Captivity, the Jews developed a large use of the Chaldaic, or Aramaic, tongue. To meet their needs the Sacred Books were translated into this dialect, and used in the public services of the synagogues not later than the second century B. C. At first the translations were oral, being largely paraphrastic interpretations with comments. In time rules of exegesis were determined, the translations were fixed in writing, and were thus widely circulated even before the time of Christ. Of these Chaldaic versions, called Targums (Paraphrases), there is none extant containing the entire Hebrew Bible. (a) The earliest is on the Pentateuch and is known as the Targum of Onkelos, whom tradition has identified with Aquila and whose Greek translation has something of the same literal character. This Targum, however, was produced by some other, probably in Babylon in the third century. (b) A Targum on the Prophets, in its present form of the fourth century, is attributed to Jonathan ben Uzziel, to whom the Talmud alludes as a disciple of Hillel. In style it resembles the Targum of Onkelos, but its paraphrase is freer. (c) A Targum on the Pentateuch, said to be of Jeruskalmi, or of Pseudo-Jonathan, is also a freer rendition and belongs to the sixth or seventh century. (d) There are also Targums on the Hagiographa, Psalms, Job, Proverbs, etc. (See TARGUM.)

(2) *Syriac Versions.*—The Peschitto.—As early as the second century, portions of the Hebrew Bible, as the Pentateuch, the Prophets, and the Psalms, had been translated into Syriac and were in use in the Syrian Church. Gradually the remaining books were given out with versions from the Greek of all the deuterocanonical books except Ecclesiasticus, which was rendered from the Hebrew. The fourth century found the Syrian Christians possessed of a complete translation of the Old Testament, which is known since the ninth century as the Peschitto or "Simple". This name denotes its literal fidelity, or, as others think, a meaning like Vulgate, or *Communis*, or again indicates its distinction from the version of Paul of Tella, its source, which contains the critical additions of the Hexaplar text. It is the first version of the Hebrew Scriptures made for and by Christians. In antiquity and importance, it ranks next to the Septuagint, according to which it was revised later. A recent edition of the Peschitto was issued from the Dominican printing-press at Mossul (1887–91).

Of Syriac versions of the New Testament, one of the earliest is (a) the Diatessaron of Tatian (q. v.). (b) The Peschitto New Testament, like the Old, is still used in the Syrian Church; it was in circulation in the fourth century and existed, in part at least, in the third. (c) In 1842 a portion of what is believed to be an independent Syriac version was found in Egypt. Since its publication in 1858 by Dr. Cureton, it is known as the Curetonian text. (d) The Sinaitic text of a Syrian version consists of fragments found at Mt. Sinai in 1892, and seems an independent version of great antiquity.

(3) *Arabic Versions.*—An Arabic version of the Hebrew Bible was made in the tenth century by Saadia ha Gaon. Only its Pentateuch, Minor Prophets, Isaias, Psalms, and Job have been preserved. In 1671 an Arabic Bible was published at Rome under the direction of Sergius Risi, Archbishop of Damascus. It appeared in numerous later editions. A mutilated reprint of it (London, 1822) was circulated by the Bible Society. To offset this Protestant influence, complete Arabic versions were issued both by the Dominicans at Mossul (1875–8) and the Jesuits at Beirut (1876–8).

Carshuni (Karshuni) Version.—This is an Arabic version made in Syriac characters for Syrian Christians chiefly of Mesopotamia, Aleppo, and adjacent

parts. A New Testament in Carshuni characters containing in two columns the Syriac Peschitto and the Arabic of the Codex of Erpenius was published at Rome (1703) for the Maronites of Lebanon. A Bible Society edition appeared at Paris (1827).

(4) *Persian Version.*—In the first half of the sixteenth century Rabbi Jacob Tawus translated literally the Massoretic text of the Pentateuch.

(5) *Samaritan Version of the Pentateuch.* From at least the fourth century B. C. the Samaritans used a copy of Hebrew Law. It was written in archaic Hebrew characters and differed in some respects from the original. Many of its readings have found favour with not a few Biblical scholars. It was translated with literal fidelity into Samaritan in the second century B. C. This version was printed in the Polyglots of 1645 and 1647.

(6) *The Vulgate.*—While revising the text of the Old Latin Version, St. Jerome became convinced of the need in the Western Church of a new translation directly from the Hebrew. His Latin scholarship, his acquaintance with Biblical places and customs obtained by residence in Palestine, and his remarkable knowledge of Hebrew and of Jewish exegetical traditions, especially fitted him for a work of this kind. He set himself to the task A. D. 390 and in A. D. 405 completed the protocanonical books of the Old Testament from the Hebrew, and the deuterocanonical Books of Tobias and Judith from the Aramaic. To these were added his revision of the Old Latin, or Gallican, Psalter, the New Testament, revised from the Old Latin with the aid of the original Greek, and the remaining deuterocanonical books, and portions of Esther, and Daniel, just as they existed in the Itala. Thus was formed that version of the Bible which has had no less influence in the Western Church than the Septuagint has had in the Eastern, which has enriched the thought and language of Europe and has been the source of nearly all modern translations of the Scriptures. The Hebrew text used by St. Jerome was comparatively late, being practically that of the Massoretes. For this reason his version, for textual criticism, has less value than the Peschitto and the Septuagint. As a translation it holds a place between these two. It is elegant in style, clear in expression, and on the whole, notwithstanding some freedoms in the way of restricted or amplified readings, it is faithful to the sense of the original. At first it met with little favour. It was looked upon by some as a perversion suggested and encouraged by the Jews. Others held it to be inferior to the Septuagint, and those who recognized its merits feared it would cause dissensions. But it gradually supplanted the Old Latin Version. Adopted by several writers in the fifth century, it came into more general use in the sixth. At least the Spanish churches employed it in the seventh century, and in the ninth it was found in practically the whole Roman Church. Its title "Vulgate", indicating its common use, and belonging to the Old Latin until the seventh century, was firmly established in the thirteenth. In the sixteenth the Council of Trent declared it the authentic version of the Church.

From an early day the text of the Vulgate began to suffer corruptions, mostly through the copyists who introduced familiar readings of the Old Latin or inserted the marginal glosses of the MSS. which they were transcribing. In the eighth century Alcuin undertook and completed (A. D. 801) a revision with the aid of the best MSS. then current. Another was made about the same time by Theodulph, Bishop of Orléans. The best known of other and subsequent recensions are those of Lanfranc (d. 1089), of St. Stephen, Abbot of Cîteaux (d. 1134), and of Cardinal Nicolas (d. 1150). Then the universities and religious orders began to publish their "Correctoria biblica", or critical commentaries on the various readings found in the MSS. and writings of the Fathers. After the first printing of the Vulgate by Gutenberg in 1456, other editions came out rapidly. Their circulation with other Latin versions led to increasing uncertainties as to a standard text and caused the Fathers of the Council of Trent to declare that the Vulgate alone was to be held as "authentic in public readings, discourses, and disputes, and that nobody might dare or presume to reject it on any pretence" (Sess. IV, decr. de editione et usu sacrorum librorum). By this declaration the Council, without depreciating the Hebrew or the Septuagint or any other version then in circulation and without forbidding the original texts, approved the Vulgate and enjoined its public and official use as a text free from error in doctrine and morals. It was left to the Holy See itself to provide for a corrected revision of the Vulgate, but the work went on but slowly. Contributing towards the desired end, John Henten, O.P., published at Louvain, 1547, an amended text with variants, which was favourably received. The same was republished at Antwerp, 1583, with a larger number of variants, by the Louvain theologians under the direction of Lucas of Bruges. In 1590 a Roman edition was prepared by a commission of scholars. After revising it, Sixtus V ordered it to be taken as the standard text. After his death a further revision was carried out under the direction of Franciscus Toletus, S.J., and finally the work was printed in 1598, with its title unchanged: "Biblia Sacra Vulgatæ editionis, Sixti V Pontificis Maximi jussu recognita et edita". This was under the pontificate of Clement VIII, and his name has appeared in the title since 1641. This revision is now the officially recognized version of the Latin Rite and contains the only authorized text of the Vulgate. That it has numerous defects has never been denied, yet it ranks high in the evidence it affords of the competent scholarship that produced it. To bring it into closer touch with the latter developments of textual criticism is the purpose that induced Pius X to entrust to the Benedictines the work of further revision. The importance of this enterprise consists in this that it will reproduce, as correctly as possible, the original translation of St. Jerome, and will thereby furnish biblicists with a reliable clue to an ancient Hebrew text, differing in many details from the Septuagint, or the Massoretic Text (BELLARMINE; VULGATE, REVISION OF).

Other Latin Versions.—After St. Jerome the first to translate the Old Testament from the Hebrew into Latin appears to have been Cardinal Carton (d. 1307), Bishop of London, whose work has been lost. Of numerous versions, many of which have perished or are preserved only in MSS., noteworthy are the Psalms from the Hebrew by Felix Pratensis, O.S.A. (Venice, 1515). Another Psalter with a version of Job was made by Aug. Justinian, O.P. (Paris, 1516). Xantes Pagninus, O.P. (d. 1541), made an interlinear version of both the Old and New Testaments from the original languages, which by its literal fidelity pleased Christians and Jews and was much used by the Reformers. A revision of this translation resulting in a text even more literal was made by Arias Montano. His work appeared in the Antwerp Polyglot (1572). Another literal version was undertaken by Thomas Malvenda, O.P. (d. 1628), as the basis of an extensive commentary but death ended his labours at the fifteenth chapter of Ezechiel. His work was published at Lyons (1650). In 1763 the Oratorian F. Houbigant edited his "Biblia Veteris Testamenti", rendered from the Hebrew. In the "Biblia Maxima" (Paris, 1660), J. de la Haye, O. Min., collected a great number of variant readings of older Latin versions. A revision of the Vulgate (Venice, 1542, 1557) by Isadore Clarius gave offence on account of many arbitrary changes in the text and was put on the Index.

Among the Reformers, Latin Scriptural labours were largely confined to commentaries and the translation of single books, e. g. Melanchthon, Proverbs (1524); Luther, Deuteronomy (1525); Brentius, Job (1527); Drach, Psalms (1540), Daniel (1544), and Joel (1565). A complete Hebrew-Latin Old Testament was given out by Sebastian Münster (Basle, 1534–46). Another Latin version of the Old Testament (Zurich, 1543, and Paris, 1545), bearing the name of Leo Juda, was partly the work of Bibliander, who translated Ezechiel, Daniel, Job, Ecclesiastes, Canticles, and the last forty-eight psalms. Its Apocrypha were translated from the Greek by P. Cholin. A version whose author, Castalion, affected a style of classic elegance, was printed at Basle in 1551. Other versions were put forth by Tremellius and Junius or du Jon (Frankfurt, 1575–9), and by Luc and Andrew Osiander, who sought to correct the Vulgate after the Hebrew.

Hebrew Versions of the New Testament.—In 1537 Sebastian Münster published an old translation of the Gospel of St. Matthew, in a rabbinical Hebrew by Schemtob Isaac. Improved editions were made by Tillet (1555), and by Herbst (Göttingen, 1879). The four Gospels were done into classic Hebrew by a converted Jew, Giona, at Rome (1668). The first complete New Testament in Hebrew was made by Elias Hutter and was published in the Nuremberg Polyglot (1600), revised by Robertson (London, 1666). A corrected New Testament in Hebrew was given out by Caddock (London, 1798). A number of Bible Society versions have appeared since 1818, and in 1866 Reichhardt and Biesenthal edited a text with accents and vowels. This was revised by Delitzsch in 1877.

Mixed Sources. *Italian Versions.*—Evidences of early versions of at least portions of the Scriptures for liturgical purposes, public readings, and private devotion are not wanting in the history of the Church among any of the peoples to whom her missionaries carried the Gospel. Leaving them and even many later recensions unnoticed, this article will touch on only the more important versions which have had some part and influence in national religious life. In Italy popular knowledge of the Bible in the thirteenth and fourteenth centuries was spread chiefly by the Franciscan and Dominican Friars. A complete version in the vernacular, a MS. preserved in the National Library at Paris, was made by Nicholas de Nardo, O.P., in 1472. The first printed Bible (Venice, 1471) was due to Nicholas Malermi, O. Camald. A revision of this, with notes, rubrics, and résumés largely after the Biblical commentaries of Nicholas Lyra, was made by Marine de Veneto, O.P. (Venice, 1477). Santes Marmochini, O.P. (d. 1545), corrected the heretical version of Bruccioli according to the Vulgate (Venice, 1538, 1547, etc.). Two noteworthy translations of the New Testament were made by Zaccaria Florentini, O.P. (Venice, 1542), and Domenico Gigli (Venice, 1551). The most widely used complete version was produced by Antonio Martini, Archbishop of Florence (Turin, 1776–81). It was approved by Pius VI and has been widely circulated.

The first complete Protestant Bible in Italian was printed at Geneva (1562). It was made up of the slightly revised heretical text of Bruccioli's Old Testament (1532), which was a perversion of the Latin of Xantes Pagninus, and not, as pretended, a translation from original sources, and of the apostate Massimo Teofilo's New Testament, first published at Lyons (1551), and revised by Gallars and Beza. This was adopted by the Bible societies. Martini's translation was also taken and shaped to Protestant purposes by the British and Foreign Bible Society (New Testament, 1813, and Bible, 1821).

Spanish Versions.—Several MSS. of early Spanish versions, e. g. the Biblia Alfonsina, and some made from the Hebrew, are preserved at the Escurial, Madrid. A later work (sixteenth century) is called the Bible of Quiroga, a convert from Judaism, who rose to be cardinal inquisitor. The first printed Bible (Valencia, 1478), following an Old-Testament version from the French and Latin by Romeu de Sabruguera, O.P., was in the Catalonian dialect and was the work of the General of the Carthusians, Boniface Ferrer (d. 1417), a brother of St. Vincent Ferrer, O.P. His MS. was revised and extensively corrected by Jaime Borrell, O.P. A later translation, of classic elegance and with copious notes, by Philip Scio de S. Miguel, was published at Madrid (1794). Another with a paraphrastic commentary in the text was given out at Madrid (1823) by Amat, but the work is said to have been taken from a MS. of Father Petisco, S.J. A New Testament by Francisco de Enzinas (Antwerp, 1543) was later much used by the British and Foreign Bible Society. It also adopted a complete version from the Vulgate by the apostate Cassiodore Reyna (Basle, 1596), and a revision of this by the apostate Cypriano de Valera (Amsterdam, 1602). A Lutheran version, the so-called Biblia del Oso, was published by Juan de Valdes (Basle, 1567–69). The Bible of Ferrara, or the Bible of the Jews, was a Spanish version from the Hebrew by Abraham Usque, a Portuguese Jew. Under a pseudonym he issued an edition of the same for Christians. It gained considerable authority and was many times reprinted. A revision by Jos. Athias appeared at Amsterdam in 1661.

Portuguese Versions.—A Portuguese Bible for Catholics was issued by Ant. Pereira de Figueiredo at Lisbon (1784). A New Testament (Amsterdam, 1712), and the Pentateuch and historical books (1719) by J. Ferreira a Almeida, a "convert from Rome", supplied the Bible societies with a version for Portuguese Protestants.

Basque Versions.—A New Testament by Jean Licarrague (Rochelle, 1571) is probably the earliest Biblical work in the Basque tongue. The first Catholic New Testament, translated by Jean Haraneder and later revised by two priests, was published at Bayonne (1855). A complete Bible after the Vulgate was edited at London (1859–65), under the patronage of Prince Lucien Bonaparte. Various portions of the Scriptures and revisions have appeared since.

French Versions.—Versions of the Psalms and the Apocalypse, and a metrical rendering of the Book of Kings, appeared as early as the seventh century. Up to the fourteenth century, many Bible histories were produced. A complete version of the Bible was made in the thirteenth century; the translation of the various parts is of unequal merit. The fourteenth century MS. Anglo-Norman Bible follows it closely. Independent of either is the MS. Bible of King John the Good, which though unfinished is described as a "work of science and good taste". Done in the second half of the fourteenth century, it is largely the work of the Dominicans Jean de Sy, Jehan Nicolas, William Vivien, and Jehan de Chambly. Another incomplete version based on the thirteenth-century Bible was the work of Raoul de Presles and is known as the Bible of Charles V. About 1478, appearing at Lyons among the *incunabula* of France, is a New Testament by Julian Macho and Pierre Farget, and the books of the Old Testament histories. A complete Bible was published at Paris in 1487, by Jean de Rély, confessor to Charles VIII. Up to 1545 it went through twelve editions, being called the Great Bible to distinguish it from the Bible for Simple People, a briefer Old-Testament history, published six times. A complete version done literally from the Vulgate and the Greek New Testament was given out by Lefèvre d'Etaples (Antwerp, 1530, 1534, 1541). After revisions by Nicolas de Leuze (Antwerp, 1548), and by Louvain theologians (1550), it remained a standard

for over a century. Only verbal improvements were the versions of Pierre de Besse (1608), Pierre Frizon (1621), and Béron (1647). By order of Louis XIII, Jacques Corbin edited his version of the Vulgate (Paris, 1643–61). A translation by René Benoist (Paris, 1566) savoured of Calvinism and aroused much controversy. Well known and widely read were the Latin-French editions of Calmet (Paris, 1707–16) and de Carrières (Paris, 1709–17); the latter gave out the French alone (1741), but it was not without errors. A version from original sources (Cologne, 1739; Paris, 1753, 1777, 1819) was the work of Le Gros. Another popular French-Latin Bible was put forth by de Vence (Paris, 1748, 1750). It was revised and furnished with Carrières's translation and a commentary after Calmet by Rondet (Paris, 1757–73; Nîmes, 1779). A translation which went through some six editions despite inaccuracies was published at Paris (1821–2) by de Genoude. Bourassé and Janvier gave out a complete version at Tours in 1865. Arnaud published his translations at Paris (1881), but perhaps the most popular of the French versions is that of J.-B. Glaire (Paris, 1871–3), later edited with notes by M. Vigouroux. These complete versions but partially represent the extensive Biblical work of the French Catholics.

The first and nearest approach to a national Protestant version for France was made (Serrières, 1535) by Pierre-Robert Olivetan, Calvin's cousin. He was supposed on his own statement to have translated independently, but it is clear that he used almost wholly the New Testament with the interlinear version of Pagninus. Corrected by Calvin, it was republished at Geneva in 1545, and later in other editions, the principal one being the revision (1588) of the pastors of Geneva. This was supplanted by the recension of Osterwald (1744), an improvement in style, but a work replete with errors. Others differing but little from the Olivetan-Genevan versions were edited by Castalio (Basle, 1555) and Martin (Amsterdam, 1707). A version from original sources, and accepted by the Oxford University Press for national official use, was given out by Segond (Geneva, 1874; Nancy, 1877; and Geneva, 1879).

The Jansenists are represented in a New-Testament translation (Amsterdam, 1667) by Isaac Le Maistre de Sacy and Antoine Arnauld. The work contained many errors and the writers' bias appeared in frequent alterations. A version of the whole Bible was undertaken by de Sacy in 1666, but death intervened; it was completed by du Fossé and Huré (Paris, 1682–1706; Brussels, 1705–30; Nîmes, 1781). Whilst the work was never censured as a whole, several of its New-Testament books were condemned by individual bishops. A Jewish Bible by S. Cahen, presenting both the Hebrew and the French with notes philological, etc., was issued at Paris (1831–51), but its text has been found incorrect and its notes often contradictory. A Rationalist Bible after the Hebrew and Greek by Ledrain appeared at Paris (1886–96).

German Versions.—The history of Biblical research in Germany shows that of the numerous partial versions in the vernacular some go back to the seventh and eighth centuries. It also establishes the certainty of such versions on a considerable scale in the thirteenth and fourteenth centuries, and points to a complete Bible of the fifteenth in general use before the invention of printing. Of special interest are the five complete folio editions printed before 1477, nine from 1477 to 1522, and four in Low German, all prior to Luther's New Testament in 1522. They were made from the Vulgate, differing only in dialect and presenting variant readings. Their worth even to this day has been attested by many scholars. Deserving notice as belonging to the same period are some fourteen editions of the Psalter and no less than ninety editions of the Epistles and Gospels for Sundays and Holy Days. On the authority of a Nuremberg MS., Jostes (Histor. Jahrbuch, 1894, XV, 771, and 1897, XVIII, 133) establishes the fact of a complete translation of the Bible by John Rellach, O.P., of Constance (before 1450), and thinks it was the first German version printed. A New Testament by Beringer (Speyer, 1526) was in part a correction of Luther's version. In 1527 another New Testament was put forth by Emser who worked from the Vulgate and an older version, likewise correcting Luther.

In 1534 John Dietenberger, O.P., gave out a complete version at Mainz based on a primitive translation with aid from Emser's New Testament and from the deuterocanonical books by Leo Juda. His agreement in places with Luther is due to the use by both of a common source. The Dietenberger Bible underwent frequent revision, and up to 1776 had fifty-eight complete editions. It was revised (1) by Caspar Ulenberg (Mainz, 1549, 1617; Cologne, 1630); (2) by the theologians of Mainz, i. e. Jesuits (1661, 1662, etc.), from whom it received the title of the Catholic Bible; (3) by Th. Erhard, O.S.B. (Augsburg, 1722, 6th ed., 1748); (4) by G. Cartier, O.S.B. (Constance, 1751); (5) by Ignatius Weitenauer (Augsburg, 1783–89), whose version with notes was valued even by Protestants for its fidelity and literary excellence. An important new translation of the Vulgate was published at Augsburg (1788–97) by H. Braun, O.S.B. This was revised by Feder (Nürnberg, 1803) and by Allioli (Landshut, 1830, 1832). In successive editions the last named has almost wholly changed the original so that it is now known only by his name. It is much esteemed as a literary rendering and is widely read. An excellent version made from the Vulgate and compared with original sources was put forth by Loch and Reischl (Ratisbon, 1851–66). From original sources D. Brentano began and Th. A. Dereser finished a version (Frankfurt, 1799–1828), with notes savouring of Rationalism. A second edition was emended by J. M. Scholz. This account includes only the most representative versions made by German Catholics.

Luther's Biblical translations, begun in 1522, when he issued his New Testament, and carried on to 1545, when he finished the deuterocanonical books and the first complete edition of his Bible, have retained a strong hold on German and other Protestants and by many are esteemed as little less than inspired. He saw to many corrections and revisions himself, and his work went through some ten editions in his own lifetime. Though supposed to translate from the originals, he made use of the Latin version of Lyra, the Hebrew-Latin interlinear of Pagninus, and an older German translation of the Vulgate whose order he retained. His renderings were often excessively free and at times he arbitrarily changed the sense of the original. The Swiss Zwinglians adopted such portions of Luther's work as had appeared before 1529. That year they added their own version of the Prophets and the deuterocanonical books by Leo Juda, the whole being called the Zurich Bible. In 1860–8 this work was revised and is still in use. An Anabaptist version was made by Hetzer (Worms, 1529), and Calvinist versions by Parens (1579) and by Piscator (Herborn, 1602–4). A Socinian Bible was given out by Crellius (Racovia, 1630). In the eighteenth century versions reflecting different beliefs and doctrinal attitudes were put forth by Michaelis (1709), Moldenhauer (1774), Grynæus (1776), and Vögelin (1781). Of several nineteenth-century versions the most important is that of de Wette and Augusti (Heidelberg, 1809–14). A complete revision by Wette was published in 1831–3 and later. It is considered a good translation but excessively literal.

A Jewish-German Bible (Old Testament) by Athias appeared in 1666. It was reproduced in the

Biblia Pentapla (Hamburg, 1711). Another Jewish version (Berlin, 1838) was the work of Arnheim, Fuchs, and Sachs.

Dutch and Flemish Versions.—The first Bible for Catholics in Holland was printed at Delft in 1475. Among several issued from the press of Jacob van Liesveldt at Antwerp, one (1540) with the text of the Vulgate is called the Biblia Belgica. The first authoritative version for Catholics was translated from Henten's Vulgate by Nicholas van Wingh, Peter de Cort, and Godevaert Stryode, O.P. (Louvain, 1545). After seventeen complete editions it was revised according to the Clementine Vulgate and became the celebrated Bible of Moerentorf or Moretus (1599). This revision reached more than a hundred editions, and is still used. Among several unfinished versions, one by Th. Beelen was carried out by a group of ecclesiastics, viz. Old Testament (Bruges, 1894–6). Beelen's New Testament had previously appeared at Louvain (1859–69).

A complete Bible based largely on Luther's version was given out by Jacob Van Liesveldt at Antwerp in 1526. In 1556 it was superseded by Van Utenhove's version after Luther and Olivetan. The Calvinists of Holland completed in 1637 a so-called state Bible, a version said to be from original sources, but greatly influenced by the English Authorized Version, reproducing in a great measure its remarkable felicity of style.

Scandinavian Versions.—In the fourteenth century, versions of the Sunday Epistles and Gospels were made for popular use in Denmark. Large portions of the Bible, if not an entire version, were published about 1470. The historical books of the Old Testament and the Apocalypse in Swedish are all that are preserved of a complete version made in the fifteenth century and derived from earlier translations in use in the time of St. Bridget (d. 1373). In the beginning of the fourteenth century, King Hakon V provided for a Norwegian translation of the historical books of the Old Testament, with glossary. (Cf. Danish Heptateuch edited by Molbech, Havnian, 1828.) Scandinavian Protestant Bibles for the most part are translated from Luther's version. A complete Danish Bible was published 1550 under the direction of Christian Pedersen (revised in 1824). Two independent versions were given out by Lindberg and Kalkar. In 1541 the first Swedish version appeared; it has been frequently revised. An Icelandic version was published at Holum in 1584.

Finnish Version.—A translation of the New Testament by Michael Agricola, a Lutheran, was made for the Finns and published at Stockholm (1548), and a complete Bible from original sources by several scholars was put forth in 1642, 1758, 1776, etc. A less successful version of the Bible was issued by Henry Florin at Abo (1685). Numerous Bible Society editions of both Testaments appeared later. In the Esthonian dialect, a New Testament by John Fisher (1686), and the Old Testament by Fisher and Gosekenius (1689), are noteworthy. Other complete Bibles from partial versions of an earlier date were made in the Esthonian dialect of Reval (Berlin, 1876) and in the Esthonian of Dorpot (1850). A Lapplandish version of the whole Bible was published by Hernösand (1811).

Hungarian Versions.—A fourteenth–fifteenth-century MS. in Vienna gives parts of the Old Testament from the Vulgate by the Friars Minor, Thomas and Valentine. A fifteenth-century MS. of the whole Bible at Gran, the Codex Jordanszky, is believed to contain at least in part a version that was made by Ladislaus Bathory, Hermit of the Order of St. Paul (d. 1456). John Sylvester, or Seresely, O.P., is credited with a translation of the New Testament which was published at Novæ Insulæ (1541) and Vienna (1574). A complete version was made towards the end of the sixteenth century by Stephen Szántó (Latin, Arator). In 1626 a translation after the Vulgate was put forth at Vienna by George Káldi, S.J. Having ecclesiastical approbation, it gained a wide circulation and is still in use after having been printed in many editions. A version after the Protestant Genevan Bible was made by Caspar Károly in 1590. It was revised by Albert Molnar (Hanau, 1608). Other translations appeared by Caspar Heltai (Klausenberg, 1551–61) and by George Csipkés (Leyden, 1717). Andrew Torkos (Wittenberg, 1736) and G. Bárány (Lauban, 1754) gave out Lutheran versions.

Celtic Versions. Irish.—Ancient Gaelic versions of the Psalms, of a Gospel of St. Matthew, and other sacred writings with glosses and commentaries are found as early as the seventh century. Most of the literature through subsequent centuries abounds in Scriptural quotations. A fourteenth-century MS., the "Leabhar Braec" (Speckled Book), published at Dublin (1872–5), contains a history of Israel and a compendious history of the New Testament. It has also the Passion of Jesus Christ, a translation from the apocryphal Gospel of Nicodemus. Another fourteenth-century MS., the "Leabhar Buide Lecain", also gives the Passion and a brief Old-Testament history. Some scholars see in these writings indications of an early Gaelic version of the Scriptures previous to the time of St. Jerome. A modern Protestant Gaelic New Testament, begun from the original Greek by John Kearney, 1574, Nicholas Walsh (later Bishop of Ossory), and Nehemias Donellan (later Archbishop of Tuam), and finished by William O'Donnell and Mortogh O'Cionga (King), was printed in 1602. An Old-Testament version from original sources by Dr. Bedell was published at London (1686). A second edition in Roman characters was published (1790) for the Scottish Highlanders. A version of Genesis and Exodus was made by Connellan (London, 1820), and also by John MacHale, later Archbishop of Tuam (1840).

Scotch.—In Scotland the Synod of Argyll gave out a Gaelic version of fifty psalms (Glasgow, 1659), and all the psalms in 1715. A Psalter was also made by Robert Kirk (Edinburg, 1684). A complete Bible, based on earlier versions of the Testaments, was published for the London Bible Society (London, 1807), and a revision of it was ordered by the General Assembly of the Presbyterian Church at Edinburgh (1826). A New Testament from the Latin for Catholics by P. MacEachain appeared at Aberdeen in 1875.

Breton, or Armoric, Versions.—A New Testament was in existence at the end of the fifteenth century, but the first complete Bible was published by Le Gonidec at St-Brieuc (1866), and a Protestant version by M. Le Coat appeared at London in 1890. These versions differ in dialect.

Welsh, or Cymric, Versions.—Partial versions were made before the fifteenth century, but a translation by Celydd Sfan was known to be in existence about 1470. A New Testament, decreed by Parliament in 1526, was edited by several scholars in 1557. A revision of this and an Old Testament version by William Morgan appeared at London in 1588. This was got out in a revision which was practically a new translation by Richard Parry and John Davies (London, 1620). It was the standard for later reprints. A more convenient edition, including the Book of Common Prayer, etc., was published by Pryce (London, 1630). A version made at Oxford (1690) was called the Bishop Lloyd's Bible and was the first to be printed in Roman characters. The Moses Williams' Bible (London, 1718) was put forth by the Society for the Promotion of Christian Knowledge. The British and Foreign Bible Society grew out of the efforts of Thomas Charles to provide Bibles for the people of

Wales. Its first Welsh Bible following an edition of 1752 was printed in 1806.

Miscellaneous Versions. Aleutian.—An Aleutian version of St. Matthew was made by the Russian priest, Ivan Veniaminoff, in 1840 for the Aleutian Islanders.

Aniwa.—The Gospels of St. Matthew and St. Luke were translated into the dialect of the Island of Aniwa by Paton (Melbourne, 1877).

Aneitumese Versions.—For the inhabitants of the Island of Aneiteum, New Hebrides Islands, a New Testament was made by Geddie and Inglis (1863), and an Old Testament version by Inglis (1878).

Battak Versions.—A New Testament for the Battaks of Sumatra was made in the Toba dialect by Nommensen (Elberfeld, 1878); another by Schreiber, revised by Leipoldt, was made in the Mandeling dialect (1878).

Benga Versions.—A version of St. Matthew in 1858, and of the other Gospels and the Acts later, revised by Nassau in 1874, was provided for the people south of the Congo River, who use the Benga dialect.

Bengali Versions.—This was a New Testament by Carey (Serampur, 1801; 8th ed., 1832), and an Old-Testament version (1802-09). The Old Testament also appeared at Calcutta (1833–44). Revisions of both Testaments were made by Wenger (1873) and by others.

Chinese Versions.—Among earlier translations is a version of St. Matthew by Anger, a Japanese Christian (Goa, 1548). The Jesuit Father de Mailla wrote an explanation of the Gospels for Sundays and feasts in 1740, and it is still used. The four Gospels with notes were edited by J. Dejean, Apostolic missionary (Hong-Kong, 1892). Other partial versions were made by missionaries, but the first Bible for Protestant use was the work of Lassar and Marshman (Serampur, 1815–22). Another version is credited to Dr. Morrison. Aided by Milne he translated the Old Testament, to which he added the New Testament of Hodgson; the whole was published at Malacca (1823; new edition, 1834). A company of Protestant missionaries gave out a new translation of the New Testament in 1850 and of the whole Bible in 1855 at Shanghai and Hong-Kong. This, which was the generally adopted version, came out in a new edition at Shanghai (1873). An Old Testament in the Mandarin colloquial dialect was made by Schereschewsky and published at Pekin (1875). These translations in general are unsatisfactory.

Gipsy or Romany Version.—A Gospel of St. Luke by G. Borrow was published at Madrid (1837). It is said to have been the first book ever printed in this tongue. It was revised and reissued in 1872.

Hindi Version.—A New Testament was published by Carey (Serampur, 1811); and the whole Bible, after the Hindustani, by Bowley (1866–69).

Hindustani Versions.—A translation of the Psalms and the New Testament was made by Schulze, a Danish missionary, and published at Halle (1746–58). Another New Testament by Henry Martyn appeared at Serampur (1814). There was also a Bible Society edition at Calcutta (1817) and one at London (1819); the Pentateuch (1823), and the Old Testament (1844). Other editions have followed.

Japanese Versions.—A version of St. John's Gospel and of the Acts was edited in *katakana* (square type) at Singapore (1836) by Charles Gutzlaff. The four Gospels and the Acts were put forth in a very imperfect *hiragana* (round type) version at Vienna (1872) by Bettelheim, who was aided by an American student of Japanese origin. A company of revisers and translators gave out the Gospels of Saints Matthew, Mark, and John and the Acts at Yokohama in 1871 and a New Testament in 1879. A later and better version was provided by the Baptists, and the Old Testament (except the deuterocanonical books) was published in 1888. A version of Saints Matthew and Mark (1895) and of Saints Luke and John (1897), edited at Tokio, was made by Fathers Péri and Steichen, aided by a native *littérateur*, M. Takahashigorô.

Javanese Version.—Gottlob Brückner published a New Testament at Serampur in 1831. This was made a Bible Society revision in 1848, and under the same auspices an Old-Testament version appeared in 1857 and later.

Mexican Versions.—The first known Biblical undertaking in Mexico was a version of the Gospels and Epistles in 1579 by Didacus de S. Maria, O.P., and the Book of Proverbs by Louis Rodríguez, O.S.F. A Bible Society version of the New Testament was made in 1829, but only the Gospel of St. Luke was printed.

Modern Greek Version.—A New Testament for Catholics was made by Colletus (Venice, 1708). A Protestant edition by Maximus of Kallipoli was published at Geneva or Leyden in 1638. It appeared in later revisions. A Bible Society version of the Old Testament was published in England (1840); a New Testament at Athens (1848).

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A. L. MCMAHON.

ENGLISH VERSIONS.—What prevented the earliest English missionaries from translating the Scriptures into the vernacular, or what caused the loss of such immediate translations, if any were made, is hard to determine at this late date. Though Christianity had been established among the Anglo-Saxons in England about the middle of the sixth century, the first known attempt to translate or paraphrase parts of the Bible is Cædmon's song, "De creatione mundi, et origine humani generis, et tota Genesis historia etc." (St. Bede, "Hist. eccl.", IV, xxiv). Some authors even doubt the authenticity of the poetry ascribed to Cædmon. The English work in Bible study of the following nine centuries may be conveniently divided into three periods comprising three centuries each.

A. *Eighth to Tenth Century.*—In the first period extending from the eighth to the tenth century we meet: (1) St. Bede's translation of John, i, 1–vi, 9; (2) interlinear glosses on the Psalms; (3) the Paris Psalter; (4) the so-called Lindisfarne Gospels; (5) the Rushworth version; (6) the West-Saxon Gospels; (7) Ælfric's version of a number of Old-Testament books.

(1) The proof for the existence of St. Bede's work rests on the authority of his pupil Guthberht who wrote about this fact to his fellow-student Cuthwine

see Mayor and Lumby, "Bedæ hist. eccl.", 178). 2) The "Glossed Psalters" have come down to us n twelve MSS., six of which represent the Roman Psalter, and six the Gallican. The oldest and most mportant of these MSS. is the so-called Vespasian Psalter, written in Mercia in the first half of the ninth entury. (3) The Paris Psalter advances beyond he glosses in as far as it is a real translation of Ps. , 1–l, 10, ascribed by some scholars to King Alfred d. 901), though others deny this view. Cf. William f Malmesbury, "Gesta regum Anglorum", II, 123. 4) The Lindisfarne Gospels, called also the Durham Book, the Book of St. Cuthbert, present the Latin ext of the Gospels dating from Redfrith, Bishop of Lindisfarne (698–721), with the so-called Northumbrian Gloss on the Gospels, added about 950 by Aldred. Cf. Dr. Charles O'Conor, "Bibl. stowensis", I (1818–19), 180. (5) The Rushworth version of the Gospels contains an independent translation of the first Gospel, with glosses on the second, third, and fourth Gospels, based on the Lindisfarne glosses. Farman, a priest of Harewood (Harwood), made the translation of St. Matthew and furnished the glosses on St. Mark, i, 1–ii, 15; St. John, xviii, 1–3; the rest of the work is taken from Owun's glosses. (6) The West-Saxon Gospels are a rendering of the Gospels originating in the south of England about the year 1000; seven manuscripts of this version have come down to us. Cf. W. W. Skeat, "The Gospels in Anglo-Saxon etc." (Cambridge, 1871–87). (7) Ælfric himself states in his work "De vetere testamento", written about 1010, that he had translated the Pentateuch, Josue, Judges, Kings, Job, Esther, Judith, and the Books of the Machabees. The translator frequently abridges, slightly in Genesis, more notably in the Book of Judges and the following books; he adopts a metrical form in Judith. Cf. Niedner in "Zeitschrift für historische Theologie" (1855–56).

B. *Eleventh to Fourteenth Century.*—The second period coincides with the Anglo-Norman time, extending from the tenth to the thirteenth or fourteenth century. During this time, French or the Anglo-Norman dialect reigned supreme among the upper classes, and in academic and official circles, while English was confined to the lower classes and the country-districts. The Bible renderings during the twelfth, thirteenth, and early fourteenth centuries were in French, whether they were made in England or brought over from France. Before the middle of the fourteenth century the entire Old Testament and a great part of the New Testament had been translated into the Anglo-Norman dialect of the period (cf. Berger, "La Bible française au moyen âge", Paris, 1884, 78 sqq.). As to English work, we may note two transcripts of the West-Saxon Gospels during the course of the eleventh century and some copies of the same Gospels into the Kentish dialect made in the twelfth century. The thirteenth century is an absolute blank as far as our knowledge of its English Bible study is concerned. The English which emerged about the middle and during the second half of the fourteenth century was practically a new language, so that both the Old English versions which might have remained, and the French versions hitherto in use, failed to fulfil their purpose.

C. *Fourteenth Century and After.*—The third period extends from the late fourteenth to the sixteenth or early seventeenth century, and has furnished us with the pre-Wyclifite, the Wyclif, and the printed versions of the Bible.

(1) Pre-Wyclifite Translations.—Among the pre-Wyclifite translations we may note: (a) The West Midland Psalter, probably written between 1340 and 1350; some attribute it to William of Shoreham. It contains the whole Psalter, eleven canticles, and the Athanasian Creed, and is preserved in three manuscripts (cf. Bülbring, "The Earliest Complete English Prose Psalter", I, London, 1891). (b) Richard Rolle's (d. 1349) English version of the "Commentary on the Psalms" by Peter Lombard spread in numerous copies throughout the country (cf. Bramley, "The Psalter and Certain Canticles . . . by Richard Rolle of Hampole", Oxford, 1884). (c) Here belongs a version of the Apocalypse with a commentary; the latter was for some time attributed to Wyclif, but is really a version of a Norman commentary from the first half of the thirteenth century. Its later revisions agree so well with the Wyclifite version that they must have been utilized in its preparation. (d) The Pauline Epistles were rendered in the North Midlands or the North; they are still extant in a MS. of the fifteenth century. (e) Another version of the Pauline Epistles, and of the Epistles of St. James and St. Peter (only the first) originated in the south of England somewhere in the fourteenth century (cf. the edition of A. C. Paues, Cambridge, 1904). (f) A scholar of the north of England translated also commentaries on the Gospels of St. Matthew, St. Mark, and St. Luke. (g) Several MSS. preserve to us a version of the Books of Acts and the Catholic Epistles, either separately or in conjunction with a fragmentary Southern version of the Pauline Epistles and part of the Catholic Epistles, mentioned under (5). Cf. A. C. Paues, "A Fourteenth-Century English Biblical Version", Cambridge, 1904. (h) Besides these versions of particular books of Holy Scripture, there existed numerous renderings of the Our Father, the Ten Commandments, the Life, Passion, and Resurrection of Christ, and of the parts read on Sundays and Feastdays in the Mass. In general, if we may believe the testimony of Archbishop Cranmer, Sir Thomas More, Foxe the martyrologist, and the authors of the Preface to the Reims Testament, the whole Bible was to be found in the mother tongue long before John Wyclif was born (cf. "American Ecclesiastical Review", XXXII, Philadelphia, June, 1905, 594).

(2) Wyclifite Versions.—The Wyclifite versions embrace the earlier and the later version of this name. (a) Early Version.—The Early Version was probably completed in 1382, the Later Version about 1388 (cf. Madden and Forshall, "The Holy Bible . . . made from the Latin Vulgate by John Wycliffe and his Followers", Oxford, 1850; Gasquet, "The Old English Bible and other Essays", London, 1897, pp. 102 sqq.). It is quite uncertain what part Wyclif himself took in the work that bears his name. As far as the New Testament is concerned, Wyclif's authorship of the Early Version is based on his authorship of the "Commentary on the Gospels", the text of which is said to have been used in the Early Edition; the style of this text is claimed to resemble the style of the translation of the Book of Acts, the Epistles, and the Apocalypse. But the style of the text of the "Commentary" resembles that of the Later Version rather than that of the Early Version; besides, passages from both the Old and the New Testament of the Early Version are quoted in the "Commentary on the Gospels". It would be folly, therefore, not to assign the authorship of the "Commentary" to a time posterior to the Early Edition. As to the Old Testament, the translator's original copy and a coeval transcript are still extant, but both break off at Baruch, iii, 19, with the words: "explicit translacionem Nicholay de herford". It is claimed that a similarity of style and mode of translating shows that Nicholas of Herford translated the Old Testament up to Bar., iii, 19. It is claimed, furthermore, that the remaining portion of the Old Testament was translated by one hand, the one who made the version of the New Testament. But both these claims rest on very slender evidence. The extant translator's copy is written in not less than five hands, differing in orthography and dialect. Nicholas, therefore, translated

at most only the portion ending with Bar., iii, 19. Besides, the magnitude of the work renders it most probable that other translators beside Wyclif and Nicholas took part in the work, and that already existing versions were incorporated or utilized by the translators.

(b) Later Edition.—The Early Edition was complete indeed, as far as the translators considered the books canonical, but it was soon found lacking in the necessary qualities of style and English idiom. It is at times unintelligible and even nonsensical from a too close adherence to the Latin text. A revision was, therefore, found necessary and taken in hand shortly after the completion of the Early Version. The principles of the work are laid down in the prologue of the so-called Later Version. We do not know either the revisers or the exact date of the revision. John Purvey, the leader of the Lollard party, is generally assumed to have taken a large part in the work. The style and idiom of the Later Version are far superior to those of the Early, and there can be little doubt as to its popularity among the Wyclifites. But the Lollards soon introduced interpolations of a virulent character into their sacred texts; violence and anarchy set in, and the party came to be regarded as enemies of order and disturbers of society. It is small wonder that the ecclesiastical authorities soon convened in the Synod of Oxford (1408) and forbade the publication and reading of unauthorized vernacular versions of the Scriptures, restricting the permission to read the Bible in the vernacular to versions approved by the ordinary of the place, or, if the case so require, by the provincial council.

(3) Printed English Bibles.—We are now entering the period of printed English Scriptures. France, Spain, Italy, Bohemia, and Holland possessed the Bible in the vernacular before the accession of Henry VIII; in Germany the Scriptures were printed in 1466, and seventeen editions had left the press before the apostasy of Luther. No part of the English Bible was printed before 1525, no complete Bible before 1535, and none in England before 1538.

(a) William Tyndale was the first to avail himself of the new opportunities furnished by the press and the new learning. Tyndale went early to Oxford, thence to Cambridge; he was ordained priest, and professed among the Franciscan Fathers at Greenwich. In 1524 he went to Hamburg and from there to Wittenberg to visit Luther. Assisted by William Roye, like himself an apostate Franciscan from the monastery at Greenwich, he translated the New Testament, and began to have it printed in Cologne in 1525. Driven from Cologne, he went to Worms where he printed 3000 copies, and sent them to England in the early summer of 1526. The fourth edition was printed at Antwerp (1534). In 1530 Tyndale's Pentateuch was printed, in 1531 his Book of Jonas. Between the date of Tyndale's execution, 6 Oct., 1536, and the year 1550 numerous editions of the New Testament were reprinted, twenty-one of which Francis Fry (Biographical Descriptions of the Editions of the New Testament, 1878) enumerates and describes (see Westcott, "Hist. of the English Bible", London, 1905).

(b) Miles Coverdale, born about 1488, educated at the Augustinian monastery at Cambridge, was ordained priest in that order about 1514. After 1528 we find him on the Continent in Tyndale's society. He was favoured by Edward VI, but was imprisoned under Queen Mary in 1553; after obtaining his freedom, he remained on the Continent till the death of Mary, after which he returned to England, and died in February, 1569. He prepared a complete English Bible, the printing of which was finished 4 Oct., 1535. He was the first to omit the deuterocanonical books in the body of the Old Testament, adding them at the end as "apocrypha". His work is a second-hand eclectic translation, based on the Latin and the German versions.

(c) The London booksellers now became alive to the ready sale of the Bible in English; Grafton and Whitehurch were the first to avail themselves of this business opportunity, bringing out in 1537 the so-called Matthew's Bible. Thomas Matthew is an *alias* for John Rogers, a friend and fellow-worker of Tyndale. The Matthew's Bible is only a compilation of the renderings of Tyndale and Coverdale.

(d) In 1539 the Matthew's Bible was followed by Taverner's edition of the Bible, a work which in our day would be considered a literary "piracy", being nothing more than a revision of the Matthew text. Though Taverner was an accomplished Greek scholar and somewhat of an English purist, his edition had no influence on the subsequent translations.

(e) About 1536 Cromwell had placed Coverdale at the head of the enterprise for bringing out an approved version of the English Bible. The new version was based on the Matthew's Bible. Coverdale consulted in his revision the Latin Version of the Old Testament with the Hebrew text by Sebastian Münster, the Vulgate, and Erasmus's edition of the Greek text for the New Testament. The work was ready for the press in 1538, and the printing was begun at Paris, but had to be transferred to London on 17 December of the same year. In April of the following year the edition was finished, and owing to its size the version was called the Great Bible. Before 1541 six other editions issued from the press.

(f) During the reign of Mary a number of English reformers withdrew to Geneva, the town of Calvin and Beza, and here they issued in 1557 a New Testament with an introduction by Calvin. It was probably the work of William Whittingham, and it was the first English Bible which had its text divided into "verses and sections according to the best editions in other languages".

(g) Whittingham's work was soon superseded by an issue of the whole Bible, which appeared in 1560, the so-called Genevan Bible, also known as the Breeches Bible from its rendering of Gen., iii, 7, "they sewed fig leaves together and made themselves breeches". The Old Testament represented the text of the Great Bible thoroughly revised with the help of the Hebrew original and other sources, while the New Testament consisted of Tyndale's latest text revised in accordance with Beza's translation and commentary. The handy form and other attractive features of the work rendered it so popular that between 1560 and 1644 at least 140 editions were published.

(h) After the accession of Elizabeth an attempt was made to improve the authorized Great Bible and thus to counteract the growing popularity of the Calvinistic Genevan Bible. Bishop Parker divided the whole Bible into parcels, and distributed them among bishops and other learned men for revision. The resultant version was ready for publication on 5 October, 1568, and became generally known as the Bishops' Bible. Several editions were afterwards published, and the Great Bible ceased to be reprinted in 1569, excepting its Psalter which was introduced into the Bishops' Bible in 1572, and admitted exclusively in 1585. The Bishops' Bible is noted for its inequality in style and general merit; it could not replace the Genevan Bible in the English home.

(i) In October, 1578, Gregory Martin, assisted chiefly by William (later Cardinal) Allen, Richard Bristow, Thomas Worthington, and William Reynolds began the work of preparing an English translation of the Bible for Catholic readers. Dr. Martin rendered into English one or two chapters every day; the others then revised, criticised, and corrected the translation. Thus the New Testament was published at Reims in 1582 with a preface and explanatory notes. The notes were written chiefly by Bristow,

Allen, and Worthington. The Old Testament was published at Douai (1609–10) through the efforts of Dr. Worthington, then superior of the seminary. The translation had been prepared before the appearance of the New Testament, but the publication was delayed "for lack of good means" and "our poor estate in banishment". The religious adherence to the Latin text is the reason of the less elegant and idiomatic words and phrases found in the translation. The original Douai Version has undergone so many revisions that "scarcely any verse remains as it was originally published". Dr. Challoner probably merits the credit of being the principal reviser of the Douai Version (1749–50); among the many other revisers we may mention Archbishop Kenrick, Dr. Linard, Dr. John Gilmary Shea.

(j) The Reims Version had its influence on the Authorized Version (q. v.), which was begun in 1601 and published in 1611 (see Carleton, "The Part of Reims in the Making of the English Bible", Oxford, 1902). The work was distributed among six committees of scholars, the Bishops' Bible being taken as the basis to work on. A body of rules was drawn up which contained both a scheme of revision and general directions for the execution of their work. The actual work of revision occupied about two years and nine months, and an additional nine months were required for the final preparation for the press. But even after its publication in 1611 deliberate changes were introduced silently and without authority by men whose very names are often unknown.

(k) In February, 1870, the Convocation of Canterbury appointed a committee to consider the subject of an authorized revision of the Authorized Version. After the report of the committee had been presented in May and had been adopted, two companies were formed for the revision of the Old and the New Testament respectively. The members of each company were partly appointed, partly invited. The revision of the New Testament was completed in 107 meetings, distributed over more than ten years, and was finally presented to Convocation on 17 May, 1881; the revision of the Old Testament occupied 302 days, and was finished on 20 June, 1884. The revised Apocrypha did not appear until 1895. At first the work of the revisers satisfied neither the advanced nor the conservative party, but in course of time it has grown steadily in popularity.

LEWIS, *Complete Hist. of the several Translations of the Holy Bible into English* (London, 1739); NEWCOME, *Hist. View of Engl. Bible Translations* (Dublin, 1792); BAGSTER, *English Hexapla* (London, 1841); COTTON, *List of Editions of the Bible* (Oxford, 1851–2); ANDERSON, *Annals of the Engl. Bible* (London, 1845); EGAR, *The Bibles of England* (London, 1889); WESTCOTT, *Hist. of the Engl. Bible* (London, 1868); HOARE, *Evolution of the Engl. Bible* (London, 1902); EADIE, *Hist. of the Engl. Bible* (London, 1876); WESTCOTT AND HORT, *New Testament* (Cambridge, 1882), Introduction; GRAY, *Where we got the Bible. Our debt to the Catholic Church* (St. Louis, 1911); POPE, *Origin of the Douay Bible in Dublin Rev.*, CXLVII, 97; IDEM, *The Origin of the Clementine Vulgate in Amer. Eccl. Rev.* (Oct. 1911); MAAS, *The English Protestant Version of the Bible after 300 years in Eccles. Rev.* (Nov., 1911); IDEM, *The Revision of the Vulgate in Amer. Eccl. Rev.* (Apr., 1912).

A. J. MAAS.

Verstegan, RICHARD, *alias* ROWLANDS, publisher and antiquarian, b. at London, about 1548; d. at Antwerp 1636 (?). His grandfather, who had migrated from Friedelland, took the name Rowlands, and Richard was sent to Oxford (Christchurch) under this name in 1565. Being a Catholic he found it impossible to obtain a degree, and finally returned to Antwerp, assuming his proper family name. His first important work was his "Theatrum crudelitatis hæreticorum nostri temporis" (Paris, 1583), with illustrations of the late martyrdoms in England, continuing the idea of Persons', "De persecutione" (1582). Sir Edward Stafford, the English ambassador to France, declared that these pictures were libels on Queen Elizabeth. The book was confiscated and destroyed (one page survives in trs., London, Record Office, "Dom. Eliz.", 165, f. 77), and Verstegan was arrested and in danger of being extradited (January, 1584). Through the influence of Cardinal Allen and the papal nuncio the author was soon free again. On 25 April, 1584, he went to Rome (Foley, V, 555) to beg aid from the pope. This was refused (15 May), but he afterwards obtained a Spanish pension. Returning to Antwerp, he published a fuller edition of his "Theatrum" (1588, 1592; French tr., 1607). He was at this time corresponding agent for Cardinal Allen at Rome, the Catholics in England, and especially for the Jesuits (some fifty of his letters, 1591–95, are in the Archives of Westminster and of Stonyhurst). He also composed several political tracts (Calendar of State Papers Addenda, 1589, p. 290), and printed an answer to the Proclamation of October, 1591 (A Declaration of great Troubles intended against the Realm, 1592), which was answered by Francis Bacon ("Works", ed. Spedding, 1862, VIII, 146); he took a leading part in the writing and publication in 1595 of "Dolman's Conference" (see PERSONS, ROBERT). During the heated Appellant controversy he seems to have written a manuscript tract in answer to Watson, which drew upon him the furious abuse of Anthony Copley.

His main occupation was the publication of Catholic books of devotion, sometimes signed by his initials, but never with his name either as composer or publisher. The earliest known English post-Reformation manuals (see PRAYER-BOOKS) and primers (q. v.) were brought out by him, and, 25 March, 1595, he applied for the monopoly of printing the latter (Stonyhurst MSS., "Anglia", ii, n. 4). He also wrote verse, with little poetic fire, but with facility and a homely, simple taste, sometimes rising, as in "Our Lady's Lullaby", to religious song of real merit. The translations of hymns in the Primer of 1599, presumably by him, are again above the average. He published a small collection of verse, "Odes in imitation of the Seaven Penitential Psalms", s. l., 1601. His chief work was, "A Restitution of decayed Intelligence in Antiquities" (Antwerp, 1605), remarkable as perhaps the first endeavour to persuade Englishmen that they should regard with special predilection the remains of Anglo-Saxon in their language, customs, and laws, a matter in which (despite obvious faults) he was far in advance of his age, when the influence of Latin was so predominant. It is probable that he translated and published many more works than can now be traced to him, but the later Dutch works, sometimes attributed to him, should no doubt be ascribed to a younger man, probably his son, of the same name. Exile and other hardships sometimes embittered his pen; but his correspondence and publications show us a man of faithful and affectionate mind, and of varied talents, a diligent collector of literary and scientific curiosities, with a wide circle of literary friends.

Besides the correspondence, mentioned above, and introductions to his various works see: *French Correspondence* (London, Record Office, January, 1583); *Roman Transcripts* (ibid., May, 1584); WOOD, *Athenæ Oxonienses* (1813), ii, 392; SMITH in *Dict. Nat. Biog.*, s. v. *Rowlands, Richard*; GILLOW, *Bibl. Dict. Eng. Cath.*, s. v.; KELLY, *New Review* (July, 1897), a literary estimate.

J. H. POLLEN.

Vertin, JOHN, third Bishop of Marquette, U. S. A., b. at Doblice, Diocese of Laibach (Carniolia), Austria, 17 July, 1844; d. at Marquette, 26 Feb., 1899. He received his classical education at Rudolfswert, and came to America at the age of nineteen. His pious parents presented him to Bishop Baraga, who, upon adopting him into the diocese, sent him to St. Francis, Wisconsin, where he completed his theological training. On 31 Aug., 1866, he was ordained priest. For twelve years he laboured zealously, displaying great administrative ability. Upon the resignation of Bishop Mrak, Leo XIII elevated him to the episco-

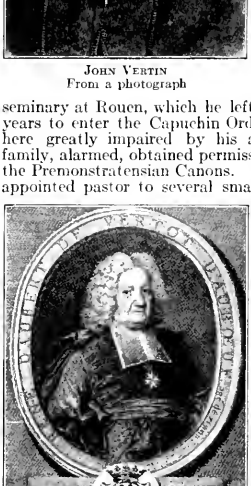
pate, and he was consecrated at Negaunee, Michigan, 14 Sept., 1879. The greatness of his mind and heart are reflected in the management of his diocese and in untold charities.

JOHN VERTIN
From a photograph

REZEK, *History of the Diocese of Sault Ste Marie and Marquette* (Houghton, Michigan, 1906); *Diocesan Archives* (Marquette).

ANTOINE IVAN REZEK.

Vertot, RENÉ-AUBERT, Sieur de, French historian, b. at Benetot, Normandy, 25 Nov., 1655; d. in Paris, 15 June, 1735. He was for some time a pupil of the Jesuit Fathers, then went to the seminary at Rouen, which he left at the end of two years to enter the Capuchin Order. His health was here greatly impaired by his austerities, and his family, alarmed, obtained permission for him to join the Premonstratensian Canons. He was afterwards appointed pastor to several small parishes in Normandy. In 1690, at the suggestion of Fontenelle and the Abbé de Saint-Pierre, he wrote his "Histoire de la conjuration de Portugal". The book was received with favour, and in 1695 appeared the "Histoire des révolutions de Suède". In 1703 Vertot was made a member of the "Académie des inscriptions". Besides contributions to the "Mémoires" of the Académie and other minor works, he wrote the "Révolutions romaines" (1719) and "Histoire des chevaliers hospitaliers de Saint-Jean de Jérusalem". It is related, in connexion with the latter, that in answer to an offer of additional data, he said, "Mon siège est fait",—"My siege is finished", a phrase misconstrued by some of his critics and interpreted as an expression of Vertot's utter disregard for historical accuracy. The truth seems to be that he simply wished to get rid of an intruder who was trying to force upon him documents whose authenticity was very doubtful. On the other hand it must be acknowledged that Vertot's talent as an historian is more of a literary than of a critical character.



VILLEMAIN, *Tableau du huitième siècle*; RENOUARD, *Catalogue d'un amateur*, IV; D'OLIVET, *Hist. de l'Académie française*.

PIERRE J. MARIQUE.

Veruela, a celebrated Cistercian monastery and church dedicated to the Blessed Virgin. It is situated five miles north-west of Borja, Saragossa, Spain. The monastery and church, forming one edifice, were founded in 1146 by Pedro de Atarés, to whom the Blessed Virgin appeared, and whom she directed in the discovery of a hidden statue of herself. The statue was placed in the monastery chapel, where it is still venerated. Pedro de Atarés did not live to see the completion of the buildings, whose construction took more than twenty years, but before his death he was enrolled among the Cistercians, who were dwelling in the partly-finished cloister. The most famous abbots of Veruela were Fernando de Aragón (1498–1577) and Lope Marco (d. 1560). The former was nominated abbot by Charles V in 1537, and two years later became Archbishop of Saragossa; V. la Fuente calls him one of the most eminent Spanish clergymen of the sixteenth century (España Sagrada, L, 223). He was succeeded by Lope Marco who, as his epitaph tells us, raised the monastery "ex terreo marmoreum, ex angusto amplum". But his grotesque Renaissance addition of the living apartments did not improve the Gothic church and cloister. The chapter house at the southern side of the cloister, an exact representation of the Westminster cloister, is Byzantine. The great buildings, including church, monastery, house, and cloister, constructed at different times and in different styles, surrounded by a wall that dates back to feudal times, present an imposing and beautiful appearance. Antonio José Rodríguez, styled by Menéndez y Pelayo "one of the most remarkable cultivators of medical moral studies" (Ciencia española, III, 440), lived at Veruela and died within its walls in 1777. Gustavo Becquer, the Spanish poet, made Veruela his abode while the religious were prevented from living there. From 1835 to 1877 the buildings were in the hands of seculars, and from this date down to the present day they have been occupied by the Jesuits, who, assisted by the Duchess of Villahermosa, a descendant of Pedro de Atarés, restored the church and monastery. Of the Jesuits who lived at Veruela Padre Costa was theologian to the Vatican Council; L. I. Fiter revived the "Congregaciones Marianas" in Spain; Antonio Rota, now secretary of the Society of Jesus, was the rector of Veruela when in 1888 the image of the Blessed Virgin was solemnly crowned.

The fact of the apparition is attested by ABARCA, ZURITA, and ARGENSOLA in their *Anales de Aragón*. PIFERRER, *Nobiliorio de los reinos y señorios de España*, IV; YEPES, *Crónica de San Benito*, VII (Valladolid, 1621), 370; DE ZARAGOZA, *Teatro hist. de las iglesias del reino de Aragón*, IV, 74; *Definitiones congregationis cisterciensis coronæ Aragonum* (Valladolid, 1790); DE UZTARRÓZ, *Cronología de las imágenes aparecidas de N. Señora en Aragón* (Saragossa, 1644); TORRE, *Reseña hist. de N. S. de Veruela* (Barcelona, 1881); NONELL, *La santa duquesa* (Madrid, 1892); QUADRADO, *Aragón* in *España, sus monumentos y artes* (Barcelona, 1886); there is at present in the archives of Veruela an extensive collection of documents gathered by FITER who began to write a complete history of Veruela. There is also a MS. *Brevis hist. regalis monasterii Berolæ, ab ejus fundatione quæ fuit anno 1146 usque ad annum 1738.*

WILLIAM FURLONG.

Vesalius (WESALIUS), ANDREAS, the reorganizer of the study of anatomy, b. at Brussels, 31 Dec., 1514; d. in a Greek city on his journey home from Jerusalem in 1564. He was descended from a German family of physicians called Witing (Wytinck), which came from Wesel on the Rhine, and was the son of Andreas Vesalius, court-apothecary to the Emperor Charles V. As a boy he showed great interest in the dissection of animals. After pursuing his early studies at Louvain, he went about 1533 to the University of Paris, where Johannes Quinterus of Andernach and Jacobus Sylvius taught medicine. At the university Vesalius gave his attention largely to anatomy, especially that of the bones which he found in cemeteries and at the place of execution. He dissected entire animals, and gained in this way so much knowledge that at the request of his teachers and fellow-students he publicly dissected a corpse and explained its parts. In 1536 he returned to Louvain and made a public dissection there, the first in eighteen years. He also published a more accurate Latin translation of the ninth book of Almansor of Rhazes. In 1537 he went to Venice, thence to

adua, where he took the degree of Doctor of Medi-
ne, and on 6 Dec. was appointed professor of
rgery and anatomy at Padua. Contrary to cus-
m, Vesalius dissected the bodies himself and ex-
ained the different parts: the former usage had
en for a surgeon to dissect while a physician read
oud suitable chapters from Galen or the "Ana-
mie" of Mundino. In 1538 he published the
Tabulæ anatomicæ" from his own drawings and
ose of the painter Johann Stephan of Kalkar;
is was the first fruits of his investigations. His
bours led him to the conviction that Claudius
alenus had never dissected the dead body of a human being, and that Galen's celebrated "Anatomy" lacks the stamp of truthfulness, as it is based almost entirely on the dissection of apes. In 1540 he began his celebrated work "Fabrica", in 1542 went to Basle in order to supervise the printing of it, returned to Padua at the end of 1543 after the publication was completed, spent a short time in Bologna and Pisa,

ANDREAS VESALIUS
Painting by G. Calpar, the Louvre

d in 1544 was appointed court physician to the
mperor Charles V. Up to the time of the emperor's
bdication in 1556, Vesalius accompanied Charles
all his journeys and campaigns. After the abdica-
n he entered the service of King Philip II of Spain.
r unknown reasons, in the spring of 1564 he under-
ok a pilgrimage to the Holy Land, from which he
ver returned.

The services of Vesalius to anatomy were that he
as the first to lead the way to independent investi-
tion in the examination of the structure of the
man body, and in the teaching concerning it,
d that he discovered the numerous errors of Galen.
so doing he destroyed the foundation of the whole
aching of Galenism and of the belief in its authority,
d pointed out the way for the free investigation of
ture. However, the numerous followers of Galen
gan a bitter struggle against the daring investiga-
r, and even the medical school of Padua turned
gainst him. Jacobus Sylvius called him a madman
esanus) and declared that an advance beyond the
nowledge of Galen was impossible, and that Galen
d not erred, but probably the human body had
anged since then. Bartholomew Eustachius of
ome declared he would rather err with Galen than
ecept the truth from the innovator. His enemies
en sought to prevent his appointment as physician
the emperor and spread slanders broadcast, so that
esalius, depressed by his troubles, threw a large
rt of his manuscript works into the fire. Never-
eless his works and drawings were frequently
ed by opponents unrighteously for their own
lvantage.

His most important works are: "Paraphrasis in
num librum Rhazæ ad Almansorem" (Basle,
37); "Tabulæ anatomicæ" (Venice, 1538); "Epis-
la docens venam axillarem dextri cubiti in dolore
terali secandam" (Basle, 1543, 1555); "De humani
rporis fabrica libri septem" (Basle, 1543, 1555),
s chief work, containing numerous plates, and
peatedly reprinted; "Suorum de humani corporis fabrica librorum epitome" (Basle, 1543); "Epistola rationem modumque propinandi radicis Chynæ decocti, quo nuper invictissimus Carolus V imperator usus est, pertractans" (Basle, 1546); "Anatomicarum Gabrielis Fallopii observationum examen" (Venice, 1564); "Opera omnia anatomica et chirurgica", ed. by H. Boerhaave and B. S. Albinus (Leyden, 1725). In addition, in "Galeni opera omnia" (Venice, 1541), the following translations: I, ii, p. 49, "Galeni de nervorum dissectione liber"; I, ii, p. 50, "Galeni de venarum arteriarumque dissectione liber"; I, ii, p. 58, "Galeni de anatomicis administrationibus libri novem". The treatise "Gabrielis Cunei Mediolanensis apologiæ Franc. Putei pro Galeni anatome examen" (Venice, 1564) is not by Vesalius, as H. Haeser ("Lehrbuch der Geschichte der Medizin", II, 1881, 39) believes.

The story, that towards the end of his life Vesalius came into conflict with the Inquisition, is found in a letter, written at Paris under date of 1 Jan., 1565, by Hubertus Languetus to Kaspar Peucer. A rumour brought from Spain said that Vesalius had dissected a distinguished man whose heart still beat, and was therefore accused of murder by the family of the deceased. In order to secure a more severe punishment the family also made an accusation of atheism against him before the Inquisition. Only the personal intervention of Philip II saved him from the death penalty, and Vesalius was obliged as penance to undertake a pilgrimage to Jerusalem and Mount Sinai. Modern historians regard the report as a malicious invention, and all the more as, according to his own statement, Vesalius never had an opportunity in Spain to perform a dissection. At that era a scholar with so many enemies, one who generally struck out new ideas in opposition to the commonly-held opinion, could easily be accused of heresy. To many his relations with Protestant scholars appeared suspicious. When a young man he had a dispute about 1536 with the theologians of Louvain because he differed from them as to the seat of the soul. About the same time an opponent characterized Vesalius in connexion with a dispute about blood-letting, as the "Luther of the physicians". There is not a single sentence in his writings which has even the appearance of heresy. In speaking of the seat of the soul he blames the theologians for wishing to solve such questions without understanding anatomy. Personally he avoided expressing his opinion, in order not to fall under suspicion of heresy. In that age there could be only one reason for such a dangerous journey as one to the Holy Land, namely strong religious feeling.

ROTH, *Andreas Vesalius Bruxellensis* (Berlin, 1892), an exhaustive authority.

LEOPOLD SENFELDER.

Vespasian (TITUS FLAVIUS VESPASIANUS), Roman Emperor, b. at Reate (now Rieti), the ancient capital of the Sabines, 18 Nov., A. D. 9; d. there, 23 June, 79. His father was a prosperous tax-gatherer and money-lender, while the fact that his mother's brother was a senator may have at least encouraged him to enter the public service. Early in his career he had opportunities to become familiar with conditions in the Levant, where he served as quæstor; before entering his thirty-fourth year he had filled still more important magistracies. After serving with the army in Germany, he made a successful expedition into Southern Britain in command of the Second Legion, and attained consular rank in A. D. 51. Ten years later he was proconsul in Africa. He first appears in history as a member of the imperial suite when he accompanied Nero on a tour through Greece; but Vespasian was evidently a very poor courtier, for it is said that he fell asleep in Nero's presence while the emperor was reciting one of his own poems. In spite of this offensive conduct, and either because Nero could be sensible enough to forget personal animosities when rea-

sons of state demanded, or because no one else could be found who was not still more objectionable, Vespasian was appointed to conduct the war against the Jews—an appointment which proved the immediate cause of his elevation to the purple.

Brutal oppression by successive Roman governors, culminating in the atrocities of Gessius Florus, had stirred the Jews to an insurrection in which the Roman garrison of Jerusalem was slaughtered. Many considerations obliged the Roman Court to take a serious view of this disturbance, not the least being the widespread belief that a new power originating in Judea was destined to supplant Rome in the mastery of the world. Taking with him his son Titus, Vespasian, in 66, invaded Judea, entering upon the last war in which the Jews were to take part as a nation. The siege of Jerusalem, in which more than half a million of the inhabitants perished, was conducted by Titus, and ended in the fall of the city (2 Sept., 70), and the final destruction of the Temple. In the meantime Nero's career had ended in suicide, his successor, Galba, had been killed by Otho, and Otho, in his turn dethroned by the partisans of Vitellius, had followed Nero's last example. While the Jewish war was still in progress, the soldiers in Egypt proclaimed Vespasian emperor (1 July, 69), and their comrades in Judea confirmed the choice. Ostensibly, at least, he had made no bid for the diadem, but his soldiers were sincerely attached to him, and the debauchee Vitellius, Nero's parasite and favourite, whom the legions in Germany had proclaimed, was as unpromising from a military point of view as he was morally worthless. Vespasian remained at his post in Judea while his lieutenant, Antonius Primus, with the armies of Pannonia and the Balkan Peninsula, invaded Italy, routed the Vitellian forces near Cremona, and stormed Rome, which was defended by the Prætorian Guard and the populace (20 Dec., 69). It was not until the following summer that the new emperor left the conduct of affairs in Palestine to his son Titus and entered the city to receive confirmation at the hands of the Senate.

ANTIQUE BUST OF VESPASIAN
Villa Albani

Vespasian's assumption of the imperial authority ended one of those spasms of civil war which had shaken Rome at intervals ever since the days of Marius and Sulla. His reign was distinctly an era of reform. Titus, who was to become one of the most beneficent pagan rulers in history, was associated as Cæsar in his father's administration. The dignity of the Roman Senate was revived, largely by elimination of the disreputable elements; the law of treason, an odious legal cloak for tyranny, was abrogated; the courts of law were reformed; military discipline was placed upon a fairly secure basis. Vespasian, who was a master of financial administration, knew how to lavish his wealth in adding to the splendour of the imperial city, and it was in his reign that the Colosseum was begun. Abroad, the final conquest of Judea was followed by the suppression of a serious rising in Gaul and the consolidation of Roman authority in Britain by Cneius Agricola, who built the chain of forts between the Firths of Clyde and Forth. Still more important to the subsequent progress of civilization was the period of tranquillity for the infant Church which began in this reign. The official classes of Rome then regarded the Christians vaguely as a Jewish sect, and as such the latter were subject to the impost of half a shekel for rebuilding the Capitoline temple, which had been destroyed when Rome was stormed for Vespasian; but this tax does not seem to have been the occasion of any general harsh treatment. Tertullian (Apologia) and Eusebius (Hist. eccl.) agree in acquitting Vespasian of persecution. St. Linus, the pope whose death occurred during this period, cannot be proved to have suffered martyrdom, while St. Apollinaris of Ravenna, though a martyr, may very well have suffered at the hands of a local mob.

The character of this emperor showed very little, if anything, of the pagan tyrant. Though himself a man of no literary culture, he became the protector of his prisoner of war, the Jewish historian Josephus, a worshipper of the One God, and even permitted him the use of his own family name (Flavius). While this generosity may have been in some degree prompted by Josephus's shrewd prophecy of Vespasian's elevation to the purple, there are other instances of his disposition to reward merit in those with whom he was by no means personally sympathetic. Vespasian has the distinction of being the first Roman Emperor to transmit the imperial purple to his own son; he is also noteworthy in Roman imperial history as having very nearly completed his seventieth year and died a natural death: being in feeble health, he had withdrawn to benefit by the purer air of his native Reate, in the "dewy fields" (*rosei campi*) of the Sabine country. By his wife, Flavia Domitilla, he left two sons, Titus and Domitian, and a daughter, Domitilla, through whom the name of Vespasian's empress was passed on to a granddaughter who is revered as a confessor of the Faith.

TACITUS, *History*; SUETONIUS, *Lives of the Twelve Cæsars: Vespasian*; JOSEPHUS, *De bello jud.*; TERTULLIAN, *Apologia*, V; ALLARD, *Hist. des persécutions pendant les deux premiers siècles* (Paris, 1892); IDEM, *Le Christianisme et l'Empire Romain* (Paris, 1898); MERIVALE, *Hist. of the Romans under the Empire* (London, 1865); HENDERSON, *Civil War and Rebellion in the Roman Empire, A. D. 69-70.*

E. MACPHERSON.

Vespasiano da Bisticci (or FIORENTINO), Florentine humanist and librarian, b. in 1421; d. in 1498. He was chiefly a merchant of choice books, and had a share in the formation of all the great libraries of the time. When Cosimo de' Medici wished to create the Laurentian Library of Florence, Vespasiano advised him and sent him by Tommaso Parentucelli (later Nicholas V) a systematic catalogue, which became the plan of the new collection. In 22 months Vespasiano had 200 volumes made for Cosimo by 25 copyists. Most of them were, under the circumstances, books of theology and liturgical chant. He had performed important services for the diffusion of classical authors when Nicholas V, the true founder of the Vatican Library, became pope. He devoted fourteen years to collecting the library of the Duke of Urbino, organizing it in a quite modern manner; it contained the catalogues of the Vatican, of St. Mark's, Florence, of the Visconti Library at Pavia, and even that of Oxford. Vespasiano had only a mediocre knowledge of Latin, and he is one of the few writers of the time who acknowledged it. He left a collection of 300 biographies, which is a source of the first rank for the history of fifteenth-century humanism: "Vite di uomini illustri del secolo XV", published by Mai, "Spicilegium Romanum", I, Rome, 1839; by Frati, Bologna, 1892. He is certainly inferior to the great Italian historians, such as Machiavelli and Guicciardini, but he admirably depicts the atmosphere of the period. His accounts

plunge the reader into the very atmosphere of Florence; they contain delicate pictures of manners, charming portraits, noble female figures, of which last point it is possible to judge by reading the biography of Alessandro Bardi (ed. Mai, 593). The general tone is that of a grave moralist, who shows the dangers of the Renaissance, especially for women, warns against the reading of the novelists, and reproaches the Florentines with usury and illicit gains. Vespasiano is a panegyrist of Nicholas V, the great book-lover; he is severe to the point of injustice against Callistus III, the indifferent lender of books, which, however, he did not give over to pillage, as Vespasiano accuses him of doing.

BURCKHARDT, *Die Cultur der Renaissance*, I (3rd ed., Leipzig, 1877), 198, 236–39, 261, 354; MÜNTZ AND FABRE, *La bibliothèque du Vatican au XVe siècle* (Paris, 1887), 116; SANDYS, *A History of Classical Scholarship*, II (Cambridge, 1908), 95.

PAUL LEJAY.

Vespers.—This subject will be treated under the following headings: I. Vespers in the sixth century; II. The origin of Vespers: Period anterior to the sixth century; III. The Office of Vespers in the Middle Ages: Variations; IV. The latest changes; V. Symbolism: the Hymns; VI. Importance.

I. *Vespers in the Sixth Century.*—In the sixth century the Office of Vespers in the Latin Church was almost the same as it has been throughout the Middle Ages and up to the present day. In a document of unquestionable authority of that period the Office is described as follows: The evening hour, or *vespertina synaxis*, is composed of four psalms, a capitulum, a response, a hymn, a versicle, a canticle from the Gospel, litany (*Kyrie eleison, Christe eleison*), Pater with the ordinary finale, *oratio*, or prayer, and dismissal (Regula Sancti Benedicti, xvii). The psalms recited are taken from the series of psalms from Pss. cix to cxlvii (with the exception of the groups cxvii to cxxvii and cxxxiii to cxlii); Pss. cxxxviii, cxliii, cxliv are each divided into two portions, whilst the Pss. cxv and cxvi are united to form one. This disposition is almost the same as that of the "Ordo Romanus", except that the number of psalms recited is five instead of four. They are taken, however, from the series cix to cxlvii. Here, too, we find the capitulum, versicle, and canticle of the "Magnificat". The hymn is a more recent introduction in the Roman Vespers; the finale (litanies, Pater, versicles, prayers) seems all to have existed from this epoch as in the Benedictine *cursus*. Like the other hours, therefore, Vespers is divided into two parts; the psalmody, or singing of the psalms, forming the first part, and the capitulum and formulæ the second. Vesper time varied according to the season between the tenth hour (4 p. m.) and the twelfth (6 p. m.). As a matter of fact it was no longer the evening hour, but the sunset hour, so that it was celebrated before the day had departed and consequently before there was any necessity for artificial light (Regula S. Benedicti, xli). This is a point to be noted, as it was an innovation. Before this epoch this evening synaxis was celebrated with all the torches alight. The reason of this is that St. Benedict introduced in the *cursus*, another hour—that of Compline—which was prescribed to be celebrated in the evening, and which might be considered as a kind of doubling of the Office of *Lucernarium*.

II. *Origin of Vespers: Period anterior to the Sixth Century.*—The Rule of St. Benedict was written about 530–43 and represents the Office of Vespers drawn up in the manner shown above. Much earlier than this we find an evening Office corresponding to both that of Vespers and that of Compline. Its name varies. In St. Benedict we find the name *vespera* which has prevailed, whence the French word *vêpres* and the English *vespers*. Cassian calls it *Vesperlina synaxis*, or *Vespertina solemnitas* (P. L., XLIX, 88–9). The name, however, by which it was most widely known during that period was *Lucernalis* or *Lucernaria hora* (l. c., 126). This name is characteristic. It was so called because at this hour a number of candles were lighted, not only to give light, but also for symbolical purposes. The "Peregrinatio", which gives the liturgical order as practised at Jerusalem and the date of which is probably the fourth century, calls it *Lichnicon*. This is the Latin transcription of the Greek word λυχνικόν, which corresponds to the word *Lucernarium* (cf. AMBROSIAN LITURGY AND RITE). The author tells us that this Office took place at the tenth hour (four o'clock in the evening); it is really the Office *des lumières*, i. e. of the lights; it was celebrated in the Church of the Holy Sepulchre; all the lamps and torches of the church were lighted, making, as the author says, "an infinite light". The Lucernal psalms were sung, after which followed the recitation of the supplication and commemorations or litanies, then the prayers, and finally the blessing and dismissal. In the "Antiphonary of Bangor", an Irish document of the sixth century, Vespers are called *hora duodecima*, which corresponds to six o'clock in the evening, or *hora incensi*, or again *ad cereum benedicendum*. All these names are interesting to note. The *hora incensi* recalls the custom of burning incense at this hour, while at the same time the candles were lighted. The term *ad cereum benedicendum* presents a still greater interest because it reminds us that the ceremony of the lights at Vespers was symbolic and very solemn. In Prudentius (fourth century) we find a hymn entitled "Ad incensum lucernæ" which, according to some critics, would appear to have been composed for the hour of the *Lucernarium* (Arevalo, "Prudenti carmina", I, 124, ed. 1788; cf. also Cabrol, "Les églises de Jérusalem, la discipline et la liturgie au IVe siècle", 47). Others see in this an allusion to the ceremony of the paschal candle. However, the *Lucernarium* may have had, at that time, some analogy with the ceremony of Holy Saturday, and the hymn could thus be adapted to one or the other. In the "Old Gallican Sacramentary" (Thomasi, "Opera", VI, 395) we find for Holy Saturday an *oratio ad duodecima*, designed to celebrate the light as well as the Resurrection, which would seem thus to favour our hypothesis. St. Basil also speaks of a hymn being sung at the moment when the torches were lighted, doubtless the famous hymn—"Lumen hilare" (cf. Cabrol, l. c., 47–8).

Vespers, then, was the most solemn Office of the day and was composed of the psalms called *Lucernales* (Ps. cxl is called *psalmus lucernalis* by the Apostolic Constitutions, VIII, xxxv; *cf.* II, lix; also Cabrol, l. c.). The "Peregrinatio" does not mention the number of psalms sung at this hour, but Cassian, who, a short time after the "Peregrinatio", describes this Office as it was celebrated by the monks of Egypt, says they recited twelve psalms as at Vigils (Matins). Then two lessons were read as at Vigils, one from the Old, and the other from the New, Testament. Each psalm was followed by a short prayer (P. L., XLIX, 83–4, 88–9). For the rest Cassian agrees with the "Peregrinatio". He says the Office was recited towards five or six o'clock and that all the lights were lighted. This evening synaxis is looked upon as a souvenir of the evening sacrifice of the Old Law. The use of incense, candles, and other lights would seem to suggest the Jewish rites which accompanied the evening sacrifice (Ex., xxix, 39; Num., xxviii, 4; Ps. cxl, 2; Dan., ix, 21; Par., xxiii, 30; cf. Haneberg, "Die relig. Alterth. der Bibel", Munich, 1869, p. 362). It may thus be seen that the *Lucernarium* was, together with Vigils, the most important of the Offices of the day, being composed of almost the same elements as the latter, at least in certain regions. Its existence in the fourth century is also confirmed by St. Augustine, St. Ambrose, St. Basil, St. Ephraem, and, a little later, by several councils in Gaul and Spain, and by

the various monastic rules (see texts in Bäumer-Biron, l. c., 78, 80, 118–27, 188–98, 208, etc.). The "Apostolic Constitutions" (VIII, xxi, 34, 35) describe it in almost the same terms as the "Peregrinatio". Before the fourth century we find allusions to the evening prayer in the earlier Fathers, Clement I of Rome (Clemens Romanus), St. Ignatius, Clement of Alexandria, Tertullian, Origen, the Canons of St. Hippolytus, St. Cyprian (for texts see Bäumer-Biron, l. c., I, 20 sqq., 73–4, 76, 78). Pliny, in his famous letter at the beginning of the second century, speaks of liturgical reunions of the Christians in the morning and in the evening: "cœtus antelucani et vespertini" (Ep., x, 97). Vespers is, therefore, together with Vigils, the most ancient Office known in the Church.

III. *Office of Vespers in the Middle Ages; Variations.*—We have already remarked that the institution of the Office of Compline transformed the *Lucernarium* by taking from it something of its importance and symbolism, the latter at the same time losing its original sense. We have seen that St. Benedict calls it only *Vespera,* the name which has prevailed over that of *Lucernarium* (cf. Ducange, "Glossarium med. et inf. lat.", s. v. *Vesperæ*). The Gallican Liturgy, the Mozarabic Liturgy, and, to a certain extent, the Milanese, have preserved the *Lucernarium* (cf. Bäumer-Biron, l. c., I, 358). The Greek Church retains the "Lumen hilare" and some other traces of the ancient *Lucernarium* in the Offices of Vespers and Compline (cf. Smith, "Dict. Christ. Antiq.", s. v. *Office, Divine*). In the Rule of St. Columbanus, dated about 590, Vespers still has twelve psalms, amongst which are Pss. exii and cxiii, the Gradual psalms, Pss. cxix sqq. (cf. Gougaud, "Les chrétientés celtiques", 309; "Dict. d'arch. chrét. et de liturgie", s. v. *Celtique,* 3015). The "Antiphonary of Bangor", a document of Irish origin, gives for Vespers Ps. exii and also the "Gloria in excelsis". For modifications since the twelfth century, cf. Bäumer-Biron, l. c., II, 54 sqq.

IV. *Latest Changes.*—The recent Decree "Divino afflatu" (1 Nov., 1911) involves some important changes in the old Roman Office. New psalms are appointed for each day of the week. These psalms are to be recited with their antiphons, not only at the Office *de tempore* (Sundays and feriæ) but also on feasts of a lesser rite than doubles of the second class, that is to say, on simples, semidoubles (double minors), and double majors. On feasts which are doubles of the second class and *a fortiori* of the first class, as well as on feasts of the Blessed Virgin, the Holy Angels, and Apostles, the psalms are proper to the feast as heretofore. On all feasts, of whatever rite, the second part of Vespers, that is, the capitulum, hymn, antiphon of the "Magnificat", is taken from the *Sanctorale.* On semi-doubles and those of a lesser rite the suffrages are now reduced to a single antiphon and orison which is common to all the saints heretofore commemorated, whilst the *preces* ("Miserere" and versicles) formerly imposed on the greater feriæ are now suppressed.

V. *Symbolism: the Hymns.*—Notwithstanding the changes brought about in the course of time, Vespers still remains the great and important Office of the evening. As already pointed out, it recalls the *sacrificium vespertinum* of the Old Law. In the same manner as the night is consecrated to God by the Office of the Vigil, so also is the end of the day by Vespers. It terminates, as Matins formerly terminated, and Lauds at present terminates, by a lection, or reading, from the Gospel, or *canticum evangelii,* which, for Vespers, is always the "Magnificat". This is one of the characteristic traits of Vespers, one of the liturgical elements which this particular Office has retained in almost all regions and at all times. There are, however, a few exceptions, as in some liturgies the "Magnificat" is sung at Lauds (cf. Cabrol in "Dict. d'arch. et de liturgie", s. v. *Cantiques évangéliques*). This place of honour accorded so persistently to the canticle of Mary from such remote antiquity is but one of the many, and of the least striking, proofs of the devotion which has always been paid to the Blessed Virgin in the Church. The psalms used at Vespers have been selected, from time immemorial, from Pss. cix to cxlvii, with the exception of Ps. cxviii, which on account of its unusual length does not square with the others, and is consequently ordinarily divided up into parts and recited at the little hours. Pss. i to cviii are consecrated to Matins and Lauds, whilst the three last psalms, cxlviii to cl, belong invariably to Lauds. The series of hymns consecrated to Vespers in the Roman Breviary also form a class apart and help to give us some hints as to the symbolism of this hour. The hymns are very ancient, dating probably, for the most part, from the sixth century. They have this particular characteristic—they are all devoted to the praise of one of the days of the Creation, according to the day of the week, thus: the first, "Lucis Creator optime," on Sunday, to the creation of light; the second, on Monday, to the separation of the earth and the waters; the third, on Tuesday, to the creation of the plants; the fourth, on Wednesday, to the creation of the sun and moon; the fifth, on Thursday, to the creation of the fish; the sixth, on Friday, to the creation of the beasts of the earth; Saturday is an exception, the hymn on that day being in honour of the Blessed Trinity, because of the Office of Sunday then commencing.

VI. *Importance.*—We can now see the great importance which the Church appears to have attached always to the Office of Vespers. It is the only one which has remained popular (excepting, of course, the Holy Sacrifice which we do not consider here as an Office) among pious Christians up to the present day. Matins and Lauds, on account of the hour at which they are celebrated, have always been more or less inaccessible to the faithful; likewise the little hours, except, perhaps, Terce, which serves as an introduction to the Mass. Vespers, on the contrary, occupies a privileged place towards the end of the day. On Sundays it is the Office most likely to bring the faithful together in church for the second time and thus becomingly completes the Divine Service for that day. This is why, in the majority of Catholic countries, the custom of Sunday Vespers has been for so long a time, and is still, maintained. It is quite conformable to tradition, moreover, to invest this Office with a particular solemnity. The Vesper psalms, as well as the hymns and antiphons, are well calculated to edify the faithful. Lastly, the ancient custom of having a lection or reading from the Old, or from the New, Testament, or from the homilies of the Fathers, might well in certain cases and to a certain extent be re-adopted, or serve as the subject-matter for the sermon which is sometimes delivered at this service.

Concerning the *Lucernarium:* MÉNARD in *P. L.,* LXXVIII, 335; *Regula incerti auctoris* (sixth century) in *P. L.,* LXVI, 996; *Regula magistri* in *P. L.,* LXXXVIII, 1004, 1006; L. 1013; MARTÈNE, *De ant. eccl. ritibus,* IV, 32 sqq.; DE VERT, *Explic. des cérémonies de l'église* II, 385; IV, 133, 150; LEBRUN, *Explic. de la messe,* I, 66 sqq.; CABROL, *Les églises de Jérusalem, la discipline et la liturgie au IVe siècle* (Paris, 1895), 47–8.

Concerning Vespers: ZACCARIA, *Onomasticon,* 13, 19; CAVALIERI, *Opera liturgica,* II (Bassani, 1778), 139; MORIN, *Les vêpres du dimanche* in *Rev. bénédictine,* IV (1887), 434–46; LECLERQ in *Dict. d'arch. et de liturgie,* II, 1270 sqq.; BÄUMER-BIRON, *Hist. du bréviaire,* I, 208–31, etc.; BATIFFOL, *Hist. du bréviaire romain* (3d ed., 1911), 23, 108, etc.

F. CABROL.

Vespers, MUSIC OF.—The texts (e. g. antiphons, psalms, hymn) sung in Vespers vary according to the feast or the season of the church year; and in churches where it is obligatory to recite publicly the Canonical Hours of the Divine Office the Vespers must follow

he direction of the "Ordo". The Second Plenary Council of Baltimore (1868) decreed (no. 379) that complete vespers be sung on Sundays and feasts in all churches, as far as possible, after the Roman fashion, and that vespers be never replaced by other exercises of piety; "for the solemn worship approved by bishops of the Church and flourishing through so many centuries must be deemed pleasing to Almighty God". To facilitate the introduction of Vespers, he council further legislated (no. 380) that the rudiments of Gregorian chant be taught in parish schools, 'so that gradually the greater part of the congregation might be enabled to join with the sacred ministers and the choir" in singing. A Rescript of the Congregation of Sacred Rites (11 Mar., 1882, Monteveyen. et Angelor. n. 3539, 3) declared that the custom which had obtained in certain churches, of singing some verses of all or of some psalms in Vespers and of omitting the others, should be wholly eliminated; and two years later the Third Plenary Council of Baltimore (1884) decreed (no. 118): "Moreover we will and command . . . that, where the office of Vespers is performed, complete Vespers, that is, with integral psalms, be sung."

The difficulty of preparing different antiphons, psalms, etc., for the various Sundays and feasts overtaxed the powers of ordinary choirs; and happily a decree of the S.R.C. (29 Dec., 1884, Lucionen. n. 3624, 12) met the difficulty by declaring that in mere parish churches, where there is no obligation of public recitation of the Divine Office, but where Vespers are sung for the devotion of the people, the Vespers may be taken from any Office, such as that of the Most Blessed Sacrament or of the Blessed Virgin, provided that the sacred ministers privately recite the Vespers proper to the day. It is therefore clear that in practically all churches in English-speaking countries the choir may repeat the same Vespers, selected from any appropriate feast, for every Sunday or feast. Composers and publishers of church music have further simplified the task of the choir by issuing brochures which contain all the ceremonial or rubrical directions in English, in their appropriate place, and which give easy musical settings to the antiphons, psalms, etc., or furnish easy accompaniments to the plainsong melodies. Must the Vespers thus selected at the pleasure of the priest or the choirmaster be complete in every part, e. g., the antiphons? Johner (p. 14) declares that "such Vespers must accord in every respect with the Vespers of the Office selected". The Provincial Council of Milwaukee follows the Fourth Provincial Council of Cincinnati in the desire that "in vespers on Sundays the antiphons, the entire five psalms, and the hymn proper to the occurring feast should never be omitted, unless the bishop deems it impossible to observe this rule on account of local circumstances". In this connexion, the discussion in the "Ecclesiastical Review" (Dec., 1911) should be consulted.

The texts must be either sung or "recited" in a clear and intelligible manner. The portions that must be sung are: the first verse of the "Magnificat", the first and last verse of the hymn, the verses where genuflection is prescribed (e. g. "Veni Creator", "O Crux Ave" on the Feasts of the Holy Cross, "Ave Maris Stella") or where all bow the head (e. g. the "Gloria Patri"). The "Ceremonial of Bishops" permits alternate verses of the "Magnificat" to be supplied by the organ, provided the choir meanwhile recites the text in an intelligible voice or—a better arrangement—a single chanter sings the text to accompaniment of the organ. The S.R.C. (Senogallien., 4 Mar., 1901, V) permits a similar arrangement for the psalms, but adds the condition that there be a poverty of voices (e. g. one or two voices on each side of the choir, as the Ephemerid. liturg., XV, 353, interprets). The "Ceremonial of Bishops" forbids the playing of the organ on Sundays of Lent and Advent, except Gaudete and Lætare Sundays (the third of Advent and the fourth of Lent); but a Rescript of the S.R.C. (11 May, 1911) permits the organ to be played when it is necessary for sustaining the voices, provided it ceases when the voices cease. The S.R.C. (Senogallien., 4 Mar., 1901, VII) requires a pause to be made at the asterisk in each verse of the psalms, "any custom whatsoever to the contrary notwithstanding".

The general musical character of Vespers is indicated in the "Instruction on Sacred Music" issued by Pius X (22 Nov., 1903), no. IV, 11. Classical polyphony or modern music may be used, although the Gregorian chant is the typical setting for the texts. While the antiphons should regularly be in the assigned Gregorian melodies, it is permitted occasionally to sing them in figured music; but in this case "they must never have either the form of a concert melody or the fullness of a motet or cantata". While the "Gloria Patri" and "Sicut erat" may also be in figured music, the psalms should regularly be in Gregorian chant; but on greater feasts the verses in Gregorian chant may be alternated with verses in *falsibordoni* or "with verses similarly composed in a proper manner". Single psalms may sometimes be sung wholly in modern music, "provided the form proper to psalmody be preserved in such compositions; that is, provided the singers seem to be psalmodizing among themselves, either with new motifs, or with those taken from the Gregorian chant or based upon it". The "Instruction" immediately adds that "psalms known as *di concerto* are, therefore, forever excluded and prohibited". These *di concerto* psalms are "theatrical compositions . . . with soli, chorus, and orchestra, comprising adagios, allegros, and often dance airs" (Duclos, 106, footnote 2). Pius X alludes to these in his Letter to Card. Respighi (8 Dec., 1903): "For the devout psalmody of the clergy, in which the people also used to join, there have been substituted interminable musical compositions on the words of the Psalms, all of them modelled on old theatrical works, and most of them of such meagre artistic value that they would not be tolerated for a moment even in second-rate concerts. Certain it is that Christian piety and devotion are not promoted by them; the curiosity of some of the less intelligent is fed, but the majority, disgusted and scandalized, wonder how it is that such an abuse can still survive. We, therefore, wish the cause to be completely extirpated, and that the solemnity of vespers should be celebrated according to the liturgical rules indicated by us." As to the hymn, the "Ceremonial of Bishops" permits recitation of alternate stanzas with accompaniment of organ.

JOHNER, *New School of Gregorian Chant* (New York, 1906), 9–14; BENEDICTINES OF STANBROOK, *Grammar of Plainsong* (London, 1905), 68–9; POTHIER, *Les mélodies grégoriennes* (Tournai, 1880), 240–68; TERRY, *Catholic Church Music* (London, 1907), 21–38 (Church legislation), 125–6 (Order of Vespers), 128 (Pontifical Vespers), 136 (Vespers of the Dead); DUCLOS, *Sa sainteté Pie X et la réforme de la musique religieuse* (Rome, 1905), 105–7; FINN, WELLS, AND O'BRIEN, *Manual of Church Music* (Philadelphia, 1905), 90–4, 134–5; JOHNER, *Die Psalmodie nach der Vaticana* (Ratisbon, 1911); *Ecclesiastical Rev.*, Feb., 1904, 184–8 (Letter of Pius X to Card. Respighi): "There is much to be corrected also in the chants of the Mass . . . but that which needs a thorough renewal is the singing of the Vespers, of the feasts celebrated in the different churches and basilicas. The liturgical prescriptions of the 'Cæremoniale episcoporum', and the beautiful musical traditions of the classical Roman school, are no longer to be found. . . . And do you, Lord Cardinal, neither grant indulgences nor concede delays. The difficulty is not diminished but rather augmented by postponement, and since the thing is to be done, let it be done immediately and resolutely. . . . The Vesper service will, indeed, be notably shortened. But if the rectors of the churches desire on a special occasion to prolong the function somewhat . . . [they may] have a suitable sermon after the vespers, closed with Solemn Benediction of the Most Holy Sacrament"; LEMAISTRE, *Vatican Chant* (New York, 1905), 69–95; BENEDICTINES OF SOLESMES, *Rules for Psalmody* (Rome, 1901), no. 598, English ed.; IDEM, *Psalmi in notis pro vesperis et officiis in omnibus dominicis et festis duplicibus* (Rome, 1909), no. 590, gives the texts in full under each of the

eight psalm tones in notation; PIÉRARD, *Psautier-vespéral, sémiographie nouvelle* (Rome, 1908); BONVIN, *On Recitation* in *Church Music* (March, 1906, 145–56).

H. T. HENRY.

Vespers, SICILIAN, the traditional name given to the insurrection which broke out at Palermo on Easter Tuesday, 31 March, 1282, against the domination of Charles of Anjou. It was only in the fifteenth century, during the excitement aroused by the passing of Charles VIII (Nov., 1494), that the expression "Sicilian Vespers" and the legend of the Easter bells calling the insurgents to arms seem to have originated. Charles of Anjou, Count of Provence and brother of St. Louis, had received from Urban IV the crown of the Two Sicilies which had been taken from the Hohenstaufens. Having defeated Manfred in 1256, he established his authority by force, and cruelly repressed the Ghibelline revolt led by Conradin in 1268, in consequence of which 130 barons were condemned to death. As undisputed master of the Two Sicilies, he resumed the ambitious designs of his predecessors, the Norman and Hohenstaufen kings, and sought to establish his dominion in the Mediterranean. In 1281 he was on the point of attaining his object; in 1277 he had purchased the rights of Mary of Antioch to the Kingdom of Jerusalem, he was the protector of the Kingdom of Armenia, the Emir of Tunis was paying him tribute, and his soldiers occupied a portion of the Morea. Finally, at his instance Pope Martin IV had excommunicated the Emperor Palæologus. Then, concluding a treaty which assured him the assistance of the Venetian fleet (3 July, 1281), Charles was organizing a formidable crusade for the conquest of Constantinople, when the revolt of 31 March, 1282, obliged him to direct his arms against Sicily and save the Byzantine Empire.

It was long held on the authority of Giovanni Villani (d. 1348) that this revolt was the result of a plot between Michael Palæologus, Pedro III, and the Sicilian barons, whose active agent was a gentleman of Salerno, Giovanni da Procida. In a famous book, "La Guerra del Vespero Siciliano", the first edition of which appeared at Palermo in 1842, the Sicilian patriot Amari endeavoured to show that the insurrection of 1282 was a wholly spontaneous popular movement due to the oppressive administration and fiscal tyranny of Charles of Anjou. The legend of Giovanni de Procida did not appear until the fourteenth century, in works such as the "Ribellamentu di Sicilia" (Biblioth. Script. Aragon., I, 241–74), or in a letter of King Robert of Naples (1314). Contemporary historians [Saba Malaspina, Dean of Malta ("Rerum sicularum historia", ed. Muratori, "SS. Rer. Ital.", VIII, 785–874), who wrote about 1285; Bartolommeo de Neocastro, author of an "Historia Sicula" (ed. Muratori, "SS. Rer. Ital.", XIII, 1013–1196)] speak only of a popular outbreak of fury consequent upon injuries and annoyances of all kinds inflicted on the people by French barons and the officers of Charles of Anjou. A search of the State archives of Naples and Barcelona has led to the same conclusion.

What is certain is that on 31 March the insurrection broke out, amid cries of "Death to the French", after vexatious searches had been carried on by the command of the Governor of Palermo, who wished to deprive the inhabitants of the right of bearing arms. Within a few weeks the revolt spread over the entire island and more than 8000 French were massacred. The towns of Sicily formed a sort of federal republic and placed themselves under the protection of the Holy See. It was only when Charles of Anjou appeared before Messina with all his troops that the Sicilian nobles called to their aid King Pedro III of Aragon, and the other towns only approved this action when it seemed to them impossible to resist Charles of Anjou.

Amari's theory, though fundamentally correct, is too sweeping. The popular and spontaneous nature of the uprising of 1282 is an indisputable fact, but on the other hand the negotiations between Michael Palæologus and Pedro of Aragon unquestionably took place. In these Giovanni da Procida played a part which it is impossible to define precisely, and possibly certain of the Sicilian nobles were aware of this intrigue. There was at least a coincidence between the coalition against Charles of Anjou and the popular insurrection of the Sicilian Vespers. The results of this revolt were considerable, as it proved the death blow to all the projects for the domination of the East formed by Charles of Anjou. The crusade against Constantinople did not take place, and Charles of Anjou began the long and fruitless warfare against the House of Aragon, which exhausted his resources without obtaining Sicily. A compromise between the rival dynasties was only effected in 1302.

AMARI, *La guerra del Vespero Siciliano* (9th ed., 3 vols., Milan, 1886); CADIER, *Essai sur l'administration du royaume de Naples sous Charles I et Charles II* (Paris, 1891); DURRIEU, *Les Archives angevines de Naples* (Paris, 1886–87); CASTELLIERI, *Peter von Aragon und die Sizilianer* (Heidelberg, 1904); CIPOLLA, *Les Vêpres Siciliennes* in *Revue Historique*, XXI, 135.

LOUIS BRÉHIER.

Vespucci, AMERIGO, a famous Italian navigator, b. at Florence, 9 March, 1451; d. at Seville, 22 Feb., 1512; he was the third son of Ser Nastagio, a notary of Florence, son of Amerigo Vespucci. His mother was Lisabetta, daughter of Ser Giovanni, son of Ser Andrea Mini; her mother was Maria, daughter of Simone, son of Francesco di Filicaia. The date of Vespucci's birth, formerly much discussed, is now definitively established by the books of the Ufficio delle Tratte, preserved in the Reale Archivio di Stato of Florence, where the following passage is found: "Amerigo, son of Ser Nastagio, son of Ser Amerigo Vespucci, on the IX day of March MCCCCLI" (1452, common style). The mother of Amerigo's father was Nanna, daughter of Mestro Michele, of the Onesti of Pescia, and sister of Mestro Michele, the father of Nicolò and of Francesco, who resided in the *magistrato supremo* of the Priors in the Republic Florence.

Vespucci received his first instruction from his uncle Giorgio Antonio, a Platonic philosopher who was a teacher of the greater part of the Florentine nobility. Amerigo cultivated the study of literature, including that of the Latin language, as is shown by a small autograph codex in the Biblioteca Ricardiana of Florence, entitled "Dettati da mettere in latino", at the end of which there is written the following: "This booklet was written by Amerigo Ser Anastagio Vespucci." He also wrote a letter in Latin to his father, dated 19 October, 1476, in which he gives an account of his studies. Possibly Vespucci had relations with Toscanelli, who, as is known, died in 1482, two years after Amerigo left for Spain. Thereafter, Amerigo devoted himself to the study of physics, geometry, astronomy, and cosmography, in which sciences he made rapid progress.

After the death of his father, which occurred about the year 1483, Amerigo, perhaps on account of the unfortunate circumstances of his family, became steward in the house of Lorenzo di Pierfrancesco de' Medici, with various charges that were multiplied in proportion as he acquired the confidence and the affection of the sons of Pierfrancesco, of whose rural and commercial interests he became superintendent, as appears from numerous letters written to him, which have recently been published. From 1478 to 1480 he was attached to the embassy at Paris, under his relative Guido Antonio Vespucci, ambassador of Florence to Louis XI of France. Accordingly, he wrote many reports to the Signoria, which are preserved in the Archivio di Stato at Florence. The sojourn of Vespucci at Paris, and that of Duke René of Lorraine at Florence, earlier, explain why Vespucci

should have sent to Duke René a copy, in Latin, of the letter of the four voyages, written in Italian to the *gondolfiere perpetuo* Piero Soderini, and why one of the earliest editions of Vespucci's voyages (the third) should have been made at Paris in 1501. The offices that Vespucci held from the younger branch of the house of Medici explain why the former, between November of 1491 and February of 1492, joined, at Seville, Giannetto di Lorenzo Berardo Berardi, chief of a house, established at that city, which had close financial relations with the younger branch of the Medici, that is, with Lorenzo di Pierfrancesco and his son. Through his intelligence, he became one of the chief agents of that firm, which, later, had a leading part in fitting out the oceanic expeditions that led to the discovery of the New World.

The successful voyages of Christopher Columbus increased Vespucci's desire to take a part in the general European movement to seek a western passage to the Indies. Having obtained three ships from

By an Unknown Artist
Uffizi Gallery, Florence

An Old Print

By Parmigianino,
Museo Nazionale, Naples

Three Portraits of Vespucci

Ferdinand, King of Castille, Vespucci was able to undertake his first voyage. Accordingly, he set sail from Cadiz on 10 May, 1497, sailing towards the Fortunate Islands, and then laying his course towards the west. After twenty-seven or thirty-seven days, on 6 or 10 April, he touched the mainland (Guiana or Brazil?), and was well received by the inhabitants. In this first voyage he may have entered the Gulf of Mexico and coasted along a great portion of the United States, as far as the Gulf of St. Lawrence. Then he returned to Spain, and landed at Cadiz on 15 October, 1498. There is no other relation of this first voyage than that contained in the first letter of Amerigo Vespucci concerning the islands newly found in his four voyages, addressed to Piero Soderini, *Gonfaloniere* of Florence.

On 16 May, 1499, Vespucci sailed from Cadiz on his second voyage, with Alonzo de Ojeda and Juan de la Cosa. He directed his course to Cape Verde, crossed the Equator, and saw land, on the coast of Brazil, at 4° or 5° S., possibly near Aracati. From there, he coasted along the Guianas and the continent, from the Gulf of Paria to Maracaibo and Cape de la Vela; he discovered Cape St. Augustine and the River Amazon, and made notable observations of the sea currents, of the Southern Cross and other southern constellations. He returned to Spain in September, 1500. These two expeditions were undertaken in the service of Spain; the third and the fourth, in that of Portugal. In consequence of the long fatigues of his second voyage, Vespucci was taken ill of the quartan ague. When his health was re-established, he wrote an account of his voyage to Lorenzo di Pierfrancesco de' Medici.

On 14 May, 1501, he sailed from Lisbon to Cape Verde, and thence westward, until, on 1 January, 1502, he came to a gulf at 13° S., to which he gave the name of Bahia de Todos Santos, and upon the shores of which the city of Bahia now stands. From there he coasted along South America, as far as the Plata. On his return, he discovered the island of South Georgia, at 54° S., and 1200 miles east of Tierra del Fuego. He arrived at Lisbon on 7 September, 1502. On his fourth voyage, he sailed with Gonzal Coelho from Lisbon, on 10 June, 1503, touched land at the Cape Verde Islands, and bent his course towards the Bay of All Saints. At Cape Frio, having found great quantities of brazil-wood, he established an agency, exactly on the Tropic of Capricorn. Thereafter, he coasted along the continent, nearly to the Rio de la Plata, and then returned to Lisbon, where he arrived on 18 June, 1504. Vespucci made a fifth voyage with Juan de la Cosa, between May and December, 1505; they visited the Gulf of Darien, and sailed 200 miles up the Atrato River. During that voyage, they collected gold and pearls, and received information of there being a great abundance of those substances in that region. This voyage was repeated by the two navigators in 1507. Of these two expeditions, however, there is no special account by Vespucci. It should be added that, in 1506, Vespucci was busy in Spain, fitting out the expedition of Pinzón, which was abandoned in March, 1507.

The facts regarding the voyages of Vespucci are accepted as given in the above narrative by the majority of the authoritative biographers of that navigator; but the inexactness of the printed texts, the difficulty of identifying the names of places, used by Vespucci, with the modern ones, and the error of attributing sincerity to all assertions contained in official documents, especially in those relating to legal proceedings, have given rise to enormous confusion in all that relates to the voyages of Amerigo Vespucci, of which the chief base for future criticism will be the investigation of the apocryphal codices of the narratives of the voyages of Vespucci, written at the time when the authentic ones appeared. Vespucci was certainly held in high esteem in Spain, where he established himself after his voyages in the service of Portugal. In 1505, by a royal decree of 14 April of that year, he had received Spanish naturalization, and a decree of 6 August, 1508, named him *piloto mayor de España*, a title corresponding

to the modern one of head of the admiralty, and which was borne by Vespucci until his death.

Amerigo Vespucci married María Cerezo, apparently in 1505. The only precise information concerning her is furnished by the royal decree of 28 March, 1512, according her a pension, on account of the satisfaction given by her husband as *piloto mayor*, which pension was confirmed by the decree of 16 November, 1523. On the other hand, a decree of 26 December, 1524, grants the remainder of her pension to her sister Catalina Cerezo; which proves that María died between the two latter dates, and that she left no children. With Amerigo Vespucci, however, was the son of his brother Antonio, Giovanni, who was born on 6 March, 1486, and who was named *piloto mayor* in 1512, upon the death of his predecessor and uncle, Amerigo. For information concerning him, see Harrisse, "The Discovery of North America" (1892), 744–5.

It is impossible to determine, here, the place of Amerigo Vespucci in the history of the discovery of the New World, in relation to those of Christopher Columbus, of Sebastian Cabot, and of the brothers Pinzón. First it is necessary to distinguish between the geographical, and the social, discovery of America. The former is due to the Icelanders, who established, on the eastern coast of Greenland, a colony that was maintained from the tenth to the fifteenth century, of the history of which a very good compendium is given by Fischer in "The Discoveries of the Norsemen in America" (London, 1902); in connexion with this work there should be consulted the collection of documents concerning the relations of the Church of Rome with Greenland during those centuries, published by order of Leo XIII.

The discovery of America was due to the failure of the crusade against the Turks which was attempted by Pius II, and the success of which was frustrated by the rivalry and corruption of the states of Europe at that time. Europe then felt the necessity of going to the East by another way, of seeking the East by way of the West, a motto that became the flag of the navigators of that age. Paolo Toscanelli, whose sincerity of religious sentiment was not less than his great merit of scientific attainment (see the present writer's work on Toscanelli, I, 1894, in the "Raccolta Colombiana", part V), foresaw, before Portugal foresaw it, that the time had come for that country to take the place of Italy as the intermediary of the commerce between Europe and Asia, and therefore, as the starting-point of navigators and adventurers, seduced by the desire of being the executors of the great emprise. Columbus was the first to reach land to the west—one of the islands of the Bahamas—on 12 October, 1492, convinced that he had reached one of the islands of eastern Asia. He was followed by Vespucci, Cabot, and many others, each proposing to himself to reach the land of spices, that is, India.

We may not, here, enter into the very intricate question of which, of the three navigators named, was the first to tread the mainland of the New World. For that, it would be necessary to have before us the correct texts of all the fundamental documents concerning those navigators. As regards Columbus, the "Raccolta Colombiana", published by the Italian Government on the occasion of the fourth centenary of the discovery of America, is an exhaustive document. Very important, for all the history of the discovery of America, are the collection of Navarrete, the books and documents published by Harrisse, the Duchess of Alba, and many others. But as regards Vespucci, there are, at Florence, the apocryphal synchronous copies of all the accounts of his voyages, except the text that was used for the publication of the "Mundus novus", of which accounts, as will be seen further on, a correct edition is lacking.

The first editions of the documents relating to the voyages of Vespucci may be classified as follows:—A. Parisian text.—A. "Mundus novus" (third voyage), 1st ed., 1503 or 1504. B. Florentine texts.—Ba. Letter of the four voyages in the years 1497–98, 1499–1500, 1501–2, 1503–4; 1st ed., 1507; Bb. Letter published by Baldini in 1745, relating to the second voyage; Bc. Letter published by Bartolozzi in 1789, relating to the third voyage; Bd. Letter published by Baldelli Boni in 1827, relating to the third voyage. C. Venetian texts.—Ca. Letter of Girolamo Vianello to the Signoria of Venice, dated 23 December, 1506, relating to a fifth voyage, published for the first time by Humboldt, in 1839. Cb. Letter of Francesco Corner to the Signoria of Venice, dated 19 June, 1508, relating to a sixth voyage, published for the first time by Harrisse, in 1892.

The principal question turns, at once, upon the authenticity of the voyage and upon that of the publications A, Ba, Bb, Bc, Bd, Ca, and Cb. In general, a very erroneous confusion is made between two points: nearly every one admits the authenticity of the publications A and Ba, but many reject the authenticity of the first voyage, made by Vespucci in the years 1497 and 1498, and described in the publication Ba. Some, as Varnhagen and others, deny the authenticity of the texts Bb, Bc, and Bd, while others hold the contrary opinion with regard to one or another, or to all three, of these texts. Nearly all regard as inadmissible the fifth and the sixth voyages, narrated in the texts Ca and Cb.

For the various editions of the "Mundus novus", the publication of Sarnow and of Trübenbach is exhaustive, but there is no critical edition of any of the other texts, which were printed with many errors; while, as has been said, the apocryphal, though contemporary, texts of all of them are preserved at Florence. The present writer proposed the preparation of a critical edition of this kind, and the proposition was approved by three National Geographical Congresses of Italy, held at Florence (1898), at Milan (1901), and at Naples (1904), respectively, and by the International Congress of Americanists, held at Stuttgart, in August, 1904. Recently, a commission has been created at Florence, for the execution of that purpose, under the presidency of the Marchese Filippo Corsini, president of the Society of Geographical and Colonial Study resident at Florence; of this commission, Professor Attilo Mori, of the Military Geographical Institute, and the writer of this article are members. Until the publication in question appears, it will be useless to discuss the genuineness of the voyages of Vespucci, basing such discussion upon the incorrect texts that are now available—exception being made of the "Mundus novus", cited above. Those seeking further details in regard to these codices may consult Harrisse, "Biblioteca americana vetustissima" (1868), and "Additions" (1872). All the works of that author, whether bibliographical or historical, are the basis for any work on the discovery of America.

It is well known to-day that Vespucci was in no way responsible for the fact that his name, and not that of Columbus, was given to the New World, and therefore, that he certainly does not deserve the charge of theft that has been made against him by many; among them, the famous American publicist, Emerson, who was led into error by partisan writers. On the other hand, the affectionate correspondence between the two great navigators would suffice to disprove all unworthy accusations. The charge received some support from the efforts of a considerable portion of the clergy, throughout the world, to obtain the canonization of Columbus, which, however, was unsuccessful, when the merits of the case were examined, by order of Leo XIII, on the occasion of the fourth centenary of the discovery of America. At that time,

the general outery against Amerigo Vespucci was so great that the famous American statesman Blaine, upon the occasion of the exposition at Chicago, published a book under the title of "Columbus and Columbia," in order that it might not be contaminated by the unholy name of Vespucci.

It may be remarked that, at the time of the discovery of America, as is now clearly proven, the narratives of the voyages of Vespucci were more widely disseminated, by far, than were those of the voyages of Columbus, and that Florence was the chief centre for the diffusion of news on the discovery of the New World. To the close relations that existed between Gianfrancesco Pico, Duke della Mirandola, and Florence, and between Gian Francesco and the learned German, Matthew Ringmann, who, in 1504, edited one of the most important editions of the "Mundus novus", under the title of "De ora antartica per regem Portugaliæ pridem inventa", and to the close relations between Ringmann and the geographer Martin Waldseemüller (Hylacomilus), is due the fact that when, in 1507, Waldseemüller published the celebrated work "Cosmographiæ introductio", at Saint-Dié, in Lorraine, he gave the name of America to the New World, arguing that, since the three continents then known, Europe, Asia, and Africa, had names of women, it was proper to give the newly-discovered continent also the name of a woman, taking it from the baptismal name of the discoverer of the new continent, Vespucci. Many attempts were made to name the New World Columbia, as justice seemed to demand, but all such efforts failed. The writer has tried to clear up these points and to prove the honesty of Vespucci; and his efforts have received the approbation of the Numismatic and Archæological Society of New York; for, the latter, having resolved to strike, each year, a medal commemorative of some benefactor of America, decided that the first of these medals should be coined in honour of Amerigo Vespucci, and requested the writer to propose the best portrait of the great navigator for reproduction. The Society accepted the writer's suggestion and gave the preference to the portrait of the Galleria degli Uffizi of Florence, which is generally considered to be the most genuine, but thought that they should take into account the great map of Waldseemüller, of 1507, on which there is a portrait of Amerigo Vespucci; and therefore, the medal was struck with the two portraits, one on either side.

In the following bibliography, we have deemed it useless to cite the general works upon America, and upon its discovery, which, although not concerning Vespucci specially, refer to him, as are those of Asensio, Fiske, Gaffarel, Herrera, Hugues, Humboldt, Irving, Payne, Robertson, Roselly de Lorgues, Tiraboschi, Windsor, etc., for which the reader is referred to the articles America and Columbus; we have, on the contrary, limited our citations to the works that have brought new facts to light, and are cited, therefore, expositions of the opinions of their authors.

For the bibliography of the various editions of the voyages of Vespucci and of the authors who wrote concerning them between the years 1492 and 1551, see Harrisse, *Biblioteca americana vetustissima* (New York, 1866); Idem, *Additions* (Paris, 1872); and for the same, but, to the present day, see Fumagalli, *Bibliografia di Amerigo Vespucci* in Bandini, *Vita di Amerigo Vespucci illustrata e commentata da Gustavo Uzielli* (Florence, 1898), 104–28.

Some may find it strange that certain authors are not cited, as, for example, Hugues, who has written numerous very learned works on Vespucci, totally devoid, however, of criticism; they are all cited in the *Bibliografia* of Fumagalli. Hugues and Varnhagen regard as apocryphal some narratives of voyages of Vespucci that are regarded by other writers as being the most authentic; and they base this view on the fact that the narratives in question were published two or three centuries after the death of Vespucci. By that reasoning, one should declare the commentary of Pietro Alighieri on the "Divine Comedy" to be apocryphal, for it was published five centuries after Dante's death. Hugues and Berchet, however, in accordance with that reasoning, have omitted some of the accounts of the voyages of Vespucci, contained in the "Raccolta Colombiana", Part V, vol. II, and, like all students of Vespucci, except Sarnow and Trübenbach, they have entirely omitted any critical study of the texts of the narratives, accepting the current publications as they stand, without taking heed to compare them with the codices.

Ramusio, *Navigationi et viaggi*, I (Venice, 1550–59); Bandini, *Vita e lettere di Amerigo Vespucci* (Florence, 1745); Bartolozzi, *Ricerche istorico-critiche circa alle scoperte di Amerigo Vespucci* (Florence, 1789); Canovai, *Viaggi d'Amerigo Vespucci* (Florence, 1817); Baldelli-Boni, *Il milione*, I (Florence, 1827), pp. lm–lix; Navarrete, *Colección de los viages y descubrimientos*, III (Madrid, 1825–37); Humboldt, *Examen critique de l'histoire du nouveau continent*, XI (Paris, 1836–39), 157; Santarem, *Recherches sur Améric Vespuce et ses voyages* (Paris, 1842); Avezac, *Les voyages d'Amérie Vespuce au compte de l'Espagne* in *Bulletin de la société de géographie de Paris* (1858); Varnhagen, *Amerigo Vespucci. Son caractère, ses écrits (même les mains authentiques), sa vie et ses navigations* (Lima, 1865); Harrisse, *Bibliotheca americana vetustissima. Additions* (Paris, 1872), p. xxviii; Idem, *The Discovery of North America* (London, 1892); Toscanelli, *Notes et documents concernant les rapports entre l'Italie et l'Amérique* (Florence, 1893); Markham, *Vespucci. The Letters and other Documents illustrative of his Career* (London, 1894); Harrisse, *Americus Vespuccius* (London, 1895); Thacher, *The Continent of America: its Discovery and its Baptism* (New York, 1896); Uzielli, *Amerigo Vespucci davanti la critica storica* in *Atti del Congresso Geografico Italiano* (Florence, 1898); Bandini, *Vita di Amerigo Vespucci, illustrata e commentata da Gustavo Uzielli* (Florence, 1898); Masetti Bencini and Howard Smith, *La vita di Amerigo Vespucci in Firenze* (Florence, 1903); Sarnow and Trübenbach, *Mundus novus* (Strasburg, 1903); Fischer and Wieser, *The oldest Map with the name of America of the year 1507 and the Carta Marina of the year 1516 by M. Waldseemüller (Ilacomilus)* (Innsbruck, 1903); *Proceedings and Papers of the American Numismatic and Archæological Society of New York City*, 46th annual meeting (1904), 8–15.

Gustavo Uzielli.

Vessels, Sacred. See Chalice; Ciborium; Ostensorium; Paten; Pyx.

Vestibule, a hall projecting in front of the façade of a church, found from the fifth century both in the East and the West. In western Europe it was generally a narrow open ante-chamber with sloping roof and closed on the smaller sides, which were probably, when connected with the main buildings, provided with apses, as in the baptistery of San Giovanni at Rome. In the East, especially in Syria, this ante-chamber was given a fine façade, and was flanked by two towers. It was also frequently closed in front in Oriental countries and entered by one or three doors, and often had two stories,—as in the churches of Turmanin and Suweda. The purpose of the vestibule, at least in western Europe, was not to provide a resting-place for penitents, but to deaden the noise outside. In medieval times Italy held firmly to the simple open chamber with sloping roof. North of the Alps, however, the vestibule developed into a projecting structure united with the main building, recalling the Syrian churches. The method of construction shown in the palace church of Charlemagne at Aachen, an ante-structure of several stories between the two western round towers, was adopted in the early Romanesque period, especially by the Cluniac monks. The Romanesque architecture also made use of a covered ante-structure placed before the west front. This style was first used on a large scale in the cathedral at Speyer, where the vestibule has three stories. The churches in which the main entrance was on the side aisle had a vestibule or portico (called the "Paradise") on the same aisle, as in the cathedrals at Münster and Paderborn. The name "Paradise", originally given to the atrium, was given later to the ante-chamber. In Gothic

External Vestibule
The Cathedral, Trent

architecture the vestibule was reduced in size, and became an ornamental baldachino-like structure, which also served as an entrance, as in the cathedral at Freiburg in Baden. The name "Paradise" for the vestibule explains the festival, popular among the common people and called the Expulsion of Adam, held at Halberstadt as early as 1391, and which took place in the vestibule. In the Middle Ages alms were distributed and offerings made in the vestibule. The latter was used at times also for judicial proceedings, and in many such ante-chambers the announcements of the standard weights and measures were posted up, as at Freiburg in Baden the standard weight of bread in 1270, 1317, and 1320.

In Italy the architecture of the Renaissance and of the Rococo style held to the vestibule, which had been made sacred by tradition. Alberti considered its use necessary on all occasions. Even basilicas, as San Giovanni in Lateran and Santa Maria Maggiore, received new porticoes, which in the two churches just mentioned were constructed as loggias in two stories. These vestibules were detrimental to both churches, concealing the façades and giving the buildings a somewhat secular appearance. The Carmelite church at Arezzo has a vestibule with columns built by Benedetto da Majano.

BEDA KLEINSCHMIDT.

Vestments. IN WESTERN EUROPE.—By liturgical vestments are meant the vestments that, according to the rules of the Church or from ecclesiastical usage, are to be worn by the clergy in performing the ceremonies of the services of the Church, consequently, above all, at the celebration of the Mass, then in the administration of the sacraments, at blessings, the solemn recitation of the canonical hours, public services of prayer, processions, etc. The liturgical vestments of the Latin Rite are: the amice, alb, cincture, maniple, stole, tunicle, dalmatic, chasuble, surplice, cope, sandals, stockings (or buskins), gloves, mitre, pallium, succinctorium, and fanon. The pope has the most elaborate and the greatest number of liturgical vestments, for all the vestments mentioned belong to him. The vestments of the priest are the amice, alb, cincture, maniple, stole, chasuble—vestments which the priest wears at the celebration of the Mass—then, in addition, the surplice and the cope. Besides the vestments worn by the priest the liturgical dress of the bishop includes also the tunic, dalmatic, sandals, buskins, gloves, and mitre; those of the archbishop include further the pallium. The subdiaconal vestments consist of the amice, alb, cincture, maniple, and dalmatic; those of the deacon of amice, alb, cincture, maniple, stole, and dalmatic. Finally, the lower clergy wear the surplice as a liturgical vestment, a vestment that belongs to all the grades of ordination.

IN THE EAST.—There are also liturgical vestments in the Oriental Rites. They are fewer than the sacerdotal vestments of western Europe, and vary from these also as regards form, nature, and use. Nevertheless the sacerdotal vestments of the East and West agree in essentials. The liturgical vestments worn in all Oriental Rites as well as in western Europe are: the under-tunic (alb), the cincture, stole, chasuble, and omophorion (pallium). In the East the chasuble is still bell-shaped, but, according to present usage, is slit in front in some rites. It is customary only in a few of the Eastern Rites to use the humeral veil and the mitre as in the Latin Rite, still, some, instead of a mitre, have a hat like the tiara, a covering like a turban, or, lastly, a cowl or veil. The vestments peculiar to the Oriental Rites are: the sakkos, the outer vestment of the Greek bishop, which is like a dalmatic; the epigonation of the Greeks and Armenians, a rhombic-shaped ornament of bishops and prelates that hangs on the right side to below the knee, hence the name; lastly the epimanikia, cuffs, or gloves with the part for the hand cut off, customary in all Oriental Rites. Pontifical vestments are the liturgical head-covering, excepting in the Armenian Rite where the priest also wears such a covering for the head, the sakkos, the omophorion, the epigonation, and the epimanikia.

Liturgical Vestments in a more General Sense.—Besides the vestments worn by the clergy there are various other articles of clothing worn by ecclesiastics which are not, it is true, designated as *vestes sacræ*, but which, nevertheless, in a general sense can be included among the liturgical vestments. Thus, in the Latin Rite, there are the cappa magna, the amess, the mozetta, the rochet, the biretta; in the Greek Rite the mandyas (mantle) of the bishops, and the biretta-like covering for the head called kamelaukion, which, when worn by monks or bishops, has a veil called exokamelaukion.

Origin.—The liturgical vestments have by no means remained the same from the founding of the Church until the present day. There is as great a difference between the vestments worn at the Holy Sacrifice in the pre-Constantinian period, and even in the following centuries, and those now customary at the services of the Church, as between the rite of the early Church and that of modern times. Just as the ceremonies that to-day surround the celebration of the Sacred Mysteries are the product of a long development, so are also the present liturgical vestments. It was sought at an earlier era to derive the Christian priestly dress from the vestments of the Jewish religion. Yet even a superficial comparison of the liturgical vestments of the New Covenant with those of the Old should have sufficed to show the error of such an opinion. The Christian vestments did not originate in the priestly dress of the Old Testament, they have, rather, developed from the secular dress of the Græco-Roman world. The influence of the dress of the Mosaic cult upon the form of the Christian priestly dress can only be conceded in this sense, that the recollection of it must have made the use of liturgical garments specially reserved for the services of the Church appear not only entirely in keeping with the dignity of the mysteries of religion, but even necessary. This influence, however, was clearly general in character, not such as to make the Jewish priestly dress the prototype of the Christian.

Development.—Four main periods may be distinguished in the development of the Christian priestly dress. The first embraces the era before Constantine. In that period the priestly dress did not yet differ from the secular costume in form and ornament. The dress of daily life was worn at the offices of the Church. In times of peace and under normal conditions better garments were probably used, and these were especially reserved for the celebration of the Sacred Mysteries. It would undoubtedly have scandalized the faithful if they had seen the bishop and his assistants perform their sacred office in dusty, dirty, or worn garments. The opinion which St. Jerome expresses—"The Divine religion has one dress in the service of sacred things, another in ordinary intercourse and life"—is certainly true also for the pre-Constantinian period, which it is hardly permitted to regard as a period of liturgical barbarism. It is even possible, though not demonstrated, that, as early as the close of the pre-Constantinian period, liturgical insignia came into use among the bishops and deacons, as the orarion, or stole, and the omophorion or pallium.

The second period embraces the time from about the fourth to the ninth century. It is the most important epoch in the history of liturgical vestments, the epoch in which not merely a priestly dress in a special sense was created, but one which at the same time determined the chief vestments of the present liturgical dress. The process of development which

was completed in this period includes five essential elements: definitive separation of the vestments worn at the liturgical offices from all non-liturgical clothing, and especially from that used in secular life; separation and definitive settlement of certain articles of dress; introduction of the *sacrales distinctiva;* employment of the vestments definitely assigned for use at the Divine offices with retention of the ordinary clothing under these vestments; lastly, introduction of a special blessing for the vestments intended for liturgical use. It cannot be decided positively how far this development was consummated by means of mere custom, and how far by positive ecclesiastical legislation. However, it may be taken as certain that the growth of a priestly dress did not proceed everywhere at an equal pace, and it is very probable that this development was completed earlier and more rapidly in the East than in Western Europe, and that the Orient was the prototype for Western Europe, at least with regard to certain garments (stole and pallium). It was of much importance for the forming of a special priestly costume differing from the garments ordinarily worn, that the pœnula (cloak or mantle) and the long tunic, which came into universal use in the third century and were also worn in the offices of the Church, were gradually replaced in daily life, from about the sixth century, by the shorter tunic and the more convenient open mantle. The Church did not join in this return to the former fashion, but retained the existing costume, which was more suitable to the dignity of the Divine offices; this fact in itself was the beginning of a rubrically distinct priestly dress. As regards the influence of Rome upon the development of a liturgical costume in other parts of Western Europe, such influence cannot have been of much importance outside of Italy before the eighth century. The case, however, was different in the eighth century, and as early as the ninth century Roman custom was authoritative nearly everywhere in the West. The great simplicity of the liturgical dress in the pre-Carlovingian era is very striking. The dignified shape with many folds that is constantly met in the sculpture and pictures of that era did not in fact require decoration, which at that time was limited almost exclusively to the *clavi*, the red ornamental trimming of the dalmatic.

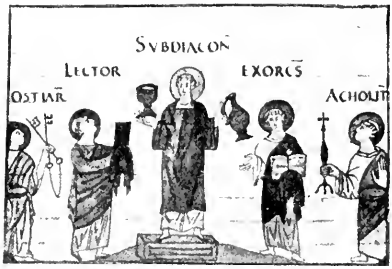
The third period, extending from the ninth to the thirteenth century, completed the development of the priestly vestments in Western Europe. It ceased to be customary for the acolytes to wear the chasuble, stole, and maniple. The tunicle became the customary vestment of the subdeacons; the chasuble was the vestment exclusively worn at the celebration of the Mass, as the pluvial, the liturgical cappa, took its place at the other functions. Another, and new vestment is the surplice, which, appearing in the course of the eleventh century, began in steadily increasing measure to replace the alb. In the third period, above all, the pontifical dress received its definitive form. This was the natural result of the enormous advance in the secular importance of the bishops and of their position in public life, which occurred in the Carlovingian era. Vestments such as sandals and stockings became exclusively episcopal ornaments. New pontifical vestments were the gloves, the succinctorium, and the mitre, to which was added among the German bishops the rational, an imitation of the pallium. When Amalarius wrote his treatise, "De officiis ecclesiasticis", at the beginning of the ninth century, eleven garments were included among liturgical vestments: amice, alb, cinguhum, maniple, stole, tunic, dalmatic, chasuble, sandals, pontifical stockings, and the pallium. In the time of Innocent III the liturgical vestments numbered seventeen, the fanon, that is the papal amice, not being included among these. Protestants have claimed that the development of the priestly dress in the third period was due to the formulation of the dogma of Transubstantiation. However, this is entirely incorrect. As early as about 800, therefore, before the discussion concerning the Eucharist, the liturgical dress was complete in all its essential parts. The introduction of the pluvial, or cope, and the surplice arose from the desire to be more comfortable; but the development of the pontifical costume was based, as has been said, upon the important secular position which the bishops enjoyed from the Carlovingian era, which naturally brought about a corresponding enrichment of the pontifical dress. The doctrine of Transubstantiation exerted no influence upon the development of the liturgical vestments.

St. Eugenius of Toledo, by Theotocopuli
Showing Vestments of a Latin Primate in the XVI Century

In the Greek Rite—the development of the liturgical dress in the other Oriental Rites cannot be traced in this period—only the pontifical dress was enriched. The new pontifical vestments were: the sakkos, still a patriarchal vestment; the epimanikien; the epigonation, in so far as this vestment had not already been introduced before the ninth century; the epigonation first had the form of a handkerchief and was called enchirion (hand-cloth, handkerchief), it was not named epigonation until the twelfth century.

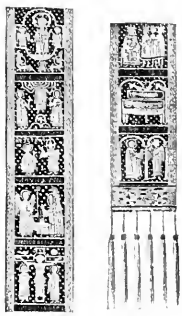
In the fourth period, from the thirteenth century to the present time, the history of the liturgical vestments is almost entirely the history of their rubrical evolution, their adornment with embroidery and or-

namental trimmings, and the nature of the material from which they are made. For the various particulars the reader is referred to what is said in the



MINIATURE IN A IX-CENTURY SACRAMENTARY AT AUTUN
Showing vestments of the Subdiaconate and Minor Orders

articles devoted to the various vestments. In general the tendency in the fourth period has been towards greater richness of material and ornamentation, but, at the same time, towards greater convenience, therefore, a constantly increasing shortening and fitting to the figure of the vestments, naturally impairing the form and the æsthetic effect of the vestments. The mitre alone has been permitted to grow into a tower, disproportionate in shape. Taking everything together, the development which liturgical vestments have experienced since the thirteenth century, and more especially since the sixteenth century, hardly appears to be a matter of satisfaction, notwithstanding all the richness and costliness of ornamentation, but rather a lamentable disfigurement caused by the taste of the time.

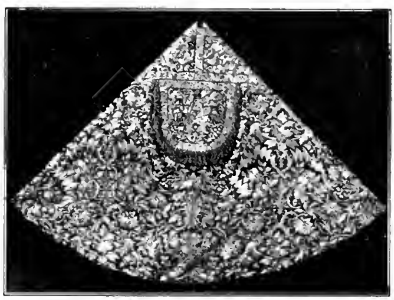


ST. BERNULF'S MANIPLE. XI CENTURY

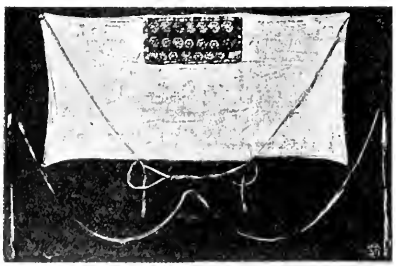
In the East there has been little or no development in the fourth period. The one vestment which has been added to the liturgical dress of the Greek Rite is the episcopal mitre.

Liturgical Vestments and Protestantism.—As is known, all denominations of Protestantism rejected the doctrine of the Sacrifice of the Mass and of the priesthood. It would therefore have been logical if all denominations had done away with liturgical vestments. For even though these are not in themselves essential to the Sacrifice of the Mass, being only something external, yet by their entire history they are connected most intimately with it. Without the Mass our liturgical dress would not have appeared either in the East or West. Of all the Protestant denominations logical action was taken only by the Reformed Churches (Calvinist and Zwinglian), which did away entirely with the Mass and the Mass vestments, and substituted for these vestments in the church service a dress taken from secular life. On the other hand, the Lutherans did not show themselves so logical. It is true that, in agreement with their rejection of celibacy and the degrees of Holy orders, they rejected the cincture, the symbol of chastity, as well as the maniple and stole, the insignia of the higher orders, but they retained the alb or surplice and the chasuble for the celebration of Communion; and this was the case in Germany until the eighteenth century; in isolated cases the surplice is worn there even now; it is worn also in Scandinavia, where the bishops retained the cope, and in Denmark up to the present time. In England the first edition of the Book of Common Prayer in 1549 still permitted the surplice, alb, chasuble, cappa, and tunic; three years later, however, on account of the greatly increased strength of Calvinism, the second edition of the Prayer Book only allowed the rochet and surplice. It is true that the third edition, of 1559, issued during the reign of Elizabeth, restored the force of the regulations of the first edition, but only in theory. In practice the regulations of the second edition prevailed. Further, the attempt of the bishops at the Convocation of Canterbury to save at least the cappa and surplice had no permanent success on account of the domination of Puritanical opinions. Not even the surplice, the minimum of liturgical dress, remained in universal use. A movement for the revival of the old liturgical vestments began in England

HEAD OF POPE ST. STEPHEN IN THE SISTINE CHAPEL
Showing manner of wearing the Fanon

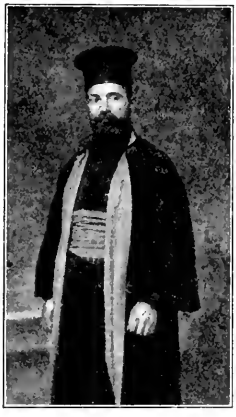


COPE OF SILK WITH GOLD EMBROIDERY
Bologna, XVIII Century



EMBROIDERED AMICE AND GIRDLE, XII CENTURY
Marienkirche, Danzig

with the appearance of Ritualism. Although the ecclesiastical authorities fought the revival with determination, yet it has continually advanced until now there are at least 2000 Anglican churches where the old liturgical vestments have been reintroduced.



PRIEST OF ITALO-GREEK RITE
Showing Kamelaukion and Greek Tunic, or Cassock

Blessing of the Liturgical Vestments.—Not all the *vestes sacræ* necessarily require a blessing. This is strictly commanded only for the amice, alb, maniple, stole, chasuble, and perhaps also the cincture. The blessing of the liturgical vestments is a prerogative of the bishops; others can bless them only when specially empowered to do so. Vestments that have been blessed lose the blessing when the form is essentially altered, when they are much worn, and are therefore unworthy of the holy service, finally, when very greatly repaired. On account of the lack of positive information, it cannot be even approximately settled as to the time at which the blessing of liturgical vestments was introduced. The first certain statements concerning the blessing of liturgical vestments are made by the pseudo-Isidore and Benedict Levita, both belonging to the middle of the ninth century, but the oldest known formula of blessing, which is in the Pontifical of Reims, belongs to the end of the ninth century, for the benedictory prayers in the Pontifical of Egbert of York are an interpolation of the tenth century. From the twelfth century and especially in the later Middle Ages, the forms of blessing were very numerous. The blessing of the vestments was probably always the prerogative of the bishop, though this is not expressly mentioned before Gilbert of Limerick in the early part of the twelfth century.

GREEK CATHOLIC (RUTHENIAN) PRIEST IN FULL VESTMENTS FOR MASS

In the Oriental Rites the blessing of the liturgical vestments is also customary; it is given by the bishop, but in case of necessity the priest can perform the ceremony. The benedictory prayers in the Greek Rite are very similar to those in the Latin Rite. It is perhaps even more difficult to determine the time when the blessing of the vestments in the Oriental Rites began than to settle its date in Western Europe.

Symbolism.—It has been said at times that mystical considerations were the cause of the introduction of liturgical vestments and consequently of their existence. But this is absolutely wrong. These mystical considerations did not create the priestly dress; they are, rather, the result of the appearance of these vestments and of the defining of the individual ones. The omophorion and orarion were the first to receive symbolical interpretation, which was given by Isidore of Pelusium (died about 440); the earliest symbolism of the entire priestly dress of the Greek Rite is found in the Ἱστορία ἐκκλησιαστική, probably of the eighth century. This work was the basis of the symbolical interpretation of the sacred vestments among the Greek liturgists until the late Middle Ages. In Western Europe the first attempt to give a symbolical meaning to the vestments of the Mass is found in what is called the Gallican explanation of the Mass. However, it was not until the ninth century that a more complete symbolism of the priestly dress was attempted in Gaul. The mystical interpretation became from this time a permanent theme for the writers on the liturgy, both in the Middle Ages and in modern times. In the symbolical interpretation of the sacred vestments. Amalarius of Metz became especially important. Even in his lifetime Amalarius aroused much opposition on account of his symbolism, which, it must be acknowledged, was not seldom peculiar, laboured, and arbitrary. In the end, however, his mystical interpretations, which in reality contained many beautiful and edifying thoughts, were greatly admired, and were a model for liturgists until far into the thirteenth century. Various traces of the influence of Amalarius's interpretations are evident even in the late Middle Ages. A symbolism, however, appeared even as early as the ninth century in certain liturgical prayers, the prayers that are

GREEK CATHOLIC BISHOP (RUTHENIAN) VESTED IN PHELONION, MITRE, AND OMOPHORION, HOLDING DIKIRION AND TRIKIRION

GREEK CATHOLIC BISHOP (RUTHENIAN) VESTED IN SAKKOS, MITRE, EPIGONATION, AND OMOPHORION, HOLDING PASTORAL STAFF

spoken when putting on the sacred vestments, and the words pronounced by the bishop at an ordination, when he gives the garments to the newly ordained. It should, however, be said that up to the twelfth century these prayers appear only occasionally in the Sacramentaries, Missals, and Pontificals, but after this they soon appeared more frequently in these books. It is a striking fact that the symbolism of these prayers often pursues its own course without regard to the interpretations of the liturgists. It was not until towards the end of the Middle Ages that a greater agreement arose between the symbolism of the liturgists and what might be called the official symbolism of the Church expressed in the prayers in question; this official symbolism, moreover, differed greatly at different periods and in different places.

Characterization of the Symbolism.—This is not the place to enter into the details of the many interpretations which the various liturgical vestments have received and which, notwithstanding the chaff, contain much pure wheat. (For such detailed presentation cf. Braun, "Geschichte der liturg. Gewandung", pp. 701 sqq.) It must suffice here to give them a general characterization. The symbolism customary among the liturgists from the ninth to the eleventh century is a *moral* symbolism, that is, the liturgical vestments were made to symbolize the official and priestly virtues of their wearers. In the twelfth century there was added to this the *typico-dogmatic* symbolism, in which the vestments were expounded in reference to Christ Whose representative is the priest, and soon they symbolized Christ's Incarnation, the two Natures of Christ, the unity and relation to each other of these natures, before long the virtues of Christ, His teaching, and soon, lastly, His relations to the Church. Curious to say the vestments were not made to symbolize Christ's Passion and Death. This last symbolism, which may be called typico-representative, first appeared in the course of the thirteenth century, and quickly became very popular, because it was the most easily expressed and consequently most easily understood by the people. The people interpreted the vestments as symbolizing the instruments of Christ's Passion, as the cloth with which Christ's head was covered (amice), the robe put on him in mockery (alb), the fetters (cincture, maniple), etc., and the priest who was clothed with these was regarded as typifying the suffering Saviour. A fourth method of interpretation may be called the *allegorical*. This method of interpretation looks upon the priest at the altar as the warrior of God, who fights with the foe of the God of the people, and regards his vestments as his weapons in this spiritual struggle. The first traces of this symbolism are found in the ninth and tenth centuries, but are not seen in a developed form until the twelfth century. However, this last method of symbolism was never very widespread. As early as the Middle Ages the moral symbolism was customary in the putting on of the vestments, and in the prayers of the ordination service. The typical reference to Christ was always foreign to them.

Up to the fifteenth century it was customary among the Greek liturgists to make use, almost exclusively, of typical symbolism. It was not until later that they employed moral symbolism; this symbolism apparently arose in connexion with the prayers pronounced while putting on the vestments, a custom of prayer that had in the meantime come into use. In these prayers the liturgical vestments symbolize the virtues of their wearers.

MARRIOTT, *Vestiarum christianum* (London, 1868); *Realencyklopädie der christ. Alterthümer*, II (Freiburg, 1886); THALHOFER, *Handbuch der kath. Liturgik* (Freiburg, 1883); BRAUN, *Die liturgische Gewandung im Occident und Orient* (Freiburg, 1907).

JOSEPH BRAUN.

Veszprém, DIOCESE OF (VESPRIMIENSIS), in Hungary, suffragan of Gran, one of the sees founded about 1009 by King St. Stephen, or perhaps by Queen Gisela, his wife. Later records make no mention of a foundation by the queen. But the see owes much to the queen who caused the beautiful cathedral with its four spires to be built; it was completely destroyed by fire in 1276. Queen Gisela gave rich donations to the church, especially gold and silver plate. She also selected Veszprém as her place of burial, and her example was followed by several of the succeeding queens of Hungary. From the earliest times the bishop possessed the right of crowning the queen, and was, ex officio, her chancellor. The bishopric was one of the richest episcopates in Hungary during the fourteenth century. A celebrated school offered facilities for theological studies as well as for the study of law. When, in 1276, the town was destroyed in the conflicts between the lords of Németujvár and those of Csák, the cathedral, the school, and the library were demolished. After the battle of Mohács (1526) the Turks destroyed the possessions of the see; shortly afterwards, the Reformation seriously affected ecclesiastical life. The battles, which were fought against the Turks in this part of Hungary, greatly injured the see; the ecclesiastical and religious life was ruined in spite of the endeavours of prominent bishops like Francis Forgách, George Lippay, George Szelepesényi, and George Széchényi. It was not until 1686, after the fall of Turkish suzerainty in Hungary, and the conquest of Buda, that better times came. The work of reconstruction began in 1711 and was completed in the reigns of Charles III and Maria Theresa. In 1777 several districts of the diocese were taken away and incorporated in the newly-established sees of Stuhlweissenburg and of Steinamanger. Of the later bishops of Veszprém the following are particularly notable: Martin Biró, one of the most zealous opponents of Protestantism; Joseph Kopáesy (1825–41), afterwards Archbishop of Gran; John Ranolder (1848–75), prominent in public instruction and the education of girls. Since 1888 Baron Charles Hornig is bishop. The diocese consists of the "Komitate" of Veszprém, Zala, and Somogy. It is divided into 5 archdeaneries and vice-archdeaneries. It has 9 active and 19 titular abbeys; 5 active and 12 titular provostships; 226 parishes; 18 monasteries and 23 convents of women with 140 and 228 inmates, respectively. The chapter consists of 12 active and of 6 titular canons; the number of clergy is 358. The diocese has a Catholic population of about 613,477.

RÓKA, *Vitæ Vesprimiensium Præsulum* (Posen, 1779); PRAY, *S. Specimen Hierarchiæ Hungariæ*, I, 260–307; *Monumenta Romana episcopatus Vesprimiensis* (3 vols., Budapest, 1896); LUKCSICS, *Bibliographia diœcesis Vesprimiensis* (Budapest, 1909); *A katolikus Magyarország* (Budapest, 1902), in Hungarian; KOLLÁNYI, *A veszprémi püspök királyné koronázási jogának története* (Veszprém, 1901); *Schematismus diœcesis* (Veszprém, 1911). On Bishop Martin Biro see the Hungarian work: HORNIG, *Padányi Biró Márton veszprémi püspök naplója* (Veszprém, 1903).

A. ALDÁSY.

Veto, THE ROYAL, in the appointment of Bishops in Ireland and England.—Although the penal laws enacted against the Catholics of Ireland and of England were still on the statute book towards the close of the eighteenth century, they were less strictly administered than before. Several causes helped to bring this about. The Catholics formed the vast majority of the population of Ireland. Their sympathies were thought to be with the French whom England had at that time cause to fear. The penal laws had utterly failed of their purpose, and the Government hoped to reach that purpose by other means. The authority of the bishops and the priests, the influence of both on the people, was great; and the Government thought if it could direct or control the influence of the bishops it would secure the allegiance of the people. It hoped thus to fetter the action of the Catholic Church in Ireland. The Government saw an opportunity when the College of Maynooth

was about to be founded. The Irish bishops were asked if they would agree that the president or professors of the proposed college be appointed by Government; if they would consent that the bishops be appointed by the king; and how they would advise the pope if such a proposal about the appointment of bishops were laid before him. The bishops on 17 Feb., 1795, rejected the first and second proposals categorically. To the third they answered that they would advise the pope "not to agree to his Majesty's nomination if it could be avoided; if unavoidable, the king to nominate one of the three to be recommended by the Provincial bishops".

In connexion with the Union, Pitt intended to bring in a Catholic Relief Bill, or at least he so pretended; and he sought for such security of Catholic loyalty as might allay the prejudices which he should have to encounter in England. He commissioned Lord Castlereagh to make such arrangements as would satisfy the king that no priest whose loyalty the king should have reason to suspect would be appointed to an Irish bishopric. Ten bishops, trustees of Maynooth College, met on 17 Jan., 1799, to transact college business. Castlereagh submitted his views to them, reminding them of the suspicion of disloyalty under which the Catholics of Ireland lay since the insurrection of the year before. The ten bishops embodied their reply in certain resolutions, of which this was one: "That in the appointment of the Prelates of the Roman Catholic Religion to vacant sees within the kingdom, such interference of government as may enable it to be satisfied of the loyalty of the person appointed, is just, and ought to be agreed to." And as a way towards that security, they expressed the opinion that the name of the priest chosen to be submitted to the pope might be transmitted to the Government, but that the Government should declare within a month whether there was any cause to suspect his loyalty. They did not leave to the Government to decide the reasonableness of such suspicion, for they said "if government have any *proper* objection against such candidate". Moreover they laid it down that no security given must in the working out "infringe the discipline of the Roman Catholic Church, or diminish the religious influence which the Prelates of the Church ought justly to possess over their respective flocks", and that any agreement made "can have no effect without the sanction of the Holy See".

Those were not resolutions of the Irish episcopate, but simply the opinion of ten bishops who had met to transact business of another kind; they were driven against their wish to give an opinion. On 15 June, 1799, Cardinal Borgia, Prefect of Propaganda, having heard a report that Dr. Troy, Archbishop of Dublin, was leader of a party which was disposed to compromise the jurisdiction of the Holy See by assenting to some plan about church discipline, wrote to him asking him for the facts. On 17 Aug., 1799, Dr. Troy replied to the cardinal declaring it was quite false that any plan had been arranged, and having given an account of the meeting and resolutions of the Maynooth trustees he adds: "As to the proposal itself, the Prelates were anxious to set aside or elude it; but being unable to do so, they determined to have the rights of the Church secured." In the spring of 1800, Dr. Troy, writing on the same topic to his agent at Rome, Father Concannon, says: "We all wish to remain as we are; and we would so, were it not that too many of the clergy were active in the wicked rebellion, or did not oppose it. If the Prelates had refused to consider the proposal, they would be accused of a design to exercise an influence over the people, independent of government, for seditious purposes. Nothing but the well grounded apprehension of such a charge, though groundless in itself, would have induced the Prelates to consider the proposal in any manner . . . If we had rejected the proposal *in toto* we would be considered as rebels. This is a fact. If we agreed to it without reference to Rome we would be branded as schismatics. We were between Scylla and Charybdis." The opinion thus expressed by those ten bishops in Jan., 1799, was never published by them. It was not meant for publication; the bishops never took official cognizance of it except to discard it. Every pronouncement of the Irish bishops from that time forward rejected absolutely any proposal which would allow the British Government to meddle in appointments to Irish bishopries.

In 1805 Fox and Lord Grenville presented to Parliament a petition to relieve the Irish Catholics from their civil disabilities. In the debate which followed, Sir John Hippisley spoke in a general way of securities for Catholic loyalty. That was the first time any such proposal was made in public; but nothing definite was proposed. On 25 May, 1808, Grattan, in moving for a parliamentary committee to consider the claims of the Catholics, said he was authorized by them to propose "that no Catholic bishop be appointed without the entire approbation of His Majesty". On 27 May, Lord Grenville presented a petition for the Catholics in the Lords, and, in moving for a committee, proposed an effective veto for the king on the appointment of bishops. What is known as the "veto" thus assumed a definite form as a public question in Ireland and in England. How did the Irish bishops meet it? Dr. Milner tells us in his "Supplementary Memoirs of the English Catholics" that "both in conversation and in correspondence they universally disavowed" what had been said by the promoters of the Bill on the subject of the veto; and on 14 September they met and officially protested against the veto. In 1810 Grattan gave notice that he would again bring the Catholic claims before Parliament. On 1 Feb. the English Catholic Board held a meeting in London at which a series of resolutions were carried, including one which involved the veto. It is known as the 5th resolution. Charles Butler, the leader of the English Catholic vetoists, says of that resolution that it "was with the single exception of the Vicar Apostolic of the Midland District, *agent of the Irish bishops*, unanimously adopted". He was Dr. Milner, whom the Irish bishops had commissioned in 1807 to represent them. The Irish bishops at once condemned the 5th resolution. In May, Grattan's motion for a committee to consider the Catholic petition was defeated. Early in June Lord Donoughmore made a like motion in the House of Lords, which was also defeated. But here was the parting of the ways between the great body of the Irish Catholics led by the bishops, and the English Catholics, with whom were the vicars Apostolic except Milner.

In 1813 Grattan, Canning, and Castlereagh brought in what purported to be a Catholic Relief Bill, with a condition which would practically place the appointment of bishops in the hands of a board of commissioners to be named by the king; it also provided that anyone exercising special functions or receiving documents from the Holy See without the knowledge and approbation of that Board, was to be considered guilty of a misdemeanour. Those uncatholic conditions notwithstanding, an amendment to the Bill was proposed and carried, which would still disable Catholics "to sit and vote in Parliament". Thus the Bill was lost; bigotry had defeated itself. The Irish bishops had declared that they could not accept the Bill "without incurring the guilt of schism". A few days after, at a meeting of the Irish Catholic Board in Dublin, O'Connell proposed that their thanks be sent to the bishops. Some of the laity, who were in agreement with the English Catholics, opposed the vote; but it was carried by a very large majority. The vetoists were disappointed at the

defeat of the Bill of 1813. It then occurred to them that if they could get the Holy See in any way to countenance it, the mark of schism attached to it by the Irish bishops would no longer stain it. They therefore represented to Propaganda the great benefit which the Catholic religion would derive from Emancipation, and the harmlessness of the vetoistic conditions on which the Government had offered it. Dr. Milner was represented to the aged secretary of Propaganda, Mgr. Quarantotti, as one whose uncompromising attitude would fasten the chains more painfully on the Catholics; the assent of the vicars Apostolic of England was set forth as evidence that the veto claimed in the Bill did not contain any element of danger for religion; the motive for the opposition in Ireland was made to appear politieal rather than religious.

In the light of these representations Mgr. Quarantotti, whilst rejecting certain conditions of the Relief Bill as not lawful, declared that securities for the loyalty of bishops which the Government claimed might be allowed. That was the famous Rescript of February, 1814. It did not contain an order, but rather a permission, its words being: "Hæe eum ita sint, indulgemus" etc., thus leaving the Catholics free to accept or refuse Emaneipation on the eondition offered. It raised a storm, however, in Ireland. The Irish bishops deputed Dr. Murray and Dr. Milner to represent to the pope, who had been a prisoner when it was issued, that there was danger in the Reseript such as it was. Pius VII declared that Mgr. Quarantotti "ought not to have written that letter without authority from the Holy See". He appointed a commission to examine the question. In the meantime, Murat marched on Rome, and the pope fled to Genoa. On 26 April, 1815, Cardinal Litta, Prefect of Propaganda, in a letter set forth the only conditions under which the Catholies eould safely accept Emancipation. It rejected all arrangements hitherto proposed. The claim of the Government to examine communications between the Catholics and the Holy See "cannot even be taken into consideration". As to the appointment of bishops, it said that quite enough provision has been made for their loyalty in the Catholie oath; but for their greater satisfaction it permits "those to whom it appertains" to present to the king's ministers a list of the candidates they select for bishoprics; it insisted, however, that if those names were presented, the Government must, if it should think any of them "obnoxious or suspected" name him "at once"; moreover, that a sufficient number, from amongst whom the pope would appoint the bishop, must always remain even after the government objection.

The Catholics of Ireland had become so mistrustful of the Government that they still feared danger and they sent deputies to Rome to make known their feelings to the pope. Two replies were sent, one to the bishops and the other to the laity. The pope insisted on the terms of Cardinal Litta's letter, pointing out its reasonableness under the trying circumstances. According to the terms of the letter it would, in fact, be the fault of the ecclesiastics who had the selection of candidates if any undesirable person were left for papal appointment. Cardinal Litta's letter was the last papal document issued on the veto question. The controversy between vetoists and anti-vetoists was, however, kept alive by the passions which it had raised. The Catholic eause grew so hopeless that in December, 1821, O'Connell submitted to Dr. Blake, the Vicar-General of Dublin, a sort of veto plan, to get his opinion on it. Soon after the prospect grew brighter; O'Connell founded the Catholic Association in 1823, through which he won Emaneipation six years later for the Catholics of Ireland and England—without a veto.

Archives of Propaganda; Orthodox Journal, files from 1813 to 1817; BUTLER, *Hist. Memoirs of the English, Irish, and Scottish Catholics* (London, 1822); MILNER, *Supplementary Memoirs of English Cathol cs* (London, 1820), written to correct Butler's work; WYSE, *Hist. of the Catholic Association in Ireland* (London, 1829); FLEMING, *The Catholic Veto* (Dublin, 1911); *Dublin Evening Post*, files especially from 1808 to 1817.

M. O'RIORDAN.

Vetter, CONRAD, preacher and polemieal writer, b. at Engen in the present Grand Duchy of Baden, 1547; d. at Munich, 11 October, 1622. He entered the priesthood and vigorously championed the Catholic eause in speech and writing. While prefect of musie in the eollegiate ehureh for nobles, at Hall, he became more thoroughly informed eoneerning the Society of Jesus. As all he learned of it agreed with his desires, he asked to be received into the Soeiety, and in 1576 entered the novitiate at Munieh. After completing his studies he was made academic preacher at Munich, on account of his unusual gift for oratory. He subsequently preached for several years at Ratisbon, where many Lutherans were brought back to the Church by his sermons. At the same time Vetter developed an extraordinary activity as a writer. It is stated that his writings, large and small, number nearly one hundred; they were chiefly polemieal. Unfortunately the tone is ordinarily not very refined. Vetter used all the eoarseness of which the Swabian tongue is eapable to disparage Luther; so that involuntarily Luther's similar style is recalled. In spite of this, or perhaps exactly for this reason, the little books found a large sale and were often reprinted. Catholic contemporaries sought to defend Vetter's method of writing, among them was Duke Maximilian who defended him against the Count Palatine of Neuburg. He was highly regarded by the Dukes of Bavaria, William V, and Maximilian.

SOMMERVOGEL, *Bibliothèque de la Comp. de Jésus*, VIII, 617–635; THOELEN, *Menologium oder Lebensbilder aus der Gesch. der deutschen Ordensprovinz, als Manuscript gedruckt* (Roermond, 1901); DUHR, *Gesch. der Jesuiten in den Landen deutscher Zunge* (Freiburg, 1907).

N. SCHEID.

Veuillot, LOUIS, journalist and writer, b. at Boynes, Loiret, 11 Oct., 1813; d. in Paris, 7 April, 1883. He was the son of a poor cooper and at the age of thirteen was obliged to leave the primary school and earn his living, obtaining a modest position with a Paris attorney, the brother of the then famous poet, Casimir Delavigne. The poet's friends frequented the lawyer's studio, even the clerics among them being more or less engaged in literary pursuits, and in these surroundings the youthful Veuillot became conscious of his vocation as a writer. He was encouraged by some well-informed friends, some of whom gave him advice and lessons. He devoted every free moment, especially at night, to the study of literature and history. At seventeen he was the editor of a newspaper at Rouen, and shortly after of another at Perigueux. Attention was soon drawn to his talent as manifested in his style and wit and he was called to enter Parisian journalism, where his successes followed one another rapidly. But he was troubled to know what political party he should adopt definitively. Political questions under discussion at that time (reign of Louis-Philippe) did not seem interesting to the young writer, imbued with eagerness and strength. He did not despise religion, but he lacked almost any conception of it, and he complained that he did not know what use to make of his life and his devotion. A friend who had just turned to the practice of religion took him to Rome and there he discovered the splendours of faith. When he returned to Paris he had sworn to devote himself completely to the cause of Catholicism.

In France at that time this cause had very few resolute and active partisans. The Government declared itself favourable to religion, but it also feared to displease the public, still more or less animated by the prejudices and hatreds diffused by Voltaire and

the Revolution. Veuillot wrote several works entirely devoted to depicting the beauty of Christian doctrine and life and then he found the journal of which he stood in need, the "Univers", which had been established some years previously and was still unknown and almost without financial resources. At this juncture friends of Veuillot's in official positions offered him an enviable post. He had as yet acquired no fortune, being content to gain a livelihood and to assist his family, but he refused all the advantages offered him and became a Catholic journalist, resolved never to be anything else. The chief question then being discussed (1843–50) was liberty of teaching, which was claimed by the Catholics headed by Montalembert. Transformed by the ardour and talent of Veuillot, the "Univers" became the organ of the party and contributed greatly to its ultimate success. But this struggle was long and impassioned. The unbelieving Press and, in general, even that which claimed or imagined itself to be favourable to religion, passionately opposed the Catholic journalist. The widespread prejudices would not suffer Catholics to display daring, talent, or wit. These three qualities Veuillot possessed abundantly, and the use he made of them won him not only much renown and admiration but also inflexible hatred. In 1844 he was senteneed to a month's imprisonment for having in the "Univers" undertaken the defence of the Abbé Combalot, a preacher whom the Government had just condemned in connexion with the controversy concerning the university. Even among Catholics there was a party which always remained hostile to him. After the partial triumph of liberty of instruction (1850), Veuillot found himself in conflict with his former friend Montalembert, with bishops (especially Mgr Dupanloup), and other persons who reproached him with carrying doctrinal intransigentism too far and with defending religion with too great violence, though all he asked for the Church was mere liberty.

Under the Second Empire this double conflict continued. Veuillot combated free-thinking, which assumed a philosophical character, and the liberal world, which sought, then, "to reconcile religion with modern ideas". In 1859, during the war of Napoleon III with Austria, Veuillot foresaw that this undertaking would result inevitably in the destruction of the temporal sovereignty of the pope, and he pointed out the dangers of the Napoleonic policy. Soon the "Univers" was suppressed by the Government for having published the Encyclical, "Nullis certe", in which Pius IX denounced the same dangers (29 Jan., 1860). Deprived of his journal Veuillot devoted himself to writing pamphlets and books which made a great stir. All were devoted to a single cause, religious truth. In 1867 he was once more able to publish the "Univers". The subjects which engaged him were of the utmost importance to France, Europe, and the world. They may be classified in three categories: the visible decline of the imperial régime, the European conspiracy against the temporal power of the pope, the Vatican Council and its preliminaries. The discussions were incessant. Veuillot withstood the opposition of ten journals. His adversaries included men of talent, such as Prévost-Paradol, Guéroult, About, and many others who represented free-thinking, philosophy, or the revolutionary policy known as Liberal, and during this time he was often also the object of attacks from Catholic sources.

This double conflict became still more acute prior to and during the session of the council. Numerous and prolonged discussions were sustained by Veuillot with the free-thinkers, who were extremely irritated by the announcement of the council, and with the Catholic opponents of the doctrine of infallibility. Several times in the course of the disputes entered into by the "Univers", Pius IX declared himself in favour of that journal which several bishops were attacking vigorously, while many others defended it. Veuillot refrained from allying himself with any political party. His rule of conduct formulated in 1842 was: "Avoid factions of all kinds; we belong only to our Church and our country." He supported or opposed the successive Governments according to the manner in which they treated the Church. Hence, after having vigorously upheld the Second Empire he withdrew his support when Napoleon III favoured the free-thinking or revolutionary ideas. In 1871 he supported Comte de Chambord who wished to restore the Christian monarchy.

LOUIS VEUILLOT
From an engraving on stone by Lemoine

Veuillot's work as a journalist is comprised in 12 volumes entitled, "Mélanges religieux, historiques, politiques et littéraires". This collection represents the political and religious history of a period of forty years, many of the articles being masterpieces. This is acknowledged by the free-thinkers themselves, who recognize Veuillot not only as an incomparable journalist but as one of the greatest writers of France. Since his death his reputation has continued to spread. In the free-thinking world, where formerly he was furiously attacked, his talent and character are now admired. Besides countless works as a journalist, he wrote also romances and poems, all inspired by a love of religious faith. Of his voluminous correspondence, an eminent critic, a skeptic, but one always respectful towards religion, M. Jules Lemaître, says that it is "With that of Voltaire—for what different reasons—the most extraordinary ever left by a man of letters". The same critic says again, "Among writers who count, Veuillot seems to me the best in the tradition of the language, while he is likewise one of the most free and individual. . . . I do not hesitate to number him among the half-dozen very great prose writers of the century." Louis Veuillot's brother, Eugene Veuillot, intimately sharing his life, labours, and combats, himself a very brilliant polemist, and who until his death at the age of 87 (1905) continued to edit the "Univers", wrote an account in three volumes of his brother's career and history.

The works of Louis Veuillot comprise 58 volumes. They are: "Les Pèlerinages de Suisse" (2 vols., 1838); "Pierre Saintive" (1839); "Rome et Lorrette" (1841); "Histoirettes et fantaisies" (1844–66); "Agnes de Lauwens: Mémoires de Sœur Saint-Louis" (1845); "L'honnête femme" (1844; 1908); "Les Français en Algérie" (1845); "Les libre penseurs" (1848; 1866); "L'esclave Vindex"; "Le lendemain de la victoire"; "La légalité"; (pamphlets, 1851; 1871); "La vie de la bienheureuse Germaine Cousin" (1854; 1909); "Le droit du seigneur au moyen-Age" (1854); "La guerre et l'homme de guerre" (1855); "Çà et Là" (2 vols. 1859; 1874); "Le parfum de Rome" (2 vols., 1861; 1867); "Le fond de giboyer" (1863); "De quelques erreurs sur la papauté" (1859); "La Vie de Notre Seigneur Jésus-Christ" (1864; large illustrated edition, 1875); "Les odeurs de Paris" (1867); "Corbin et d'Aubecourt" (1854; 1869); "Paris pendant les deux sieges" (2 vols., 1871); "Rome pendant le concile" (1876; from the Mélanges); "Mol-

ière et Bourdaloue" (1877); "Œuvres poétiques" (1878); "Etudes sur Victor Hugo" (1886); "Cara" (posthumous poems); "Mélanges" etc. (22 vols. in 4 series, 1856; 1859; 1876; 1909); "Correspondance" (7 vols. 1884; 1885; 1887; 1892).

VILLEFRANCHE, *Dix grands chrétiens du siècle* (1892); LEMAITRE, *Les contemporains* (Paris, 1896); LONGHAYE, *Equisses littéraires et morales* (Paris, 1906); ALBALAT, *Louis Veuillot, pages choises* (Paris, 1906) with biographical and literary introduction; CERCEAU, *L'âme d'un grand chrétien* (Paris, 1908); EUGENE VEUILLOT, *Louis Veuillot*, (3 vols. Paris, 1899, 1901, 1904); BELLESSORT, *Conférence sur Louis Veuillot* in *Revue française* (19 Feb., Paris, 1911).

EUGÈNE TAVERNIER.

Vexilla Regis Prodeunt.—This "world-famous hymn, one of the grandest in the treasury of the Latin Church" (Neale), and "surely one of the most stirring strains in our hymnology" (Duffield), was written by Venantius Fortunatus, and was first sung in the procession (19 Nov., 569) when a relic of the True Cross, sent by the Emperor Justin II from the East at the request of St. Radegunda, was carried in great pomp from Tours to her monastery of Saint-Croix at Poitiers. Its original processional use is commemorated in the Roman Missal on Good Friday, when the Blessed Sacrament is carried in procession from the Repository to the High Altar. Its principal use, however, is in the Divine Office, the Roman Breviary assigning it to Vespers from the Saturday before Passion Sunday daily to Maundy Thursday, and to Vespers of feasts of the Holy Cross, such as the Finding (3 May), the Exaltation (14 September), the Triumph (16 July, "pro aliquibus locis").

Originally the hymn comprised eight stanzas. In the tenth century, stanzas 7 and 8 were gradually replaced by new ones ("O crux ave, spes unica", and the doxology, "Te summa Deus trinitas"), although they were still retained in some places. Stanza 2 survived the omission of the other two, and passed from the manuscripts into many printed breviaries. The correctors of the Breviary under Urban VIII revised the whole hymn in the interest of classical prosody. They omitted stanzas 2, 7, and 8, which are as follows:

> Confixa clavis viscera
> Tendens manus, vestigia
> Redemptionis gratia
> Hic immolata est hostia.
>
> Fundis aroma cortice,
> Vincis sapore nectare,
> Iucunda fructu fertili
> Plaudis triumpho nobili.
>
> Salve ara, salve victima
> De passionis gloria
> Qua vita mortem pertulit
> Et morte vitam reddidit.

Pimont thinks the hymn has lost nothing by the omissions, and that "its movement is more active and its unction more penetrating". The correctors also replaced the last two lines of the first stanza by those of the eighth, and changed "reddidit" into "protulit", giving us the stanza as now found in our breviaries:

> Vexilla regis prodeunt,
> Fulget crucis mysterium,
> Qua vita mortem pertulit
> Et morte vitam protulit.

[Abroad the royal banners fly
And bear the gleaming Cross on high—
That Cross whereon Life suffered death
And gave us life with dying breath.]

It is unnecessary to indicate more in detail the changes wrought by the correctors, as our Breviaries give the revised text, and the Vatican Graduale gives the ancient text. In general, the changes made by the correctors in the Church hymns are not liked by hymnologists. Some exceptions taken by the Abbé Pimont to those made in the "Vexilla Regis" are noted in the appended bibliography. The Vatican Graduale gives plain evidence of the desire and purpose of the Commission on Plain Chant, established by Pius X, to restore the original texts. The Antiphonary (1912) gives equal evidence of an intention to retain the revised texts. Thus the Graduale (1908) gives only the ancient form of the hymn, while the Antiphonary gives only the revised form. Curiously, the Processionale (1911) gives both forms.

"Vexilla" has been interpreted symbolically to represent baptism, the Eucharist, and the other sacraments. Clichtoveus explains that as vexilla are the military standards of kings and princes, so the vexilla of Christ are the cross, the scourge, the lance, and the other instruments of the Passion "with which He fought against the old enemy and cast forth the prince of this world". Kayser (p. 397) dissents from both, and shows that the vexillum is the cross which (instead of the eagle) surmounted, under Constantine, the old Roman cavalry standard. This standard became in Christian hands a square piece of cloth hanging from a bar placed across a gilt pole, and having embroidered on it Christian symbols instead of the old Roman devices. The splendour and triumph suggested by the first stanza can be appreciated fully only by recalling the occasion when the hymn was first sung—the triumphant procession from the walls of Poitiers to the monastery, with bishops and princes in attendance and with all the pomp and pageantry of a great ecclesiastical function. "And still, after thirteen centuries, how great is our emotion as these imperishable accents come to our ears!" (Pimont). Gounod took a very plain melody based on the chant as the subject of his "March to Calvary" in the "Redemption", in which the chorus sings the text at first very slowly and then, after an interval, *fortissimo*. There are about forty translations into English verse.

MEARNS AND JULIAN in *Dict. of Hymnology* (2nd ed., London, 1907), 1219–22, 1721, first lines etc. of thirty-five translations, to which list should be added: BAGSHAWE, *Breviary Hymns and Missal Sequences* (p. 53; "Behold the Royal Standard raised"); DONAHOE, *Early Christian Hymns* (p. 82; "Behold the Standard of the King"); HENRY, *The Poet of Passiontide* in *American Ecclesiastical Review* (March, 1891), 179–192 ("Behold the banners of the King"), together with Latin text and historical and exegetical comment. DUFFIELD, *The Latin Hymn-Writers and Their Hymns* (New York, 1889), 88–95. NEALE, *Mediæval Hymns and Sequences* (3rd ed., London, 1867), 6–8, the version of this felicitous Anglican hymnologist and translator is also given in the (Baltimore) *Manual of Prayers*, p. 612. KAYSER, *Geschichte und Erklarung der ältesten Kirchenhymnen*, I (Paderborn, 1881), 395–411. PIMONT, *Les Hymnes du Bréviaire Romain*, III (Paris, 1884), 30–46, thinks the correctors erred in transferring the last two lines of the eighth stanza to the first stanza (footnote, pp. 36–38), and also in changing "reddidit" to "protulit", since "reddidit" is the more exact and theologically appropriate word (footnote, p. 34), and dislikes the "Dicendo nationibus" of the third stanza as a correction of the original "Dicens: in nationibus", this latter being the reading of all the old manuscripts and an exact reproduction of the Vulgate reading, Psalm xcv, 10 (except that "gentibus" is used for "nationibus"); "Can it be believed that the presence of a trochee in the third foot, surely inoffensive enough, would suffice for its rejection?" Holding that Justin Martyr's charge that the Jews had suppressed the "a ligno" is now untenable, Pimont thinks that Fortunatus may have borrowed it from some of the Latin Fathers who maintained its correctness, or perhaps from a copy of the Psalms in which a gloss had crept into the text. Apropos of this stanza, Julian (loc. cit. *supra*) thinks its best English translation is that of BLOUNT in *The Office of the Blessed Virgin Mary in English* (1687), which first appeared in Blount's Office of Holy Week (Paris, 1670), "Abroad the regal banners fly":

> "That which the Prophet-King of old
> Hath in mysterious Verse foretold,
> Is now accomplisht, whilst we see
> God ruling nations from a Tree".

SHIPLEY, *Annus Sanctus* (London, 1874), 94–100, gives trs. of KENT, AYLWARD, CAMPBELL, *Evening Office* (1710); and in the appendix, trs. of Primers of 1604, 1619, 1685, 1706. ARBACH, *Carmina Scripturarium* (Strasburg, 1907), p. 197 for various liturgical uses of "Regnavit a ligno Deus". *Hymns Ancient and Modern*, historical edition (London, 1909), xx, xxi, xxii, xxxiv and pp. 148–9 for harmonized plainsong, modern setting, comment. DREVES, *Lateinische Hymnendichter des Mittelalters* in vol. I. of *Analecta Hymnica* (Leipzig, 1907), pp. 74–75, for manuscript readings and brief sketch of Fortunatus. *Church Music* (March, 1908), p. 140, for answers to questions arising out of the different

texts (unrevised and revised) of the hymn in the Breviary and Graduale (Vatican edition).

H. T. HENRY.

Vézelay. See SENS, ARCHDIOCESE OF.

Vezzosi, ANTONIO FRANCESCO, member of the Theatine Congregation and biographical writer, b. at Arezzo, Italy, 4 October, 1708; d. in Rome, 29 May, 1783. At an early age he determined to devote himself entirely to the service of God and in 1731 he entered the Theatine Congregation. On account of his unusual abilities he was appointed professor of philosophy at the seminary at Rimini (1736–38). In 1742 he was sent to Rome as professor of theology at San Andrea della Valle. While here he became favourably known for his fine scholarship and loyal orthodoxy. His superiors entrusted him, therefore, with the editing of the collected works of Cardinal Tommasi (11 vols., Rome, 1749–69). The attention of Benedict XIV was thus called to him, and in 1753 the pope appointed him professor of church history at the College of the Sapienza and examiner of candidates for the episcopal office. Later he was also elected general of his congregation. Among his publications are an oration on Leo X, "De laudibus Leonis" (Rome, 1752), and the biographical work, excellent for that era and still useful, "I scrittori de' Chierici regolari detti Teatini" (2 vols., Rome, 1780), which forms the basis of the "Bibliotheca Teatina" of P. Silvos.

PATRICIUS SCHLAGER.

Viader, José, b. at Gallimes, Catalonia, 27 Aug., 1765. He received the habit of St. Francis at Barcelona in May, 1788, joined the missionary College of San Fernando de Mexico in 1795, and was sent to California in the following year. Appointed assistant at the Indian mission of Santa Clara, he served there steadily until 1833, when he returned to Spain by way of Mexico and Cuba. For thirty-three years Father Viader was the faithful companion of the saintly Father Magin Catala. As such he fearlessly resisted the encroachments of the military and colonists, carried on the correspondence, and drew up the reports, which Father Catala countersigned. Hence it is that numerous letters of Father Viader concerning Mission Santa Clara still exist, whereas not one has thus far been discovered written by Father Catala. Father José, albeit an exemplary religious, knew how to make use of his great physical strength and courage. On one occasion three Indians suddenly fell upon him, but he defeated them all, and they became his best friends. In 1818 he accompanied the presidente of Misión San José to San Francisco and San Rafael; but otherwise he never left his Indians for any length of time. Like nearly all the missionaries, he in 1826 declined to take the oath of allegiance to the so-called Republic of Mexico.

Santa Barbara Mission Archives; Records of Missi m Santa Clara; ENGELHARDT, *The Holy Man of Santa Clara* (San Francisco, 1909); *The Franciscans of California* (Harbor Springs, Michigan, 1897).

ZEPHYRIN ENGELHARDT.

Vianney, JEAN-BAPTISTE-MARIE. See JEAN-BAPTISTE-MARIE VIANNEY, BLESSED.

Viaticum.—*Name.*—Among the ancient Greeks the custom prevailed of giving a supper to those setting out on a journey. This was called *δδοιπόριον*, "Convivium, quod itineris comitibus præbetur" (Hedericus, "Lex. græc-lat."). The provision of all things necessary for such a journey, viz. food, money, clothes, utensils, and expense, was called *ἐφόδιον*. The adjectival equivalent in Latin of both these words is *viaticus*, i. e. "of or pertaining to a road or journey" (Facciolati and Forcellini, "Lexicon"). Thus in Plautus (Bacch., I, I, 61) we read that Bacchis had a supper prepared for his sister who was about to go on a journey: "Ego sorori meæ cœnam hodie dare volo viaticam", and (Capt. 2, 3, 89), "Sequere me, viaticum ut dem trapezita tibi", and in Pliny (VII, ep. 12, in fine), "Vide ut mihi viaticum reddas, quod impendi". Subsequently the substantive "viaticum" figuratively meant the provision for the journey of life, and finally by metaphor the provision for the passage out of this world into the next. It is in this last meaning that the word is used in sacred liturgy.

Formerly it meant anything that gave spiritual strength and comfort to the dying and enabled them to make the journey into eternity with greater confidence and security. For this reason anciently not only any sacrament administered to persons at the point of death, baptism (St. Basil, "Hom. in sac. bapt."; St. Gregory Naz., "Orat. de bapt."), confirmation, penance, extreme unction (Moroni, "Diz. di erudizione stor.-eccl."), Eucharist (Fourth Counc. of Carthage, cap. 78, calls it "viaticum Eucharistiæ"), but even prayers offered up or good works performed by themselves or by others in their behalf, e. g. almsdeeds (St. Cyprian), and finally anything that tended to reconcile the dying with God and the Church came under this designation. In the course of time "viaticum" was applied to the Eucharist generally, but finally it acquired its present fixed, exclusive, and technical sense of Holy Communion given to those in danger of death. The Catechism of the Council of Trent (De Euch. sacr., n. 3) says: "Sacred writers call it the Viaticum as well because it is the spiritual food by which we are supported in our mortal pilgrimage, as also because it prepares for us a passage to eternal glory and happiness". As early as A. D. 325 the Holy Eucharist given to the dying was called the "last and most necessary Viaticum" (Counc. of Nice, can. 13). Although Aubespine, Bishop of Orléans, in his note on this canon says that "viaticum" here means only the reconciliation and absolution granted at the hour of death to public penitents who had not performed the prescribed canonical penance, yet Maeri (Hierolexicon) declares that it means simply "Sacramentum Eucharistiæ, cui antonomastice nomen veri muniminis convenit". Innocent I (402–17), in "Ad Exsuperium", and the First Council of Orange, 441, employed this word in the same sense.

Minister.—Formerly Viaticum was administered not only by bishops and priests, but also by deacons and clerics of inferior orders and even by lay people. During the persecutions lay people carried consecrated particles to their homes and administered Holy Communion to themselves, and it is natural to conclude that they received it as Viaticum in the same manner. Dionysius of Alexandria ("Ep. ad Fabium Antioch." in Eusebius, "Hist. eccl.", VI, xliv) relates that Serapion, an old man in danger of death, received Viaticum from his nephew, a mere boy, who had received the consecrated particle from a priest. From a Decree of the Council of Reims (Regino, "De eccl. disc.", I, cxx) it appears that sometimes even females carried the Viaticum to the dying, which practice the Council strictly forbade. Apparently for a while it was difficult to eliminate this abuse, for Hincmar, Archbishop of Reims, required the diocesan visitors to inquire whether the priests gave Communion to the sick with their own hands or by others', "per se et non per quemlibet", and whether they gave the consecrated particle to any lay person, "cuiquam laico", to carry it home for the sake of giving it to the dying (Martène, "De antiq. eccl. rit.", I, I, v, 2). After the tenth century no mention is made of lay persons carrying Viaticum to the dying, but deacons regularly administered it, and from two manuscript codices in the monastery of Casalis Benedicti it is evident that subdeacons carried it to the house of the sick person, but that the priest administered it (Martène, *ibid.*). At present only parish priests or their assistants carry and administer it to

the dying. In case of necessity a deacon may be delegated, and if the necessity be urgent this delegation need not be waited for (Lehmkuhl, II, 135).

Subject.—All, even children who have reached the age of reason (Decr., "Quam singulari", præscriptio VIII, 8 Aug., 1910), are bound by Divine precept to receive the Viaticum when they are in danger of death, according to the opinion of theologians and the rule of the Church; though it is disputed whether one who is now in danger of death and who has within the last few days received Holy Communion is so bound by Divine precept. The obligation in the latter case is not clear, as the previous Communion in all probability satisfies the Divine law (Slater, II, v, 1; Lehmkuhl, II, n. 146). St. Liguori says that according to the more probable opinion the obligation exists (VI, n. 285, dub. 2, sec. sent.). If a person becomes dangerously ill on the day on which he received Holy Communion out of devotion, it is disputed whether he may, or is bound to, receive it as Viaticum (Slater and Lehmkuhl, ibid.). Benedict XIV (De syn. diœc., VII, xi, n. 2) leaves the decision of this question to the prudent discretion of the priest, but St. Liguori (*ibid.*, tertia sent.) thinks that the sick person is bound to receive it if the danger comes from an external cause, but not if he were already ill or if the danger already existed in some internal, though unknown cause, as might be presumed in case of sudden illness, e. g. apoplexy and the like. Viaticum, like Holy Communion, out of devotion, may not be given to persons who are insane and who have never had the use of reason (Rit. Rom., Tit. IV, n. 10). To persons labouring under insanity from fever or other causes and at the time incapable of sentiments of piety, Communion cannot be administered; if, however, before they became insane they evinced pious and religious sentiments and led a good life and it is apprehended that they will not recover their reason until they are dying, Viaticum may be administered to them in their delirium provided there be no danger of irreverence (Catech. of Council of Trent, II, vi, n. 64). It should not be administered when there is danger of irreverence to the sacrament from incessant coughing, difficulty of breathing or swallowing, and frequent vomiting. In all these cases, a little food or drink may be given first, to try whether the person can receive without danger of rejecting the Sacred Host. The same may be done in case of delirium also. Many recommend the trial to be made with an unconsecrated particle (O'Kane, "On the Rubrics", n. 782). Public sinners ("Publici usurarii, concubinarii, notorie criminosi, nominatim excommunicati aut denuntiati"—Rit. Rom., Tit. IV, cap. iv, n. 1) are not allowed to receive Viaticum until they have repaired, as far as circumstances will permit (the confessor must decide in each case the nature and extent of this obligation), the injuries and scandals of which they have been the cause.

Species.—Formerly Viaticum was usually administered under the species of bread, because the Blessed Sacrament, which was to be carried to the house of the dying person, was customarily reserved under this form only. The incident related above, of the aged Serapion would indicate this, for the boy was instructed by the priest to dip the consecrated particle into water before giving it to his uncle. To this rite the Fourth Council of Carthage (Can. 76) seems to allude, because it states "infundatur ori eius Eucharistia" when Viaticum was to be given to dying persons, who, on account of the parched state of the throat, were unable to swallow the Host. About the twelfth century the custom of receiving Holy Communion out of devotion under both species began to be disused (Chardon, "Storia dei sacramenti", I, III, vii). It cannot be doubted that, as long as this custom prevailed, Viaticum was often administered in the same manner when it was given after Mass, celebrated in the room of the dying person, which was frequently done. Menard, in his notes on the "Gregorian Sacramentary", says that it contained two separate forms for the administration of Viaticum, "Corpus Domini nostri Jesu Christi custodiat te in vitam æternam" and "Sanguis Domini nostri Jesu Christi redimat te in vitam æternam". Sometimes the Host was dipped into the Precious Blood, as is evident from many ancient Rituals, and the Council of Tours prescribes: "Sacra oblatio (Host) intincta debet esse in Sanguine Christi, ut veraciter presbyter possit dicere—Corpus et Sanguis Domini proficiat tibi" (Martène, *ibid.*). Although anciently it was the custom to receive Holy Communion during Mass under both species (also Viaticum after Mass), yet it was never believed that those who communicated under the species of bread only did not receive, whole and entire, the Body and Blood of Christ. At present Viaticum is administered, at least in the Latin Church, under the form of bread only.

Rites and Ceremonies.—Things to be prepared.—(a) By the priest.—The pyx, a small corporal, and a purificator in small burse, a white (even on Good Friday) stole, and a Ritual. (b) In the sick room.—A table (near the foot of the bed, or in some other position in which it is easily visible to the sick person), a crucifix (although this is not prescribed by the rubric), two lighted wax candles, a wineglass containing a little water for purifying the priest's fingers, a clean cloth or napkin for the sick person, a vase containing holy water, and a sprinkler of box or other wood. (c) On the altar.—Two lighted wax candles, the key of the tabernacle and a burse with a large corporal (if the particle is to be transferred from the ciborium to the pyx; in this case also an ablution cup and a finger-towel). It frequently happens that all the necessary things are not prepared in the sick room, therefore it will be expedient for the priest to carry with him two wax candles, holy water, and a small communion-cloth.

The priest, having placed the pyx in the burse, which should hang on his breast by a cord round his neck, goes to the sick person's house, reciting on the way the "Miserere" and other psalms and canticles he may know by heart. At the door of the sick-room he says: "Pax huic domui" and if there be no one to answer, he replies himself: "Et omnibus habitantibus in ea", enters the room, puts on his stole, takes out the pyx, places it on the table, genuflects, and rises. Then he takes the holy water and sprinkles first the sick person in the form of a cross, i. e. in front of himself, then on his (own) left, then on his (own) right, after which he sprinkles some around him on the floors and walls of the room and on those present, saying in the meantime: "Asperges me . . . dealbabor", to which he adds the first verse of the "Miserere", "Gloria Patri", "Sicut erat", and then repeats the antiphon "Asperges me", etc. which must not be changed during Paschal time. He immediately subjoins the versicles "Adjutorium", etc. and the prayer "Exaudi nos", etc.

If the sick person has not previously confessed, the priest should ask those present to leave the room; then he hears the confession, imposes a light penance, and may recall the sick person's attendants. Even if the priest had previously heard the confession, he should not administer Viaticum until he has given the sick person an opportunity to confess again, if he desires it. The priest then goes to the table, genuflects, and uncovers the pyx, and the communion-cloth or napkin is adjusted under the chin of the sick person, who recites the "Confiteor", if he be able; if not, it is said in his name by one of the bystanders, or, when there is no one able to do this, by the priest himself. After the "Confiteor" the priest genuflects, rises, and turns towards the sick person, taking care, however, not to turn his back to the Blessed Sacrament. In this posi-

tion he says "Misereatur" and "Indulgentiam" using the words *tui, tuis, tuorum,* and *tibi*. (The singular is used when Communion is given to one who is sick, except in the rare case in which it is given during Mass, when the plural form is used. "Sacrorum Rituum Cong.", 16 Nov., 1906.) The priest then turns to the table, genuflects, and takes the particle between the thumb and index finger of the right hand and holds the pyx in his left hand under the particle. The "Ecce Agnus Dei" and the "Domine non sum dignus" are said as prescribed for the ordinary Communion in the church. The sick person should say the "Domine non sum dignus" with the priest, at least once, in a low tone (Rit. Rom. Rubr., 19). Instead of the "Corpus Domini", the form "Accipe frater (soror)" etc. is used, whether the sick person is fasting or not, for it is always used when the sick person is in probable danger of death. It is a very probable opinion that Communion may be administered the next day, and even every day, and while the danger continues the form should always be "Accipe frater" (O'Kane, *op. cit.*, 777). If difficulty is experienced in swallowing the Host on account of the parched condition of the throat, a little water may be given to the sick person before he receives Holy Communion, or the Host may be placed in some wine or water in a spoon, or a little wine or water may be given immediately after receiving the Host.

If the danger of death be imminent, but the person be able to receive, all the prayers, as far as the "Misereatur", may be omitted. In case of extreme necessity the priest may even omit the "Misereatur" and the following, and give Communion immediately. In these cases the prayers which were omitted are not supplied afterwards, even though the state of the sick person should allow this. If it be feared that the person will be unable to swallow the Host before death, it should not be given. If it be given and death ensue before he can swallow it, it should be removed from his tongue and placed either in a corporal or in some vessel and kept in some secure place and in due time put into the sacrarium. Should the Host not be visible in the mouth, nothing further need be done (Dunne, "The English Ritual Explained", 67; De Herdt, III, n. 191; O'Kane, *op. cit.*, n. 823). If the priest, after bringing the Blessed Sacrament, finds unexpectedly that the sick person is unable to communicate, he may give benediction with it to the sick person. But he is never allowed the bring the Blessed Sacrament for this purpose when he knows that the person will be unable to receive. Should the sick person be unable to retain the Sacred Host, it should be removed and carried to the church in a corporal or clean vessel. There it should be kept in a becoming place until it corrupts, when it should be put into the sacrarium.

After the Communion the priest purifies the pyx and his fingers in a small glass of water, and the water is given by the priest, or one of the attendants, to the sick person to drink. If the latter be unable or unwilling to take it, it may be thrown into the sacrarium or into the fire at the house. The priest may, if he wish, purify the pyx and his fingers by rubbing them with one part of the little purificator previously moistened with water. The purificator should then not be used again before it is washed. The priest then says "Dominus vobiscum" and the prayer "Domine sancte", etc. If no particle remain in the pyx he blesses the sick person with his hand in the same manner as after Communion in the church, using the form "Benedictio Dei", etc. O'Kane (n. 835) thinks that since we use "tui" instead of "vestri" in the "Misereatur", there is sufficient reason to justify the use of "super te" instead of "super vos" in this blessing; the rubric "cum manu benedicit" seems to favour this opinion, although authors who give the form in full say it ought to be "super vos". If a particle remain in the pyx, the priest genuflects, puts the pyx in the burse, and, without saying anything, gives the blessing with the pyx, puts off his stole and surplice, and returns to the church, reciting on the way the Psalm, "Laudate Dominum de cœlis", etc. (This rubric ought to be observed, when the priest is obliged to give Viaticum to persons in different houses, until the last particle is given, for the rubric says: "Si altera particula Sacramenti superfuerit".) Having arrived at the church he places the pyx on the corporal, genuflects, descends to the lowest step and there recites the versicles "Panem de cœlo", etc. and "Dominus vobiscum" and the prayer "Deus, qui nobis", etc., after which he announces the indulgence of seven years and seven quarantines to those who accompanied the Blessed Sacrament *with* a light, and five years and five quarantines to those who accompanied it *without* a light. He then ascends to the predella, genuflects, gives the blessing to the assembled people in the church with the pyx and places the latter in the tabernacle in the customary manner.

From the Mass of Maundy Thursday till the Mass of Holy Saturday the colour of the stole must be white, the "Gloria Patri" is recited at the end of the Psalms, and the blessing with the pyx may be given in the room of the sick person, but not in the church. It may happen that Viaticum is to be given during Mass, e. g. to a criminal about to be executed, in an hospital or private house, when the sick person is in view of the altar. The rites and ceremonies observed in such cases are exactly the same as when Communion is given in the church, except that the form will be "Accipe frater (soror)". The colour of the vestment will be suited to the Mass. When Viaticum is administered to two or more persons at the same time, it is given to them successively, as in the church, provided they be in the same apartment or in apartments opening into each other. In this case "Misereatur *vestri* . . . *vestris*" and "Indulgentiam . . . *vestrorum* . . . *vobis*" are said; the ablution may be given to any one of them, and need not be divided; in the prayer "Domine sancte" the words "fratri nostro" or "sorori nostræ" are changed into "fratribus nostris", or, if all are females, "sororibus nostris", and at the end the blessing with the pyx is given only once to all together.

MACRI, *Hierolexicon* (Venice, 1712); CHARDON, *Storia dei sacramenti* (Verona, 1754); ZACCARIA, *Bibl. ritualis* (Rome, 1781); BENEDICT XIV, *De synodo dioecesana* (Naples, 1772); LABBE AND COSSART, *Concil. coll.* (Paris, 1715); MARTÈNE, *De antiq. eccl. rit.* (Venice, 1783); BARUFFALDI, *Ad rituale roman. comment.* (Venice, 1792); BERNARD, *Cours de liturgie romaine* (Paris, 1893); A SENTEN, *Tract. pastoralis de sacramentis* (Mainz, 1894); SLATER, *Manual of Moral Theology* (New York, 1908); DUNNE, *The English Ritual Explained* (London, 1908); O'KANE, *Notes on the Rubrics* (Dublin, 1867); *Rituale Romanum* (Ratisbon, 1895).

A. J. SCHULTE.

Viator, CLERICS OF SAINT.—St. Viator, lector of the cathedral at Lyons, France, lived in the fourth century and is the earliest type of the teacher of the cathedral schools. In the exercise of the then important functions of the lectorate, namely in reading and expounding the Scriptures to the people and in catechizing the children, he displayed that zeal and ability for which he was held in such high esteem by his bishop, Saint Just, and by the Christian flock of Lyons. Hagiographers refer to him as "a most holy youth, who on account of his eminent virtues was much beloved by his bishop". After the Council of Aquileia (381) St. Just decided to spend the remainder of his life in the penitential solitudes of Thebais, and selected young Viator as the companion of his voluntary exile. Both the aged bishop and his youthful lector died in the odour of sanctity in an austere monastery of Sc6t6 in the year 389. The feast of St. Viator, according to the Roman martyrology, is observed on 21 October.

Because St. Viator had sanctified himself in teaching the young, he was selected as the patron of a

community of parochial clerics or catechists, who are priests and teaching brothers living on a footing of religious equality. This community, known as the Clerics of St. Viator, was founded in the year 1835 by the Very Rev. Father Louis-Joseph Querbes, pastor of the village of Vourles in the Archdiocese of Lyons. Desirous of securing Christian teachers for his own and for neighbouring parishes, where sad havoc had been wrought by the Reign of Terror, Father Querbes established at Vourles as early as 1829 a school for the training of lay teachers, which was soon officially sanctioned by the Royal Council of Public Instruction. In 1835 this organized band of secular teachers developed into a community of priests and brothers with the vows of religion, and was approved by the archiepiscopal authority of Lyons. With the assistance of the Roman Jesuits, Father Querbes obtained the approbation of the statutes of his new community from Gregory XVI in 1838. Under the generalship of Father Querbes the membership of the community increased so rapidly that before the time of his death (1 Sept., 1859) there existed three provinces of the society in France and one in Canada: and the Clerics, besides teaching very many parochial schools, conducted the boarding colleges of Camonil (Rodez), St-Michel (Paris), St. Angeau College, the Deaf and Dumb College of Rodez, schools of agriculture at Blancotte and Notre-Dame de Treize-Pierres, and at Fontaines-sur-Saone a well-equipped publishing house from which were issued a large number of practical school classics and educational magazines such as "L'Ecole et la Famille" and "L'Ange Gardien", setting forth the necessity of co-operation between home, church, and school, pastor, parent, and teacher in view of the best educational results.

All the important houses of the community have been suppressed in France, where some two hundred members of the institute are still teaching in what are called *Ecoles Libres*. The exiled members are conducting flourishing schools in Spain and in Belgium, where the superior-general now resides. In 1847 Bishop Bourget, of Montreal, obtained from Father Querbes teachers for a small college recently founded in Joliette, Canada. Father S. Champagneur, C.S.V., who was appointed president of the college, opened a novitiate in Joliette in 1848, and became provincial superior of the new obedience of Canada, which developed rapidly in membership and efficiency. Soon Bourget College arose in Rigaud, the Deaf and Dumb School and the St. Louis School in Montreal, the St. Viator School in Joliette, and ten commercial colleges in the villages of the Province of Quebec. With this impetus the community continued to make rapid strides under the successors of Father Champagneur, Fathers Lajoie, Beaudry, and Ducharme, who found it necessary to enlarge the colleges of Bourget and Joliette. This last is now known as the Seminaire de Joliette, and is admittedly one of the best-equipped colleges of the Dominion. Having now three hundred priests and brothers, the Provincial administration was able to accept the large Ecole St. Jean Baptiste, Montreal, and to open colleges in St. Joseph de Levis, Berthier, Terrebonne, Boucherville, St. Remi, and to take charge of a large number of primary schools.

In the United States the Clerics of St. Viator, sometimes called Viatorians, have since 1865 had important parochial schools in Bourbonnais, Kankakee, St. George, Aurora, and Chicago, Illinois, in St. Joseph's parish, Cohoes, New York, in the cathedral parish, Ogdensburg, New York, and in Baker City, Oregon. In all these schools, except that of Bourbonnais, the Brothers have gradually been replaced by Sisters. The members of the community are now exercising their educational activities almost exclusively in high school and college work. Owing chiefly to this change in the educational conditions of the country, the Brothers of the American province more often embrace the larger opportunities offered by the community to pursue courses leading to the priesthood. The most important institution of the Viatorians in the United States is St. Viator College, Bourbonnais, Illinois, which grew out of the original district or village school, first into a commercial academy in 1865 upon the arrival of Father P. Beaudoin, and Brothers Martel and Bernard; then in 1868 with Father Thomas Roy, recently from Canada, the young school evolved into a classical college. The institution won the patronage of the public and the favour of the ecclesiastical authorities. After nine years of work Father Roy, whose memory was enshrined by his students in the beautiful Roy Memorial Chapel, returned in broken health to Canada, and was succeeded by Father M. J. Marsile, who directed the growing institution for over a quarter of a century. Under Father Marsile's presidency, courses and faculties in theology, philosophy, science, and languages were strengthened, and several branches were added to divers other courses to answer the need of the times. In his honour his students built the Marsile Alumni Hall as a memorial. In 1906 the several buildings of St. Viator College were destroyed by fire. Courses were continued in improvised quarters and new buildings were erected. Father Marsile then resigned the presidency and Rev. J. P. O'Mahony, C.S.V., was appointed his successor. The college for several years has had a yearly enrollment of over three hundred students, and nearly three hundred priests and religious are numbered among its alumni. The list of commercial graduates and alumni who have entered the professions of law and medicine is larger still. St. Viator College has, besides a preparatory department and high school, the four years' college course proper. There is also, chiefly for the scholastics of the community, a complete four years' course of theology, to which diocesan students are admitted.

In 1910 Bishop O'Gorman, of Sioux Falls, South Dakota, purchased from the Federal Government a group of ten school buildings situated in Chamberlain, and placed these in the hands of the community of St. Viator. The Knights of Columbus took an active interest in the founding of the new institution, which therefore was called Columbus College. In the United States the Viatorians have also undertaken the care of parishes. They have now charge of: the Maternity parish, Bourbonnais, Illinois; St. Edward's and St. Viator's, Chicago; St. Mary's, Beaverville, Illinois; and in Chamberlain, Pukwana, and Plankinton, South Dakota; and the five missions attached to the parish of McMinnville, Oregon. In years past they were pastors in St. George, Manteno, Aurora, Dwight, Brimfield, and St. Jean Baptiste, Chicago, Illinois. In 1882 the establishments of the middle west became independent of the Canadian province and were erected into a separate obedience. Very Rev. Father C. Fournier was appointed superior, and opened a novitiate in Bourbonnais, 6 Oct., 1882. In 1888 the novitiate and the headquarters of the provincial administration were moved to Chicago. During the twenty-five years of his incumbency as provincial and master of novices, Father Fournier supplied the new province with the needed force of well-trained teachers for the various schools of his jurisdiction. Very Rev. A. Corcoran came to the assistance of Father Fournier for four years as provincial (1898–1902). Upon the death of Father Corcoran, Father Fournier again resumed the burden of the provincial direction. Resigning in 1908, he was succeeded by Very Rev. J. A. Charlebois, the present superior. As teaching Christian doctrine by word and example is the most important function of the Christian educator, every catechist of St. Viator is required by the rule to write a complete course of

religious instruction. The brother catechists twice every day read selected portions of the Holy Scripture, of the Catechism of the Council of Trent, and of the Following of Christ. Priests and Brothers make daily a half hour meditation on the life of Christ and the virtues of religious life, read regularly ascetical works such as the "Christian Perfection" of Rodriguez, hear or say daily Mass, receive Holy Communion daily, and, besides morning and evening prayers and beads in common, make a daily visit to the Blessed Sacrament or assist at benediction. The community rules require careful personal research in preparation for teaching. The books, school classics, published by members of the Congregation range from the elementary reading and spelling books to manuals of belles-lettres, from language primers and the small catechism to literary criticism and apologetics, from arithmetic to the higher mathematics.

Manual of the Clerics of St. Viator (Bourbonnais, Illinois, 1890); *Directoires et règlements organiques de L'Institut des Clercs St-Viateur* (Paris, 1900); QUERBES, *Livre d'Or* (Ms., Jette, Belgium); BOURGET, *Vie de St-Viateur* (Montreal, 1897); BOLLANDISTS, *Vita Brevis Sancti Justi;* SURIUS, *Vita prolixior Sancti Justi;* GOUTLOUD, *Deux grands évêques de Lyon* (Lyons, 1890); *Breviary of Lyons; Feast of St. Viator*, 21 Oct., *Martyrology of Adon* (858); *Roman Martyrology*, 2 Sept. and 21 Oct.; *Collections de l'annuaire de l'institut et des lettres circulaires du supérieur général* (Jette, Belgium); *L'Ecole et La Famille* (pedagogical monthly, Fontaines-sur-Saône, France); *L'Ange Gardien* (devotional monthly, Paris); *The Viatorian* (college monthly, Bourbonnais, Ill.); *The Missionary* (Washington, D. C., June, 1912); *The Catholic Church in the U. S.* (New York, 1912).

EUGENE LOUIS RIVARD.

Vicar (Lat. *vicarius*, from *vice*, instead of), in canon law, the representative of a person clothed with ordinary ecclesiastical jurisdiction. The office of vicar was in use among the ancient Romans, that being the title of officials subordinate to the prætorian prefects. In the ecclesiastical forum, from very early times, we read of vicars of the Apostolic See, such as the archbishops of Thessalonica. Bishops also had their vicars, such as the archdeacons and archpriests, and likewise the rural priests, who, in the first ages, had the cure of souls outside of episcopal cities. In course of time, all of these officials became part of the ordinary magistracy of the Church. These vicars are treated in the Decretum of Gratian and in the Decretals of Gregory IX, but vicars-general of bishops first appear in the sixth book of Decretals and in the Clementines of the "Corpus juris canonici". After the institution of vicars-general, the office of archdeacon ceased almost entirely when the Council of Trent had limited the powers of such officials. That council (Sess. XXV, c. xvi, "De ref.") completely abrogated other vicarships that were incompatible with clerical discipline. A vicar differs from a vicegerent, who is constituted by a prelate in place of a vicar. The vicar himself without special faculties cannot substitute another vicar with equal powers in his own place. The jurisdiction of vicars is generally ordinary, but sometimes only delegated. The former archdeacons and archpriests and the present vicars capitular and some others have ordinary power in consequence of their office, but by the present discipline vicars Apostolic and vicars forane have only delegated power conferred by special commission. Vicarial jurisdiction in general can not be called merely mandatory (which is ultimately delegated power), for many vicars have a tribunal distinct from that of the prelate represented by them. As to their powers: vicars are constituted either *in divinis*, as parochial vicars and auxiliary bishops, or created vicars in jurisdiction, as vicars capitular and vicars general, to exercise power in the external forum, either voluntary or contentious. Some writers also distinguish vicars *a lege*, or those whose powers are perpetual and prescribed in law, and vicars *ab homine*, who depend entirely on delegated powers and are removable at will. Neither bishops nor inferior prelates can constitute vicars except in cases permitted by canon law. The powers of vicars are not affected by the mode of appointment, that is whether they are freely nominated or elected. When vicars have ordinary jurisdiction, their rights and duties in general are the same as those of other ordinary prelates, but their particular obligations must be learnt from the office they hold. The same is to be said of the cessation of their powers, which are terminated by resignation, etc., with the addition, however, of some special regulations for particular vicarships, as that of vicar-general.

WERNZ, *Jus decretalium*, II (1899); AICHNER, *Compendium juris ecclesiastici* (Brixen, 1895).

WILLIAM H. W. FANNING.

Vicar Apostolic.—(1) In the early ages of the Church, the popes committed to some residentiary bishops the duty of watching over ecclesiastical matters in a certain region, as the Archbishop of Arles for Gaul and the Archbishop of Thessalonica for Illyria. These prelates were called vicars Apostolic. (2) Prelates with the title of vicar Apostolic are sometimes commissioned by the Holy See to administer dioceses which are vacant, or whose bishops are prevented from exercising their ordinary jurisdiction by some impediment. These vicars Apostolic have the powers of vicars capitular (q. v.) and at times receive also some extraordinary faculties, which must be learnt from their Brief of appointment. (3) In regions where the ordinary hierarchy of the Church has not yet been established, and which consequently fall under the ordinary and immediate jurisdiction of the pope in a special manner, the Holy See usually governs such missionary regions by means of a delegate who has received episcopal consecration to some titular see, and who is designated a vicar Apostolic. These prelates generally have the same powers that bishops have by common law in their own dioceses, and the Congregation of Propaganda also concedes to them various extraordinary faculties. All these powers, however, are delegated, not ordinary. As they are not diocesan bishops, they have no cathedral or chapter (S. C. Prop., 27 Nov., 1858). Without special concession from the Holy See, they may not concede the usual forty days indulgence, nor erect a throne in a church, nor wear the cappa magna, nor have their names inserted in the canon of the Mass (Collect. S. C. Prop., 1883, n. 139, etc.). While they may not constitute ordinary vicars-general, they can give special faculties to various priests to assist them in administering the vicariate. They must, in addition, name some proper secular or regular cleric who, in case of their unexpected demise, may rule the region as pro-vicar until other provision is made. The pro-vicar has the same faculties as the vicar, except those that flow from episcopal consecration. He can, however, in case of necessity consecrate chalices, patens, and portable altars, with oils consecrated by some bishop. Regulars in a missionary district must communicate their letters patent to the vicar Apostolic, and in the cure of souls are subject to his authority. Vicars Apostolic are appointed outside of Consistory by a special pontifical brief, and later this provision is merely published in Consistory. All matters concerning the promotion of vicars Apostolic are conducted by Propaganda on the lines of the Constitution, "Gravissimum", of Benedict XIV (18 Jan., 1757) and the later Decrees of the Holy See (Collect. S. C. Prop., n. 38–87). There are about 150 vicariates in existence at present.

TAUNTON, *The Law of the Church* (London, 1906), s. v.; WERNZ, *Jus decretalium*, II (Rome, 1899); FERRARIS, *Bibliotheca canonica*, VII (Rome, 1891), s. v.

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Vicar Capitular, the administrator of a vacant diocese, elected by a cathedral chapter. On the

death of a bishop, the canons of a cathedral chapter (where such exists) inherit the episcopal jurisdiction as a body corporate. Within eight days of the vacancy of the see, however, they must meet and constitute a vicar capitular (Conc. Trid., Sess. XXIV, c. xvi, de ref.). If they neglect this duty, the right passes to the metropolitan, or, in case the metropolitan see is in question, to the senior suffragan bishop, or, when the diocese is exempt, to the nearest bishop. In constituting a vicar capitular, a strict form of election need not be followed; but if suffrages are cast, they should be secret, and no one may vote for himself. The vicar chosen should be a doctor or licentiate in canon law if possible, and though a canon is commonly to be chosen yet this is not required for validity.

On his election the vicar succeeds to all the ordinary episcopal jurisdiction that the chapter had inherited, nor can the chapter reserve any part of the jurisdiction to itself, nor constitute only a temporary vicar, nor remove him. Faculties which are committed to bishops by the Holy See for a term of years, pass also to the vicar capitular (S. Off., 22 Apr., 1898), in which are included the powers usually granted for dealing with a certain number of cases (S. Off., 3 May, 1899). Canonists usually hold that perpetual delegations to ordinaries, sanctioned by the Council of Trent, pass likewise to the vicar capitular. Faculties, however, which had been granted to the bishop personally are not extended to the vicar. There are, nevertheless, some limitations on the power of a vicar capitular, even as regards ordinary episcopal jurisdiction. Thus, he may not convoke a synod or visit the diocese unless a year has elapsed since these offices were performed. He may not grant indulgences. He should not undertake any new work or engagements that might prejudice the action of the in-coming bishop. Hence, during the first year of vacancy, he can promote to sacred orders only those who are obliged to receive that dignity through possession of a benefice. The vicar cannot grant the benefices of free collation, nor may he suppress them and unite them to the cathedral chapter. He may not alienate the goods of the cathedral church or of the episcopal *mensa*. He can, however, grant permission for the alienation of the goods of inferior churches. He can neither begin nor pursue a judicial process concerning the goods or rights of the cathedral church. The vicar cannot give permission for the erection of a new monastery or a new confraternity (S. C. Ind., 23 Nov., 1878). Canonists usually declare that a vicar capitular can receive extern clerics into his diocese, but deny that he can excardinate the home clergy. If the vicar is in episcopal orders, he can perform all that belongs to the ministry of consecration; otherwise he may invite a bishop from another diocese to exercise such functions. If the vicar die or resign, the chapter must elect another within eight days, but the newly-elect must not be one who has already received the nomination to the vacant see. In case the removal of the vicar capitular becomes necessary, this may be done only by the Holy See. The office of a vicar capitular ceases when the bishop who has been promoted to the diocese presents his letters of appointment to his cathedral chapter. The new bishop has the right of demanding an account from the chapter and vicar capitular of all their acts of administration, and of punishing any dereliction of duty.

LAURENTIUS, *Institutiones juris ecclesiastici* (Fribourg, 1903); TAUNTON, *The Law of the Church* (London, 1906), s. v.; WERNZ, *Jus decretalium*, II (Rome, 1899); FERRARIS, *Bibliotheca canonica*, VII (Rome, 1891), s. v.

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Vicar-Forane. See DEAN.

Vicar-General, the highest official of a diocese after the ordinary. He is a cleric legitimately deputed to exercise generally the episcopal jurisdiction in the name of the bishop, so that his acts are reputed the acts of the bishop himself. The wide powers of administration now enjoyed by the vicar-general belonged formerly to the archdeacon. The latter official was the first among the seven deacons, a number long retained in many churches, and he held office, not by reason of priority of ordination, but by free appointment of the bishop. To him was generally committed the external administration of the diocese, including the control of the inferior clergy and the right of visiting and correcting all the clerics by judicial procedure. In the sixth century, there were both urban and rural archdeacons, and the dioceses were divided into districts ruled by these officials. This custom began in France and later spread all over Europe. By the eleventh century, the jurisdiction of archdeacons had become ordinary and stable. They had courts of first instance, and, besides their contentious jurisdiction, they had wide administrative powers, so much so indeed that they became obnoxious to the legitimate exercise of the bishop's authority. In consequence, from the twelfth century onwards, we find new diocesan assistants of the bishop, later called vicars-general, or officials, removable at the will of the ordinary. Vicars-general are not named in the Decretals of Gregory IX, but they are frequently referred to in the Sixth Book of Decretals (e. g., cap. ii, iii, "De off. vic.", I. 13 in 6) and in the Clementines (cap. ii, "De resc.", I. 2. in Clem.). In large dioceses in England and some other countries, a distinction was made between the vicar-general, who had voluntary jurisdiction or administration, and the official, who had contentious jurisdiction, but this distinction was never received into the common law, and the titles *vicar-general* and *official* are used indiscriminately for the same person in the Decretals and the Tridentine decrees. The institution of vicars-general greatly limited the powers of the archdeacons, and finally the latter officials were reduced by the Council of Trent (Sess. XXIV, c. xii, "De ref.") to mere honorary dignitaries in cathedral chapters.

According to the present discipline, the vicar-general is deputed by the bishop to exercise the latter's jurisdiction with a certain universality of power. Bishops could not of themselves be competent to establish officials with the same ordinary faculties which they themselves have, and consequently the office of vicar-general rests on powers communicated by the pope and common law. The bishop, therefore, cannot concede to the vicar-general any jurisdiction except within the bounds allowed by the law or legitimate custom, or express Apostolic indults. The jurisdiction of the vicar-general is necessarily universal in the whole diocese, both for persons and causes, with a universality, however, not absolute, but moral, and therefore, though the bishop can restrict it both as to places and causes, he cannot so limit it that it ceases to be general, at least morally. It is in the discretion of the bishop to constitute a vicar-general for his diocese, but he cannot suppress an office instituted by common law. The office of vicar-general is unique, and therefore there should not be several of them in one diocese, either acting in concert or governing a special part of the diocese (S. C. C., 29 Apr., 1893). The contrary practice in some dioceses is an exception to the common law and must rest on legitimate custom approved expressly or tacitly by the Holy See (S. C. C., 21 Feb., 1614). However, separate vicars-general may be appointed for the faithful of a different rite or language (C. 14, X, I, 31). The cleric appointed as vicar-general should be of legitimate birth, tonsured, and celibate. He should have attained his twenty-fifth year and be commendable for the probity of his life, his prudence, and his knowledge of canon

law, in which he should be a doctor or licentiate, or at least equivalently qualified. Statutes of particular councils and rescripts of Roman Congregations declare that the vicar-general should not have the cure of souls, but this is nowhere prescribed in common law, and though an urban parish, or a capitular office, or the rectorship of a seminary are hindrances to the liberty of a vicar-general, yet they are not strictly incompatible with it. Regulars cannot be appointed vicars-general without the permission of their religious superiors, and they need, in addition, the license of the Holy See to live outside their monasteries. It is expedient that the vicar-general should not be a blood relation of the bishop or a cleric of the diocese, but there is no general law to this effect, though the *schema* of the Vatican Council contains one (Jus. Pont. de Prop. Fid., VI, append.).

The power of the vicar-general, by reason of his office and deputation, extends to all causes in the ordinary episcopal jurisdiction, except those which common law or the bishop may have reserved or made dependent on a special mandate. The tribunal of the vicar-general is one with the bishop's, and therefore there is no appeal from one to the other. The vicar-general cannot substitute another cleric in his place to exercise his whole jurisdiction, but he may appoint delegates for special causes. Owing to the dependence of the jurisdiction of the vicar on that of the bishop, it ceases or is impeded with the latter. When, however, the vicar is acting in a special case as a strict delegate, he may even then finish the cause he had begun. The jurisdiction of a vicar-general, according to most canonists, is of a class by itself between ordinary and delegated, and it may be called quasi-ordinary, because, on the one hand, it is connected with a certain office by legal enactment and, on the other, it is exercised not in his own, but another's, name. As ordinary jurisdiction, however, is always exercised by him as a matter of fact, there is no reason why his power should not be called ordinary. By virtue of a general mandate, the vicar-general exercises ordinary jurisdiction in the name of the bishop, but for some causes he needs a special mandate. These are: to make a visitation of the diocese, to confer benefices of free collation, to punish the excesses of clerics or remove them from their benefices or offices, to use the bishop's Tridentine faculties of dispensation and suspension, to concede dimissorial letters for receiving orders. All the above require a special mandate by explicit law, but others of a similar nature, according to canonists, also require this mandate. They are: to suppress, unite, or divide benefices, to admit resignations for the purpose of exchanging benefices, to convoke a diocesan synod, to erect monasteries and confraternities. The office of a vicar-general expires with his death or resignation; with the cessation of the bishop's jurisdiction; with the revocation of his vicarial mandate, which must, however, be justified by a grave cause and against which, if his honour be impugned, he has recourse to the Holy See.

TAUNTON, *The Law of the Church* (London, 1906), s. v.; SMITH, *Elements of Ecclesiastical Law*, I (New York, 1895); WERNZ, *Jus decretalium*, II (Rome, 1899); THOMASSIN, *Vetus et nova disciplina* (Paris, 1688); LAURENTIUS, *Institutiones juris ecclesiastici* (Fribourg, 1903); FERRARIS, *Bibliotheca canonica*, VII (Rome 1891), s. v.

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Vicari, HERMANN VON, Archbishop of Freiburg in Baden, b. at Aulendorf in Würtemberg, 13 May, 1773; d. at Freiburg, 14 April, 1868. In 1789 he received tonsure at Constance and obtained a canonry, studied law until 1795 at Vienna, and after a brief practice began the study of theology. In 1797 he was ordained priest, and made ecclesiastical councillor and official of the episcopal curia at Constance. After the suppression of the diocese (1802) the Archbishop of Freiburg appointed him cathedral canon, in 1827 vicar-general, and in 1830 cathedral dean. In 1832 he was appointed Auxiliary Bishop of Macra, in 1836 and 1842 diocesan administrator, and in 1842 archbishop. As archbishop, Vicari endeavoured to release the Church of Baden from the bonds of Josephinism and the principles of Wessenberg, and to defend its rights against the civil Government. To overcome prevalent religious indifference he emphasized the rights of bishops in training and appointing the clergy, and enforced discipline as regards mixed marriages. In a violent dispute with the Government over his prohibition of a Requiem Mass for deceased Protestant rulers he was victorious, as also in later contests about the schools. Though placed under police supervision and held prisoner in his palace, his unwavering determination brought about the reorganization of Catholic life in Baden. He founded a seminary for boys out of his private means, established a theological house of studies, and appointed learned and ascetic men of sound religious convictions as professors at the ecclesiastical seminary. In numerous pastoral letters and exercises he animated the priests for their high calling, exhorted them to the faithful fulfilment of their duties, especially in the administration of the sacraments, and punished disobedience with great severity. He was energetic in his support of the secular authority, and in the revolutionary years of 1848–1849 he exhorted the Catholics to remain loyal.

KÜBEL, *Hermann von Vicari* (Freiburg, 1869); HANSJAKOB, *Hermann von Vicari* (Würzburg, 1873).

PATRICIUS SCHLAGER.

Vicariate of Rome. See CARDINAL VICAR.

Vicarius Urbis. See CARDINAL VICAR.

Vicar of Christ (Lat. *Vicarius Christi*), a title of the pope implying his supreme and universal primacy, both of honour and of jurisdiction, over the Church of Christ. It is founded on the words of the Divine Shepherd to St. Peter: "Feed my lambs. . . . Feed my sheep" (John, xxi, 16, 17), by which He constituted the Prince of the Apostles guardian of His entire flock in His own place, thus making him His Vicar and fulfilling the promise made in Matt. xvi, 18, 19. In the course of ages other vicarial designations have been used for the pope, as Vicar of St. Peter and even Vicar of the Apostolic See (Pope Gelasius, I, Ep. vi), but the title Vicar of Christ is more expressive of his supreme headship of the Church on earth, which he bears in virtue of the commission of Christ and with vicarial power derived from Him. Thus, Innocent III appeals for his power to remove bishops to the fact that he is Vicar of Christ (cap. "Inter corporalia", 2, "De trans. ep."). He also declares that Christ has given such power only to His Vicar Peter and his successors (cap. "Quanto", 3, ibid.), and states that it is the Roman Pontiff who is "the successor of Peter and the Vicar of Jesus Christ" (cap. "Licet", 4, ibid.). The title Vicar of God used for the pope by Nicholas III (c. "Fundamenta ejus", 17, "De elect.", in 6) is employed as an equivalent for Vicar of Christ.

PETRA, *Commentaria ad constitutiones apostolicas*, V (Rome, 1705); SCHMIER, *Jurisprudentia canonico-civilis*, I (Venice, 1754); FERRARIS, *Bibliotheca canonica*, VI (Rome, 1890), s. v. *Papa*.

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Vice (Lat. *vitium*, any sort of defect) is here regarded as a habit inclining one to sin. It is the product of repeated sinful acts of a given kind and when formed is in some sense also their cause. Its specific characterization in any instance must be gathered from the opposition it implies to a particular virtue. It is manifest that its employment to designate the individual wicked act is entirely improper. They differ as the habit of doing anything is distinguished from the act of that thing. Hence a man may have vices and yet be at times guilty of no sin, and conversely the commission of isolated sins

does not make him vicious. Such guilt as he may have contracted in any case is charged directly to the sinful act, not to the vice. Hence the teaching of St. Thomas Aquinas that, absolutely speaking, the sin surpasses the vice in wickedness. Even though the sin be removed by God the vice, if there was one, may still remain, just as failure to act in any direction does not necessarily and straightway destroy the habit which perchance existed. The habit of sinful indulgence of any sort is to be extirpated by unrelenting vigilance and the performance of contrary acts over a space more or less protracted according as the vice was more or less inveterate. Obviously this applies to vices antagonistic to acquired virtues, for so far as the infused virtues are concerned they can be recovered only, as they were originally obtained, through the gratuitous bounty of God. It is interesting to note that according to St. Thomas after one has been rehabilitated in the state of grace and has received, let us say, the infused virtue of temperance, the vice of intemperance does not continue formally as a habit but only as a sort of disposition and as something which is in process of destruction (*in via corruptionis*).

S. Thomas, *Summa theologica*, I–II, Q. lxxi (Turin, 1885); Bilhiart, *Summa S. Thomæ*; Rickaby, *Ethics and Natural Law* (London, 1908); d'Annibale, *Summula theologiæ moralis* (Rome, 1908).

Joseph F. Delany.

Vicelinus, Saint, Bishop of Oldenburg, apostle of Holstein, b. at Hameln about 1086; d. 12 Dec., 1154. Orphaned at an early age, he received his primary education at Hameln. He left secretly for Paderborn, where he enjoyed the home and instructions of Hartmann, and soon surpassed his companions and assisted in the management of the cathedral school. He was called to Bremen to act as teacher and principal of the school, and was offered a canonry by Archbishop Frederic. In 1122 he went to Laon in France to complete his studies (Hauck, "Kirchengesch. Deutschl.", Leipzig, 1903, IV, 600); this is doubted by Schirren (Beiträge zur Kritik älterer holst. Geschichte, 1876, 38). On his return he was ordained priest by St. Norbert of Magdeburg. Archbishop Adalben sent him among the Wends, and in the fall of 1126 Henry, Prince of the Obotrites, gave him a church in Lübeck. At the death of Henry (22 March, 1127) Vicelinus returned to Bremen, and was appointed pastor at Wippenthorp. This gave him an opportunity to work among the Holsatians and neighbouring Slavs. His preaching gathered crowds of eager listeners, and many priests aided him in founding the monastery of Neumünster, according to the Rule of St. Augustine, which was liberally endowed by the archbishop. Wars among the tribes in 1137 caused the missionaries to abandon their labours for two years. Vicelinus sent two priests to Lübeck, but with little success. At his suggestion King Lothair intended to build a fortress and monastery at Segeburg, but death prevented him. Some years later Vicelinus established a house at Högersdorf. In 1149 he was made Bishop of Oldenburg, where he did much for the spiritual and temporal welfare of his diocese. In 1152 he was struck by paralysis and lingered amid much suffering for two years. His body was transferred to Bordesholm in 1332, and buried before the main altar. In 1874 the small Catholic parish at Hameln had his picture engraved on a new bell. He is usually represented with a church resting on his left arm; his feast is celebrated on 12 Dec.

Kreusch, *Kirchengesch. der Wendenlande* (Paderborn, 1902), 35; Strunck, *Leben der Heiligen Westfalens*, I (Münster, 1863), 123; Helmodi, *Chron. Slav.*; *Bibl. Hag. Lat.*, II, 1236.

Francis Mershman.

Vicente, Gil, Portuguese dramatist, b. about 1470; he was living in 1536. He took up the study of law but abandoned it for literature. As a lyric poet he is represented by some humorous poems in the "Cancioneiro" of Garcia de Resende. He owes his fame to his plays, and with good reason he is styled the father of the Portuguese drama. He wrote in all no fewer than 42 pieces, of which 10 are in Spanish, 14 in Portuguese, and the rest in mingled Spanish and Portuguese. It had already become the fashion for the leading Portuguese authors to write in Spanish as well as in their native tongue, and this fashion was to continue throughout the Renaissance. Many of Vicente's plays were composed for the purpose of celebrating religious and national festivals; others commemorate events in the life of the royal family; still others are quite popular in their tone and were intended by him to serve the ends of entertainment only. The first of his plays was the "Visitacao" (in Spanish), which celebrates the birth of John III, King of Portugal (1502). He recited it himself in the chamber of the Spanish mother of John III. It is known that ladies and gentlemen of the Court, as well as the poet himself, played parts in his dramas when they were produced in the palace. Like the classic dramas of Spain, they are regularly in verse, and they contain lyrics of his own with melodies composed also by him, as well as other popular lyrics and melodies introduced for particular effect. For the sake of convenience the plays may be grouped under the headings of autos (the more peculiarly religious pieces), comedias and tragi-comedias, and farces. The 17 autos are usually called his "Obras de devocao". They reveal an influence of the contemporaneous Spanish dramatist, Juan del Encina, while contemporaneous Spaniards, like Lucas Fernandez and Torres Naharro, may possibly have inspired his profane compositions. But he was never a servile imitator; the life of the time is reflected again and again by him in an original and interesting manner, and, in spite of uncouthness of form, his little dramas remain very readable. Of course only a genuinely devout Catholic could have written his "Obras de devocao". The first edition of his works was published at Lisbon in 1561–2.

Eds. of the *Obras de Gil Vicente* (Hamburg, 1834, and Lisbon, 1852), a good critical ed. is needed; Michaelis de Vasconcellos in Grober, *Grundriss der romanischen Philologie*, II, ii, 270 sqq.; Menéndez y Pelayo, *Antología de poetas líricos castellanos*, VII (Madrid, 1898), clxiii; Sanches de Baena, *Gil Vincente* (Marinha Grande, 1894); Braga, *Eschola de Gil Vincente*, etc. (Oporto, 1898); Idem, *Gil Vicente e as origens de theatro nacional* (Oporto, 1898); Braga is always to be used with caution.

J. D. M. Ford.

Vicenza, Diocese of (Vicentina).—The city is the capital of a province in Venetia (Northern Italy). The surrounding country is agricultural, but there are also quarries of marble, sulphur, copper, and silver mines, and beds of lignite and kaolin; mineral springs also abound, the most famous being those of Recoaro. Among the industries worthy of mention are the woollen and silk, pottery, and musical instruments. The cathedral, dating from early in the eleventh century, and restored in the thirteenth, sixteenth, and nineteenth, possesses numerous pictures and sculptures, nearly all of them by Vicentine artists (Cittadello, Celestia, Liberi, Ruschi). The Church of the Ara Coeli (1244), formerly belonging to the Clarisses, contains statues by Marinali and Cassetti, and paintings by Tiepolo. The Churches of the Carmine (1372) and S. Caterina (1292), formerly belonging to the Humiliati, possess notable pictures. S. Corona (1260) was built by the Dominicans after the death of Ezzelino, and is rich in pictures by Montagna ("The Magdalene") and Bellini ("Baptism of Christ"). Other churches are: S. Croce (1179), SS. Felice e Fortunato (eighth century), SS. Filippo e Giacomo (twelfth century). S. Lorenzo of the Friars Minor (1280), in the Gothic style, contains the tombs of many illustrious Vicentines. In the cloister of S.

Maria of the Servites (1319) took place the miracles of St. Philip Benizi di Damiani. The most remarkable secular buildings are the theatre, built by Palladio in 1580 for the Accademia degli Olimpici, and the Basilica—the building itself Gothic of 1444, though Palladio built the outer portico in two orders. Near the latter are the clock tower (1224–1446), 268 feet in height, and the Rotondo, another work of Palladio's (1570), with four porticoes. There are numerous private palaces which were transformed by Palladio and his pupils. A special feature is the multitude of towers which still remain. The Communal Library was founded by Count Giovanni M. Bertolo. The Museum contains a picture-gallery exclusively devoted to Vicentine painters. Of the philanthropic institutions many, like the hospital, date back to the fourteenth century, others to the fifteenth.

Vicentia was a city of the Veneti, from whom it was taken by the Gauls. In Roman times it was of little importance, though it had the franchise in 45 B.C. It suffered by the incursions of the Goths and Huns, but is not mentioned in connexion with the Gothic War. In the eighth century we find a Lombard Duke of Vicenza. When the Othos handed over the government of the city to the bishop, its communal organization had an opportunity to develop, and separated itself from the episcopal authority. It took an active part in the Lombard League, compelling Padua and Treviso to join, and its podestà, Ezzelino III, il Balbo, was captain of the league. When peace was restored, however, the old rivalry with Padua, Bassano, and other cities was renewed, besides which there were the internal factions of the Vivaresi (Ghibellines) and the Maltraversi (Guelphs). The tyrannical Ezzelino IV drove the Guelphs out of Vicenza, and caused his brother, Alberico, to be elected podestà (1230). The city joined the Second Lombard League against Frederick II, and was sacked by that monarch (1237), after which it formed part of Ezzelino's dominions. On his death the old government was restored—a *consiglio maggiore* of four hundred members and a *consiglio minore* of forty members—and formed a league with Padua, Treviso, and Verona. Three years later the Vicentines entrusted the protection of the city to Padua, so as to safeguard republican liberty; but this protectorate (*custodia*) quickly became dominion, and for that reason Vicenza in 1311 voluntarily submitted to the Scaligeri of Verona. In 1404 it submitted to Venice, and thenceforward shared the history of that republic. It was besieged by the Emperor Sigismund, and Maximilian I held possession of it in 1509 and 1516. In 1848 it rose against Austria, but was recovered after a stubborn resistance. Vicenza was the native city of the historian Ferreto dei Ferreti (fourteenth century), the poet Trissino (1478–1553), the traveller Pigafetta, companion of Magalhães, the architects Palladio and Scamazzi, and the engraver Valerio Belli.

Among its patron saints the city venerates St. Lontius, bishop and martyr, and Sts. Theodore and Apollonius, bishops and confessors in the fourth century. The Christian cemetery discovered recently near the Church of Sts. Felix and Fortunatus, dates from the earlier half of the fourth century, and these two saints were probably martyred under Diocletian. The first bishop of whom there is any certain record is Horontius (590), a partisan of the Schism of the Three Chapters. Other bishops were: Vitalis (901), high chancellor of King Berengarius; Girolamo (1000), deposed by Henry II for political sedition; Torengo, in whose episcopate a number of bishops rebelled against the episcopal authority; Blessed Giovanni Cacciafronte (1179–85), a Benedictine, slain by one of his own vassals. Uberto was deposed by Innocent III (1212) as a despoiler of church property, but the canons put off until 1219 the election of his successor, Gilberto, who was forced by the tyranny of Ezzelino to live in exile. Blessed Bartolommeo da Breganze (1256), a Dominican, had previously been Bishop of Nicosia, in Cyprus, and legate in Syria. Under Bishop Emiliani (1409) took place the apparition of the Blessed Virgin on Monte Berico which led to the foundation of the famous sanctuary, 3280 feet above the sea level. Pietro Barbo (1451) was afterwards Pope Paul II. Cardinal Giovanni Battista Zeno (1468) was distinguished for his sanctity and learning. Matteo Priuli (1563) founded the seminary and made efforts for reform. Alvise M. Ganrielli (1779) restored many churches and the seminary. The See of Vicenza was suffragan of Aquileia, then of Udine, and since 1818 of Venice. The diocese contains: 219 parishes, with 477,000 souls; 699 secular and 39 regular priests; 10 houses of male religious and 52 sisters; 4 schools for boys, and 52 for girls. The Catholic Press comprises "Il Berico" (tri-weekly, Vicenza), "La Rissossa" (tri-weekly, Breganze), and six other periodicals.

The Cathedral, Vicenza, XIII Century

Cappelletti, *Le chiese d'Italia*, X; Castellini, *Storia della città di Vicenza* (14 vols., Vicenza, 1782–1822); Riccardo, *Storia dei Vescovi Vicentini* (Vicenza, 1786); Giarolo, *La necropoli cristiana di Vicenza* (Vicenza, 1909).

U. Benigni.

Vich, Diocese of (Vicensis, Ausonensis), suffragan of Tarragona, bounded on the north by Gerona, on the east by Gerona and Barcelona, on the south by Barcelona and Tarragona, on the west by Tarragona and Lerida. It lies within the four Catalonian provinces, but the greater part of it in that of Barcelona. The capital has 9500 inhabitants. Vich is of very ancient origin; it was called Ausa by the Romans, and Iberian coins bearing this name have been found there. The Goths called it Ausona. After its destruction by the Moors only one quarter (*Vicus*) was rebuilt, and this was called *Vicus Ausonensis*, from which the name *Vich* was derived. The introduction of Christianity was undoubtedly very remote, as martyrs of Ausa are recorded in the time of Decius, and in the earliest records of the Tarraconensian sees the Bishop of Vich is one of the very first mentioned. None, however, is mentioned by name until 516 when Cinidius is named as assisting

at the provincial Council of Tarragona and Gerona. Aquilinus (589–99) attended the third Council of Toledo; Esteban, the fourth and one at Egara; Dominus, the sixth of Toledo; Guericus, the eighth; Wisefredus sent his vicar to the thirteenth, and attended in person the fifteenth and sixteenth. With this bishop ends the history of the Church of Ausona before the Saracen invasion. The reconquest of Vich was begun in the time of Louis the Pious, who confided the civil government to Borrell, Count of Ausona, all ecclesiastical matters being under the direction of the Archbishop of Narbonne. In 826 Vich fell once more into the hands of the Moors and was finally reconquered by Wifred the Hairy, independent Count of Barcelona.

Wifred dedicated to the Blessed Virgin the famous monastery of Ripoll, which was already in existence in 888, and obtained from the Archbishop of Narbonne the consecration of Godmarus as Bishop of Vich. The bishops and the family of Moncada disputed the right of sovereignty over the city until 1315, when the Bishop Berenguer Gaguardia ceded his rights to the king, James II, who also purchased the rights of the Moncadas. It is disputed whether the Church of San Pedro Apóstol or S. Maria la Rotonda was the first cathedral church. For centuries the bishops celebrated the first Christmas Mass in this church and the third in that of San Pedro. The very ancient Church of S. María was rebuilt from the foundations by Canon Guillermo Bonfil in 1140, and consecrated forty years later by Bishop Pedro Retorta. In 1787 it was demolished to make room for the new cathedral. Bishop Jorge (915–38) reconsecrated the Church of Ripoll and also consecrated that of S. Maria de Manresa. Bishop Attón (960–72) is worthy of mention as a great promoter of studies. Many persons availed themselves of the advantages offered by his reforms, among them Gerbert, the monk of Orléans, afterwards Pope Sylvester II, who was distinguished for his learning. Another of the most illustrious bishops of Vich was Oliva (1018–46), son of the Count of Besahi, and Abbot of Ripoll where he reconstructed and richly decorated the church. The dedication took place 15 January, 1032. He also, with the help of Ermesinda, Countess of Barcelona, reconstructed the cathedral and dedicated it to Sts. Peter and Paul on 31 August, 1038. In the time of his successor Guillermo I the relics of its patron saints, the martyrs Lucianus and Marcianus, were found at Vich, and a council was held for the restoration of peace among the faithful. Berenguer Seniofredo reformed the chapter, expelling lax members and introducing regular observance. Berenguer obtained for himself the dignity of Archbishop of Tarragona, which was contested by the Bishop of Narbonne. Among the Spanish bishops who attended the Council of Trent was Acisclo Moya de Contreras, Bishop of Vich, who was accompanied by the theologian Pedro Mercado.

Of the more recent bishops, José Morgades y Gili deserves special mention. He restored the monastery of Ripoll, destroyed and pillaged by the revolutionists, and reconsecrated its church on 1 July, 1893. He also established at Vich an archæological museum where he collected many treasures of medieval art which had been dispersed among the ancient churches of the diocese. The present Bishop of Vich is José Torras y Bages, a man of great culture and learning. The greatest glory of Vich in modern times is Jaime Balmes, the foremost Spanish philosopher of the nineteenth century, whose remains are interred in the cloister of the cathedral. His first centenary was celebrated at Vich by a Catholic Congress. The original cathedral, which had but a single nave, thick walls, and few windows, was replaced by that built by Bishop Oliva. As early as the thirteenth century Bishop Raimundo de Anglesola wrote a pastoral letter exhorting his people to contribute towards repairing the cathedral. In 1401 Bishop Diego de Heredia added a transept, and in 1585 the door of San Juan was added, but the necessity of a complete reconstruction was soon recognized, and towards the end of the eighteenth century the building was torn down, and the corner stone of the new one was laid on 24 September, 1781. It was consecrated on 15 September, 1803. It is classic in design, a combination of Doric and Tuscan, with a façade of white stone enriched with a beautiful balustrade. It has three entrances, corresponding to the three naves, and colossal statues of its six patrons. The interior is Corinthian. All the monuments and altars were destroyed when the old church was demolished, except the high altar which is of alabaster, in the Gothic style, and was given early in the fifteenth century by D. Bernardo Despujol. Among the chapels that of S. Bernardo Calvo (1233–43), who assisted Jaime I in the conquest of Valencia, deserves special mention. The two-storied Gothic cloister is exceedingly beautiful. A handsome Gothic doorway leading to the chapter house has been preserved.

The conciliar seminary was begun in 1635 by Gaspar Gil and was finally finished, by command of Benedict XIV, by Manuel Muñoz in 1748. The present seminary is located in the former Jesuit College. It has sent out many famous men, among them Balmes and the poet Mosén Jacinto Verdaguer, author of "La Atlantida". The episcopal palace was destroyed in the wars of 1640 and rebuilt by degrees, being completed by Bishop Veyán. The archæological museum is in this building. The University of Vich never attained to any great importance; it is not known when or by whom it was founded. Phillip III granted it the privilege of conferring degrees, but only in philosophy and the arts (1599). Phillip V, in the Cortes of Barcelona (1702), granted it the power to confer degrees in theology and other higher sciences. Manresa, where St. Ignatius Loyola wrote his Spiritual Exercises, is situated in the Diocese of Vich. His memory is venerated in the Santa Cueva, which has been converted into a church, and a magnificent college of the Jesuits built near it. Among the celebrated natives of Vich should be mentioned the Trinitarian St. Miguel de los Santos and Padre Claret, confessor of Isabella II and founder of the Congregation of the Missionaries of the Immaculate Heart of Mary.

PIFFERRER, *Esp., sus monumentos y artes: Cataluña*, II (Barcelona, 1884); FLÓREZ, *Esp. Sagrada*, XXVIII (Madrid, 1774); DE LA FUENTE, *Hist. de las universidades de Esp.*, II (Madrid 1885); IDEM, *Hist. ecles. de Esp.*; (Barcelona, 1855); FLÓREZ, ARGAIZ, MONCADA VEYÁN, *Episcopologios.*

RAMON RUIZ AMADO.

Vico, FRANCESCOE, DE, astronomer, b. at Macerata, States of the Church, 19 May, 1805; d. at London, England, 15 Nov., 1848. Entering the Society of Jesus at San Andrea, Rome, and showing peculiar aptitude for mathematics and astronomy, he was appointed professor of these branches at the Roman College and assistant to the director of the observatory, Father Dumouchel, whom he succeeded as director in 1839. Under his direction the observatory acquired a European reputation, and his labours in astronomy made him famous. Science owes to him many important discoveries. Unwearied in activity, he held correspondence with the most celebrated astronomers, and was a frequent contributor to scientific publications. He was a charter member of the Italian Society of Science, and was elected to membership in many scientific societies at home and abroad. He received the Lalande prizes of the French academy, and six times won the gold medal offered by the King of Denmark to the first discoverer of a telescopic comet. One of these medals is in the museum at Georgetown University, U. S. A.

Father de Vico left Rome towards the end of March, the political disturbances of 1848 making his stay impossible. Arago, then Minister of Marine, wished to retain him at Paris, but the threatening outlook of affairs in Europe and the cordial invitation from Georgetown College to assume charge of its recently founded observatory impelled him to come to the United States. He arrived on 22 July, 1848, and, with characteristic activity, spent the whole of the first night with Lieutenant Maury at the U. S. Naval Observatory, Washington. The honourable reception, the frank and liberal treatment accorded him, and the generous offerings made to him, were powerful inducements to retain him in America, and he accepted the position of director of the observatory at Georgetown College. Clear-sighted and prompt in planning for future work, after a few weeks stay at Georgetown, he returned to England to expedite necessary business arrangements; at Liverpool he contracted typhus fever, and, although he recovered, his constitution had been undermined, and he fell into a decline.

As de Vico's most important works may be mentioned: "The Discovery of six Comets" (see Poggendorff, *infra*); "The Discussion of the Rotation-period of the planet Venus". The dispute between the periods of twenty-four days and twenty-three hours had been kept up for a century, and was settled by him by the important discovery that the spots on the planet Venus could be observed in the day-time, at least under the Italian sky. He gave the period twenty-three hours, twenty-one minutes, and twenty-two seconds, which was generally accepted until Schiaparelli (1890) maintained that the rotation coincided with the revolution, as is the case with our moon. De Vico's value was, however, justified, among others, by A. Muller (1898) and Belopolsky (1911). His various astronomical works are contained in the "Memorie" of the Roman College for the years 1836 to 1847, besides minor articles in the astronomical journals ("Comptes Rendus" and "Astronomische Nachrichten"). In addition to his scientific attainments, de Vico acquired reputation as a musical composer; his compositions were produced in the churches in Rome on the principal feasts, and his "Lamentations", published under the title "Antiphons and Responses of Matins and Lauds for the Last Three Days of Holy Week" (London, 1877), are famous in sacred music.

Secchi in *Memorie del Osservatorio del Collegio Romano* (1850), 31 sqq.; Volpicelli, *Atti Acad. Nuovi Lincei*, I, 172; Poggendorff, *Handwörterbuch*, II, 1203; Herschel, *Monthly Notices of the Royal Astronomical Society of London*, IX (1849), 65; Sommervogel, *Bibliothèque de la Compagnie de Jésus*, VIII, 642. See also *L'Ami de la Religion*, CXXXIX (Paris, 1849), 239–42.

E. I. Devitt.

Victimæ Paschali Laudes Immolent Christiani, the first stanza of the Easter sequence. Medieval missals placed it on various days within the octave, but the Roman Missal assigns it daily from Easter to the following Saturday inclusively. On the authority of an Einsiedeln manuscript of the eleventh century, its authorship has been ascribed to Wipo (q. v.). With less apparent reason it has been ascribed to Notker Balbulus (q. v.) by Cardinal Bona, to Robert II of France by Durandus, and even to Adam of St. Victor (although found in manuscripts antedating his birth). It shares with certain of Notker's sequences their varying stanzaic form and almost casual assonance, but makes an advance in the frequency of rhyme; it thus marks a transition from the Notkerian sequences to the regular rhymic and stanzaic form of those of Adam of St. Victor. As the only sequence in quasi-Notkerian form retained in our Missal, it is of great interest hymnologically. "Vos" in the line "Præcedet vos in Galilæam", in the typical Missal (1900), was replaced in the Vatican Gradual (1908) by "suos", the original word; this brings the line into appropriate syllabic conformity with the similar line in the preceding stanza, "Et gloriam vidi resurgentis". Although the lines in any one stanza will vary in syllabic length, a comparison of stanzas will show perfect numerical correspondence in the lines. Thus, stanzas 2 and 3:

Agnus redemit oves;	Mors et Vita duello
Christus innocens Patri	Conflixere mirando;
Reconciliavit	Dux vitæ mortuus
Peccatores.	Regnat vivus.

The first two lines in the stanzas have seven syllables each; the third line has six; the fourth line, four. The chant melody is the same for each stanza. Another melody is found for the next two stanzas, which are also in perfect syllabic correspondence:

Die nobis, Maria,	Angelicos testes,
Quid vidisti in via?	Sudarium et vestes.
Sepulchrum Christi viventis	Surrexit Christus spes mea;
Et gloriam vidi resurgentis.	Præcedet suos in Galilæa.

Finally, comparing the original sixth stanza (omitted in the reform of the Missal by the Council of Trent, when, also, "suos" was changed into "vos" and "Amen. Alleluia." was added to the sequence), perfect correspondence is again found:

Credendum est magis soli	Scimus Christum surrexisse
Mariæ veraci	A mortuis vere.
Quam Judæorum.	Tu nobis victor
Turbæ fallaci.	Rex miserere.
	Amen. Alleluia.

Dr. Neale, in his "Epistola" (published in Daniel, IV), speaks (p. 22) of the wonderful art of building proses or sequences, and expresses (p. 10) his surprise at the deep ignorance, displayed by liturgists, of the rhythm of the Notkerian proses. Daniel also (V, p. 58) is shocked at the judgment of Frantz,—that the text is trivial, considered as poetry, and that the sequence has retained its popularity because of its good melody. The text of the "Victimæ Paschali Laudes" has, however, so rarely appeared in correct form, that the syllabic correspondence cannot be perceived. Modern commentators often replace "surrexisse" by "resurrexisse", "suos" by "vos", and omit "vidi" from the fourth stanza. The apparently irregular rhythms and casual rhymes or assonances have combined to give pause to translators, who render the sequence in our regular English stanza (as C. S. Calverley):

> Our salvation to obtain
> Christ our Passover is slain:
> Unto Christ we Christians raise
> This our sacrifice of praise,

or (like Caswall) rhyme with apparently equal casualness:

> Forth to the paschal Victim, Christians, bring
> Your sacrifice of praise:
> The Lamb redeems the sheep . . .
> What thou sawest, Mary, say,
> As thou wentest on the way . . .

or vary the verse lengths while keeping rhyme (like C. B. Pearson in the Baltimore "Manual of Prayers"), or frankly adopt prose (like the version in the "Missal for the Use of the Laity", London, 1903).

This "magnificent sequence . . . this triumphal hymn" (P. Wagner) assumed a scenic character as early as the thirteenth century, became a portion of the "Office of the Sepulchre", entered into many paschal Mystery Plays, and served as a model for many imitations in honour of the Blessed Virgin and the saints.

Mearns and Julian in *Dict. of Hymnology* (London, 1907), 1222–3, 1722, with bibliographical references; to the list of trs. add: Bagshawe, *Breviary Hymns and Missal Sequences* (London, s. d.), no. 80; Esling in *Catholic Record*, V, 12; Donahoe, *Early Christian Hymns*, S. II (Middletown, Conn., 1911); and prose tr. in *Missal for the Use of the Laity* (London, 1903). Kayser, *Beiträge zur Gesch. u. Erklärung der ältesten Kirchenhymnen*, II (Paderborn, 1886), 37–60, with variant texts, rubrics, in full, of the Sepulcri Officium, comment. Wagner, *Origine et Développe-*

ment du Chant Liturgique, etc., tr BOUR (Rome, Tournai, 1904), 264–5, gives corrected text: "It became quite as celebrated as the Media vita of Notker. . . . In Germany it has maintained a glorious popularity even down to our own times through the hymn Christus ist erstanden." Wagner adds that he published in the *Gregorianisblatt* (1896), no. II sq., two imitations "which could be sung to the triumphant and much-loved melody of Wipo". JOHNER, *A New School of Gregorian Chant* (New York, 1906), 115: "The melody is imbued with a spirit of triumphal joy . . . The jubilant scimus Christum surrexisse . . . should be sung with emphasis and solemnity, tempo moderato, not dragged." The tr. of LEESON, omitted from the hist. ed. of *Hymns Ancient and Modern* (London, 1909), is given by OULD, *Book of Hymns* (Edinburgh, 1910). BATES, *The English Religious Drama* (New York and London, 1893), omits "vidi" and has "vos" for "suos". COURTHOPE, *History of English Poetry*, I (London and New York, 1895), 394–5, omits "vidi" and has "vos" for "suos", dates the beginning of modern drama from the use of the "Victimæ paschali laudes" in the Sepulcri Officium and the representations thence developed. THOMPSON in DUFFIELD, *The Latin Hymn Writers and Their Hymns* (New York, 1889), thinks the undoubted poems of Wipo do not "show the fine ear for rhythm which the author of the Victimæ paschali laudes must have possessed. The sequence was one of those Easter hymns in which Luther took such delight. . . . He calls this a 'very beautiful hymn', especially finding delight in the second verse Mors et Vita . . . ". See also EASTER—*The Easter Office and Mass.*

H. T. HENRY.

Victor I, SAINT, POPE (189–198 or 199), date of birth unknown. The "Liber Pontificalis" makes him a native of Africa and gives his father the name of Felix. This authority, taking the "Liberian Catalogue" as its basis, gives the years 186–197 as the period of Victor's episcopate. The Armenian text of the "Chronicle" of Eusebius (Leipzig, 1911, p. 223) places the beginning of Victor's pontificate in the seventh year of the reign of the Emperor Commodus (186–87) and gives it a duration of twelve years; in his "Church History" (V, xxii, ed. Schwarts, Leipzig, 1902, p. 486) Eusebius transfers the beginning of the pontificate to the tenth year of the reign of Commodus (189 or 190) and makes it last ten years. During the closing years of the reign of Commodus (180–192) and the early years of Septimius Severus (from 193) the Roman Church enjoyed in general great external peace. The favourable opinion of the Christians held by Commodus is ascribed to the influence of a woman named Marcia. According to the testimony of Hippolytus ("Philosophumena", IX, 12) she had been brought up by the presbyter Hyacinthus, was very favourably inclined towards the Christians, perhaps even a Christian herself (Hippolytus, loc. cit., calls her φιλόθεος God-loving). One day she summoned Pope Victor to the imperial palace and asked for a list of the Roman Christians who had been condemned to forced labour in the mines of Sardinia, so that she might obtain their freedom. The pope handed her the list and Marcia, having received from the emperor the required pardon, sent the presbyter Hyacinthus to Sardinia with an order of release for the Christian confessors. Callistus, afterwards pope, who had been among those deported, did not return to Rome, but remained at Antium, where he received a monthly pension from the Roman Christians. Irenæus ("Adv. Hæreses", IV, xxx, 1) points out that Christians were employed at this period as officials of the imperial Court. Among these officials was the imperial freedman Prosenes, whose gravestone and epitaph have been preserved (De Rossi, "Inscriptiones christ. urbis Romæ", I, 9, no. 5). Septimius Severus, also, during the early years of his reign, regarded the Christians kindly, so that the influence of Christian officials continued. The emperor retained in his palace a Christian named Proculus who had once cured him. He protected Christian men and women of rank against the excesses of the heathen rabble, and his son Caracalla had a Christian wet nurse (Tertullian, "Ad Scapulam", IV). Christianity made great advances in the capital and also found adherents among the families who were distinguished for wealth and noble descent (Eusebius, "Hist. eccl.", V, xxi).

Internal dissensions during this era affected the Church at Rome. The dispute over the celebration of Easter (see EASTER—*Easter Controversy*) grew more acute. The Christians at Rome, who had come from the province of Asia, were accustomed to observe Easter on the 14th day of Nisan, whatever day of the week that date might happen to fall on, just as they had done at home. This difference inevitably led to trouble when it appeared in the Christian community of Rome. Pope Victor decided, therefore, to bring about unity in the observance of the Easter festival and to persuade the Quartodecimans to join in the general practice of the Church. He wrote, therefore, to Bishop Polycrates of Ephesus and induced the latter to call together the bishops of the province of Asia in order to discuss the matter with them. This was done; but in the letter sent by Polycrates to Pope Victor he declared that he firmly held to the Quartodeciman custom observed by so many celebrated and holy bishops of that region. Victor called a meeting of Italian bishops at Rome, which is the earliest Roman synod known. He also wrote to the leading bishops of the various districts, urging them to call together the bishops of their sections of the country and to take counsel with them on the question of the Easter festival. Letters came from all sides: from the synod in Palestine, at which Theophilus of Cæsarea and Narcissus of Jerusalem presided; from the synod of Pontus over which Palmas as the oldest presided; from the communities in Gaul whose bishop was Irenæus of Lyons; from the bishops of the Kingdom of Osrhoene; also from individual bishops, as Bakchylus of Corinth. These letters all unanimously reported that Easter was observed on Sunday. Victor, who acted throughout the entire matter as the head of Catholic Christendom, now called upon the bishops of the province of Asia to abandon their custom and to accept the universally prevailing practice of always celebrating Easter on Sunday. In case they would not do this he declared they would be excluded from the fellowship of the Church.

This severe procedure did not please all the bishops. Irenæus of Lyons and others wrote to Pope Victor; they blamed his severity, urged him to maintain peace and unity with the bishops of Asia, and to entertain affectionate feelings toward them. Irenæus reminded him that his predecessors had indeed always maintained the Sunday observance of Easter, as was right, but had not broken off friendly relations and communion with bishops because they followed another custom (Eusebius, "Hist. eccl.", V, xxiii–xxv.) We have no information concerning the further course of the matter under Victor I so far as it regards the bishops of Asia. All that is known is that in the course of the third century the Roman practice in the observance of Easter became gradually universal. In Rome itself, where Pope Victor naturally enforced the observance of Easter on Sunday by all Christians in the capital, an Oriental named Blastus, with a few followers, opposed the pope and brought about a schism, which, however, did not grow in importance (Eusebius, loc. cit., V, xx). Pope Victor also had difficulties with a Roman priest named Florinus, who probably came from Asia Minor. As an official of the imperial court, Florinus had become acquainted in Asia Minor with St. Polycarp, and later was a presbyter of the Roman Church. He fell into the Gnostic heresy and defended the false learning of Valentine. St. Irenæus wrote two treatises against him: "On the Monarchy [of God] and that God is not the Author of Evil", and "On the Ogdoad". Irenæus also called Victor's attention to the dangerous writings of Florinus, who was probably degraded from his priestly functions by the pope and expelled from the Church (Eusebius, "Hist. eccl.", V, xv, 20).

During the pontificate of Victor a rich Christian,

heodotus the Leather-seller, came from Constantiople to Rome and taught false doctrines concerning hrist, Whom he declared to be merely a man endowed r the Holy Ghost, at baptism, with supernatural ower. The pope condemned this heresy and excluded heodotus from the Church. The latter, however, would not submit, but, together with his adherents, formed a schismatic party, which maintained elf for a time at Rome. Victor may also have come to contact with the Montanists. Tertullian reports Ad Praxeam", I) that a Roman bishop, whose me he does not give, had declared his acceptance the prophecies of Montanus, but had been peraded by Praxeas to withdraw. Duchesne ("Hisire ancienne de l'église", I, 278) and others think ertullian means Pope Eleutherius, but many investitors consider it more probable that he meant Pope ctor, because the latter had had much to do with e inhabitants of Asia Minor, and because, between 0 and 200, Praxeas had gone from Rome to Carage, where he was posed by Tertullian. he question cannot be eided positively. Jerome calls Pope ctor the first Latin iter in the Church hronicon, ad an. Abr. 09); he mentions all treatises (*mediocria de religione volumina*, loc. cit.; cf. "De ris illustribus", XXIV; "Victor, thirenth bishop of the oman city, the writer certain *opuscula* on e paschal question d others, ruled the urch ten years under verus"). Besides e letters touching e Easter controversy none of St. Victor's orks is known. Harnack tried to prove that was the author of the treatise against the ce-throwers ("De aleatoribus"), erroneously asbed to St. Cyprian (see "Texte und Untersuchgen," V, Leipzig, 1899), though the opinion is now iversally rejected (cf. Harnack, "Geschichte der christl. Literatur", II, pt. II, 370). It was during ctor's administration, perhaps, that the canon of ripture used at Rome, and which has been partially eserved in the Muratorian Fragment, was drawn . In the note concerning him in the "Liber Pontificalis" (ed. Duchesne, I. 137) the Easter controrsy is also mentioned; in addition, the introduction *sequentes* among the clergy is also attributed to m. It is not certain what this means, whether it pplies to the acolytes, or to the assistants who apared later at Rome for such clergy as were much cupied with the administration of their cures. In y case the note is one of those which the author bitrarily inserted into the biographies of the various pes, and has, accordingly, no historical value. The me is true of the ordinance respecting the administation of baptism in cases of necessity ascribed to pe Victor by the same author.

EUSEBIUS, *Hist. eccl.*, V, xx–xxviii; *Liber Pontificalis*, ed. CHESNE, I, 137–138; *Acta SS.*, July, VI, 534–542; LANGEN, *schichte der römischen Kirche*, I (Bonn, 1881), 176 sqq., 179 sq., 2 sqq.; DUCHESNE, *Histoire ancienne de l'église*, I (Paris, 1906), 1 sq., 277 sq., 289 sqq.

J. P. KIRSCH.

Victor II (GEBHARD, COUNT OF CALW, TOLLENSTEIN, AND HIRSCHBERG), POPE, b. about 1018; d. Arezzo, 28 July, 1057. The papal catalogues ake him a native of the Bavarian Nordgau, while most German sources designate Swabia as his birthplace. His parents were Count Hartwig and Countess Baliza; the Emperor Henry III recognized him as a collateral kinsman, and he was a nephew of Bishop Gebhard III of Ratisbon, who at the court Diet of Goslar presented him (Christmas Day, 1042) to Henry III as a candidate for the episcopal see of Eichstätt. The emperor hesitated at first because Gebhard was only twenty-four years old, but, on the advice of the aged Archbishop Bardo of Mainz, he finally consented to invest him with this important see. Gebhard proved to be a good bishop and a prudent statesman. He was in the emperor's retinue when the latter was crowned at Rome in 1046; he took part in the synod presided over by Leo IX at Mainz in October, 1049, and in the consultations between the pope and the emperor at Ratisbon and Bamberg in 1052. By this time he had become the most influential councillor of Henry III. It was upon his advice that in 1053 a German army, which was on its way to join Leo IX in his war against the Normans, was recalled, an advice which he is said to have regretted when he was pope (Leo Marsicanus in his "Chronicon Casinense", II, 89, in P. L., CLXXIII, 692). Early in the same year he became regent of Bavaria for the three-year old Henry IV. In this capacity he had occasion to prove his loyalty towards the emperor by defending the rights of the empire against the deposed Duke Conrad, the counts of Scheyern, and his own uncle, Bishop Gebhard of Ratisbon.

VICTOR II WITH BISHOPS GEZMANN AND GUNDEKAR OF EICHSTÄTT
From Gundekar's Pontifical, the Cathedral Treasury, Eichstätt

After the death of Leo IX (19 April, 1054) Cardinal-subdeacon Hildebrand came to the emperor at the head of a Roman legation with the urgent request to designate Gebhard as pope. At the Diet of Mainz, in September, 1054, the emperor granted this request, but Gebhard refused to accept the papal dignity. At a court Diet held at Ratisbon in March, 1055, he finally accepted the papacy, but only on condition that the emperor restored to the Apostolic See all the possessions that had been taken from it. The emperor consented to this condition and Gebhard accompanied Hildebrand to Rome, where he was formally elected and solemnly enthroned on Maundy Thursday, 13 April, 1055, taking the name of Victor II. Even as pope he retained the Diocese of Eichstätt. Victor II was a worthy successor of Leo IX. With untiring zeal he combated, like his predecessor, against simony and clerical concubinage. Being well supported by the emperor, he often succeeded where Leo IX had failed. On Pentecost Sunday, 4 June, 1055, he held a large synod at Florence, in presence of the emperor and 120 bishops, where former decrees against simony and incontinence were confirmed and several offending bishops deposed. To King Ferdinand of Spain he sent messengers with threats of excommunication if he should continue in his refusal to acknowledge Henry III as Roman Emperor. Ferdinand submitted to the papal demands. Before the emperor returned to Germany he transferred to the pope the duchies of Spoleto and Camerino. Early in 1056 Victor II sent Hildebrand back to France to resume his labours against simony and concubinage, which he had begun under Leo IX. He appointed the archbishops Raimbaud of Arles

and Pontius of Aix papal legates to battle against the same vices in Southern France. Late in the summer of the same year he accepted the urgent invitation of the emperor to come to Germany, arriving at Goslar on 8 September. He accompanied Henry III to Botfeld in the Hartz Mountains where on 5 October he witnessed the untimely death of the emperor. Before his death, the emperor entrusted his six-year-old successor, Henry IV, and the regency of the kingdom to the pope. On 28 October, after burying the emperor in the cathedral at Speyer, he secured the imperial succession of Henry IV by having him solemnly enthroned at Aachen. He still further strengthened the position of the boy-king by recommending him to the loyalty of the princes at the imperial Diet which he convened at Cologne early in December, and at the court Diet of Ratisbon on Christmas Day.

Leaving the regency of Germany in the hands of Agnes, mother of Henry IV, Victor returned to Rome in February, 1057, where he presided over a council at the Lateran on 18 April. On 14 June he created Frederick, whom he had a month previously helped to the abbacy of Monte Cassino, Cardinal-priest of San Crisogono, thus gaining the friendship of the powerful Duke Godfrey of Lorraine, a brother of the new cardinal. He then went to Tuscany, where he settled (23 July) a jurisdictional dispute between the Bishops of Arezzo and Siena at a synod held in the palace of St. Donatus near Arezzo; five days later he died His attendants wished to bring his remains to the cathedral at Eichstatt for burial. On their way thither, the remains were forcibly taken from them by some citizens of Ravenna and buried there in the Church of Santa Maria Rotonda, the burial-place of Theodoric the Great.

The chief sources for the life of Victor II are the narrations of an anonymous writer of Herrieden, ANONYMUS HASERENSIS, a contemporary of Henry IV; they are printed in *Mon. Germ. Hist.: Script.*, VII, 263 sq.; MANN, *The Lives of the Popes in the Middle Ages*, VI (London, 1910), 183–206; JORIS, *Victor II, pape et régent de l'empire* in *Revue du monde catholique* (1862–3), IV, 560–72; V, 46–61; HOFLER, *Die deutsch. Papste*, II (Ratisbon, 1839), 217–68; STEINDORFF in *Allgemeine deutsch. Biographie*, XXXIX (Leipzig, 1895), 670–3; IDEM, *Jahrbucher des deutsch. Reiches unter Heinrich III*, I, II (Leipzig, 1874–81); MEYER VON KNONAU, *Jahrb. des deutsch. Reiches unter Heinrich IV. u. Heinrich V*, I (Leipzig, 1890); LEFFLAD, *Regesten der Bischofe von Eichstädt*, I (Eichstädt, 1871); SAX, *Die Bischofe u. Reichsfursten von Eichstädt*, I (Landshut, 1884), 39, 43; WILL, *Viktor II als Papst und Reichsverweser* in *Tubinger Theol. Quartalschrift* (1862), 185–243; JAFFÉ, *Regesta Pontif. Rom.* (Leipzig, 1885–8), I, 549–553; II, 710–1, 750; WATTERICH, *Pontif. rom. vitæ*, I (Leipzig, 1862), 177–88; *Liber pontif.*, ed. DUCHESNE, II, 277.

MICHAEL OTT.

Victor III, BLESSED, POPE (DAUFERIUS or DAUFAR), b. in 1026 or 1027 of a non-regnant branch of the Lombard dukes of Benevento; d. in Rome, 16 Sept., 1087. Being an only son his desire to embrace the monastic state was strenuously opposed by both his parents. After his father's death in battle with the Normans, 1047, he fled from the marriage which had been arranged for him and though brought back by force, eventually after a second flight to Cava obtained permission to enter the monastery of S. Sophia at Benevento where he received the name of Desiderius. The life at S. Sophia was not strict enough for the young monk who betook himself first to the island monastery of Tremite in the Adriatic and in 1053 to some hermits at Majella in the Abruzzi. About this time he was brought to the notice of St. Leo IX and it is probable that the pope employed him at Benevento to negotiate peace with the Normans after the fatal battle of Civitate. Somewhat later Desiderius attached himself to the Court of Victor II at Florence and there met two monks of Monte Cassino, with whom he returned to their monastery in 1055. He joined the community, and was shortly afterwards appointed superior of the dependent house at Capua. In 1057 Stephen IX (X) who had retained the abbacy of Monte Cassino came thither and at Christmas, believing himself to be dying, ordered the monks to elect a new abbot. Their choice fell on Desiderius. The pope recovered, and, desiring to retain the abbacy during his lifetime, appointed the abbot-designate his legate for Constantinople. It was at Bari, when about to sail for the East, that the news of the pope's death reached Desiderius. Having obtained a safe-conduct from Robert Guiscard, the Norman Count (later Duke) of Apulia, he returned to his monastery and was duly installed by Cardinal Humbert on Easter Day, 1058. A year later he was ordained cardinal-priest of the title of S. Cecelia and received the abbatial blessing.

Desiderius was the greatest of all the abbots of Monte Cassino with the exception of the founder, and as such won for himself "imperishable fame" (Gregorovius). He rebuilt the church and conventual buildings, established schools of art and re-established monastic discipline so that there were 200 monks in the monastery in his day (see MONTE CASSINO). On 1 Oct., 1071, the new and magnificent Basilica of Monte Cassino was consecrated by Alexander II. Desiderius's great reputation brought to the abbey many gifts and exemptions. The money was spent on church ornaments of which the most notable were a great golden altar front from Constantinople, adorned with gems and enamels and "nearly all the church ornaments of Victor II which had been pawned here and there throughout the city" [Chron. Cass., III, 18 (20)]. The bronze and silver doors of the Cassinese Basilica which Desiderius erected remain, and in the Church of S. Angelo in Formis near Capua some of the frescoes executed by his orders may still be seen. Peter the Deacon gives (op. cit., III, 63) a list of some seventy books which Desiderius caused to be copied at Monte Cassino; they include works of Sts. Augustine, Ambrose, Bede, Basil, Jerome, Gregory of Nazianzus, and Cassian, the registers of Popes Felix and Leo, the histories of Josephus, Paul Warnfrid, Jordanus, and Gregory of Tours, the "Institutes" and "Novels" of Justinian, the works of Terence, Virgil, and Seneca, Cicero's "De natura deorum", and Ovid's "Fasti".

Desiderius had been appointed papal vicar for Campania, Apulia, Calabria, and the Principality of Beneventum with special powers for the reform of monasteries; so great was his reputation with the Holy See that he "was allowed by the Roman Pontiff to appoint Bishops and Abbots from among his brethren in whatever churches or monasteries he desired of those which had been widowed of their patron" (Chron. Cas., III, 34).

Within two years of the consecration of the Cassinese Basilica, Pope Alexander died and was succeeded by Hildebrand. Undoubtedly the chief importance of Desiderius in papal history lies in his influence with the Normans, an influence which he was able repeatedly to exert in favour of the Holy See. Already in 1059 he had persuaded Robert Guiscard and Richard of Capua to become vassals of St. Peter for their newly conquered territories: now Gregory VII immediately after his election sent for him to give an account of the state of Norman Italy and entrusted him with the negotiation of an interview with Robert Guiscard. This took place on 2 Aug., 1073, at Benevento. In 1074 and 1076 he acted as intermediary, probably as Gregory's agent, between the Norman princes themselves, and even when the latter were at open war with the pope, they still maintained the best relations with Monte Cassino (end of 1076). At the end of 1080 it was Desiderius who obtained Norman troops for Gregory. In 1082 he visited the emperor at Albano, while the troops of the Imperialist antipope were harassing the pope from Tivoli. In 1083 the peace-loving abbot joined Hugh of Cluny in an attempt to reconcile pope and emperor, and his proceedings seem to have aroused some suspicion in Gregory's entourage. In

1084 when Rome was in Henry's hands and the pope besieged in Sant' Angelo, Desiderius announced the approach of Guiscard's army to both emperor and pope.

Though certainly a strong partisan of the Hildebrandine reform the gentler Desiderius belonged to the moderate party and could not always see eye to eye with Gregory in his most intransigeant proceedings. Yet when the latter lay dying at Salerno (25 May, 1085) the Abbot of Monte Cassino was one of those whom he named as fittest to succeed him. Desiderius was by no means willing to assume the mantle of Gregory VII, experience had taught him that his power and utility lay in being a middleman, yet at a time when the Church was surrounded by powerful enemies his influence with the Normans made him the most obvious candidate. The Romans had expelled the antipope from the city, and hither Desiderius hastened to consult with the cardinals on the approaching election; finding, however, that they were bent on forcing the papal dignity upon him he fled to Monte Cassino, where he busied himself in exhorting the Normans and Lombards to rally to the support of the Holy See. When autumn came Desiderius accompanied the Norman army in its march towards Rome, but becoming aware of the plot which was on foot between the cardinals and the Norman princes to force the tiara upon him, he would not enter Rome unless they swore to abandon their design; this they refused to do, and the election was postponed. At about Easter (Chron. Cass., III, 66) the bishops and cardinals assembled at Rome summoned Desiderius and the cardinals who were with him at Monte Cassino to come to Rome to treat concerning the election. On 23 May a great meeting was held in the deaconry of St. Lucy, and Desiderius was again importuned to accept the papacy but persisted in his refusal, threatening to return to his monastery in case of violence. Next day, the feast of Pentecost, very early in the morning the same scene was repeated. The consul Cencius now suggested the election of Odo, Cardinal-Bishop of Ostia (afterwards Urban II), but this was rejected by some of the cardinals on the ground that the translation of a bishop was contrary to the canons. The assembly now lost all patience; Desiderius was seized and dragged to the Church of St. Lucy where he was forcibly vested in the red cope and given the name of Victor (24 May, 1086). The Church had been without a head for twelve months all but a day. Four days later pope and cardinals had to flee from Rome before the imperial prefect of the city, and at Terracina, in spite of all protests, Victor laid aside the papal insignia and once more retired to Monte Cassino where he remained nearly a whole year. In the middle of Lent, 1087, a council of cardinals and bishops was held at Capua at which the pope-elect assisted as "Papal vicar of those parts" (letter of Hugh of Lyons) together with the Norman princes, Cencius the Consul, and the Roman nobles; here Victor finally yielded and "by the assumption of the cross and purple confirmed the past election" (Chron. Cass., III, 68). How much his obstinacy had irritated some of the prelates is evidenced in the letter of Hugh of Lyons preserved by Hugh of Flaviony (Mon. Germ. Hist.: Script. VIII, 466–8).

After celebrating Easter in his monastery Victor proceeded to Rome, and when the Normans had driven the soldiers of the Antipope Clement III (Guibert of Ravenna) out of St. Peter's, was there consecrated and enthroned (9 May, 1087). He only remained eight days in Rome and then returned to Monte Cassino. Before May was out he was once more in Rome in answer to a summons from the Countess Matilda, whose troops held the Leonine City and Trastevere, but when at the end of June the antipope once more gained possession of St. Peter's, Victor again retired to his abbey. In August a council was held at Benevento, at which he renewed the excommunication of the antipope and the condemnation of lay-investiture, and anathematised Hugh of Lyons and Richard, Abbot of Marseilles. When the council had lasted three days Victor became seriously ill and retired to Monte Cassino to die. He had himself carried into the chapter-house, issued various decrees for the benefit of the abbey, appointed with the consent of the monks the prior, Cardinal Oderisius, to succeed him in the Abbacy, just as he himself had been appointed by Stephen IX (X), and proposed Odo of Ostia to the assembled cardinals and bishops as the next pope. He died 16 Sept., 1087, and was buried in the tomb he had prepared for himself in the chapter-house. In the sixteenth century his body was removed to the church, and again translated in 1890. The cultus of Blessed Victor seems to have begun not later than the pontificate of Anastasius IV, about 60 years after his death (Acta SS. loc. cit.). In 1727 the Abbot of Monte Cassino obtained from Benedict III permission to keep his feast (Tosti, I, 393).

Pope Victor III is a far less impressive figure in history than Desiderius the great Abbot of Monte Cassino, but there is abundant evidence that it was largely his failing health that made him so reluctant to accept the great position which was thrust upon him, indeed Ordericus tells us that he was taken ill when saying the first Mass after his consecration, so that during his papacy "he hardly got through one single Mass", *vix una tantum missa perfunctus* (P. L., CLXXXVIII, p. 578). On 5 Aug., 1087, when Victor was holding the Council at Benevento, an army consisting of Roman, Genoese, Pisan, and Amalfitan troops sent by him to Africa under the Banner of St. Peter captured the town of El Mahadia, and forced the Mohammedan ruler of Tunis to promise tribute to the Holy See and to free all Christian slaves. This event may perhaps be considered as the beginning of the Crusades. The only literary work of Victor which we possess is his "Dialogues" on the miracles wrought by St. Benedict and other saints at Monte Cassino. There is also a letter to the bishops of Sardinia to which country he had sent monks while still Abbot of Monte Cassino. In his "De Viris illustribus Casinensibus," Peter the Deacon ascribes to him the composition of a "Cantus ad B. Maurum" and letters to Philip of France and Hugh of Cluny which no longer exist.

The chief source is the *Chronicon Cassinense*, in *Mon. Germ. Hist.: Script.*, VII, reprinted in *P. L.*, 173; some autobiographical details are to be met with in his own *Dialogues*, *P. L.*, 149. See also MABILLON, *Acta SS. O.S.B.*, VI, 2; *Acta SS.*, Sept., V, 373 sqq.; WATTERICH, *Pontificum Romanorum Vitæ*, I (Leipzig, 1862), in which (562) is to be found the letter of Hugh of Lyons mentioned above; *Liber Pontificalis*, ed. DUCHESNE, II (Paris, 1892), 292; JAFFÉ, *Regesta Pont. Rom.*, I (Leipzig, 1885), 675–6. The best English account is MANN, *Lives of the Popes*, VII (London, 1910), 218–244. For Desiderius's relations with the Normans see CHALANDON, *Hist. de la Domination Normande en Italie et en Sicile* (Paris, 1907); BÖHMER, *Victor III* in *Real-encyklopädie für protestantische Theologie*, XX (Leipzig, 1908); GREGOROVIUS, *Hist. of Rome in the Middle Ages*, tr. HAMILTON, IV (London, 1894–1900); MILMAN, *Latin Christianity*, IV (London, 1872); TOSTI, *Storia della Badia di Monte Cassino* (Naples, 1842); CROWE AND CAVALCASELLE, *Hist. of Painting in Italy* (New York, 1909).

RAYMUND WEBSTER.

Victor IV, two antipopes of this name.—I. Cardinal Gregory Conti, elected in opposition to Innocent II in the middle of March, 1138, by the partisans of the Pierleoni family, as successor to Anacletus II. At the end of two months, however, Gregory submitted on 29 May to Innocent and renounced his office.

II. Octavius, Cardinal of St. Cecilia, d. at Lucca, 20 April, 1164. He was elected 7 Sept., 1159, by a small minority of the cardinals (four or five), the clergy of St. Peter's, and the Roman populace, while at the same time the majority of the college of cardinals elected the chancellor Rolando who assumed the title of Alexander III. Octavian belonged to one

of the most powerful Roman families (Counts of Tusculum), had been cardinal since 1138, and was very popular on account of his liberality, accessibility, and splendour of living. He was considered a great friend of the Germans, and rested his hopes on the Emperor Frederick Barbarossa. Yet it is not to be assumed that the emperor had desired his election; Rolando was certainly not agreeable to him, yet neither was it to his interest to have an antipope. As a matter of fact the emperor was at first neutral and called upon the bishops not to take sides; the decision, the emperor said, should be reserved for the action of the Church. As the chief protector of the Church, therefore, he convoked a synod at Pavia (February, 1160). It decided, as was to be expected, for Victor, and pronounced an anathema upon Alexander, while Alexander on his side excommunicated the emperor. The attempt to secure Victor's recognition was never completely successful in Germany, where Bishop Eberhard of Salzburg was his principal opponent. France and England sided with Alexander; Spain, Hungary, Ireland, and Norway followed their example. King Louis VII of France wavered, indeed, once more in 1162, but the disastrous meeting with the emperor at Saint-Jean-de-Losne had as its result that the king held firmly to the obedience of Alexander. During the years 1162–65 Alexander lived in France, and from 1163 the pope exerted himself to gain more of Germany for his cause. All uncertainty came to an end at the death of Victor IV. His successor was Paschal III.

JAFFÉ, *Regesta pontificum Romanorum* (2nd ed., Leipzig, 1885–1886), I, 919; II, 418–26; LANGEN, *Geschichte der römischen Kirche von Gregor VII. bis Innocenz III.* (Bonn, 1893), 439–76; HAUCK, *Kirchengeschichte Deutschlands*, IV (Leipzig, 1902), 156, 225–58; HERGENRÖTHER, *Handbuch der allgemeinen Kirchengeschichte*, ed. KIRSCH, II (4th ed., Freiburg, 1904), 454–57.

KLEMENS LÖFFLER.

Victor, Bishop of Tunnunum (Tonnenna, Tunnuna) in Northern Africa and zealous supporter of the Three Chapters; d. about 569, probably in confinement at a monastery in Constantinople. On account of his fanatical adherence to the Three Chapters, which had been condemned by an edict of Justinian I in 544, he was first imprisoned in the monastery of Mandrakion, then exiled to the Balearic Islands on the Mediterranean Sea, and finally to Egypt. In 564 he was summoned before the emperor and the Patriarch of Constantinople, with five other African bishops, and ordered to submit to the emperor's edict. All of them remained obstinate and were imprisoned in different monasteries of Constantinople. Victor is the author of a celebrated chronicle from the creation of the world to the end of the year 566. Only that part of the chronicles which extends from 444 to 566 is extant. It is of great historical value, dealing chiefly with the Eutychian heresy, the controversy about the Three Chapters, and giving some details concerning the Arians and the invasion of the Vandals. It was first edited by Canisius in 1600, is reprinted in Migne, P. L., LXVIII, 941–62, and was newly edited by Mommsen in "Mon. Germ. Hist. Auct. Antiq.", XI (Berlin, 1894), 178–206. The chronicle was continued to 590 by Joannes Gothus, founder of the Abbey of Biclar in Spain (Migne, P. L., LXXII, 859 70 and Mommsen, loc. cit., 211–20). Victor is probably also the author of "De Paenitentia", a treatise formerly attributed to St. Ambrose and printed in Migne, P. L., XVII, 971–1005.

PAPENCORDT, *Geschichte der Vandalischen Herrschaft in Afrika* (Berlin, 1837), 359–65; HOLDER EGGER, *Victor von Tunnuna* in *Neues Archiv für ältere deutsche Geschichtsforschung*, I (Berlin, 1876), 298 sq.; LECLERCQ, *L'Afrique Chrétienne*, II (Paris, 1904), 271–72; STOKES in *Dict. Christ. Biog.*, IV, 1126.

MICHAEL OTT.

Victor, CANONS REGULAR OF SAINT. See CANONS AND CANONESSES REGULAR; SAINT-VICTOR, ABBEY OF.

Victor Emmanuel. See ITALY; PIEDMONT.

Victoria, DIOCESE OF (VICTORIEN. IN INS. VANCOUVER), in southwestern British Columbia, of which province it is the capital, was known until recently, first, as the Diocese, and later, as the Archdiocese of Vancouver. It is the mother-diocese of British Columbia, for at its establishment in 1847 it comprised the mainland of this province and all the coast islands, including the Queen Charlotte group. In 1863 the mainland became an Apostolic vicariate, and was afterwards erected into the Diocese of New Westminster, at which time the Diocese of Vancouver was restricted to Vancouver Island and adjacent islands. Alaska, after its cession to the United States in 1867, was attached to this see, and remained so until 1894 when it became a prefecture Apostolic (see ALASKA). In 1904 the title was changed to that of the archdiocese, and in 1909 to that of the Diocese of Victoria, the Archdiocese of Vancouver being then transferred to Vancouver City, B. C.

As early as 1778 Franciscan missionaries reached Nootka on the west coast of the island. Later, a sprinkling of settlers established themselves in the southern part, in what was known as Fort Camosun, a name afterwards changed to Victoria, in honour of the reigning Queen of England. In 1843 Father Boldne volunteered to minister to the spiritual necessities of these pioneers. In 1847 Rev. Modeste Demers (q. v.), a missionary of Oregon, was called to take charge of the newly created See of Vancouver. He had already acquired personal knowledge and experience regarding the territory known as British Columbia, and, before taking possession of his see, he went to Europe to secure priests and means for his needy diocese. Father, afterwards Bishop, Lootens was one of the generous volunteers. With characteristic energy, foresight, and wisdom, Bishop Demers soon organized the district assigned him. To aid him, he brought the Sisters of St. Ann in 1858, and, the following year, the Oblates of Mary Immaculate. The latter were given charge of the natives of the entire diocese, and established themselves with headquarters at Esquimalt; they remained until 1864. The former, devoted both to education and the care of the sick, are still actively engaged in various parts of the diocese, and have two institutions in Victoria, St. Ann's Academy for girls and St. Joseph's Hospital.

Before the death of Bishop Demers in 1871, he appointed as his administrator, the Reverend C. J. Seghers, (q. v.), who two years later became bishop. The apostolic zeal of his saintly predecessor marked his six years' tenure of office, when Bulls from Rome appointed him coadjutor to Archbishop Blanchet of Oregon, with right of succession, and the Rev. J. B. Brondel succeeded him in Victoria. Five years later, the latter was transferred to Helena, Montana, and Archbishop Seghers, at his own suggestion, was reappointed to the vacant see of Vancouver. Right Rev. J. N. Lemmens (b. in Schimmert, Holland, in 1850) was ordained at the American College of Louvain, Belgium, in 1875, and came the following year to Victoria. In 1884, he was sent to represent the diocese at the Third Plenary Council of Baltimore. After the tragic death of Archbishop Seghers, Father Lemmens was consecrated Bishop of Vancouver, in 1888. A lasting monument to his energetic efforts is the Gothic cathedral, which was completed in 1892. He died in 1897 in Guatemala, Central America, where he was spending some months for the double purpose of soliciting contributions towards the payment of the cathedral debt, and of aiding the exiled Archbishop of Guatemala by administering confirmation throughout the diocese. His successor, Right Rev. Alexander Christie, took possession of his see in 1898, and the following year was promoted to the

Archdiocese of Oregon City. Right Rev. Bertram Orth succeeded in 1899, and in 1903 was raised to the dignity of archbishop of the newly established ecclesiastical province of British Columbia. Owing to failing health, he resigned in 1908, and in 1909 Right Rev. Alexander MacDonald, of Antigonish, Nova Scotia, was consecrated in Rome under the title of Bishop of Victoria. Bishop MacDonald is well-known as a writer on religious subjects and questions of the day.

The Indian missions both on the east and on the west coast of the island were established by the secular clergy of the diocese, and were, until recently, under their sole direction. In 1900, the Benedictine Fathers of Mount Angel, Oregon, and in 1903, the Fathers of the Company of Mary, came to take a share in the work of the diocese. There are 2,500 Catholic Indians, and the total Catholic population is 10,000. There are 8 schools, 1 college, 5 convents, 24 churches, 13 missions, 19 priests, and 40 stations.

A. J. Brabant.

Victoria Nyanza, Vicariate Apostolic of Northern.—The Mission of Victoria Nyanza, founded in 1878 by the White Fathers of Cardinal Lavigerie, was erected into a vicariate Apostolic 31 May, 1883, with Mgr. Livinhac as the first vicar Apostolic. When the latter was raised to the superior-generalship of the Society of White Fathers (October, 1889), the Holy See appointed Mgr. Hirth as his successor. A Decree of 6 July, 1894, divided Victoria Nyanza into three autonomous missions: that of Southern Nyanza in the German Protectorate, of which Mgr. Hirth retained the government and became the first titular; those of the Upper Nile and Northern Nyanza, in English territory, the former given to the Fathers of Mill Hill and the second to the White Fathers. From the 18 provinces of Uganda the Decree of 1894 detached that of Kyaggive and Kampala Mengo, which it placed under the jurisdiction of the Fathers of Mill Hill, and gave to Northern Nyanza the remaining 17 provinces of the Kingdom of Uganda, the three Kingdoms of Unyoro, Toro, and Ankole, and in the Belgian Congo an isosceles triangle whose top was the northern point of Lake Albert Nyanza and whose base followed the 30th degree of longitude. Three races share the portion of Northern Nyanza lying in the English protectorate; the first, that of the Baganda, is represented by 670,000 inhabitants, and has given the strongest support to evangelization, and in 1886 had the courage and the honour to give to the Church its first negro martyrs. The second race, the Banyoro, is represented by 520,000 aborigines; the third, the Bahima (Hamites), the leading class in the shepherd Kingdom of Ankole, is in a minority not exceeding 50,000 souls. The total population of Northern Nyanza equals therefore about 1,500,000 inhabitants, of whom 1,400,000 are in English territory, and 360,000 in the Congo country.

At the time of its creation (July, 1891) Northern Nyanza had an administrator, 17 missionaries divided among 5 stations, 15,000 neophytes and 21,000 catechumens. In July, 1896, the date of the death of Mgr. Guillerman, the first vicar Apostolic, the vicariate had 6 stations, 21 missionaries, and 20,000 baptized Christians. In July, 1911, it had 1 bishop, Mgr. Henri Streicher (preconized 2 Feb., 1897), Bishop of Tabarca and second vicar Apostolic of Southern Nyanza, 118 missionaries divided among 28 stations, 113,810 neophytes and 97,630 catechumens. All the missionaries of Northern Nyanza, including the vicar Apostolic, are members of the Society of White Fathers founded by Cardinal Lavigerie. As yet the native clergy consists only of 2 subdeacons, 4 minor clerics, and 4 tonsured clerics. They are assisted by 28 European religious of the Society of White Sisters, and by an institute of native religious called the Daughters of Mary. Eleven hundred and five Baganda and Banyoro teachers cooperate in the educational work and in the service of 832 churches or chapels. The Vicariate of Northern Nyanza has 891 scholastic establishments, viz. a lower seminary with 80 students, and upper seminary with 16 students in philosophy and theology, a high school with 45 pupils, most of them the sons of chiefs, a normal school with 62 boarders, and 890 primary schools in which free instruction is given to 19,157 pupils, of whom 11,244 are boys and 7913 girls. The annual report of the vicar Apostolic from June, 1910, to June, 1911, shows 7930 confirmations, 1151 marriages, 578,657 confessions heard, 1,236,126 communions administered, and the gratuitous distribution of 394,495 remedies. The headquarters of the mission is at Villa Maria, near Masaka, Uganda. There are situated the residence of the bishop, the two seminaries, a flourishing mission station, the central house of the White Sisters, the novitiate of the native sisters, and a printing establishment where there is published monthly in the Ruganda language an interesting 16-page magazine entitled "Munno", which has 2000 native subscribers. Entebbe is the seat of the procurator of the vicariate.

Henry Streicher.

Victoria Nyanza, Vicariate Apostolic of Southern, erected from the mission of Nyanza, 13 June, 1894, lies north of the Vicariate of Unyanyembe, and comprises the land surrounding the southern half of Lake Victoria Nyanza from Lake Kivu in the west to Lake Natron in the east, on the Anglo-German frontier (36° E). The mission thus including the northern portion of German East Africa is entrusted to the White Fathers, who first settled in the district in 1883, when expelled from Uganda (see Upper Nile, Vicariate of the). They were well received by the Wasukuma and the Unyamwezi, but these peoples being engaged chiefly as porters for caravans, have all the vices natural to a roving life and but little inclination for religion; progress among them has been slow, but the fruit is permanent. About 1896 a mission was established on the island of Ukerewe, as a result of numerous conversions made there for some years previous by a native who had been baptized in 1889 at the first mission headquarters Notre-Dame de Kamoga and had returned to spread the light among his fellow-islanders. As polygamy and divorce are practically unknown in Ukerewe good progress has been made. In 1900 the Mission of the Sacred Heart, Isavi, near Lake Kivu, in Ruanda was established among the Bahutus, a simple laborious race, rarely indulging in polygamy. The Catholic natives of the vicariate are a source of great consolation to the missionaries, they recite the rosary daily, very many attend daily Mass, and most of them approach the sacraments weekly; they have a strong filial devotion to the Blessed Virgin and some, especially those of Baganda race, give proof of a very high degree of virtue and a wonderful delicacy of sentiment.

Statistics:—Mgr. John Joseph Hirth, titular Bishop of Teveste, born at Niederspechbach, near Altkirch, 26 March, 1851, appointed vicar Apostolic, 13 July, 1891, resides at Rubia; there is also a coadjutor vicar, Mgr. Joseph Sweens, titular Bishop of Capsa, born at Bois-le-duc, Holland, 22 May, 1855; ordained 1882; joined the White Fathers, 1889; was appointed director of the lay-brothers at Maison-Carrée, Algiers, in 1891, and later superior at Marienthal; in 1901 he went to Africa and established the mission of Marienheim; in 1909 he was named visitor of his congregation, was nominated coadjutor to Mgr. Hirth, 1 Jan., 1910, and consecrated at Bois-le-duc. The vicariate contains about 2,500,000 pagans, 7000 Catholics, 12,000 catechumens, 30 White Fathers; 23 lay brothers; 6 Missionary Sisters of Notre-Dame-d'Afrique;

20 churches or chapels; 15 stations; 85 schools with 3900 pupils; 190 catechists; 4 orphanages and 5 dispensaries; and a meteorological station belonging to the missionaries. Current details of the missions in German Africa are given in "Gott will es" (Maria-Gladbach), published by the "Afrikaverein deutscher katholiken".

LE ROY in PIOLET, *Les missions cath. franc. au xixe siècle*, V (Paris, 1902), 458–66.

A. A. MACERLEAN.

Victorinus, SAINT, an ecclesiastical writer who flourished about 270, and who suffered martyrdom probably in 303, under Diocletian. He was Bishop of the City of Pettau (Petabium, Poetovio), on the Drave, in Styria (Austria); hence his surname of Petavionensis or sometimes Pictaviensis, e. g. in the Roman Martyrology, where he is registered under 2 November, which long caused it to be thought that he belonged to the Diocese of Poitiers (France). Until the seventeenth century he was likewise confounded with the Latin rhetorician, Victorinus Afer. According to St. Jerome, who gives him an honourable place in his catalogue of ecclesiastical writers, Victorinus composed commentaries on various books of Holy Scripture, such as Genesis, Exodus, Leviticus, Isaias, Ezechiel, Habacuc, Ecclesiastes, the Canticle of Canticles, St. Matthew, and the Apocalypse, besides treatises against the heresies of his time. All his works have disappeared save extracts from his commentaries on Genesis and the Apocalypse, if indeed these texts are really a remnant of his works, concerning which opinions differ. These latter with a critical annotation are published in Migne's P. L., V (1844) 301–44. It is certainly incorrect to regard him as the author of two poems, "De Jesu Christo" and "De Pascha", which are included in the collection of Fabricius. Born on the confines of the Eastern and Western Empires, Victorinus spoke Greek better than Latin, which explains why, in St. Jerome's opinion, his works written in the latter tongue were more remarkable for their matter than for their style. Like many of his contemporaries he shared the errors of the Millenarians, and for this reason his works were ranked with the apocrypha by Pope Gelasius.

BARONIUS, *Ann.* (1589), 303, 126–7; CAVE, *Script. eccles. hist. litt.*, I (1741), 147–51; CEILLIER, *Hist. des aut. sacr.*, III (1732), 245–48; FABRICIUS, *Bib. lat. med. ev.*, VI (1746), 822–23; HARNACK, *Chron. altchristl. Litt.*, II (Leipzig, 1904), 426–32; HIERONYMUS, *De vir. ill.*, 74; *Act. SS. Boll.*, Nov. 1 (1887), 432–43; LAUNOY, *De Victorino episc. et mart. dissert.* (Paris, 1664); PRILESZKY, *Act. et Script. SS. Corn. Firmil., Pont. et Victorini suo ord. digesta Cassoviæ* (1765); TILLEMONT, *Mém. pour serv. à l'hist. eccles.*, V (1698), 311–3, 707–9.

LÉON CLUGNET.

Victorinus, CAIUS MARIUS (called also VICTORINUS MARIUS, or MARIUS FABIUS VICTORINUS, and frequently referred to as VICTORINUS AFER), a fourth-century grammarian, rhetorician, philosopher, and theologian, b. in Africa about the year 300. In pursuance of his profession as teacher of rhetoric he migrated to Rome where he attained such fame and popularity that in 353 a statue was erected in his honour in the Forum Romanum (Aug., "Conf." VII, 2, 3), or the Forum of Trajan (Jerome, "Chron." ad an. 2370). Details regarding his life come almost entirely from Jerome or Augustine, the latter of whom calls him a man of the highest learning and thoroughly skilled in the liberal arts. In addition to his activities as a teacher he was a copious author and wrote or translated many works. Three works written before his conversion still exist: "Liber de Definitionibus"; a commentary on the "De inventione" of Cicero; and a treatise on grammar, "Ars grammatica". Works from the same period which have perished are: a treatise on logic, "De syllogismis hypotheticis"; commentaries on the "Topica" and the "Dialogues" of Cicero; a translation and commentary of Aristotle's "Categories"; a translation of the same author's "Interpretation"; translations of Porphyry's "Isagoge", and works of other Neo-Platonists. The conversion of Victorinus, which took place before 361, was brought about, according to Augustine, through study of the Bible. A seeming reluctance at first to enroll himself in the Christian community was compensated for afterwards by his insistence on making his profession of faith as publicly as possible. His accession to the Church, which was received with joy by the Christians of Rome, did not cause Victorinus to abandon his profession, and he continued to teach until the edict of Julian in 362, closing the teaching profession to Christians, caused him to retire.

Nothing more is known of his subsequent career except what can be gleaned from his writings. The range and fulness of these manifest his diligence and zeal in defence of his faith. Most of the writings of his Christian days have perished. Those which survive are an anti-Arian treatise, "Liber de generatione divini Verbi"; a work "Adversus Arium" in four books, a tract "De Homoousio Recipiendo"; three hymns "De Trinitate"; commentaries on St. Paul's Epistles to the Galatians, to the Ephesians, and to the Philippians. Other works of doubtful authenticity are "Liber ad Justinum manichæum"; "De verbis scripturæ: Factum est vespere et mane dies unus"; "Liber de physicis". Many references in his own writings show that Victorinus was the author of many other works of a theological, exegetical, or polemical character. He is also credited with the translation of some of Origen's works and the authorship of other Christian hymns. Though a man of varied books and great erudition Victorinus is little studied. This neglect is largely attributed to the fact that his style is obscure and burdensome in the extreme. Recent study of his works tends to enhance his position in the history of pedagogy, letters, and theology, and above all as a potent influence in disseminating Neo-Platonic doctrines in the West.

There is no critical edition of the works of Victorinus. *P. L.*, VIII, is the most accessible. KOFFMANN, *De Mario Victorino philosopho christiano* (Breslau, 1880); MONCEAUX, *Histoire littéraire de l'Afrique chrétienne*, III (Paris, 1905), 373–422.

PATRICK HEALY.

Victor of Capua, a sixth-century bishop about whose life nothing is known except what is found in his epitaph (C. I. L., 4503), which has been preserved, though the tomb itself has disappeared. This inscription simply states that his episcopate of thirteen years ended in April, 554. The authenticity of the inscription and its chronological data admit of no doubt. Victor is commemorated in the Roman Martyrology on 17 Oct., as "eruditione et sanctitate conspicuus". His original writings, preserved only in fragments, show him to have been a devoted student and a man of wide and varied learning. His best known work is the "Codex fuldensis", one of the most ancient MSS. of the Vulgate, prepared under his direction, and which he himself revised and corrected. In this codex the place of the Four Gospels is taken by a harmony of the Gospels, or as he himself terms it in the preface, a single Gospel composed from the four. Victor was not certain that the harmony he used was identical with the "Diatesseron" of Tatian. The discovery of the text of the latter work and recent investigation have made it clear that this Latin harmony used by Victor was drawn up about A. D. 500. The anonymous author of this work simply substituted the Latin of St. Jerome's Vulgate for the Greek of Tatian, and at times changed the order or inserted additional passages. Many of the discrepancies may be due however to subsequent changes. Other works by Victor were: "De cyclo paschali" written about 550 in refutation of the "Cursus paschalis" of Victorius. Only a few fragments of this work have survived (P. L., LXVIII, 1097–98; Pitra, "Spic. Solesm.", I, 296); com-

mentaries on the Old and New Testament, for the most part *catenæ* of quotations from the Greek exegetes; "Libellus reticulus seu de arca Noe" (Pitra, "Spic. Solesm.", I, 287), containing an ingenious allegorical computation showing that the dimensions of the Ark typified the years of Christ's earthly life; "Capitula de resurrectione Domini" dealt with some of the chief difficulties regarding Christ's genealogy and the hour of the Crucifixion as recorded in the Evangelists.

UGHELLI, *Italia sacra*, VI, 306; PITRA, *Spicileg. solesm.*, I (Paris, 1852), p. 1 sq., 265 sq., 287, 296; ZAHN, *Gesch. d. neutestam. Kanons*, II, 535; BARDENHEWER-SHAHAN, *Patrology*, p. 628.

PATRICK HEALY.

Victor Vitensis, an African bishop of the Province of Byzacena (called VITENSIS from his See of Vita), b. probably about 430. His importance rests on his: "Historia persecutionis Africanæ Provinciæ, temporibus Geiserici et Hunirici regum Wandalorum". This is mainly a contemporary narrative of the cruelties practised against the orthodox Christians of Northern Africa by the Arian Vandals. Formerly divided into five books, this work is now usually edited in three, of which the first, dealing with the reign of Geiseric (427–77), is derived from the accounts of others, while the second and third, covering the reign of Huneric, are a strictly contemporary account of events, of which the author was in the main an eyewitness. No exception can be taken to the accuracy of Victor's narratives, except that at times he exaggerates, but when allowance is made for the stress of feeling under which the work was written, it can be seen that he records little that did not happen. Victor throws much light on social and religious conditions in Carthage and on the African liturgy of the period. His history contains many valuable documents not otherwise accessible, e. g. the Confession of Faith drawn up for the orthodox bishops by Eugenius of Carthage and presented to Huneric at the conference of Catholic and Arian bishops in 484. Two documents: a "Passio beatissimorum martyrum qui apud Carthaginem passi sunt sub impio rege Hunerico (die VI. Non. Julias 484)" and a "Notitia Provinciarum et Civitatum Africæ", formerly appended to all the MSS. and now incorporated in the printed editions, are probably not Victor's. The former may be the work of one of his contemporaries; the latter is a list of the Catholic bishops summoned to the conference of 484, arranged according to provinces, with an exact indication of the ecclesiastical geography of that portion of Africa.

The early editions of Victor are found in MIGNE, LVIII, 179–276. Newer and more critical editions by HALM (Berlin, 1879) in *Mon. Germ. Hist.: Auct. Antiq.*, III, 1; and PETSCHENIG (Vienna, 1881); *Corpus Script. Eccles. Lat.*, VII; FERRÈRE, *De Victoris Vitensis libro qui inscribitur historia persecutionis Africanæ Provinciæ* (Paris, 1898).

PATRICK HEALY.

Victory, FEAST OF OUR LADY OF.—There are several feasts, in various churches, celebrated under this title. The best known are:

(1) 7 Oct., in commemoration of the naval victory near Lepanto on 7 Oct., 1571; instituted the same year as a greater double by Pius V; changed by Gregory XIII on 1 April, 1573, into the feast of the Holy Rosary, first Sunday of October. The original feast, 7 Oct., is still celebrated in many churches, e. g. in the dioceses of Messina and Nicosia, in the Church of Nuestra Señora del Palan, at Barcelona, Spain, and elsewhere.

(2) Fourth Sunday of October (Our Lady of Victories), double of the first class with octave, kept in the Church of Notre-Dame-des-Victoires, Paris, in thanksgiving for the victory of Louis XIII over the Calvinists after the siege of La Rochelle in 1628. The celebrated Archconfraternity of Our Lady, Refuge of Sinners, originated in this church.

(3) Second Sunday of November, at Prague, Bohemia, in the Carmelite church; and at Rome in Santa Maria della Vittoria, double of the first class, in commemoration of the battle of Weissenberg on 8 Nov., 1620. Formerly this feast was celebrated all over Bohemia and Silesia (double of the second class, Decree of 13 July, 1675).

(4) At Toledo, Spain, 6 Sept., greater double, in thanksgiving for the victory of the Cardinal Infant Ferdinand at Nördlingen, 6 Sept., 1634.

(5) The last Sunday of Sept., in the Diocese of Marsi, Italy, in commemoration of the victory of Charles of Anjou over Conradin at Tagliocozzo in 1268.

See the corresponding *officia propria*; HOLWECK, *Fasti Mariani* (Freiburg, 1892).

F. G. HOLWECK.

Victricius, SAINT. See ROUEN, ARCHDIOCESE OF.

Vida, MARCO GIROLAMO, Italian Humanist, b. at Cremona about 1490; d. in 1566. He came to Rome under Julius II; a priest and canon regular, he presented, in the rather lax Court, the greatest example of severity of morals. The Humanists were called upon to produce a great Christian epic. Vida undertook it, and in order that he might work at it Leo X gave him the priory of St. Sylvester at Frascati. The work, the "Christias", was not finished until after the death of Leo X (Cremona, 1535). The subject goes beyond the life of Christ and is in reality the establishment of Christianity, for Vida accords much space at the end of his poem to the spread of the Gospel. There is no mythological element in the six cantos; hence the unity of tone is more perfect than in Sannazaro's "De partu Virginis". Vida was also the author of short poems, such as "De Bombyce", "De ludo scaccorum" (on chess), and of a second serious and extensive work, "De arte poetica", written before 1520 (published in 1527). This didactic poem is interesting as an expression of the ideas of Humanism concerning poetry and because of its great influence. Vida dealt only with the ancients and their imitators, wholly neglecting writers in the vernacular. The general conception of his "Ars poetica" is inspired by Quintilian. The writer takes the future poet almost at the cradle, and describes the education and care which he should receive. He instructs him in invention, composition, and especially style, emphasizing particularly the harmony of the verse and defining imitative harmony, examples of which, taken from Virgil, have passed into classical teaching, e. g. "ruit Oceano nox, procumbit-humi bos, conuolsum remis rostrisque stridentibus æquor". While Boileau exaggerates the difficulties of poetry and multiplies the duties of the poet, Vida undertakes to cultivate a taste for poetry and to remove the obstacles from the poet's path. In consequence of his plan Vida treats only of poetry in general. To him the model and prince of poets was Virgil, while he depreciates Homer, criticising his prolixity, repetition, and low style. He was the source of arguments later made use of in France by the partisans of the moderns; Vida was the first to assert that the word "ass" used by Homer did not belong to the noble style. He carried prejudice so far as to congratulate the Latin language for being ignorant of compound words so frequent in Greek. Vida's own style is elegant, clear, harmonious, and ordinarily simple. He was warm in admiration, especially in his eulogies of Virgil, but he is verbose, and if by chance he imitates Horace he dilutes him. The poem is now of interest only as a manifestation of Classicism in modern literature.

SANDYS, *Hist. of Classical Scholarship*, II (Cambridge, 1908), 117, 133; VISSAC, *De Marci Hieronymi Vidæ poeticorum libris tribus* (Paris, 1862), a thesis.

PAUL LEJAY.

Vieira, ANTONIO, missionary, diplomat, orator, b. at Lisbon, 6 February, 1608; d. at Bahia, Brazil, 18 July, 1697. Brought when a child to Bahia, he

studied under the Jesuits, and entered the Society of Jesus in 1623, pronouncing his first vows in 1625. At eighteen he was teaching rhetoric, and shortly after writing commentaries on the "Canticle of Canticles", the tragedies of Seneca, and the "Metamorphoses" of Ovid. Ordained priest in 1635, he immediately astounded all by his eloquence. When the Dutch besieged Bahia (1640), he delivered his "Discourse for the Success of the Portuguese Arms", called by the sceptical Raynal the most extraordinary outburst of Christian eloquence. Portugal, under John IV, had thrown off the Spanish yoke in 1640. The following year Vieira went to Lisbon with young Mascarenhas, whom the viceroy had commissioned to assure the new king of the loyalty of the colonists. John, recognizing the Jesuit's merit, made him tutor to the Infante Dom Pedro, court preacher, and a member of the Royal Council. Vieira did efficient work in the War and Navy Departments, revived commerce, urged the foundation of a national bank and the organization of the Brazilian Trade Company. A champion of freedom, he maintained that no citizen should be exempt from taxation, and denounced the severity of the Portuguese Inquisition. He advocated a purely defensive war with Spain, and to his skilful plans are partly due the victories of Elvas, Almeixal, Castello-Rodrigo, and Montes-Claros.

At different periods (1646, 1647, 1650) John IV sent Vieira on diplomatic missions, to Paris, The Hague, London, and Rome. The Jesuit little relished such honours, and steadily refused the official title of ambassador and the offer of a bishopric. In 1652 he returned to Maranhão. But so fearless were his denunciations of the slave owners and their excesses that in 1654 he was obliged to return to Lisbon, where he pleaded the cause of the outraged Indians. He was successful, and sailed for Brazil in 1655. Six years he worked for the Indians, translating the Catechism into their rude idioms, teaching them the arts of peace, travelling hundreds of miles on the Amazon and its tributaries, winning even the fierce Nheengaibas by his eloquence, but again arousing the hatred of the slave owners, who in 1661 "exiled" him to Lisbon. The corrupt Alphonso VI had succeeded John IV, and Vieira found many enemies at Court. For his leniency to the converted Jews, for alleged doctrinal errors, for his ultra-patriotic "Sebastianism", and his too credulous acceptance of the prophecies of Bandarra, who foretold a millennium in which Portugal and the Church should rule the world, for his harmless, but extravagant, "As Esperanças do Portugal" and "Clavis Prophetarum", he was condemned by the Portuguese Inquisition, forbidden to preach, and kept a prisoner from Oct., 1665, to Dec., 1667. Under Pedro II the Inquisition reversed its sentence. But Rome was a safer residence, and from 1669 to 1675 he found there an enthusiastic welcome. Clement X, the cardinals, his general, the great preacher Oliva, that erratic princess Christine of Sweden, who vainly begged him to become her director, and high and low were fascinated by his eloquence. But Vieira, amid his triumphs, longed for his Indians of Maranhão, and after a brief stay in Portugal sailed for South America in 1681. Trial and tribulation again faced him. Worn out by his labours as preacher, superior, and visitor of the missions, slanderously accused of conniving at the murder of a colonial official, denounced to his superiors for illegal canvassing in a provincial congregation of his order, and cleared of the charge only when in his grave, he died, sorrowing, but unbroken, in his ninetieth year. The slaves and the poor were his chief mourners.

Vieira is one of Portugal's greatest figures in the seventeenth century. Southey (History of Brazil) calls him one of the greatest statesmen of his country. A thorough-going Jesuit, Vieira was also a progressive administrator with large and democratic views. His character, though streaked with a vein of extravagance, was of the noblest. He had lofty conceptions, and, in their execution, was independent and bold. In the midst of courts, he remained humble and mortified. He had one dream, to see Portugal the standard-bearer of civilization and Christianity in the old and new world. As a prose writer he is perhaps the greatest Portugal has produced. As an orator he is undoubtedly one of the world's masters, equally great in the cathedrals of Europe and the rude shrines of Maranhão. He is not free from the bad taste and artificial "gongorism" imported from Spain, but he is clear, popular, and practical, profoundly original and frequently sublime. In this respect he does not suffer by comparison with Bossuet himself. He has variety, dialectical skill, imaginative colouring, pathos, power, and even humour. He is amazingly fertile; he has, for instance, 30 sermons on the Rosary, 18 on Saint Francis Xavier, 14 on the Eucharist. He had mastered the Scriptures, and his interpretations, if forced at times, are always striking. Vieira's works have been frequently published, as, for example, "Obras Completas" (Lisbon, 1854), fairly complete with 15 volumes of sermons alone, 500 letters, etc.; this edition, however, omits many manuscripts kept in the British Museum and the National Library, Paris; "Obras Completas" (Porto, 1907); "Sermões Selectos" (6 vols., 1852–53); "Cartas" (3 vols., Lisbon, 1735). For a complete list cf. Sommervogel and Cabral's fine work, "Vieira Pregador".

BARROS, *Vida do Padre Antonio Vieira* (Lisbon, 1746); BARBOSA MACHADO, *Bibliotheca Lusitana*, I (Lisbon, 1741–59), 416; FERREIRA DE BERREDO, *Annales historicos do Estado do Maranhão* (Lisbon, 1749); LOBO, *Discurso historico e critico* (Coimbra, 1823); MAGNIN, *Causeries et méditations littéraires* (Paris, 1812); ROQUETTE, *Epitome da Vida do P. A. Vieira* in *Revista trimensal do instituo historico* (Rio de Janeiro, 1860); HONORATI, *O Chrysostomo Portuguez* (Lisbon, 1878); LISBOA, *Vida do P. A. Vieira* in *Obras posthumas* (S. Luis de Maranhão, 1864); CAREL, *Vieira, sa vie et ses œuvres* (Paris, 1879); CABRAL, *Une grande figure de prêtre, Vieira* (Paris, 1900); CABRAL, *Vieira Pregador* (Porto, 1901); DE SOUSA, *Trechos Selectos do P. A. Vieira* (Lisbon, 1897); AVELINO D'ALMEIDA E SANTOS LOURENÇO, *O livro de oiro do P. A. Vieira* (Porto, 1897); G. ALVES in *Introduction to Obras completas* (Porto, 1907); PRESTAGE, *Portuguese Literature to the end of the eighteenth century* (London, 1909); SOMMERVOGEL, *Bibliothèque de la C. de J.*, VIII, 653.

JOHN C. REVILLE.

Viel, NICOLAS, d. 1625, the first victim of apostolic zeal on the shores of the St. Lawrence. After persistently asking for three years, he at length obtained the favour of consecrating his life to the Canadian missions. He arrived at Quebec, 28 June, 1623, accompanied by Brother Sagard, the future historian. After a few days rest he set out for the Huron country, which he reached with great difficulty, taking up his residence in the village of St. Nicolas (Toanché), but did not remain long before joining Father Le Caron stationed at St. Joseph (Carhagouha). Here he began earnestly to study the language, collecting the first elements of a dictionary, and sowing the good seed of faith amidst great difficulties and tribulations. In the spring of 1624 he found himself completely isolated, Fr. Le Caron and Br. Sagard having left for Quebec. The following year he consented to accompany a band of Hurons going down to Quebec, with the intention of making a few days retreat and then returning to his missions. It is known that he never reached Quebec, but was drowned in the last chute of the Rivière des Prairies, which from that time bears the name of Sault-au-Récollet. The neophyte Auhaitsique, whom he had instructed and baptized, met with the same fate. It was learned later that this was not an accident; but that a few Hurons, enemies of religion, drowned them in hatred of the Faith. If we can rely on the "Martyrologe des Récollets", Father Viel was buried in St. Charles's Chapel, 25 June, 1625.

SAGARD, *Grand voyage: Histoire du Canada;* LECLERCQ, *Premier établissement de la Foi;* LE TAC, *Histoire chronologique;* JONES, *Huronia;* *Jesuit Relations.*

ART. MELANÇON.

Vienna, the capital of Austria-Hungary, the residence of the emperor, and the seat of a Latin archbishopric, is situated at the north-east end of the Alps, mainly on the right bank of the Danube.

I. The City of Vienna. (1) *History.*—The first settlers on the site were Celts, about five hundred years before Christ. Shortly before the Christian era the land was occupied by the Romans under Tiberius, stepson of the Emperor Augustus; a permanent Roman camp for the thirteenth legion was established on the spot, and remains of this camp still exist. The first mention of the place in Roman literature is in Pliny's encyclopedia (about A. D. 77), where it is called Vianiomina, while the inscriptions extant use only the form Vindobona. During the reign of Domitian, Vindobona was a naval port, under Trajan it was the station for the tenth legion, the legion of the imperial family. During his struggle with the Marcomanni Marcus Aurelius often stayed at Vindobona and finally died there. After this there began an amalgamation of the Romans resident at Vindobona with the Germans who were forcing their way into the empire. Caracalla raised Vindobona to the rank of a municipality with mayors (*duumviri*) and town councils. The martyrdom, about 303, of St. Florian during the persecution of Galerius proves that as early as the third century Christianity had gained entrance into Vienna. In 427 Vindobona together with Pannonia, to which it belonged, fell to the Eastern Roman Empire; in 448 it was ceded to Attila and after his death was independent. During the migrations Vienna was conquered and plundered by the Huns and Ostrogoths, most of its inhabitants taking refuge in the mountains. Vienna is first mentioned again in the Chronicles when Charlemagne advanced down the Danube in 791, destroyed the Empire of the Avars, and formed the East Mark out of the region between the River Enns and the mountains called Wienerwald. There is but little mention of Vienna in the succeeding era, which signifies that no legal changes had occurred within its walls. According to ancient tradition the oldest parish church of Vienna was founded in the Carolingian period. This was St. Rupprecht's, built on a Roman foundation and probably dedicated by Archbishop Arno of Salzburg. In the tenth century the East Mark was held for a time by the Magyars, but restored to the empire, when it was settled by Bavarian peasants. Then it was transferred by the Saxon kings to the Babenbergs. Conquered by the Magyars in 1030, it was restored to the empire by the victory of the German King Henry III over the Magyar King Aba.

By the middle of the twelfth century Vienna was a town of importance and a centre of German civilization in eastern Europe. The four churches, of which only one was a parish church, no longer met religious needs; consequently in 1137 a second parish church, that of St. Stephen, was founded. The church was solemnly dedicated in 1147 in the presence of the German Emperor Conrad III, of Bishop Otto of Freising, and of other German nobles who were going to the East on a Crusade. In 1156 the East Mark became an independent duchy and the bishops to whose diocese it belonged built residences for themselves at Vienna. Thus there arose within the city walls the residences of the Bishops of Salzburg, Freising, and Seckau, of the Abbots of Klosterneuburg, Melk, Göttweig, Heiligenkreuz, etc. Through the favour of the Babenberg dynasty a flourishing church life developed. In 1158 Henry Jasomirgott founded what is called the Scotch monastery (*Schottenkloster*) for Irish Benedictines, who were called Scots by the common people; until 1418 the monks were entirely Irish. Leopold VI built the church of St. Michael near the new palace for the people of his court and the citizens who lived near the palace. He also invited Dominicans from Hungary, after his return from Palestine gave a house and chapel to the Franciscans, and offered a friendly reception to the Teutonic Knights; who thereupon built a house of their order at Vienna. At about the same time the Knights of St. John of Jerusalem settled in the town. The churches of St. Paul and St. Nicholas, the convents of the Cistercian nuns of St. Nicholas, of the Penitents of St. Mary Magdalen, and other convents were built outside the city walls. Leopold VI sought, although unsuccessfully, to release Austria from the ecclesiastical control of the Bishops of Passau and to make Vienna the see of an independent bishopric. In 1198 the city had already its own jurisdiction; in 1221 Leopold VI gave it a new municipal law, the privileges of which were still further increased by the last of the Babenberg dynasty, Frederick II (1230–46). All these circumstances increased the importance and prosperity of the city, so that Vienna became the most prominent city on the Danube as a prosperous commercial place, the home of noted Minnesingers, a centre of much visited tournaments, etc. Towards the close of the thirteenth century a decided change took place for Vienna; it became the centre of the great empire which the Habsburgs acquired in the course of centuries, of which Rudolph laid the foundation. The citizens of Vienna fought readily under the flag of the Habsburgs against the Magyars (1291, 1403), the Hussites (1421–25), the Bohemians and Moravians, Matthias Corvinus, the Turks, etc., and received from the ruling house a charter whereby their rights could not be infringed either by nobles or ecclesiastics; these rights included the holding of fiefs, free election of burgomaster and city councillors, jurisdiction over life and property, while they undertook the defence of the city. Duke Rudolph IV (1358–65), in particular, suppressed most of the courts existing in the city, limited the right of sanctuary, and forbade the building of houses without the consent of the city council. In order to make Vienna a centre also of learning he founded in 1365 a university, which he endowed richly and to which he invited distinguished scholars from Germany and France. He added a cathedral chapter to the parish church of St. Stephen, and made the crypt of the church the place of burial for the Habsburg dynasty. He also enlarged the church and laid the corner-stone of the high south tower. His brother and successor, Albert III (1366–95), encouraged the university and acquired Trieste, thus making the commerce of Vienna independent of Venice. In the first half of the fifteenth century the prominent position of Vienna was still maintained, although the university was ravaged by the pest, the Hussites advanced almost as far as the city, and the good relations of Vienna with the ruler were disturbed, because Vienna sided with the Antipope Felix V, while Frederick III adhered to Eugenius IV. There is a celebrated description of Vienna during this era written by Æneas Sylvius, later Pope Pius II, who was one of the most distinguished men of Vienna during the years 1443–55: he asserts that of all the cities on the Danube none is richer, has a larger population, nor is more charming than Vienna, the chief town of the country and the queen of the cities of Eastern Europe. Through the efforts of Frederick III Vienna was raised to the rank of a diocese.

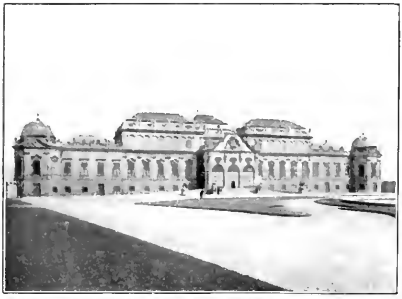
In the second half of the fifteenth century Vienna began to decline. After the advance of the Turks into Europe the feeling of security had disappeared, and on account of the debasement of the currency and the dearness of living foreign merchants avoided Vienna more and more. The spread of Humanism led to violent conflicts at the university, which lost much of its renown. The revolt in 1461 of a large part of the citizens against Frederick III, which cost the burgomaster his office and life, the siege of the city by Matthias Corvinus in the years 1482–85, and

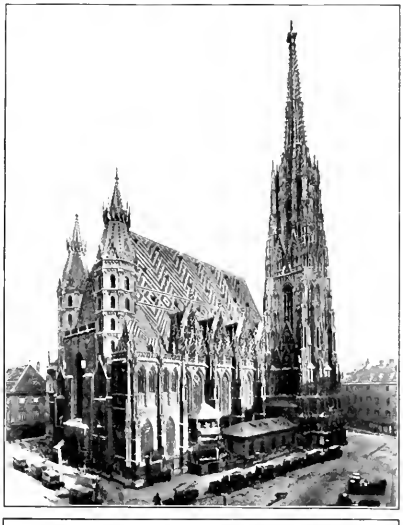
the supremacy of this king for the five years 1485–90, caused the prosperity of the city to decay. The growth of the power of the Habsburg dynasty during the reign of Maximilian was no benefit to the city of Vienna itself. After the discovery of the sea-route to the East Indies and the discovery of America, international commerce followed another course; this led to a great decline in the importance of Vienna for trade with Italy and the East. When, after the death of Maximilian, Vienna revolted against his grandson Ferdinand, a new municipal Constitution was introduced, which annulled the former autonomy and a large part of the ancient rights and privileges of the city and strengthened the power of the sovereign. To the internal confusion was added the danger of the Turks, who advanced farther and farther up the Danube and on 19 September, 1525, appeared before Vienna. The heroism of the besieged, who abandoned all the suburbs of Vienna in order to concentrate for the protection of the inner city, forced Sultan Suleiman to abandon the siege in the middle of October and to withdraw after murdering 2000 prisoners. As, however, the Turks ruled a large part of Hungary and constantly renewed the war from this base, Vienna was now constantly in danger of conquest by them. The effects of the Reformation were fully as destructive for Vienna as the danger from the Turks. The new doctrine found entrance first among the nobility and then spread through a large part of the population, as at first the Government did not take strong measures against the innovations. The work of the Counter-Reformation was not zealously promoted until the Jesuits were called to Vienna in 1551, and until, in particular, the reigns of the emperors Ferdinand II and III. Unlike Rudolph II, these rulers preferred to live at Vienna, to which they invited numerous artists, poets, musicians, and scholars. The citizens were obliged to take an oath to conform to the Catholic religion; large numbers of monasteries and brotherhoods laboured to revive the Catholic religion, partly by preaching and partly by education and training. Besides the disastrous effects of the danger from the Turks and the Reformation, the prosperity of Vienna was also kept in check by the fact that on account of the danger of its position it had to be turned into a strong fortress, a condition very unfavourable to the health of the city. Terrible devastation was caused by the plague during the years 1541, 1570, 1586, and 1679.

Vienna had to suffer another siege by the mortal foe of Christendom during the reign of Emperor Leopold I. Influenced by Louis XIV of France, the sultan sent directly against Vienna an army of 200,000 men under the command of the Grand Vizier Kara Mustapha; this army appeared before the city before the gathering of the imperial army had been completed. The defenders of Vienna were led by Count Rüdiger von Starrhemberg, Bishop Leopold Kollonitz, who laboured unwearied for the wounded and for the obtaining of provisions, and the burgomaster, Johann Andreas von Liebenberg. The Turks began the attack 13 July, 1683, and made violent assaults almost daily; the number of defenders sank from day to day, hunger and misery appeared, and the hospitals were full of sick and wounded. It was not until early in September that the relieving army, which had collected at Tulln, set out for Vienna; the commander-in-chief was the King of Poland, John Sobieski; among his generals were Charles of Lorraine, Maximilian Emmanuel of Bavaria, Margrave Louis of Bavaria, and others. The memorable battle began on 12 September; the Christian army descended from the Kahlenberg in three charges and won a brilliant victory over the Turks. Thenceforth Austria and Germany were permanently relieved of the danger of invasion by the Turks, and Vienna was released from its difficult position of being the outpost of Christendom.

The eighteenth century brought a new internal organization of the empire for the provinces of Austria. The erection of large ecclesiastical and secular buildings made it a capital worthy of the emperor and his empire. Thus the ties uniting Vienna and its rulers were constantly drawn closer. Consequently the Viennese welcomed the Pragmatic Sanction, by which Charles VI secured the unity and indivisibility of the monarchy; they hailed with joy the entry of the Empress Maria Theresa and the birth of her son Joseph II. Vienna also tolerated in some degree the reforms that Joseph II wished to introduce in ecclesiastical and secular affairs, odious though they were in themselves because by his friendliness towards the citizens he had done much for the beautifying and improvement of the city. When, after the death of Francis I, Ferdinand I came into power and none of the much-needed reforms were undertaken, although such were urged by the estates, discontent constantly increased and the conviction that absolutism could not be maintained became almost universal. The Liberals and Democrats of all countries violently attacked the Austrian Government as the chief enemy of all political and intellectual advance. This discontent found expression in 1848, when the revolutionary wave from France spread over almost the whole of Europe. Vienna took the lead in the movement in Austria which aimed to overthrow the existing system of absolutism. On 16 March, 1848, Emperor Ferdinand proclaimed a Constitution, granted the freedom of the press, and the right of the people to bear arms, but the Radical leaders kept up the discontent of the people, notwithstanding the concessions, and succeeded in having the Constitution rejected as insufficient. On 2 December, 1848, Francis Joseph became emperor in succession to his uncle Ferdinand, who abdicated voluntarily. Vienna now developed rapidly as the capital and residence of the ruler. Its prosperity was only temporarily interrupted by economic crises and wars, as in 1859 and 1866. In 1895 the supremacy of the Liberal party in the city council was broken by the Christian Socialists. Under the guidance of the great burgomaster, Karl Lüger (1897–1910), Vienna became not only one of the best administered cities economically, but there also sprang up such an abundance of institutions for public and social benefit as no other large city of the world can show. Religious life has also enjoyed a great revival under the supremacy of the Christian Socialists.

(2) *Statistics.*—On 31 December, 1910, the city of Vienna numbered, including the garrison, 2,004,493 inhabitants; of these 1,767,223 were Catholics (including 3723 adherents of the Greek Rite and 125 adherents of the Armenian Rite), about 60,000 Protestants, and about 150,000 Jews. The city is divided into 21 administration districts; of these 20 lie on the right bank of the Danube proper, 9 constitute Old Vienna which up to 1891 was separated from the adjacent districts by a circle of fortifications. Ecclesiastically there are 4 city deaneries, 76 parishes with the same number of parish churches, 77 monastery churches, chapels of ease, and public chapels, and about 100 private chapels. In 1912 there were in the city 308 secular priests of the diocese, 103 regulars, and 45 priests from other dioceses, 44 houses of 25 male orders, and 121 houses of 27 female orders. Besides the chief officials of the archdiocese, Vienna is also the see of the Apostolic field vicariate of the imperial and royal army and navy, which is immediately under the direction of the pope. Only the most important of the churches can here be mentioned: the cathedral of St. Stephen, a Gothic building of three naves of equal height, with a south tower 449½ feet high. The cathedral is the most important Gothic building of the Austrian territories; it was dedicated in 1147 as a small Romanesque church, after the fire of 1293 was





VIENNA

SCHLOSS BELVEDERE
CHURCH OF ST. CHARLES BORROMEO
IMPERIAL PALACE, BURGTHOR

RATHAUS
CATHEDRAL OF ST. STEPHEN
IMPERIAL LIBRARY, JOSEPHSPLATZ

rebuilt in the Gothic style during the fourteenth to sixteenth centuries, and since 1852 has been completely restored by the architects, Ernst Fr. Schmidt and Hermann. The *Votiv Kirche* of Our Saviour, one of the most beautiful Gothic churches of modern times, was built 1856–79 according to the plans of Ferstel, in commemoration of the escape of the Emperor Francis Joseph from assassination in 1853. It has a very rich façade and two towers each 316 feet high. The church of Maria Stiegen (Maria on the riverbank), the national church of the Czechs, was built in the fourteenth and fifteenth centuries in the Late Gothic style; the heptagonal tower was erected in 1536. The "Karlskirche", an elaborate structure in the Baroque style with a huge cupola, is the masterpiece of Fischer von Erlach, and was erected 1715–37. The parish church "zu den sieben Zuflüchten" was built by Müller (1848–61), in the Italian Round-arched style with an octagonal cupola and two towers each 223 feet high; the church of the Lazarists was built 1860–62 in Early Gothic style after the design of F. Schmidt; St. Brigitta, a Gothic church, erected in 1862–73 by the same architect; the Gothic church of the Augustinians, dating from the fourteenth century, contains the celebrated monument by Canova of Maria Christina, daughter of the Empress Maria Theresa; the Capuchin church erected in the Baroque style (1622–32) contains the crypt of the imperial family with 132 coffins; St. Peter, the second oldest church of Vienna, rebuilt in the Baroque style (1702–13) by Fischer von Erlach. Associational church life is highly developed in the city of Vienna, and there are numerous Catholic charitable institutions.

II. The Diocese of Vienna. (1) *History.*—The territory which now belongs to the Diocese of Vienna was subject, from the time the Germans acquired it, to the jurisdiction of the Bishop of Passau, who was represented in Vienna by an official. At the beginning of the thirteenth century Duke Leopold VI began negotiations with Rome for the founding of a separate bishopric for Vienna, but these efforts failed owing to the opposition of the Bishops of Passau. Like the rulers of the Babenberg dynasty the first princes of the house of Habsburg also desired to make Vienna an independent diocese. However Emperor Frederick III was the first to bring it about; in 1469 two dioceses were established at the same time in the Austrian territories by the Bull "In suprema dignitatis specula"; these sees were placed directly under the control of the pope: one was for the city of Vienna, which then contained three parishes, and for the fourteen, later sixteen, parishes of its immediate vicinity; the second was for the city of Wiener-Neustadt. The right to appoint the bishops of these two small dioceses was given by Pope Paul II to Emperor Frederick III and his successors. The church of St. Stephen was made the cathedral church of the Diocese of Vienna. The Bishop of Passau did not withdraw his opposition until 1481, consequently it was not until this year that the Bull of erection could be formally proclaimed in the presence of a papal envoy, Bishop Alexander of Forlì, and a deputy of the Archbishop of Salzburg, the primate of Germany. In 1471 Frederick III appointed as first bishop Count Leopold of Spaur, who was not, however, able to occupy his see. The small endowment of the diocese was the main reason why during the first century administrators rather than bishops were generally appointed. The first administrator was Johann Beckenslör or Peckenschlager (1480–82), formerly Archbishop of Gran, from which he had been driven by the Magyars; he received the archiepiscopal See of Salzburg in 1482. This bishop was succeeded by Bernhard Rohrer (1482–87), who could only exercise his office for a short period on account of the siege and occupation of Vienna by Matthias Corvinus. The diocese was administered during the supremacy of Matthias Corvinus by his court preacher, Urban Doesi.

After Vienna came again under the control of the Habsburgs the succession of administrators was as follows: Matthias Scheidt (1490 93), Bishop of Seckau; Johann Vitéz (1493–99), private secretary to Matthias Corvinus and a zealous promoter of Humanism; Bernhard Pollheim of Wartenberg (1499–1504), formerly rector of the University of Padua, and Franz Bakacs of Erdöd (1504–09), Bishop of Raab. After a vacancy of several years the diocese was administered by Georg Slatkonia, Bishop of Piben in Istria (1513–22); Petrus Bonomo, Bishop of Trieste and governor of the Austrian Netherlands (1522–23), and Johann of Revellis (1523–29), chief almoner of Archduke Ferdinand. Distinguished administrators were Johann Faber (1533–41) and Frederick Nausea (1541–52). After the death of Nausea's successor, Christopher Werthwein (1552–53), the cathedral chapter undertook the administration of the diocese, Blessed Peter Canisius aiding it by advice and deed in the struggle against the religious innovations. Bishop Anthony Bruns, who was appointed in 1558, received the Archdiocese of Prague in 1561. His successor Urban Sagstetter, a zealous defender of the ancient Faith, resigned in 1568, on account of the violent opposition he encountered among the clergy and laity, who were largely inclined to Lutheranism. After his resignation the chapter undertook the spiritual administration. Johann Kaspar Neuböck (1574–94), formerly professor at the University of Freiburg in the Breisgau, was the first of the unbroken series of the actual Bishops of Vienna. During his episcopate the Protestant movement, which he opposed to the best of his ability, although without great success, reached its culmination at Vienna. His successor Cardinal Melchior Klesl (1598–1630) introduced the Counter-Reformation in Austria with the aid of Emperors Ferdinand II and III and carried it to a successful termination. Anthony Wolfrath of Cologne (1631–39), who was also Bishop-Abbot of Kremsmünster, obtained for himself and his successors the dignity of a prince of the empire.

Among the most distinguished of his successors were: the zealous and energetic Prince-Bishop Philip Frederick Count of Breuner (1639–69), the Capuchin Emmerich Sinelli (1680–85), councillor of the emperor, during whose episcopate the memorable siege of Vienna by the Turks occurred; Francis Ferdinand Freiherr von Rummel (1606–16), who was the tutor of the later Emperor Joseph I; Prince-Bishop Sigmund Count von Kollonitz (1716–51), nephew of Bishop Kollonitz of Wiener-Neustadt, who won imperishable glory during the siege of Vienna. During this episcopate Pope Innocent XIII, at the request of Emperor Charles VI, raised the Diocese of Vienna in 1722 to the rank of an archdiocese and gave it the formerly exempt Diocese of Wiener-Neustadt as suffragan. In 1729 the diocese was enlarged by the addition of the parishes in the "district under the Wienerwald" which had formerly belonged to Passau. His successor John Joseph Count von Trautson (1751–57) was regarded as a free-thinker on account of his leniency towards Protestants and his enmity to the Jesuits, although he was zealous for the training and discipline of the clergy. During the episcopate of Cardinal Anthony Christopher von Migazzi (1757–1803), the keen adversary of the Josephine system, the Diocese of Vienna received its present boundaries. In 1785 the Diocese of Wiener-Neustadt was suppressed and incorporated in that of Vienna; in addition Vienna received the parishes of the "district under the Mannhartsberg" in Lower Austria, and five parishes of the Diocese of Raab. At the same time the two Dioceses of Lins and St. Polten, which Joseph II had erected against the wish of the pope and of the Bishop of Passau, were made suffragans of Vienna. Migazzi

was followed by Sigmund Anthony Count von Hohenwart (1803–20), who had been a tutor of the Emperor Francis II, and was distinguished for charity and his care for the training of the clergy; Leopold Maximilian Firmian (1820–31), formerly administrator of Salzburg; Eduard Milde (1831–53), the celebrated pedagogue; Cardinal Othmar Rauscher (1851–75), a noted statesman and orator. Rauscher's successors were also raised to the cardinalate: John Rudolph Kutschker (1876–81), a distinguished scholar in canon law; Cölestin Joseph Ganglbauer (1881–89), noted for his kindness and benevolence, who was formerly abbot of the Benedictine Abbey of Kremsmünster; Anthony Joseph Gruscha (1890–1911), who like his predecessor did much to relieve the lack of churches; Gruscha also deserves great praise for his labours in regard to Catholic associational life in Vienna, especially in respect to the Catholic Gesellenverein, which he and Kolping founded in Austria. He was the president of its central association for Austria-Hungary while still archbishop. The present archbishop is Francis Xavier Nagl, b. at Vienna 26 November, 1855, rector of the German national church, Santa Maria dell'Anima at Rome in 1889, Bishop of Capo D'Istria in 1899, coadjutor at Vienna with the right of succession in 1910, Prince Archbishop of Vienna 5 August, 1911, made cardinal 27 November, 1911.

(2) *Statistics.*—The Archdiocese of Vienna forms with the suffragan dioceses of Linz and St. Pölten the ecclesiastical Province of Vienna. The archdiocese includes the eastern part of the Archduchy of Austria below the Enns, namely the two former administrative departments of the "District under the Wienerwald" and the "District under the Mannhartsberg". At the beginning of 1912 it included 4 city deaneries in Vienna and 25 rural deaneries, 526 parishes, 4 vicariates, 54 benefices, 20 positions for assistant priests, 1 prince archbishop, 2 coadjutor bishops, 903 secular priests, 640 regular priests (these figures include resident priests who do not belong to the diocese); 2,564,240 Catholics. The cathedral chapter consists of 2 auxiliary bishops, 1 cathedral provost, 1 cathedral dean, 1 custos, 1 cantor, 1 scholasticus, 10 canons, 12 honorary canons. The institutions for the training of the priesthood are the Catholic theological faculty of the University of Vienna with 14 professors and (1911) 237 students; the clerical seminary under the direction of the prince-archbishop with 112 students; the seminary for boys with 240 pupils; and the theological schools conducted by the orders in their monasteries: the school of the Augustinian Canons at Klosterneuburg, of the Mechitarists at Vienna, of the Cistercians at Heiligenkreuz, of the Society of the Divine Word at Maria-Enzersdorf. For the priests of other dioceses there are the higher institute of St. Augustine for secular priests, intended for priests from all the dioceses of Austria, and the Pazmanian college for the dioceses of Hungary that was founded in 1623 by Cardinal Pázamány. The public higher and middle schools of Austria are established on an inter-denominational basis. The Catholics of the diocese, however, have a large number of private schools and institutions of learning which are generally conducted by members of religious orders and are largely intended for the education of girls. Among the schools for boys should be mentioned: the Jesuit gymnasium at Kalksburg, the gymnasiums of the Benedictines and Mechitarists in Vienna, the boarding schools for seminarians of the Piarists, Redemptorists, the Pious Workers, and of the School Brothers. The ancient monasteries for men which still exist in the archdiocese are: the Abbey of Klosterneuburg of the Reformed Lateran Augustinian Canons, founded in 1106 by Margrave St. Leopold, which has 96 members; the Benedictine Schottenkloster at Vienna, founded in 1158 by Henry Jasomirgott, which has a gymnasium with 77 members; the Cistercian Abbey of Heiligenkreuz-Neukloster with a high-school for boys preparing for the priesthood, with 63 members; it was also founded by St. Leopold (1135).

Other orders and congregations are: Mechitarist, 1 monastery at Vienna with 45 members; Dominican, 2 monasteries, with 29 members; Minorite, 3 houses, 24 fathers; Franciscan, 3 houses, with 42 members; Capuchin, 2 houses, with 18 members; Calced Carmelites, in Vienna, with 5 members; Discalced Carmelites, 1 house, 19 members; Servites, 2 houses, with 14 members; Brothers of Mercy, 2 houses, with 45 members; Trinitarians in Vienna, with 9 members; Barnabites, 4 houses, with 19 members; Jesuits, 5 houses, with 144 members; Camillans, 1 monastery, 13 members; Piarists, 3 houses, 16 fathers; Lazarists, 3 houses, 87 members; Redemptorists, 3 monasteries, 103 members; Resurrectionists, 1 house, 7 members; Salesians of Don Bosco, 1 house, 12 members; Brothers of Mary, 2 houses, 25 members; Oblates of St. Francis of Sales, 2 houses, 12 members; Salvatorians, 2 houses, 31 members; the Society of the Divine Word, 3 houses, 357 members; of the Christian Schools, 9 houses, 304 members; Pious Workers, 5 houses, 94 members; total, 66 monasteries, 640 priests, 229 clerics, 508 brothers, 342 novices and candidates. The 30 female orders and congregations represented in the archdiocese had, at the close of 1911, 252 houses and 5180 members. The most important, reckoned by the number of members, are: Daughters of the Divine Saviour, 918; Sisters of Mercy of St. Vincent de Paul, 492; Sisters of Mercy of the Third Order of St. Francis, 478; Sisters of the Poor Child Jesus, 379; Daughters of Christian Love of St. Vincent de Paul, 374; Daughters of Divine Love, 274; Sisters of Mercy of the Holy Cross, 223; School Sisters of the Third Order of St. Francis, 211; Nuns of the Holy Heart of Jesus, 120; Poor School Sisters of Notre Dame, 114; Ursuline Nuns, 109; there are also Nuns of the Good Shepherd, Sisters of St. Elizabeth, Salesian Nuns, Carmelite Nuns, Sisters of St. Charles Borromeo, Missionaries of Mary, Sisters of the Perpetual Adoration; Daughters of the Childhood of Jesus and Mary; Sisters of the Mother of Sorrows, etc. Most of the female orders devote themselves to the care of the sick in and outside of hospitals, or take charge of primary and middle schools and schools for girls, of homes for children, asylums, institutions, etc. Of late years Catholic associational life has developed greatly. Among the most important societies are: the Catholic School Union for Austria, the Society for the training of Catholic Teachers, the Austrian Leo Society for the promotion of Christian learning, literature, and art; there are also societies for journeymen, for men, workmen, youths, the St. Vincent de Paul Societies, etc. Outside of Vienna the most important churches are the old cathedral at Wiener-Neustadt, the church of St. Othmar at Mödling, the monastery churches at Klosterneuburg and Heiligenkreuz.

The more ancient sources are indicated in *Deutsche Geschichtsblätter*, XI, XII (Gotha, 1909–11). Important works are: *Iufula Viennensis* (Vienna, 1716); SCHIER, *Die Bischöfe und Erzbischöfe von Wien* (Vienna, 1777); v. GEUSAU, *Geschichte der Haupt- und Residenzstadt Wien* (2nd ed., 3 vols., 1792–93); v. HORMAYR, *Wien, seine Geschichte und Denkwürdigkeiten* (9 vols., Vienna, 1823–25); WAAGEN, *Die vornehmsten Kunstdenkmäler von Wien* (2 vols., Vienna, 1866–67); *Geschichtsquellen der Stadt Wien*, ed. KARL WEISS (3 vols., Vienna, 1877–1904); WEISS, *Geschichte der StadtWien* (2nd ed., 2 vols., Vienna, 1882–85); *Die österreichisch-ungarische Monarchie in Wort und Bild*, I (Vienna, 1886); ZAPF, *Wirtschaftsgeschichte Wiens* (Vienna, 1888); *Regesten zur Geschichte der Erzdiözese Wien*, ed. KOPALLIK (2 vols., Vienna, 1891–94); PESCH, *Die Wohltätigkeitsanstalten von Wien* (Vienna, 1891); GUGLIA, *Geschichte der Stadt Wien* (Vienna, 1891); ZSCHOKKE, *Geschichte des Metropolitankapitels zum hl Stephan in Wien* (Vienna, 1893); UHLAUFF, *Namenbuch von Wien* (Vienna, 1895, 1905); *Geschichte der Stadt Wien, herausgegeben vom Altertumsverein in Wien* (6 vols., Vienna, 1897——), chief work on the subject, unfinished; BERMAN, *Alt- und Neu-Wien* (2nd ed., Vienna, 1903–4); LEVETUS, *Imperial Vienna: an account of its history, traditions and arts* (New York and London, 1905); *Die*

Wohltätigkeitsvereine der Stadt Wein (Vienna, 1905); MAYER, *Das kirchliche Leben und die christliche Charitas in Wien* (Vienna, 1905); *Wien am Anfang des 20. Jahrhunderts, herausgegeben vom Architekten- und Ingenieurverein* (2 vols., Vienna, 1905–06); STARZER, *Quellen zur Geschichte der Stadt Wien*, I (Vienna, 1906); GRIPPEL, *Geschichte des fürsterzbischöflichen Knabenseminars der Erzdiözese Wien* (Vienna, 1906); PETERMANN, *Wien im Zeitalter Kaiser Franz Josephs I.* (Vienna, 1908); BOEGLIN, *Vienne* (Paris, 1910); WILHELM, *Wien* (Vienna, 1910); KRALIK AND SCHLITTER, *Wien, Geschichte der Kaiserstadt und ihrer Kultur* (Vienna, 1912); PEZZL, *Skizzen von Wien*, ed. BLÜMML (2 vols., Munich, 1912); *Personalstand der Säkular- und Regulargeistlichkeit der Wiener Erzdiözese* (Vienna, 1912).

JOSEPH LINS.

VIENNA, UNIVERSITY OF.—*Foundation of the University.*—Next to the University of Prague that of Vienna is the oldest university of the former Holy Roman Empire. It was founded on 12 March, 1365, by Rudolph IV, Duke of Austria, and its charter confirmed on 18 July of the same year by Urban V, a faculty of theology not being included in the papal authorization. The school, planned on too large a scale and not sufficiently endowed, did not prosper; moreover, the duke died on 27 July at Milan. About 1380 his successor, Albert III, called teachers from Paris and obtained permission from Urban VI, 20 Feb., 1384, for the establishment of a theological faculty. After the drawing up of the university statutes in 1385, and of the statutes of the faculties of theology, law, medicine, and philosophy on 1 April, 1389, the organization of the university on the model of Paris was complete. All members of the university, scholars, bachelors, licentiates (who were obliged to lecture for a certain period), and doctors, were divided into "nations", Austrian, Rhenish, Hungarian, and Saxon. Each "nation" elected a proctor from its membership; the head of the university was the rector elected semi-annually by the proctors, while his council was composed of the proctors and the deans of the faculties. The university was subject to the ruler of the country, who was its patron, but otherwise it was autonomous and had its own jurisdiction. The permanent ecclesiastical representative of the university was the cathedral provost of St. Stephen's, who was chancellor of the university and conferred the academic degrees.

THE UNIVERSITY BUILDINGS, VIENNA

During the first century of its existence the university repeatedly proved that it was founded as an institution of the Church chiefly for the extension and defence of the Faith. An address of loyalty (*rotulus*) was sent to each newly-elected pope with a request for the confirmation and increase of the privileges. As an ecclesiastical corporation the university took an active part in the Councils of Pisa (1409), Constance (1414), and Basle (1431), and in several provincial synods. In that era of incessant disorder and scanty revenues, the continued existence of a university was possible only when closely connected with the Church and under the protection of the papacy. The popes granted important rights, e. g., the privilege, granted on 20 Feb., 1384, and 27 May, 1399, that distant benefices of priests teaching and studying at Vienna could be administered by a vicar; the appointment of ecclesiastical conservators (17 Aug., 1411; 21 May, 1434; 12 July, 1513); ecclesiastical jurisdiction with the right of pronouncing excommunication (27 May, 1420; 16 Feb., 1441; 12 July, 1513; 1 July, 1517), and the right of trying and judging heretics (16 Feb., 1441). Physicians (28 March, 1452) were protected by a letter of the Bishop of Passau in 1406 excommunicating quacks. The subject-matter taught was confined to prescribed books, the method of teaching rigidly scholastic. The theological students were limited to the Scriptures and dogmatic theology, pastoral theology and Hebrew being added later. At first, in the faculty of law, canon law alone was taught, but Roman law was added in 1494; medicine was still entirely under the spell of sterile Arabian theories. The widest range of subjects belonged to the philosophical (liberal arts) faculty, which, as the introductory course to the three "higher faculties", had the largest number of students. Among the celebrated mathematicians and astronomers of this faculty were Johannes of Gmunden (about 1380–1442), George of Peuerbach (1423–61), and Johannes Müller of Königsberg, also called Regiomontanus (1436–76). A distinguished theologian and statesman was Thomas Ebendorffer (1387–1464), noted for his part in the Council of Basle.

Period of Prosperity and Humanism.—During the reign of Maximilian I (1493–1519) the university enjoyed its first period of prosperity; with the rise of Humanism about 1490, the influence of the Church steadily decreased.

Decline; Reforms.—The disorders after Maximilian's death and the appearance of Luther's doctrines in Austria caused the university to decline rapidly. As early as 1511 it refused to send a representative to a council. The laxity of the medical and philosophical faculties in regard to heretics obliged the theological faculty on 14 July, 1526, to give back to the bishop authority in such matters. During the years 1525–30 the number of students steadily declined, the faculty of law was hardly more than nominal, and in 1529 that of theology had but two professors. Only the strong hand of Ferdinand I (1522–1564) saved the university from complete decay; reforming statutes were promulgated on 2 Aug., 1533, 15 Sept., 1537, and 1 Jan., 1554. It was placed under the direction of a superintendent with large powers, who was appointed by the sovereign. Teachers having regular salaries were appointed to each faculty; the faculties of medicine and theology had each three such professors, the faculty of law four. The period of study was made five years, for the philosophical course two years. In the medical department more attention was to be paid to practical branches; in the law course Roman law was made the most important study. In 1551 Ferdinand I called the Jesuits to Vienna to revive the religious spirit and on 17 Nov., 1558, gave them two permanent theological professorships. The Jesuits established a Latin school and a house of studies, and gave philosophical courses that were largely attended.

Non-Catholic Tendency and the Counter-Reformation.—From 30 March, 1546, each new professor was obliged to submit to an examination of his orthodoxy, in order to prevent the admission of heretics. This regulation was annulled on 5 Sept., 1561, by Maxi-

milian II (1564–76), who also ordained that instead of the customary formal profession of Catholic Faith, the candidate for degrees had only to declare himself a Catholic—disregarding the Bull of Pius IV (13 Nov., 1564). The emperor withdrew one professorship from the Jesuits and, at the demand of the Diet, ordered the house of studies to be closed. During the reign of Rudolph II (1576–1612), who was by education a strict Catholic, a Counter-Reformation was begun. This was due to the efforts of the cathedral provost Melchior Khlesl, appointed chancellor of the university in 1579. The first step was the publication on 2 July, 1581, and 31 March, 1591, of the papal Bull of 13 Nov., 1564; the entrance of Protestants into the university was thus prevented. In 1565 the Jesuits attempted to obtain university degrees for the students trained at their school, but their appeal was rejected both at this date and in 1573. The university was not altogether wrong in regarding as an infringement of its privileges the permission granted the Jesuits in 1570 to hold philosophical and theological courses in their college. It felt its very existence threatened, especially as the Jesuits, e. g. in 1593, had one thousand students, while the entire university had but two hundred. The dispute was settled by Emperor Matthias (1612–19) on 25 Feb., 1617, who again granted the Jesuits two professorships in theology, and in addition three in philosophy. Finally, during the reign of Ferdinand II (1619–37), the entire theological and philosophical faculties were handed over to the Jesuits, and their college was incorporated into the university (21–22 Oct., 1622; 17 Nov., 1622; 9 Aug., 1623; *Sanctio pragmatica* of 13 Oct., 1623, confirmed by Ferdinand III on 4 May, 1640). The Society renounced in perpetuity any claim to the dignity of rector of the university, but on the other hand the rector of the Jesuit college had a seat and vote directly after the superintendent appointed by the ruler. The election of professors and the methods of teaching were left to the Society.

The intent of the *Sanctio pragmatica* was to make the university Catholic in its further development. This end was the easier to attain as the Jesuits controlled all the preparatory schools. The matter, however, was more difficult in regard to the students of law and medicine, among whom many were still openly or secretly non-Catholic. The restriction to Catholics was finally effected in these departments by decrees and by the edict of 17 Nov., 1651, which expelled all non-Catholics from the country. Following the example of other universities, as Paris, Cologne, and Mainz, Ferdinand III (1637–57) appointed (17 May, 1649) the feast of the Immaculate Conception as the church feast of the university; henceforth before attaining a degree, the rectorship, or a professorship, the candidate was obliged to profess his belief in the Immaculate Conception. From 2 Dec., 1656, the dean-elect had also to make this profession. The Dominicans alone were exempted (31 Oct., 1649) from this obligation, but on this account they were excluded from the position of dean. Thanks to the zeal and learning of the Jesuits, the theological and philosophical departments flourished greatly; those of law and medicine, however, lagged behind. The reform of studies carried out by Ferdinand I had not the desired success in these two branches, as money was lacking, and the very scanty salaries of the professors were seldom paid. The great disadvantage in the faculty of law was that German common law, though necessary in practice, was not taught. The students of medicine were more fortunate, for after winning the baccalaureate they generally attended an Italian university, particularly Padua, where better facilities for study were offered, and a shorter period of attendance required. Thus the members of the faculty of medicine were generally physicians educated in Italy, as Johann Wilhelm Mannagetta (d. 1660), and Paul de Sorbait (d. 1691). However, owing to the lack of students and of equipment, there was no stimulus to work. Numerous proposals of reform were made, such as those of 1629, 1687, and 1735, but all attempts to bring the two faculties to a higher level failed on account of the financial embarrassment of the Government.

Reorganization in the Reign of Maria Theresa: University a State Institution.—During the reign of Maria Theresa (1740–80) the university was completely reconstructed. What led to this change was the calling to Vienna in 1745 of Gerhard van Swieten (1700–72), a medical professor at Leyden, as court physician and university professor. The reforms of the medical faculty, which he planned, went into effect on 7 February: i. e. the designation of van Swieten as director of studies, appointment of professors by the empress, not as before by the university consistory, rigid supervision of the examinations by the Government, establishment of a professorship of chemistry, founding of a botanical garden, and the delivery of clinical lectures in the hospital. The university soon excelled the University of Leyden, previously so celebrated; this was effected by the appointment of distinguished teachers, as, in 1749, for chemistry and botany, Alexander Ludwig Laugier, whose successor in 1769 was Nikolaus Jacquin; in 1754, for practical therapeutics, Anton de Haen, whose successor in 1776 was Maximilian Stoll; and Ferdinand Leber, in 1761, for surgery. The theological and philosophical faculties were reformed in 1753. The professors of philosophy were forbidden to dictate their lectures to the students as formerly, or to teach the Aristotelean doctrine. The plan drawn up for the reform of the department of law by Prince-Archbishop Count Trautson and Sigismund Popowitsch, professor of eloquence, was put in force in 1753. New courses in constitutional law, the law of nature, feudal law, the Theresian laws for the hereditary Austrian dominions, and, as an experiment, history, were established. The director of studies was Johann Franz von Bourguignon. Up to 1757 all matters pertaining to instruction were controlled by Prince-Archbishop Count Trautson, the "protector of studies". The position of superintendent was abolished in 1754.

These reforms took from the university the last vestiges of its former autonomy, made it entirely subsidiary to the purposes of the State, and turned the professors into state officials. Intellectual life was restricted by the directors of studies who prescribed the text-books to be used, and by the Government censorship of books. The medical faculty suffered least from these limitations and continued to develop. The aim of the prevailing system was to exclude entirely the influence of the Church and of the Society of Jesus; its leading spirits were van Swieten and, in the course of time, the freemason Joseph von Sonnenfels (1733–1817). Thus in 1755 the conferring of the degrees at St. Stephen's was abolished, and the influence of the chancellor limited; in 1757 the Jesuit rector was removed from the university consistory, and in 1759 the directors of studies belonging to the Society were removed. The court commission of studies, with van Swieten as vice-president, was created on 23 March, 1760, as the chief board of supervision. In the same year the commission made a request for the admission of Protestants to the courses in law and medicine, but did not secure this until 1778. From 18 Jan., 1782, the university was open to all creeds. The suppression of the Society of Jesus in 1773 necessitated the reorganization of the theological and philosophical faculties. The property of the Jesuits went to the fund for stipends for students (*Jesuitfond*); ex-Jesuits were excluded from the new appointments to the theological chairs. The process of separating the university from the Church continued during the last years of the reign of Maria Theresa

and still more during the reign of Joseph II (1780–90). Abbot Stefan Rautenstrauch of Braunau wrote a text-book on canon law, pervaded with the spirit of Febronius, that received the approval of the Government in 1776. The oath before receiving a degree, and in general everything that had the appearance of an ecclesiastical celebration at the graduation exercises, was done away with in 1785. Prince-Archbishop Count Migazzi protested repeatedly, although in vain, in 1786 against the university text-books which contained false statements and attacks upon the Church. The university sank to a training school for government officials, the students of theology included. This intellectual servitude checked all scientific activity, and in the succeeding years brought the university into a condition of stagnation from which it could be rescued only by a fundamental reformation of the bureaucratic system.

Self-Governing University since 1848.—The first step towards self-government was taken (on 12 March, 1848) by a general assembly of the university, which petitioned Ferdinand I (1835–48) for freedom of teaching and study. On 20 March the newly-appointed minister of instruction, Freiherr von Somaruga, promised the speedy granting of academic freedom, and at the same time announced a reform of the courses of study. The medical faculty, still the most important one, made proposals regarding the restoration of the old autonomy, such as the election of rector and deans by the professors. On 30 Sept., 1849, this was granted by the provisional law on the organization of academic authorities. A distinction was made in the faculties between the group of professors and that of the doctors or teachers below professors in rank, each electing a dean. On 13 Oct., 1849, the "general ordinances concerning the system of studies at the royal and imperial universities", with exception of the theological studies, was issued; on 1 Oct., 1850, "the general regulations for studies". On 9 Jan., 1865, the year of the celebration of the fifth centenary of the existence of the university, fifty-eight professors presented to the minister of instruction, von Schmerling, a memorial which denounced the exclusively Catholic character of the university as no longer just. Pursuant to the law of 28 April, 1873, on the organization of academic administration, the attainment of an academic dignity is now independent of the candidate's faith. The Catholic character of the university is at present limited to the theological faculty, for the "Protestant theological institute" that was raised to a faculty in 1850 is not a part of the university. On 11 Oct., 1884, the new university building on the Franzen-Ring was dedicated in the presence of Emperor Francis Joseph. In 1857 the "new university-house", built in 1756, was given to the academy of sciences. New statutes for the regulation of the examinations for the doctorate in the three secular faculties were issued on 15 April, 1872. The course of study in the medical school requires five years, in the other faculties four years are necessary.

The reform of the theological faculty indicated a complete break with the Febronian-Josephinist system. There was a meeting of the bishops at the invitation of the Government on 30 April, 1849; the assembly made the demand that the competent bishop should have influence over the appointment of professors, that he should appoint half of the board of examiners, and that all should be obliged before appointment to make the Tridentine Confession of Faith. This request was granted on 30 June, 1850. The plan of study approved by the Government on 29 March, 1858, and still in use, was worked out by Prince-Archbishop Rauscher. The present statutes governing the examination for the doctorate were issued on 16 Jan., 1894. In respect to the ceremony of conferring degrees it was ordained on 19 May, 1880, that the protector or the dean of the faculty of which the rector was a member should be the presiding officer in case the rector was not a Catholic.

On 18 Oct., 1849, temporary statutes were issued regulating the study of law and political economy; on 2 Oct., 1855, these ordinances were revised, and on 20 April, 1893, the present statutes respecting studies and examinations for the doctorate were promulgated. The original freedom of study was limited in so far that students must pass three state examinations at fixed times. The medical faculty, which even before 1848 had had a high reputation, gained a world-wide renown both by the calling of foreigners to professorships, as Ernst Brücke (1849–92), Johann Oppolzer (1850–71), and Theodor Billroth (1865–94), and others, and by the work of native investigators, as Karl Rokitansky (1844–78), Joseph Hyrtl (1845–74), Joseph Skoda (1846–81), and Ferdinand Hebra (1849–80). The statutes of 1872, respecting examinations for the doctorate, those concerning the organization of the medical instruction (1 June, 1872) and of the practical tests in the examination for the medical degree (24 Oct., 1872), put an end to the institute for partially trained medical men (surgeons) and instead only permitted the gaining of "the doctorate of the entire science of medicine" (*medicinæ universæ doctor*), with which the right to practise medicine is united. On 21 Dec., 1899, a new series of statutes suited to modern needs was issued in regard to the examinations for the doctorate. In the philosophical faculty the former two years' preparatory course was transferred to the gymnasium (18 May, 1845); the departments of natural science (chemistry, natural history) were taken over from the medical faculty on 16 Nov., 1849. Besides increasing the number of professorial chairs, seminars and institutes for scientific research and for the training of teachers of the intermediate schools were established. Among the distinguished scholars of this faculty should be mentioned: in physics, Christian Doppler (1850–53); in astronomy, Karl von Littrow (1842–77); in photographic optics, Josef Max Petzval (1837–77); in the history of art, Rudolf von Eitelberger (1852–85); in classical philology, Hermann Bonitz (1849–67).

University Statistics (on 1 October, 1911).—Theology: 8 regular and 2 auxiliary professors, 4 *Privatdozenten;* law: 17 regular and 13 auxiliary professors, 41 *Privatdozenten;* medicine: 24 regular and 22 auxiliary professors, 197 *Privatdozenten;* philosophy: 54 regular and 25 auxiliary professors, 95 *Privatdozenten*, 25 lecturers and teachers. In the winter of 1910–11 the total number of students was 9922. Of this number 241 studied theology, 3956 law, 2491 medicine, 3234 philosophy; in the summer of 1911 the student-body numbered 8457; 226 of its members studied theology, 3467 law, 2053 medicine, 2711 philosophy. In the university year of 1911–12 the doctorate was granted to 921 students, of whom 27 had studied theology, 447 law, 231 medicine, and 216 philosophy. Total amount of endowments 4,539,600 *Kronen*. The university and its institutes is supported by the treasury of the State.

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LEOPOLD SENFELDER.

Vienne, ANCIENT SEE OF. See GRENOBLE, DIOCESE OF.

Vienne, COUNCIL OF (1311–12).—Pope Clement V, by the Bull "Regnans in coelis" of 12 Aug., 1308,

called a general council to meet on 1 Oct., 1310, at Vienne in France for the purpose "of making provision in regard to the Order of Knights Templar, both the individual members and its lands, and in regard to other things in reference to the Catholic Faith, the Holy Land, and the improvement of the Church and of ecclesiastical persons". The Bull was sent to the kings of the respective Christian countries and to the archbishops of the various church provinces. The archbishops of every church province with two or three bishops, as designated in the individual Bulls, were to appear in person at the council, the bishops remaining at home were to transfer their rights to their colleagues who had been personally called. The bishops and prelates of all kinds were also to bring to the council proposals and motions in writing concerning the points to be improved in church life. A special Bull of 8 Aug., 1308, directed the Order of Knights Templar to send suitable *defensores* to the council, before which the grand master and the other chief officials had been commanded to appear in person. The council, however, could not open at the appointed time, on account of the trials of the Templars which were begun in the various countries, and the process respecting Boniface VIII which Clement V had undertaken at the appeal of the French king Philip the Fair. The Bull "Alma mater" of 4 April, 1310, postponed the opening of the council until 1 Oct., 1311, on account of the investigation of the Templars that was not yet finished. In September the pope went to Vienne with the cardinals and on 16 Oct., 1311, the first formal session of the council was held in the cathedral there. This was the Fifteenth Œcumenical Council. In his opening address the pope again designated the three following points as the main tasks of the council: the matter of the Templars; the assistance to be given the Holy Land; and the reform of the clerical order and of morals.

The Acts of the council have disappeared, with exception of a fragment which Father Ehrle, S.J., found in a manuscript in the National Library at Paris (see below). Consequently there is no positive certainty as to the course of the synod. The number of its members is also variously stated by the authorities. Villiani ("Chron.", IX, XXII, ed. Muratori, "Script.", XIII, 454) enumerates 300 bishops, while other authorities whose testimony is more probable give 114 bishops, to which should be added a number of abbots and proxies. The best known proceedings of the council are those respecting the Templars. A commission was appointed to examine the official records concerning the order, in which commission the various classes of participants in the council and the different countries were represented. From the members of this commission was formed a smaller committee of archbishops and bishops presided over by the Archbishop of Aquileia, which was to examine exhaustively the official records and the abstracts of these. The pope and the cardinals negotiated with the members of this commission respecting the matter. The majority of the cardinals and nearly all the members of the commission were of the opinion that the Order of Knights Templar should be granted the right to defend itself, and that no proof collected up to then was sufficient to condemn the order of the heresy of which it was accused without straining the law. As early as the beginning of December, 1311, the cardinals and commission had voted to this effect. The pope was in a difficult position, on account of the insistence of the powerful French king. In February, 1312, the king himself appeared with a great retinue before the gates of the city of Vienne, and vehemently demanded the suppression of the Templars in a letter of 2 March, addressed to the pope. Clement now adopted the expedient of suppressing the Order of Knights Templar, not by legal method (*de jure*), but on the plea of solicitude for the Church and by Apostolic ordinance (*per modum provisionis seu ordinationis apostolicæ*). The pope announced this decision in an assembly of the cardinals, on 22 March, 1312. On 3 April the second formal session of the council was held; the French king and his three sons were present, and the decision respecting the suppression of the Templars was promulgated. The Bull of Suppression "Vox clamantis" is dated 22 March, 1312. The pope had retained for himself the decision as to the persons and the lands of the Templars; two further Bulls were issued to cover these points on 2 and 6 May. During the council, apparently at this second session, Boniface VIII was declared to have been a lawful pope, and absolved from the accusations brought against him. Nevertheless, an earlier Decree issued by Clement V was renewed, whereby the King of France was absolved from all responsibility for what he had done against Boniface and the Church.

The synod also took up the question of the Holy Land. In the third formal session, held 6 May, a letter from the King of France was read aloud, in which he promised to take the cross, together with his sons and large numbers of the nobility, and to begin the Crusade within six years. If he should die before this time his eldest son would undertake the expedition. Upon this, it was decided to lay a church tithe for six years for this purpose, which was to be raised throughout Christendom for the Holy Land. Concerning the raising of this tithe, cf. Kirsch, "Die päpstlichen Kollektorien in Deutschland" (Paderborn, 1894), 18. In France the revenues drawn from the tithe for six years were given to the king, who used the money for the war against Flanders. The Crusade never took place, although both the Kings of England and of Navarre had agreed to it at the council.

As already mentioned, the bishops were directed before the meeting of the council to bring with them written suggestions as to the reform of the Church. The pope renewed this demand at the opening of the council. Only three of the proposals sent in are known up to now, namely the treatise of William Durandus, Bishop of Mende, on the holding of the council ("De modo celebrandi generalis concilii"), that of Major, Bishop of Angers [in "Collection des documents inédits sur l'hist. de France. Mélanges historiques", II (1877), 471 sqq.], and that of James Dueze, later Pope John XXII [published by Verlaque, "Jean XXII" (Paris, 1883), 52 sqq.]. This material was divided into two parts for discussion by the council: improvement of morals and protection of the independence of the Church. The countless complaints, opinions, and suggestions that were handed in by prelates as well as by secular nobles were systematically arranged and treated. Still it is not known what decrees on these questions resulted from the discussions of the council itself and were promulgated in the third and last session. All that is certain is that a number of decrees on these subjects were proclaimed. These were issued later on 25 October, 1317, by John XXII, together with other decrees of Clement V, which the latter had been prevented by death from promulgating. John published them as the collection of the laws of the Church, the Clementines, "Corpus Juris Canonici". The decrees passed at the council which are found in this collection refer to the disputes concerning the Franciscan Spirituals (condemnation of the three propositions attributed to Petrus Johannes Olivi), the dispute about poverty among the Minorites, the Mendicants, the visitation of convents by the bishops, the Beguines, the observance of the ecclesiastical hours, administration of religious foundations, matters relating to benefices, the founding of professorships for the Oriental languages at the Curia and at the four chief universities, the management of the Inquisition, and various

ordinances respecting the clergy. The council closed with the third formal session, 6 May, 1312.

MANSI, *Conciliorum collectio*, XXV, 367 sqq.; EHRLE, *Ein Bruchstück der Akten des Konzils von Vienne* in *Archiv für Literatur- und Kirchengeschichte des Mittelalters*, IV (1888), 361 sqq.; IDEM, *Vorgeschichte des Konzils von Vienne*, loc. cit., II, 353 sqq., III, 1 sqq., 1409 sqq.; HEFELE, *Konziliengeschichte*, VI (2nd ed., Freiburg im Br., 1890), 436 sqq., 515 sqq.; HERER, *Gutachten und Reformvorschläge für das Vienner Generalconcil* (Leipzig, 1898); GÖLLER, *Die Gravamina auf dem Konzil von Vienne* in *Festgabe für H. Finke* (Münster, 1904), 197 sqq.; MOLLAT, *Les doléances du clergé de la province de Sens au concile de Vienne* in *Revue d'hist. ecclés.*, VI (1905), 319 sqq.

J. P. KIRSCH.

Vierthaler, FRANZ MICHAEL, a distinguished Austrian pedagogue, b. at Mauerkirchen, Upper Austria, 25 September, 1758; d. at Vienna, 3 October, 1827. As his parents were poor, he was a choir-boy at the Benedictine Abbey of Michaelbeuren and at Salzburg. At Salzburg he also attended the gymnasium and from 1776–77, he took the law course at the university, though his favourite study was classic languages. In 1783 he became instructor at the Virgilian college for nobles at Salzburg. By teaching history he was led to write his "Philosophische Geschichte der Menschheit" (7 vols., 1787–1819). The first volume attracted attention and gained for Vierthaler, in 1790, the position of director of the seminary for teachers at Salzburg, which the archbishop had established for the betterment of the primary schools. In the same year he began a course of catechetical instruction for the students of the seminary for boys, and in 1791 pedagogical lectures at the university. In 1796 he was made court librarian. During 1800–02 he edited the "Salzburger Literaturzeitung" and from 1799–1806 the "Salzburger Staatszeitung". He married in 1802; in 1803 he was appointed supervisor of the public schools in the Duchy of Salzburg, and in 1804 supervisor of the two orphan asylums. Three years later, when Salzburg was made part of Austria, the Austrian Government called him to Vienna, where he took charge of the orphan asylum.

Vierthaler was a strong advocate of practical training in teaching. He kept up a correspondence with the young teachers from the seminary and encouraged their zeal. He prepared a unified plan of studies for schools that he visited, sought to provide good and cheap school-books and other aids to study, and succeeded in arousing public interest in the cause of the schools. His three chief pedagogical works are: "Elemente der Methodik und Pädagogik" (1791); "Geist der Sokratik" (1793); "Entwurf der Schulerziehungskunde" (1794). He was a master in his calling, distinguished by the clearness, simplicity, and practicalness of his teachings. He laid more emphasis than other teachers of his era on the principle that instruction should subserve education. The aim of his pedagogical method was a "noble humanity transfigured by God". The basis of all his efforts was the Catholic Faith which he placed above everything else. Like Overberg he regarded the personality of the teacher as the most important thing in education. In many respects he was ahead of his times, e. g. in his high estimation of the teaching of the natural sciences and of physical training; also in his opposition to corporal punishment. Besides his pedagogical writings Vierthaler wrote a large number of school-books and books for children; among these are an edition of the Gospels and Epistles and a geography of Salzburg.

ANTHALLER, *Franz Michael Vierthaler, der Salzburger Padagoge* (Salzburg, 1880); VIERTHALER, *Pädagogische Hauptschriften*, ed. VON DER FUHR (Paderborn, 1904); VON DER FUHR, *Michael Vierthaler u. seine Zeit* (Berlin, 1909).

KLEMENS LÖFFLER.

Viesti. See MANFREDONIA, ARCHDIOCESE OF.

Vieta (VIÈTE), FRANÇOIS, Seigneur de La Bigottière, father of modern algebra, b. at Fontenay-le-Comte (Poitou), 1540; d. in Paris, Feb., 1603. The son of a solicitor, he made his early studies under the Franciscans of his native place. He studied law in the University of Poitiers, returned to Fontenay at nineteen, and soon took rank with the leading barristers of the province, numbering Mary Stuart among his clients. Indifferent in religion, and with his legal practice ruined by the religious wars, he accepted the position of tutor to Catherine, the eleven-year-old daughter of Jean de Parthenay, Sieur de Soubise, a militant Huguenot. Three years later, at the marriage of his pupil, he left the Château du Parc and went to La Rochelle. Here he gained as clients and friends the Huguenots, Coligny, Condé, the Queen of Navarre, Henry of Navarre, and Françoise de Rohan, who, like his former pupil, Catherine, Viscountess de Rohan by a second marriage, remained his benefactress for life. Of his wife little beyond the name is known. The title of Sieur de La Bigottière he probably assumed. He became a barrister in Paris and later a councillor of the Parlement in Rennes. For some years he was in disfavour with Henry III, despite the efforts in 1585 of his friend Henry of Navarre. To the latter, as king, Vieta, while councillor of the Parlement in Tours, rendered signal service by discovering the key to the Spanish cipher. During his last years, spent mainly in Paris, he was *maître des requêtes* (master of requests) and royal privy councillor. He was a Catholic at his death. His kindly treatment of Adrianus Romanus, a rival scholar, indicates a generous nature.

To Vieta as a mathematician Huygens, Halley, Chasles, and Fourier have given high rank. He made the use of letters as symbols of quantity a general custom. He was highly skilful in the treatment of equations, knew the relations between the positive roots and the coefficients, and devised solutions for the equations of the second, third, and fourth degrees by methods different from the existing ones. He enunciated the principle of homogeneity. He extended the tables of Rheticus, gave formulæ for the sine and cosine of a multiple angle, and attempted to find the value of π by means of infinite series. To a considerable extent he applied algebra to geometry and trigonometry and geometry and trigonometry to algebra. His collected works were published by Van Schooten, "Opera Mathematica", Leyden, 1646.

BERTRAND in *Revue des Deux Mondes* (15 May, 1897), or *Eloges Académiques*, new series, 143–76 (Paris, 1902); CHASLES, *Comptes rendus de l'Acad. des Sci.*, XII, XIII (1841); FILLON ET RITTER, *Notice sur la vie et les ouvrages de François Viète* (Nantes, 1850); GAMBIER, *Le mathématicien François Viète, Généalogie de sa famille* (La Rochelle, 1911); HUTTON, *Tracts on Math. and Phil. Subjects*, II, (London, 1812), 260–74; RITTER, *Bullettino di Bibliografia e di Storia delle Sci. mat. e fis.*, I (Rome, 1868), 223–27.

PAUL H. LINEHAN.

Viger, DENIS-BENJAMIN, French-Canadian statesman and writer, b. at Montreal, 19 Aug., 1774; d. 1861. After studying classics and philosophy at the Sulpician college of his native city, he joined the bar, was elected (1808) member of Parliament for Montreal, and re-elected for other constituencies in 1810, 1814, and 1827. He was sent (1828) to represent French Canadian interests against Lord Dalhousie's administration before the English Parliament. In 1830, though a member of the Upper House, he returned to London, where he spent two years refuting Attorney-General Stuart's memoir. His patriotism did not impair his loyalty. Yet, in 1838, he was imprisoned for nineteen months, refusing bail, and demanding a trial. After the union of the Canadas, he was twice returned to Parliament (1841 and 1845). His knowledge of constitutional law urged him to side with Governor Metcalfe, and accept Lafontaine's heritage as premier; whereby he assumed the responsibility of dividing the Liberal party. His friends misunderstood him and suspected him of inclining

towards British influence. He was accused of personal ambition, though he acted through loftier motives—the dread lest responsible government might be compromised. In a pamphlet, "La crise ministérielle" (1844), he rightly defines constitutional government. He was the first president of the national society of St. Jean-Baptiste. Fordham University gave him the degree of LL.D. (1853). He wrote many newspaper articles and several important political treatises demonstrating England's interest in maintaining the laws, usages, and education of Lower Canada. He contributed to the foundation of the newspapers "La Minerve" and "L'Aurore des Canadas". His writings are noted for their logic, depth, and erudition.

BIBAUD, *Le Panthéon canadien* (Montreal, 1891); TURCOTTE, *Le Canada sous l'Union* (Quebec, 1871); ROYAL, *Viger* in *Journal de l'Instruction publique* (March, 1861); MORGAN, *Bibliotheca canadensis* (Ottawa, 1867).

LIONEL LINDSAY.

Viger, JACQUES, a French-Canadian antiquarian and archæologist, b. at Montreal, 7 May, 1787; d. 12 Dec., 1858. He studied at the Sulpician college of Montreal. During the war of 1812 he served as captain in the "Voltigeurs" under de Salaberry. He was elected the first Mayor of Montreal (1833), and strove to improve its sanitary condition. Although he wrote little, his reputation as an archæologist was universal, and the greatest contemporary historians of France and the United States have drawn from his collection of MSS., the fruit of forty years research. He compiled a chronicle under the title of "Sabretache" (28 vols.), wherein he gathered plans, maps, portraits, with valuable notes illustrating many contested historical points. He was the founder of the "Historical Society of Montreal". Pius IX honoured him with the knighthood of the Order of St. Gregory the Great.

BIBAUD, *Le Panthéon canadien* (Montreal, 1891); MORGAN, *Bibliotheca canadensis* (Ottawa, 1867).

LIONEL LINDSAY.

Vigevano, DIOCESE OF (VIGLEVANENSIS), Lombardy, Province of Pavia. The city is a great agricultural centre. As late as the middle of the nineteenth century, gold was obtained from the Ticino in the neighbourhood, but that industry has since been abandoned. The cathedral was built in 1100, rebuilt in the sixteenth century, and in the seventeenth by Bishop Caramuel Lobkowitz, 1680, himself an architect, who also contributed to the expense. The Church of S. Pietro Martire was built, with the adjacent Dominican convent, by Filippo M. Visconti in 1445; the convent is now used for government offices and courts. Among the civil edifices is the castle, once a fortress, built by Bramante in 1492, by order of Ludovico il Moro, and now a royal palace.

The earliest notices of Vigevano date from the tenth century, when it was favoured as a residence by King Arduin for the sake of the good hunting in that vicinity. In the next period it was a Ghibelline commune, and was accordingly besieged and taken by the Milanese in 1201 and again in 1275. In 1328 it surrendered to Azzone Visconti, and thereafter shared the political fortunes of Milan. In the last years of the Visconti domination it sustained a siege by Francesco Sforza, himself a native of the city. With the Treaty of Worms (1743) it passed to the King of Sardinia. Blessed Matteo Carreiro, O.P., died at Vigevano. Until 1530 the town belonged to the Diocese of Novara and had a collegiate chapter. Francesco Sforza procured the erection of the see and provided its revenues. The first bishop was Galeazzo Pietra, succeeded by his nephew Maurizio Pietra (1552); both of these promoted the Tridentine reforms, and the work was continued by their successors. Marsilio Landriani (1594) distinguished himself in various nunciatures and founded a Barnabite college for the education of young men. Giorgio Odescalchi (1610) was a very zealous pastor; the process of his beatification has been commenced. Giovanni Caramuel Lobkowitz (1675) was an example of pastoral virtue and zeal and the author of many works, philosophical, theological, ascetical etc., though his "Theologia fundamentalis" was censured. Pier Marino Sonnani (1688), a Minorite, who enlarged the seminary, had to maintain a struggle against the spread of the doctrines of Miguel Molinos. Nicola Saverio Gamboni was intruded into the see by Napoleon in 1801. The diocese is suffragan of Vercelli. It contains 75 parishes, 180,000 souls, 250 secular and regular priests, 1 house of male religious, 1 of sisters, and 3 girls' schools. One weekly and two monthly periodicals are published.

CAPPELLETTI, *Le chiese d'Italia*, XIV; BIFFIGNANDI, *Memorie storiche della città e contado di Vigevano.*

U. BENIGNI.

Vigil. See EVE OF A FEAST.

Vigilius, SAINT, Bishop of Trent, martyr, patron of Trent and of Tyrol, b. c. 353; d. 26 June, 405; feast 26 June. The name of his father was not known (Acta SS., June, VII, 143), though given by some as Theodosius. His mother Maxentia (Acta SS., Apr., III, 781) and his brothers Claudian (Acta SS., March, I, 426) and Magorian (Acta SS., March, II, 398) are numbered among the saints. At an early age he came with his parents to Trent (possibly he was born there), and pursued his studies at Athens, becoming noted for his sanctity and learning; here he seems to have formed a friendship with St. John Chrysostom. He went to Rome and thence in 380 returned to Trent, where the people by acclamation chose him their bishop. He was consecrated by Valerian, Bishop of Aquileia, or possibly by St. Ambrose of Milan who donated the episcopal insignia and showed a paternal solicitude for Vigilius; he urged him (Ep. 29 in P. L., XVI, 982) to strongly oppose marriages with heathens. Vigilius laboured strenuously to convert the Arians in the city of Trent and the many idolaters throughout the diocese. He preached the Gospel in the districts of Brescia and Verona, beyond the confines of his diocese, and there erected some thirty parishes placing his missionary companions as pastors and bishops. Among these were Sts. Sisinnius, Martyrius, and Alexander (Acta SS., May, VII, 37), natives of Cappadocia, whom Vigilius had brought from Milan, and who after a short apostolate were martyred; parts of the relics were sent to Milan and others to Constantinople.

Accompanied by his brothers and a priest named Julian, Vigilius then went west of Trent to the Rendena Valley to teach the Gospel to the worshippers of Saturn. At a place, which is now the parish of Rendena, he offered the Holy Sacrifice of the Mass and threw the statue of Saturn into the River Sarka. Enraged at this the idolaters stoned him to death. The body was brought back to Trent and buried in the church built by Vigilius. The acts of his life and martyrdom were immediately sent to Rome. Innocent I gave them to the Emperor Honorius as a protection on one of his military expeditions. He seems to have made a formal canonization, for Benedict XIV ("De canonizat. SS.", Prato, 1839, I, ch. iv, no. 12) calls Vigilius the first martyr canonized by a pope. Eugippius, the successor of Vigilius in the See of Trent, enlarged the cathedral and dedicated it to St. Vigilius. In 1386 the right hand was separated from the body and put into a precious reliquary. Many churches in Tyrol bear the name of the saint. He is the author of the work, "De Martyrio SS. Sisinnii, Martyrii et Alexandri", in P. L., XIII, 549.

BARDENHEWER, *Patrology*, tr. SHAHAN (St. Louis, 1908), 444; KRÖSS, *Austria Sancta*, I (Vienna, 1910), 8.

FRANCIS MERSHMAN.

Vigilius, Bishop of Tapsus, in the African Province of Byzacena, is mentioned in the "Notitia" appended to the History of Victor Vitensis, among the bishops who were present at the conference of Catholic and Arian bishops in Carthage summoned by the Vandal King Huneric in 484. With the exception of this fact nothing certain is known regarding the previous or subsequent career of Vigilius. It is conjectured that he fled to Constantinople at the time the Catholic bishops were exiled from Africa by the Vandals. His writings show that he took an active part in the controversies which were then agitating the Eastern Church. A dialogue, "Contra Arianos, Sabellianos, et Photinianos; Athanasio, Ario, Sabellio, Photino et Probo judice, interlocutoribus", is undoubtedly the work of his hands. He also wrote a treatise, "Contra Eutychetem", in five books, which contains a valuable summary of the arguments against Eutychianism. He refers in this book to two or three works he had composed against the deacon Maribadus, and against the Arian bishop Palladius. A large number of other works have been attributed to Vigilius, but without sufficient evidence. Among these are: "Contra Maribadum Arianum"; "Contra Palladium Arianum"; a dialogue "Contra Arianos"; twelve books "De Trinitate"; "Contra Felicianum Arianum"; "Solutiones objectionum Arianorum", and a "Collatio cum Paseentio Ariano". Many of these works are preserved among the writings of other authors. The hypothesis that Vigilius was the author of the Quicumque has been shown to have no foundation (Künstle, "Antipriscilliana", Freiburg, 1905, 109).

A complete edition of the works of Vigilius was prepared by Chifflet (Dijon, 1664), reprinted in P. L., LXII; Ficker, *Studien zu Vigilius von Tapsus* (Leipzig, 1897); Bardenhewer-Shahan, *Patrology*, 615.

Patrick J. Healy.

Vigilius, Pope (537–55), date of birth unknown; d. at Syracuse, 7 June, 555. He belonged to a distinguished Roman family; his father Johannes is called "consul" in the "Liber pontificalis" (ed. Duchesne, I, 298), having received that title from the emperor. Reparatus, a brother of Vigilius, was a senator (Procopius, "De bello gothico", I, 26). Vigilius entered the service of the Roman Church and was a deacon in 531, in which year the Roman clergy agreed to a Decree empowering the pope to determine the succession to the Papal See. Vigilius was chosen by Boniface II as his successor, and presented to the clergy assembled in St. Peter's. The opposition to such a procedure led Boniface in the following year to withdraw his designation of a successor and to burn the Decree respecting it (cf. Holder, "Die Designation der Nachfolger durch die Päpste", Fribourg, 1892, 38 sqq.). The second successor of Boniface, Agapetus I (535–36), appointed Vigilius papal representative (Apocrisiary) at Constantinople; Vigilius thus came to the Eastern capital. Empress Theodora sought to win him as a confederate, to revenge the deposition of the Monophysite Patriarch Anthimus of Constantinople by Agapetus and also to gain aid for her efforts in behalf of the Monophysites. Vigilius is said to have agreed to the plans of the intriguing empress who promised him the Papal See and a large sum of money (700 pounds of gold). After Agapetus's death on 22 April, 536, Vigilius returned to Rome equipped with letters from the imperial Court and with money. Meanwhile Silverius had been made pope through the influence of the King of the Goths. Soon after this the Byzantine commander Belisarius garrisoned the city of Rome, which was, however, besieged again by the Goths. Vigilius gave Belisarius the letters from the Court of Constantinople, which recommended Vigilius himself for the Papal See. False accusations now led Belisarius to depose Silverius. Owing to the pressure exerted by the Byzantine commander, Vigilius was elected pope in place of Silverius and consecrated and enthroned on 29 March, 537. Vigilius brought it about that the unjustly deposed Silverius was put into his keeping. He sent Silverius as an exile to the Island of Palmaria where the late pope soon died from the harsh treatment he received. After the death of his predecessor Vigilius was recognized as pope by all the Roman clergy. Much in these accusations against Vigilius appears to be exaggerated, but the manner of his elevation to the See of Rome was not regular. Empress Theodora, however, saw that she had been deceived. For after the latter had attained the object of his ambition and been made pope he maintained the same position as his predecessor against the Monophysites and the deposed Anthimus. It is true that there is an alleged letter from the pope to the deposed Monophysite patriarchs, Anthimus, Severus, and Theodosius, in which the pope agrees with the views of the Monophysites. This letter, however, is not regarded as genuine by most investigators and bears all the marks of forgery [cf. Duchesne in "Revue des quest. histor." (1884), II, 373; Chamard, ibid., I (1885), 557; Grisar in "Analecta romana", I, 55 sqq.; Savio in "Civiltà catt.", II (1910), 413–22]. The pope did not restore Anthimus to his office.

It was not until the year 540 that Vigilius felt himself obliged to take astand in regard to Monophysitism which he did in two letters sent to Constantinople. One of the letters is addressed to Emperor Justinian, the other to the Patriarch Menas. In both letters the pope supports positively the Synods of Ephesus and Chalcedon, also the decisions of his predecessor Leo I, and throughout approves of the deposition of the Patriarch Anthimus (Mansi, "Conc. coll.", IX, 35 sqq., 38 sq.). Several other letters written by the pope in the first years of his pontificate, that have been preserved, give information respecting his interposition in the ecclesiastical affairs of various countries. On 6 March, 538, he wrote to Bishop Cæsarius of Arles concerning the penance of the Austrasian King Theodobert on account of his marriage with his brother's widow. On 29 June, 538, a decretal was sent to Bishop Profuturus of Braga containing decisions on various questions of church discipline. Bishop Auxanius and his successor, Aurelian of Arles, entered into communication with the pope respecting the granting of the pallium as a mark of the dignity and powers of a papal legate for Gaul; the pope sent suitable letters to the two bishops. In the meantime new dogmatic difficulties had been developing at Constantinople that were to give the pope many hours of bitterness. In 543 Emperor Justinian issued a decree which condemned the various heresies of Origen; this decree was sent for signature both to the Oriental patriarchs and to Vigilius (cf. Origen and Origenism).

In order to draw Justinian's thoughts from Origenism, Theodore Askidas, Bishop of Cæsarea in Cappadocia, called his attention to the fact that the condemnation of various representatives of the Antiochene school, who had championed Nestorianism, would make union with the Monophysites much easier. The emperor, who laid much stress upon winning over the Monophysites, agreed to this, and in 543 or 544 he issued a new edict condemning the "Three Chapters" (see Constantinople, Councils of, and Three Chapters). The Oriental patriarchs and bishops signed the condemnation of these Three Chapters. In Western Europe, however, the procedure was considered unjustifiable and dangerous, because it was feared that it would detract from the importance of the Council of Chalcedon. Vigilius refused to acknowledge the imperial edict and was called to Constantinople by Justinian, in order to settle the matter there with a synod. According to the "Liber pontificalis" (ed. cit.) on 20 November,

while the pope was celebrating the feast of St. Cecilia in the Church of St. Cecilia in Trastevere, and before the service was fully ended, he was ordered by the imperial official Anthimus to start at once on the journey to Constantinople. The pope was taken immediately to a ship that waited in the Tiber, in order to be carried to the eastern capital, while a part of the populace cursed the pope and threw stones at the ship. Rome was now besieged by the Goths under Totila and the inhabitants fell into the greatest misery. Vigilius sent ships with grain to Rome but these were captured by the enemy. If the story related by the "Liber pontificalis" is essentially correct, the pope probably left Rome on 22 Nov., 545. He remained for a long time in Sicily, and reached Constantinople about the end of 546 or in January, 547.

Vigilius sought to persuade the emperor to send aid to the inhabitants of Rome and Italy who were so hard pressed by the Goths. Justinian's chief interest, however, was in the matter of the Three Chapters, and as Vigilius was not ready to make concessions on this point and wavered frequently in his measures, he had much to suffer. The change in his position is to be explained by the fact that the condemnation of the writings mentioned was justifiable essentially, yet appeared inopportune and would lead to disastrous controversies with Western Europe. Finally, Vigilius acknowledged in a letter of 8 Dec., 553, to the Patriarch Eutychius the decisions of the Synod of Constantinople and declared his judgment in detail in a Constitution of 26 February, 554. Thus at the end of a sorrowful residence of eight years at Constantinople the pope was able, after coming to an understanding with the emperor, to start on his return to Rome in the spring of 555. While on the journey he died at Syracuse. His body was brought to Rome and buried in the Basilica of Sylvester over the Catacomb of Priscilla on the Via Salaria.

JAFFÉ, *Regesta rom. pont.*, 2nd ed., I, 117 sqq.; *Liber pontificalis*, ed. DUCHESNE, I, 296 sqq.; with Duchesne's notes; *Chronica minora*, ed. MOMMSEN in *Mon. Germ. Hist.: Auct. ant.*, XI (Berlin, 1894); COUSTANT, *De Vigilii papæ gestis apolog. et hist. dissertatio* in PITRA, *Analecta novissima*, I (Tivoli, 1885), 370 sqq.; PUNKES, *Papst Vigilius und der Dreikapitelstreit* (Munich, 1864); DUCHESNE, *Vigile et Pélage* in *Revue des quest. histor.*, XXXVI (1884), 289 sqq.; CHAMARD, *ibid.*, XXXVII (1885), 540 sqq.; DUCHESNE, *ibid.*, 579 sqq.; LEVÊQUE, *Etude sur le pape Vigile* (Amiens, 1887); HEFELE, *Konziliengeschichte*, II (2nd ed., Freiburg, 1875), ed. LECLERCQ., III, 1 sq.; GRISAR, *Gesch. Roms und der Päpste*, I (Freiburg, 1901), 502 sqq., 574 sqq.; SAVIO, *Il papa Vigilio* (Rome, 1904).

J. P. KIRSCH.

Vignola, GIACOMO BAROZZI DA, a theoretical and practical architect of the Transition Period between the Renaissance and Baroque styles; b. at Vignola in 1507; d. in 1573. He was the pupil and successor of Michelangelo. His two books, "Regole delle cinque ordini d'architettura" (1563) and the posthumous "Due regole della prospettiva pratica", had great influence for centuries. This is partly because he presents with skill the rigid sequence and the beautiful relation of parts in ancient architecture, and partly because his writings present a standard for work easily grasped by amateurs and persons of small ability. These writings place him in the same class with Serlio and Palladio. He built near the Piazza Navona a small palace in strict accordance with his own rules. The lowest story was embellished with Doric columns beneath a vigorous Doric frieze; the middle story with Ionic columns; while above the top story was a cornice with brackets, the whole forming a simple and graceful façade. The most celebrated of his secular buildings was the Farnese castle at Viterbo, which shows the impressions made upon him during a visit to France: the exterior is a pentagonal fortress; within is a fine circular court in the Renaissance style. The first Jesuit church at Rome, the famous Gesù, built by him, although itself restrained in manner, prepared the way for the Baroque style. Here Vignola connected the dome with a nave, giving the latter such breadth and height, in contrast with the very narrow aisles, that the central space produces a preponderating effect, the aisles showing as mere rows of chapels. Appropriately furnished and decorated, such a structure is well adapted to the services of the Church. The plan has been frequently repeated both in Jesuit and other churches. The porch of the Gesù was built by Giacomo della Porta; its uniting volutes between the stories and the ornamentation around the doorway also became models for the succeeding period. Maderna was one of the first who, in the completion of St. Peter's, was strongly influenced by Vignola. From 1564 Vignola carried on Michelangelo's work at St. Peter's and constructed the two subordinate domes according to Michelangelo's plans, yet with a successful independence. Besides buildings erected at an earlier date at Bologna and Montepulciano, mention should be made of his work in the Villa Giulio for Pope Julius II, the Church of the Angels at Assisi, and lastly the much-admired little Church of Sant' Andrea at Rome on the Pontemolle road, a square structure with a cupola.

GIACOMO BAROCCI DA VIGNOLA ARCHITETTO.

WILLICH, *Monographie* (Strasburg, 1906). See also the well-known works of VASARI and QUATREMÈRE DE QUINCY.

G. GIETMANN.

Vigor, SIMON, French bishop and controversialist, b. at Evreux, Normandy, about 1515; d. at Carcassonne, 1 Nov., 1575. Son of Raynaud Vigor, a court physician, he went to Paris about 1520, where his studies included Greek, Hebrew, and Latin; later he devoted himself to theology. Admitted to the College of Navarre in 1540, in the same year he became rector of the University of Paris. In 1545 he became a doctor of theology and was appointed penitentiary of Evreux. Thenceforth he devoted himself to pastoral and controversial preaching with great success. He was called upon to speak at Rouen, Paris, Metz, and elsewhere. When conferences took place at Saint-Germain near Paris (1562) between the Catholics and the Calvinists defended by Theodore Beza and others, Vigor was one of those chosen to defend the Catholic cause in the name of the Sorbonne. In 1563 he was among the twelve theologians representing the Sorbonne at the Council of Trent, where he took part in the discussions on clandestine marriages and indulgences, and distinguished himself by his vast erudition. He was instrumental in cementing amicable relations between Cardinal Hosius of Warsaw, papal legate to the council, and Francisco Torres (Turrianus), and won the confidence of Cardinal de Lorraine whom he accompanied on his visit (Feb., 1563) to Ferdinand I at Innsbruck.

On his return to France Vigor became pastor of the Church of St. Paul-de-Paris, the royal parish, theologian of the chapter of Notre-Dame, and court preacher. He persevered in his combat against the Protestants with an ardour which drew on him for some of his propositions (March, 1564) if not the censure, at least the displeasure, of the Sorbonne. He converted several of them, among others the

learned Pierre Pithou, the Varo of France. After preaching a Lent at Amiens, he stated that at his arrival he had found there more than 800 heretics and at his departure there remained only forty. In 1566 he held, together with Claude de Sainctes, against the Calvinist ministers Jean de l'Epine and Sureau de Rosier, a conference of which the acts were printed (Paris, 1582). According to Génébrard the defeat of the ministers was so overwhelming that the subsequent Calvinist synod forbade conferences to be held thenceforth with Catholics. These successes had made Vigor famous when in 1572 Gregory XIII raised him to the See of Narbonne. After his consecration he went to his diocese, and began at once to eradicate the evils his diocese had suffered, in being long without a resident bishop. He never returned to Paris or to his home, being wholly engaged in converting the Protestants of his own and the neighbouring dioceses, in which work death overtook him. After his death the Bishop of Rennes in a letter to Gregory XIII called him the Athanasius or Hilary of his time, and Duval praised him as a model of learning and piety, a pillar of the Roman Church. There were edited after his death five volumes of his "Sermons ou prédications chrétiennes et catholiques" (Paris, 1577–88; several times reprinted).

LAUNOY, *Regii Navarræ gymnasii parisiensis historia* in *Opera omnia*, IV (Paris, 1732), pt. i; DUPIN, *Hist. des auteurs eccl. du XVIe siècle*, II (Paris, 1703), pt. ii; FERET, *La faculté de théologie de Paris: époque moderne*, II (Paris, 1901), 181.

ANTOINE DEGERT.

Villalpandus, JUAN BAUTISTA, b. at Córdova, Spain, in 1552; entered the Society of Jesus in 1575; d. on 22 May, 1608. His fame rests mainly on a "Commentary on Ezechiel". This commentary, begun by Jerome Prado (d. 1595), who treated the first twenty-six chapters, was completed by Villalpandus and published at Rome (1596–1604), in three volumes: the first contained Prado's explanation of cc. i–xxvi; the second Villalpandus's remarks on the thirteen chapters following; the third an illustrated description of Jerusalem and the Temple with all its furniture. Villalpandus had prepared for this work by a study of classical antiquity, particularly of Greek and Roman architecture, in which he was regarded as master. Whatever the merit of his commentary, and the praise bestowed upon his description of the City and Temple of Jerusalem, which was once regarded by some as "classical" and "a true masterpiece" (Dupin), for the modern reader, better acquainted with Oriental architectural art, the writer's strict adherence to classical standards of architectural beauty mars his description and renders it less accurate. Starting from the idea that a temple designed, as it were, by God Himself, should embody all conceivable splendour and gorgeousness, he fancied the sanctuary at Jerusalem to be a display of porticoes and courts paved with porphyry flags, depicted the walls covered with rich Parian marble, and described a furniture of golden vases, candelabra, tables, little in keeping with actual reality. Still less happy were his endeavours to prove against evidence that the "Explanationes epist. B. Pauli Ap.", which he had quoted several times in his "Commentary on Ezechiel", and of which he gave the *editio princeps* (Rome, 1598), was the work of St. Remigius of Reims, and not of Remigius of Auxerre.

HURTER, *Nomenclator Literarius*, III (Innsbruck, 1907), 235–7; ROSENMÜLLER, *Ezech. vaticinia*, I (Leipzig, 1826), 32; DUPIN; *Bibl. des auteurs eccl. du XVIIe siècle*, I (Paris, 1719); SIMON, *Hist. crit. du N.-T.* (Paris, 1693), xxvi.

CHARLES L. SOUVAY.

Villani, GIOVANNI, Florentine historian, b. about 1276; d. of the plague in 1348. Descended from a wealthy family of merchants, he devoted the whole of his life to commerce, being a member of the Peruzzi company and afterwards of the Bonaccorsi. Business took him to Flanders, on three occasions; like a good Florentine he took part in politics, was *priore* several times, and served as an official of the *zecca*, or mint, where he introduced some wise changes. He was thrice entrusted with the maintenance of the fortifications. In 1341 he was one of the hostages given by the Florentines to Ferrara in pledge for the money to be paid for the purchase of Lucca. The failure of the Peruzzi bank, in 1346, occasioned by the insolvency of the Kings of England and of Sicily, caused Villani's imprisonment. At Rome in 1300 Villani conceived the idea of writing the history, or chronicle, of Florence, which he divided into twelve books. He begins with the Tower of Babel, passes rapidly over the history of Rome and Italy, to the year 1080, but treats the history of Tuscany more minutely. For the periods of which he has no direct knowledge he follows his authorities without much discernment. But from the middle of the thirteenth century his chronicle becomes an excellent historical source; even in its style one perceives that the author now feels on firm ground. Errors are not entirely absent even here; but his own experience of the world, the facilities which the commercial relations of Florence afforded him for obtaining trustworthy information of foreign events, the close connexion of Florentine politics with the politics of all Italy, the Empire, and France, his own share in the government of the city, were circumstances highly favourable to the work of the historian. Unlike most medieval historians, Villani is interested in the economic life both of the State and of private individuals. He records statistical data, informs us of the cost of provisions, and gives details of the finances of the State. Thus he may be considered the most modern of the medieval historians. Although a Guelph and a Black, he does not disguise his disapproval of wrong done by his own party. He is devoted to the Church, including the temporal government of the pope; yet he has bitter things to say of Boniface VIII, the supporter of the Blacks. His greatest defect is in his method of exposition, which fails to co-ordinate the various facts from one point of view—a defect, however, pardonable in a man occupied in commerce. His chronicle was brought down to the year 1363 by his younger brother Matteo, and to 1410 by Filippo, Matteo's son. The best edition of the "Cronica" is that of Magheri (Florence, 1823), preceded by biographical notices.

MILANESI, *Doc. riguardanti Gio. Villani* in *Archivio stor. ital.* (1856), I sqq.; VOLPE, *Il trecento* in *Storia letteraria d'Italia* (Milan, s. d.), 377–82; fuller biographical matter, *ibid.*, 145.

U. BENIGNI.

Villanova, THOMAS OF. See THOMAS OF VILLANOVA, SAINT.

Villanovanus, ARNALDUS (ARNALDUS OF VILLANUEVA, or VILLENEUVE, or BACHUONE), celebrated in his day as a physician, pharmacist, and alchemist, b. between 1235 and 1240; d. at sea near Genoa, 1312 or 1313. Like much else connected with this very unusual man, most of the details of his life are obscure. The latinized form of his native town is Villanova;

there were not a few towns of this name at that period in Spain, France, and Italy. Some identify it with Villanueva in Catalonia, Diocese of Valencia, others with Villeneuve-Loubet in the arrondissement of Grasse, France. He died while on his way to visit the sick pontiff, Clement V. Well versed in the classical languages, Hebrew, and Arabic, he also understood all that was then known of the natural sciences, especially medicine and pharmacology. At Barcelona he had John Casamila as teacher, thought highly of Galen, and among the Arabs cared only for Rhazes. He taught medicine, botany, and alchemy at Barcelona, Montpellier, and Paris. His life was a wandering one; besides the cities just mentioned, he lived for considerable periods of time at Lyons, Avignon, Rome, Florence, Bologna, Naples, and Palermo. He was considered superior to all other physicians and alchemists, so that he was frequently summoned by popes and princes. Thus he was at times at the papal Court during the reigns of Innocent V, Boniface VIII, Benedict XI, and Clement V. He was also the personal physician of Pedro III and James II of Aragon, Robert of Naples, and Frederick II of Sicily. He was repeatedly obliged to go from place to place because the Inquisition in Spain and Paris sentenced him to banishment on account of his fantastic writings, which were at times heretical. Owing to the large number of writings still extant bearing his name, some evidently spurious, others doubtful, it is not easy to judge Villanovanus. His reputation in alchemy was excelled only by that of Raymond Lully, who was regarded as his pupil. Modern criticism has assigned to an earlier age many chemical discoveries that were formerly ascribed to Villanovanus, as acids, alcohol, distillation etc. Yet a number of his works were very important in placing medicine and pharmacology on a scientific basis; besides an independent judgment they show ripe experience and great humanity. Although a layman he wrote much on theology. His alchemistic and astrological bent led him into erroneous opinions regarding the Church, the Mass, Antichrist, the end of the world, and the person of Christ. The first complete edition of his works was issued at Lyons in 1504, reissued at the same place in 1520 and 1532 (folio). The most complete edition is that of Taurellus (Basle, 1585), with a biography of Arnaldus. For the individual works see, in particular, Häser, op. cit. in bibliography below. Several of them were repeatedly reprinted before 1500.

Hoefer, *Histoire de la chimie* (Paris, 1842); Häser, *Geschichte der Medicin* (Jena, 1875); von Meyer, *Geschichte der Chemie* (Leipzig, 1905); Hergenröther-Kirsch, *Handbuch der allgemeinen Kirchengeschichte* (2 vols., Freiburg, 1904).

Joseph Rompel.

Villefranche, Jacques-Melchior, publicist, b. at Couzon-sur-Sâone, 17 Dec., 1829; d. at Bourg, 10 May, 1904. After excellent classical studies at the lesser seminary of Largentière, he entered the telegraphic service, in which capacity in 1855, during the Crimean War, he directed the telegraphic bureau of Varna, the first landing-place of the Franco-Russian troops. In 1870 as telegraphic director at Versailles he was attached to the service of telegraphic communications of the army of Le Mans. In 1875 he left the telegraphic service, and assumed the editorship of the "Journal de l'Ain", in which he defended the cause of religious liberty. His campaigns against the laws of scholastic secularization were widely noted. His activity as a writer was very great. His "Fables" (1851) and his "Fabuliste Chrétien" (1875) were welcomed in many houses of education. A number of historical and judicial romances from his pen have long been read, especially "Cinéas, ou Rome sous Néron" (1869), which was translated into several foreign languages. But his most lasting works are historical: "Pius IX, son histoire, sa vie, son siècle" (1874), reprinted nineteen times; "Vie de Dom Marie-Augustin, Marquis de Ladouze, fondateur de la Trappe de Notre Dame des Dombes" (1876); "Vie de l'abbé Olivieri, fondateur de l'œuvre du rachat des jeunes négresses" (1877); "Histoire des Martyrs de Goreum, du Japon et autres canonisés par Pie IX" (1882); "Vie de Dom Bosco" (1887); "Vie du Père Chevrier, fondateur du Prado à Lyon" (1894); and "Histoire de Napoleon III" (2 vols., 1896). Mention should also be made of the controversial pamphlet published in 1891 and entitled "Le Concordat, qu'on l'observe loyalement ou qu'on le dénonce"; it should always be consulted for the religious history of the republic. In this pamphlet Villefranche struck at the policy which, according to a captious formula, was in favour of the strict application of the Concordat, and which, in fact, resulted in despoiling the Church of certain of its rights on the pretext that they were not explicitly contained in the concordatory text.

Georges Goyau.

Villehardouin, Geoffroi de, Maréchal de Champagne, warrior, and first historian in the French language, b. about 1150; d. at Messinople, 1213. As early as 1191 he was Maréchal of Champagne. His life is known only by the occurrence of his name in some charters and by very meagre details in his history. In 1199, with other knights of Champagne, he took the cross at the tourney of Ecry-sur-Aisne. Thibaud III, Count of Champagne, named him as one of the embassy sent by the crusading barons to Venice. After the death of Thibaud III he assisted in electing Boniface de Montferrat as leader of the Crusade (1201). He returned to Venice in 1202 and was engaged in preventing the Crusaders from embarking from other ports. He is silent concerning his share in the intrigues which resulted in changing the direction of the Crusade, but this share must have been very important, for he always participated in the deliberations of the principal leaders and was associated in all their undertakings. At Zara he laboured to restrain the dissidents who wanted to fulfil their vow and set sail for Palestine. At the first siege of Constantinople he was in the fifth battle with Matthieu de Montmorency. He was one of the agents sent to replace Isaac Angelus on the throne. He was also in the embassy commissioned to request Alexis IV to observe the treaty concluded by him. In 1204, after the foundation of the Latin Empire, he became Maréchal of "Romanie", and undertook to settle the quarrel between the Emperor Baldwin and Boniface de Montferrat. He took part in the expedition against the Bulgars (1205) and, after the defeat of the Crusaders at Adrianople (April, 1205) and the disappearance of the emperor, he rallied the army and valiantly directed its retreat. Under Henry II he took part in a naval battle against Theodore Lascaris and received from the emperor the fief of Messinople (Mosynopolis, near the ancient Abdera). After the death of Boniface de Montferrat (1207) Villehardouin seems to have played no further part.

His account of the Conquest of Constantinople, "dictated" by him after 1207, is a narration of all the events in which the author took part and of which he was a witness. He begins with the preaching of the Crusade by Foulque de Neuilly, and ends suddenly with the death of Boniface de Montferrat. A continuation, under the name of Henri de Valenciennes, which relates portions of the reign of Emperor Henry, was added by copyists. Villehardouin's book is of inestimable value because it is one of the oldest books composed in French prose. Besides, the author is one of the earliest representatives of the class of historical memoirs which characterize all the literatures of Europe. Owing to its literary qualities of sobriety, exactness, and clearness, it furthermore gives most reliable information regarding the sentiments of the Western knights who were drawn to the Orient and

the impressions produced on them by the magnificence of Byzantine civilization. The description of the arrival of the Crusaders before Constantinople (ed. Natalis de Wailly, p. 73) is justly celebrated for the depth of the impression which it reveals. Unhappily, its testimony is not sufficient to afford an exact idea of the Crusade of Constantinople. He tells posterity only what he wishes, and refrains from making known the secret details of the negotiations in which he took part, and which are necessary to understand the reason for diverting the Crusade towards Constantinople. His sincerity is not therefore complete; moreover, his point of view is that of the great barons, for whose conduct he makes an incessant apology. Hence it is necessary to supplement his testimony by that of Robert de Clari, who represents the knights. His book has had many editions, including those of: Ducange, "Hist. de l'empire de Constantinople sous les empereurs françois" (Paris, 1657), the text of which is defective; in the edition of the Société de l'hist. de France (Paris, 1838); de Wailly, "Le conquête de Constantinople avec la continuation de Henri de Valenciennes (Paris, 1872); Bouchet (Paris, 1891, with notes), English translation by Sir F. T. Marzial (Everyman's Library, 1908).

GERLAND, *Gesch. des latein. Kaiserreiches von Konstantinopel*, I (Hamburg, 1905); RENNELL RODD, *The Princes of Achaia*, I (London, 1907).

LOUIS BRÉHIER.

Villeneuve-Barcement, JEAN-PAUL-ALBAN, Vicomte de, b. at Saint-Auban, Var, 8 Aug., 1784; d. at Paris, 8 June, 1850. After having taken part in the prefectorial administration of the Empire and the Restoration he became councillor of State in 1828, but in 1830 refused to take the oath to the Government of Louis-Philippe. He was a deputy from 1830 to 1831 and from 1840 to 1848 held a seat among the Legitimists. In 1832 when the Duchess of Berri was planning to land in Provence, he accepted from her the commission of royal commissary in the Var, but he soon returned to Paris and devoted himself chiefly to studies in political economy, and in 1848 was appointed a member of the Académie des Sciences Morales. He realized the importance of the social question when he visited Lille, where there were 32,000 paupers, that is nearly half the population. The idea of combating pauperism was thenceforth in his mind. As a deputy he was one of the foremost authors of the law of 1841 limiting child labour, a law which for the first time in France embodied the principle of legal protection for labourers; he caused to be inserted in the fiscal law of 1847 an amendment dispensing from stamp tax and registration the acts necessary to the marriage of the poor and the legitimation of their children. As an economist he stood apart from the school of Adam Smith and Jean-Baptiste Say, whom he regarded as Materialists. He considered that political economy should concern itself less with production of wealth than with its distribution and the general diffusion of well-being; and believed that the State ought to interfere in the regulation of labour to protect the weak against the "new feudalism of patrons". In his "Livre des affligés" he depicts a bishop complaining with equal bitterness of the industrial proprietors who think only of increasing their gains and of the legislators who are concerned solely with enacting penal prohibitions against labour organizations. His idea of a salary was the "vital and family salary", sufficient to sustain both the workman and his family, and he held that the employer ought to receive a profit only after the payment of this salary. The chief writings in which his ideas are set forth are the "Economie politique chrétienne, ou recherches sur la nature et les causes du paupérisme en France et en Europe, et sur les moyens de le soulager et de le prévenir" (Paris, 1834); "Histoire de l'économie politique, ou études historiques, philosophiques et religieuses sur l'économie politique des peuples anciens et modernes" (Paris, 1841); "Le livre des affligés" (Paris, 1841).

LIPPERT in CONRAD AND LEXIS, *Handwörterbuch der Staatswissenschaften*, VII (Jena, 1901); THÉRY, *Un précurseur du catholicisme social, le vicomte de Villeneuve-Bargemont* (Lille, 1911).

GEORGES GOYAU.

Villermé, LOUIS-RENÉ, French economist, b. at Paris, 10 March, 1782; d. there, 16 Nov., 1863. He was devoted to medical studies, and later to social questions. He wrote two important memoirs on the mortality among prisoners and promiscuity in gaols (1820, 1829) and established the "Annales d'hygiène" (1829). His works on vital statistics were regarded as a refutation, on many points successful, of Doubleday's "True Law of Population". His chief title to renown is his "Tableau de l'état physique et moral des ouvriers employés dans les manufactures de coton, de laine et de soie" (1840), which was the result of lengthy investigation. It showed how the hand combing of cotton engenders pneumonia, and contained a protest against excessive child-labour in manufacturing; Villermé's cry of warning was thus the origin of the law of 1841 on child labour. The period of 1848 was marked by three works of Villermé: "Les associations ouvrières" (1849); "Les cités ouvrières" (1850); "Les accidents produits dans les ateliers par les appareils mécaniques" (1858). To Villermé belongs the credit of having given an accurate diagnosis of the industrial evils which social Catholicism later sought to remedy. A Liberal in political economy, he was timid when it came to organizing remedies, but he brought to the observation and exposition of the social evil the exactitude employed by a physician in the diagnosis of a patient's malady. He was a member of the Académie des Sciences Morales et Politiques from about 1833.

BÉCLARD, *Eloge de Villermé* (Paris, 1866); LIPPERT in CONRAD AND LEXIS, *Handwörterb. d. Staatswissenschaften* (Jena, 1901), s. v.

GEORGES GOYAU.

Villers, CISTERCIAN ABBEY OF, situated on the confines of Villers and Tilly, Duchy of Brabant, present Diocese of Namur (Belgium), and first monastery of the order in this territory. In April, 1146 (most probably), St. Bernard sent twelve monks and five lay-brothers from Clairvaux, under the direction of Abbot Lawrence, to establish themselves at Boverie, from whence, after over a year of struggle against discouragement and failure, they transferred their monastery to a more suitable location, about three miles distant, where a modest oratory and dwelling were soon erected. The early years were replete with sufferings for the new community, but little by little, as it became known, the nobles of the vicinity came to its aid with material assistance. Abbot Charles (1197–1209) laid the foundations for the magnificent church, the ruins of which even to-day profoundly impress the beholder, but it was not completed until about the year 1300; he also began the construction of the new monastery. With the increase of temporal prosperity, and their minds free from such anxieties, the spiritual growth of the members of the community became the more remarkable; vocations were multiplied and the abbey attained great renown as an abode of sanctity. In 1231 and 1238 it founded the monasteries of Grand Pré and Lieu St. Bernard. Towards the middle of the thirteenth century Villers was at the height of its glory; its revenues were very large, both spiritual and temporal powers regarded it with the greatest favour, and it numbered amongst its members over 100 monks and 300 lay-brothers. More than 50 monks and lay-brothers, who lived during this period, are honoured as saints and Blessed in the Order of Citeaux. Prominent amongst these were its first thirteen abbots, especially Gérard I, who died Bishop of Tournai

(1166), and Conrad de Seyne, who died Cardinal-Bishop of Porto. Gradually the selection of the abbots became the prerogative of the sovereign, and the monastery suffered from the intrusion of unworthy prelates; it also suffered from political disorders, so that at one time the entire community were obliged to quit the abbey for nearly twenty years. In 1776 the community still numbered 54 monks and 11 lay-brothers, but shortly afterwards (1796) the abbey fell under the law of suppression. Later on the Belgian Government purchased the ruins, restored them and preserves them as a monument of the historic past.

SANDERUS, *Chorographia sacra Brabantiæ*, I (The Hague, 1726); BRASSEUR, *Origines omnium hannoniæ cœnobiorum* (Mons, 1650); NIMAL, *Villers et Aubre* (Liège, 1896); IDEM, *L'Eglise de Villers* (Brussels, 1904); DE MOREAU, *L'Abbaye de Villers en Brabant* (Brussels, 1909); *Gallia Christiana*, III; MANRIQUE, *Annales Cistercienses* (Lyons, 1642); MARTÈNE and DURAND, *Thesaurus novus anecdotorum*, III (Paris, 1717); IDEM, *Hist. Villariensis monasterii* (Paris, 1717); IDEM, *Veterum scriptorum et monumentorum amplissima collectio*, V (Paris, 1729); HENRIQUEZ, *Fasciculus sanctorum Ord. Cisterciensis* (Brussels, 1623); *Cæsarii Heisterbacensis Dialogus Miraculorum* (Cologne, 1851); JANAUSCHEK, *Originum Cisterciensium*, I (Vienna, 1877).

EDMOND M. OBRECHT.

Vilna, DIOCESE OF (VILNENSIS).—Vilna, the capital of Lithuania, is situated at the junction of the Rivers Vileika and Vilja; population 165,000 in 1910. Its foundation is traced back to the twelfth, and even, by Polish writers, to the tenth century; but its historical origins must be referred to the year 1323, when Giedymin, Grand Prince of Lithuania, set up his capital there, wrote a letter to John XXII, and made treaty with the Brethren of the Sword. The German Crusaders partly devastated the city in 1383. When the Grand Prince Jagiello, in 1383, received baptism and married Hedwige, Queen of Poland, taking the name of Wladislaus II, and uniting Poland with Lithuania, the religious and political prosperity of Vilna began. In 1577 it became the seat of a flourishing academy which gained a great literary reputation, especially under the Jesuits. In the later half of the seventeenth century and the earlier of the eighteenth it suffered much from war, fire, and pestilence. United with Russia in 1794, it ceased to be the capital of the Grand Duchy of Lithuania. The Polish insurrection of 1831 and 1863 exposed it to cruel reprisals; from 1870 it has developed industrially and commercially.

Bishops.—The Diocese of Vilna owes its foundation to Wladislaus II Jagiello (1383–1434), who was active in propagating Catholicism in Lithuania. In 1387 Jagiello sent Dobrogost, Bishop of Posen, as ambassador to Urban VI (1378–87) to petition for the erection of an episcopal see at Vilna and the appointment of Andrew Wasilon (then Bishop of Ceretenska) to fill it. This was granted and the foundation of a collegiate church of ten canons authorized. Under Wasilon's rule, the Churches of St. John, St. Martin, and St. Anne were built at Vilna. Upon his death, in 1398, he was succeeded by the Franciscan James Plichta (1398–1407), in whose time the cathedral was burnt down. Among his successors were: Peter of Kustynia (1414–21), whom Martin V invested with full powers to bring back the Orthodox of Lithuania to the bosom of the Catholic Church; Matthias of Trok (1421–53), a Lithuanian, who sent representatives to the Council of Basle and set up the Inquisition to combat the Hussites, founded many churches and strenuously defended the rights and privileges of the Lithuanians. Under John Losowicz (1467–81) many Ruthenians were converted to Catholicism and the Franciscans (Bernardines) were established at Vilna. Albert Tabor, a Lithuanian, invited the Dominicans to Vilna and entrusted to them the Church of the Holy Spirit; Albert Radziwill (1508–19) died in the odour of sanctity; John the Lithuanian (1519–37) held the first diocesan synod at Vilna in 1526; Prince Paul Holszanski (1534–55) restored his cathedral in the Gothic style and held a synod in 1555; Valerian Protasewicz Suszkowski (1556–80) had to contend for the celibacy of the clergy and the use of Latin in the Liturgy; he brought the Jesuits, among whom was Peter Skarga, to Vilna.

Prince George Radziwill (1581–91) fostered the Academy of Vilna, founded a seminary, under the direction of the Jesuits, introduced the regulations of the Council of Trent, and, having been made a cardinal, was transferred to the Diocese of Cracow in 1591. The chapter then entrusted the administration of the diocese to the suffragan bishop, Ciprian. At his death, in 1594, the clergy were divided into factions on the choice of a successor, until Sigismund III nominated Benedict Woina (1600–15), who exerted himself efficaciously for the canonization of St. Casimir of Poland, in whose honour the first stone of a church was laid at Vilna in 1604. He succeeded in his efforts to have St. Casimir regarded as patron of Lithuania. His successor, Eustachius Wollowicz (1616–30), founded hospitals, invited the Canons Regular of the Lateran to Vilna, and energetically combated the Protestants and the Orthodox. Abram Wojna (1631–49) introduced the Fatebene Brethren and strenuously opposed Calvinism. George Tyszkiewicz (1650–6) annexed the whole of Courland to his diocese. Alexander Sapieha (1666–71) founded the Church of Sts. Peter and Paul, taking St. Peter's for his model. The diocese then comprised 25 deaneries with 410 churches. Constantius Casimir Brzostowski (1687–1722) brought the Piarists to Vilna and encouraged the development of the religious orders. In the episcopate of Michael Zienkowicz (1730–62) there arose sad conflicts between the Jesuits and the Piarists, resulting in the closing of the Piarist schools. Prince James Massalski (1762–94) encouraged the reform of the clergy, and devoted his immense fortune to the churches of his diocese.

After the annexation of Lithuania by Russia, the Diocese of Vilna no longer enjoyed freedom of relations with the Holy See. In 1795 the chapter nominated David Pilchowski vicar *in spiritualibus*. Livonia was added to the diocese, and John Nepomucene Kossakowski (1798–1808) was appointed bishop. He did much for the prosperity of the seminary. After his death the chapter became involved in a conflict with Siestrzencewicz, the Catholic Metropolitan of St. Petersburg, who usurped rights exclusively belonging to the Holy See. Siestrzencewicz forced upon the chapter, as administrator of the diocese, Geronimo Strojonowski (1808–15), upon whose death he arrogated to himself the government of the diocese with the title of Primate of Lithuania. In 1827, after Siestrzencewicz's death, the vicar capitular, Milucki, ruled the diocese for a short time. In 1828 Andreas Klagiewicz was appointed administrator; he was sent to the interior of Russia during the Polish insurrection of 1831, and returned to Vilna in 1832, was preconized Bishop of Vilna in 1839, and took possession of the see on 28 June, 1841. He died the same year, after witnessing the ruin of the Ruthenian Uniat Church in his diocese and a most ferocious persecution of Catholicism. The chapter elected John Cywinski as vicar suffragan; he had the grief of seeing the University of Vilna closed, the clergy and churches of his diocese completely despoiled of their property, and died on 17 Nov., 1846. In 1848 he was succeeded by Wenceslaus Zylinski, who was transferred in 1856 to the metropolitan See of Mohilev, but continued to govern his former diocese until 1858. Adam Stanislaus Krasinski was expelled from the diocese in consequence of the Polish insurrection, but nevertheless continued to govern the diocese until 1883, when he withdrew to Cracow. His successor, Charles Hryniewski, was exiled to Jaroslav after two years of the episcopate, and in 1890 abdicated and withdrew to Galicia. During his exile Ludovic Zdanowicz gov-

erned the diocese as vicar patriarchal. In 1890 Anthony Francis Audziewicz, a canon of St. Petersburg and a learned theologian, was appointed Bishop of Vilna. He died in 1895; the diocese was then governed by Louis Zdanowicz, titular Bishop of Dionysias. In 1897 Canon Stephen Alexander Zwerowicz succeeded, and was transferred in 1902 to the See of Sandomir. His place was taken by Baron Edward Ropp, who set about organizing the Catholic movement in the diocese, thereby incurring the hostility of the Russian Government. Bishop Ropp having been banished to Pskov, the diocese was entrusted to Casimir Nicholas Michalkiewicz as administrator Apostolic.

The bishops of Vilna, presiding over a vast diocese and being senators of Lithuania, could not give all their attention to the spiritual necessities of their flock; hence, from the fifteenth century they had coadjutors or suffragans. Many of these, particularly in the sixteenth and seventeenth centuries, were titular bishops of Methone (Peloponnesus). Among the most famous may be mentioned George Casimir Ancuta (d. 1737), author of "Jus plenum religionis catholicæ in regno Poloniæ", showing that the Protestants and Orthodox had not the same rights as the Catholics. Beginning from the seventeenth century there were also suffragans for Belorusi. In 1798 Pius VI recognized the ancient See of Brest as suffragan of Vilna. So also the ancient Diocese of Livonia, suppressed in 1797, had become suffragan to Vilna, and in 1798 had for its first bishop Adam Kossiafkowski (d. 1828); in 1848, however, it was annexed to the Diocese of Samogitia or Kovno.

SYNODS.—The flourishing Catholic life of the Diocese of Vilna is attested by the large number of synods held there. The first of these was in 1502, under Bishop Tabor. Then followed the synods of 1526, for the reform of manners and the organization of the parochial schools; those of 1528, to collect funds for the restoration of the cathedral; of 1555, to oppose the spread of Lutheranism; of 1582; of 1607, which made many regulations for the administration of the sacraments and the discipline of the clergy; of 1630, which regulated the administration of ecclesiastical property; of 1654, to aid the state with new imposts; of 1669, with its disciplinary regulations; of 1685, with ordinances relating to the administration of the sacraments and the life of the clergy; of 1744, with regulations in regard to the catechism, mixed marriages, and spiritual exercises. After the synod of 1744, under Bishop Michael Zienkowicz, no others were held, but the bishops addressed to their clergy pastoral letters, some of them of notable import.

Churches.—The diocese possesses splendid churches and venerable sanctuaries. Of the former the largest and most beautiful are at Vilna, although many, violently wrested from the Catholics, have become Russian Orthodox churches. The cathedral, dedicated to the Blessed Trinity, St. Stanislaus, and St. Wladislaus, was erected in virtue of a Bull of 12 March, 1387. Burned down in 1399, it was rebuilt in the Gothic style in 1399 by Grand Duke Witold. Again destroyed in 1531 and 1662, its restoration was begun in 1769 and finished in 1801. It contains splendid chapels, especially those of St. Casimir and of the Immaculate Conception. Other important churches are those of the Holy Cross, founded in the fourteenth century on the spot where, in 1366, fourteen Franciscans were martyred by the pagans; the Church of St. Martin, founded by Jagiello in 1380 on the ruins of an ancient pagan temple; St. Anne, founded for the Germans by Anna, the consort of Witold, in 1392; St. John the Evangelist, founded in 1386 and enriched with privileges by Leo X; Corpus Domini, founded by the Archconfraternity of the Blessed Sacrament in 1573; and the Church of the Guardian Angels. To these must be added the numerous churches of the religious orders, which flourished in Lithuania, but of which few traces remain. The Dominicans, who in the fifteenth century had a church dedicated to the Holy Spirit, built in 1679–88 another, which in 1844 was given up by them and transformed into a parish church. The Bernardines undertook at Vilna, in 1469, the construction of a wooden church, rebuilt in stone in 1500; it was burnt down in 1794 and restored in 1900. This order was forced to leave the diocese in 1864. The Church of Sts. Peter and Paul was given to the Lateran Canons in 1638; they abandoned it in 1864. St. Casimir, with the annexed Jesuit college, founded in 1604, was turned into an Orthodox church in 1832. St. Ignatius Loyola, founded by the Jesuits in 1622, is now the club of the officials. The Carmelite Church of St. Teresa has a miraculous image of the Madonna. The Augustinians, Trinitarians, Brigittines, Carmelite Sisters, Piarists, Visitandines, and others also had churches, to which must be added numerous chapels. After the Polish Revolutions of 1863, the diocese saw all its religious violently expelled. The monasteries were converted into barracks, the churches given to the Orthodox or the secular clergy, the libraries dispersed, the possessions of the religious confiscated. In 1910 there remained only one monastery of Benedictine Sisters (connected with the Church of St. Catherine at Vilna) with six septuagenarian nuns, a Bernardine convent at Slonim with four septuagenarian nuns, a Franciscan monastery at Grodno with a single friar, and, in the same city, a convent of Brigittine Sisters with two religious. The efforts made since 1905 by the various orders to re-establish themselves in the diocese have been fruitless.

Statistics.—The Diocese of Vilna contains 1,420,000 faithful distributed among 23 rural deaneries as follows: Bialystok, 20 parishes and stations, 101,761 souls; Bielsk, 20 parishes, 66,135 souls; Brest, 3 parishes, 14,212 souls; Dzisna, 15 parishes, 66,536 souls; Giedrojce, 13 parishes, 58,813 souls; Grodno, 20 parishes, 58,116 souls; Kobryn, 2 parishes, 7925 souls; Lida, 14 parishes, 65,100 souls; Mereez, 20 parishes, 82,948 souls; Nadwilejski, 8 parishes, 41,053 souls; Oszmiana, 11 parishes, 61,032 souls; Prwjany, 7 parishes, 11,648 souls; Radun, 15 parishes, 83,451 souls; Slonim, 7 parishes, 30,337 souls; Sokolka, 14 parishes, 75,709 souls; Swieneiang, 19 parishes, 93,716 souls; Swir, 11 parishes, 48,266 souls; Troki, 20 parishes, 88,856 souls; Vilna (city), 30 churches and chapels, 141,104 souls; Vilna (district) 9 parishes, 52,690 souls; Wilejka, 10 parishes, 35,783 souls; Wiszniew, 15 parishes, 83,900 souls; Wolkowysk, 16 parishes, 58,825 souls. Besides the cathedral parish the city of Vilna contains those of St. John Baptist, the Holy Spirit, St. Teresa, Sts. Philip and James, St. Raphael the Archangel, St. Francis of Assisi, All Saints, the Holy Apostles Peter and Paul. The Catholic population of the city is 96,000 souls. Dependent upon the parish of St. Teresa is the chapel of the miraculous image of Our Lady of Ostrobrama, the centre of many pilgrimages in Lithuania, and venerated also by the Orthodox. The chapel containing the miraculous image stands upon an arch, and the street which passes under this arch is occupied at all hours of the day by a crowd of prostrate suppliants; no one passing under the arch—not even the Hebrews—will neglect to uncover the head in token of reverence.

The secular clergy number about 440 priests. The cathedral chapter comprises 5 prelates and 3 canons. The secular clergy are educated in the seminary, which has 15 professors and 160 students. Its foundation dates from 1582; it was closed in 1862; reopened in 1872, and had but two students, but their number gradually increased. At Brest there was a *petit seminaire*, which was closed in 1830; the seminary at Bialystok was closed in 1842. The clergy has always

exerted, and still exerts, a beneficial influence upon popular education. At the beginning of the nineteenth century twenty-five parochial elementary schools were in operation at Vilna; schools and colleges were conducted by the Jesuits, the Uniat Basilians, the Piarists, and other religious orders. The monastic libraries were centres of culture. As late as the seventeenth century there were 101 monasteries in Lithuania. The library of the Missionaries of Vilna contained 8284 volumes; that of the Piarists, 7000; that of the Bernardines, 4142. The University of Vilna possessed 20,000 volumes of theology, part of which were given to the Theological Academy of St. Petersburg, to the University of Kiev, and to the Public Library of Vilna.

In consequence of the fierce persecution stirred up against Catholicism, the scientific glory of the Diocese of Vilna became obscured; but the Faith remained firmly rooted in the hearts of the people. Vilna is perhaps the most devout city in the Russian Empire, and its piety is all the more admirable because the paucity of secular clergy and the complete lack of religious orders render it difficult for the people to fulfil their religious duties. Of late years, however, the bitter quarrels between the Polish and Lithuanian Nationalists led to divisions in the Catholic camp. The Lithuanian clergy demand that in all the churches of the diocese Lithuanian shall be equally considered with Polish in religious instruction and in supplementary devotions. A portion of the Polish clergy are opposed to these claims. But wise measures taken by the ecclesiastical authorities have allayed the animosity, and opportune concessions to the Lithuanians have, at least in appearance, removed the causes of discord.

KOJALOWICZ, *Hist. Lithuana* (Antwerp, 1669); *Constitutiones synod. diœc. Vilnensis* (Vilna, 1633); *Acta synodi diœc. Vilenesis præsidente D. Alex. Sapieha* (Vilna, 1669); *Acta synodi diœc. Vil. præsid. Kotowicz* (Vilna, 1685); *Decreta synodi diœc. a Brzostowski celebrata* (Vilna, 1717); *Synodus diœc. Vil. a Zienkowicz celebr.* (Vilna, 1744); NARBUT, *Dzieje narodu litewskiego* (Vilna, 1847); *De origine, erectione et revolutione diœc. Vilnensis in Directorium prodiverci Vilnensi in A.D. 1909* (Vilna, 1908), 243–71; KURCZEWSKI, *Wilnski bisupstwo* in *Encyclopedja Koscielna*, XXXI (Flock, 1911), 203–330; *De primis vestigiis religionis christianæ inter Lithuanos propagatæ* (Konigsberg, 1810); *Bulla papiexa Urbana VI o pierwiastkowem ustanowieniem biskupstwa w Wilnie, Dzieje Dobroczynności*, III (1822), 870–84; WAZYNSKI, *Litwa pod względiem przesladowania w niej rzymsko-katolickiego kosciola, szczególnie w diecezyi wilenskiej od r. 1863 do 1872* (Posen, 1872); *Wizyta jeneralna dyecezyi wileńskiej roku 1838* (Vilna, 1828); BALINSKI, *Opisanie statystyczne miasta Wilna* (Vilna, 1835); IDEM, *Historia miasta Wilna* (Vilna, 1836–7); NARBUTT, *Dzieje starożytne narodu litewskiego* (Vilna, 1835–41); IDEM, *Dzieje narodu litewskiego* (Vilna, 1847); HOMOLICKI, *Katedra wilenska* (Vilna, 1838); KRASZEWSKI, *Wilno od początków jego do roku 1750* (Vilna, 1840–2); CYSZKIEWICZ, *Wiodomosc historyczna o zgromadzeniach i fundacyach mężkich i zeskich klasztorow w dyecezyi Wileńskiej* (Vilna, 1858); *Semin vii principali vilnensi* (St. Petersburg, 1888); ANCHIM, *Ostrovorodnaia ili ostrobramskaia cudotvornaia ikona Bogoroditzy v gorodie Vilnie* (Vilna, 1890); KIPRIANOVIC, *Josiph Sr maško, mitropolit litorskii i vilenskii* (Vilna, 1894); *Stosunks kosciola na Litwie* (Lemberg, 1900).

A. PALMIERI.

Vincent (MALDEGARIUS), SAINT, founder and abbot of the monasteries of Hautmont and Soignies, b. of a noble family at Strepy les Binche, Hainault, early in the seventh century; d. at Soignies, 14 July, 677. That he was not of Irish descent, as stated by Jean du Pont and some Irish writers, has been proved by Mabillon and the Bollandists. About 635 he married the noble Waldetrude, also venerated as a saint, and by her had two sons and two daughters, all of whom are honoured as saints. Their names were: Landric, Bishop of Meaux; Dentelin, who died as a boy of seven years; Aldetrude and Madelberte, both of whom became abbesses of Maubeuge. It is probable that Vincent visited Ireland on a mission of King Dagobert I, who esteemed him very highly, though there is no historical basis for the statement made in his anonymous life, written about the eleventh century, that King Dagobert made him ruler over Ireland. He is said to have brought with him from Ireland a number of missionaries, chief among whom were Sts. Fursy, Foillan, Ultan, Eloquius, Adalgisus, and Etto. About 642 he founded the monastery of Hautmont, near Maubeuge, where he himself became a monk about 643, being invested with the religious garb by Bishop St. Aubert of Cambrai, while his wife took the veil and lived in a cell which later became the monastery of Mons. His holy life and his fame as a spiritual guide attracted to the monastery many of his former friends, who put themselves under his spiritual direction. In the hope of finding great seclusion he erected a new monastery at Soignies, whither he withdrew with a few of his monks about 670.

LALIEU, *Vie de St. Vincent Madelgaire et de Ste Waudrou, son épouse, princes et patrons du Hainaut* (Tournai, 1886); *Acta SS.*, III, *July*, 628–659; MABILLON, *Acta SS. Bened.*, II, 643–5; *Analecta Bollandiana*, XII (Brussels, 1893), 422–446; O'HANLON, *Lives of the Irish Saints*, VII (Dublin, s. d.), 227–234; DU PONT, *Memoriale immortale de vita et virtutibus S. Vincentii* (Mons, 1649).

MICHAEL OTT.

Vincent, SAINT, Deacon of Saragossa, and martyr under Diocletian, 304; mentioned in the Roman Martyrology, 22 Jan., with St. Anastasius the Persian, honoured by the Greeks, 11 Nov. This most renowned martyr of Spain is represented in the dalmatic of a deacon, and has as emblems a cross, a raven, a grate, or a fire-pile. He is honoured as patron in Valencia, Saragossa, Portugal etc., is invoked by vintners, brickmakers, and sailors, and is in the Litany of the Saints. His Acts were read in the churches of Africa at the end of the fourth century, as St. Augustine testifies in Sermon 275. The present Acts (Acta SS., III Jan., 6) date from the eighth or ninth century, and were compiled from tradition. Anal. Boll., I, 259, gives another life. All agree in substance with the metric life by Prudentius (P. L., LX, 378). He was born at Saragossa; his father was Eutricius (Euthicius), and his mother, Enola, a native of Osca. Under the direction of Valerius, Bishop of Saragossa, Vincent made great progress in his studies. He was ordained deacon and commissioned to do the preaching in the diocese, the bishop having an impediment of speech. By order of the Governor Dacian he and his bishop were dragged in chains to Valencia and kept in prison for a long time. Then Valerius was banished, but Vincent was subjected to many cruel torments, the rack, the gridiron, and scourgings. He was again imprisoned, in a cell strewn with potsherds. He was next placed in a soft and luxurious bed, to shake his constancy, but here he expired.

His body was thrown to be devoured by vultures, but it was defended by a raven. Dacian had the body cast into the sea, but it came to shore and was buried by a pious widow. After peace was restored to the Church, a chapel was built over the remains outside the walls of Valencia. In 1175 the relics were brought to Lisbon; others claim that they came to Castres in 864. Cremona, Bari, and other cities claim to have relics. Childeric I brought the stole and dalmatic to Paris in 542, and built a church in honour of St. Vincent, later called St-Germain-des-Prés. Regimont, near Bezières, had a church of the saint as early as 455. Rome had three churches dedicated to St. Vincent; one near St. Peter's, another in Trastevere, and the one built by Honorius I (625–38) and renewed by Leo III in 796. A pilaster found in the basilica of Salona in Dalmatia shows an inscription of the fifth or sixth century in honour of the saint (Röm. Quartalschrift, 1907, Arch. 135).

BUTLER, *Lives of the Saints*; STADLER, *Heiligenlexicon*; ALLARD, *Hist. des persécut.*, IV, 237; LECLERCQ, *Les Martyrs*, II (Paris, 1903), 437.

FRANCIS MERSHMAN.

Vincent de Paul, SAINT, b. at Pouy, Gascony, France, in 1580, though some authorities have said 1576; d. at Paris, 27 Sept., 1660. Born of a peasant

studies and the preparatory researches for the famous equestrian statue of the *condottiere* Colleone. He was also admitted to the celebrated garden of the Medicis, where they had gathered a collection of antiquities, then the foremost in the world, and which they had, moreover, made a museum and a school, or academy, of fine arts. The young artist nevertheless almost entirely escaped the superstition of antiquity, and this is a clear proof of his wonderful independence. The artists of the next generation, especially Michelangelo, scarcely beheld life save through the marble veil of Græco-Roman sculpture; Leonardo, on the other hand, borrowed almost nothing from the past; a few details in a candelabrum in the small "Annunciation" of the Louvre, rare sketches such as the "Dancers" of the Academy of Venice, a warrior's head at London (British Museum), these constitute nearly the whole of his debt to antiquity. In this sense Leonardo is the first of the "moderns".

We possess very few of the works of his youth. Apart from the face of the angel in the "Baptism of Christ" spoken of above, we can ascribe to him with certainty only the delicate miniature "Annunciation" of the Louvre, the portrait of a young woman in the Lichtenstein Gallery at Vienna, and two small terra-cottas in the South Kensington Museum, London; a "Madonna and Child" and a bust of St. John the Baptist. Drawings have preserved for us the traces of other projects, e. g., an "Adoration of the Shepherds" (drawing at the Louvre), but we have almost no information concerning this period. A landscape drawing dated 1573 and another study dated 1578 (Uffizi) are the first certain dates we encounter in his life. The following note has also been found: " . . . bre 1578 cominciai le due Madonne"; but no one knows what became of these Madonnas, nor even if they were ever executed. However, a great many studies, leaves covered with sketches, heads of young women, children playing with cats, etc., show the direction of his researches. He had already conceived this type of mother and child in which the divine expression results only from human grace and the poetry of life carried to its highest degree. This was the formula of the Renaissance, of the Madonnas of Raphael and Andrea del Sarto, and which Leonardo himself soon applied in the immortal masterpieces, the "Virgin of the Rocks" and "St. Anne and the Blessed Virgin".

LEONARDO DA VINCI
Self-portrait, Uffizi Gallery

Milanese Period.—In 1481 Ludovico Il Moro assumed in the name of his nephew, Gian Galeazzo, the regency of the Duchy of Milan. He was one of the most remarkable princes in that age of tyrants of genius: clever, magnificent, ambitious, and cruel. A letter of which a copy forms part of the celebrated "Codex Atlanticus" in the Ambrosian Library, Milan, has preserved the terms in which Leonardo offered his services to this formidable lord; among other terms we read: "(1) I have a process for constructing very light, portable bridges, for the pursuit of the enemy; others more solid, which will resist fire and assault and may be easily set in place and taken to pieces. I also know ways of burning and destroying those of the enemy. . . . (4) I can also construct a very manageable piece of artillery which projects inflammable materials, causing great damage to the enemy and also great terror because of the smoke. . . . (8) Where the use of cannon is impracticable I can replace them by catapults and engines for casting shafts with wonderful and hitherto unknown effect; briefly, whatever the circumstances I can contrive countless methods of attack. (9) In the event of a naval battle I have numerous engines of great power both for attack and defence: vessels which are proof against the hottest fire, powder or steam. (10) In times of peace I believe that I can equal anyone in architecture, whether for the building of public or private monuments. I sculpture in marble, bronze and terra cotta; in painting I can do what another can do, it matters not who he may be. Moreover I pledge myself to execute a bronze horse to the eternal memory of your father and the very illustrious House of Sforza, and if any of the above things seems impracticable or impossible I offer to give a test of it in your Excellency's park or in any other place pleasing to your lordship, to whom I commend myself in all humility."

Leonardo was at this time thirty years of age and very handsome. He was an accomplished gentleman, and had a keen mind for the invention of fables. His contemporaries, for example the storyteller Bandello, relate the charms of his conversation. He was a musician, being given to improvising verses while accompanying himself on a lute of his own invention, shaped like a bucranium and possessing wonderful sonorousness. For the fêtes, ballets, amusements, and interludes of which the Renaissance was so fond, Leonardo was unequalled. At the time of Louis XII's entry into Milan a mechanical lion crossed the banquet hall, halted before the king, and, kneeling and opening its breast, spread before him a shower of lilies. This machine Leonardo had invented. Such was Leonardo when towards the end of 1482 he entered the service of Ludovico il Moro. One of his earliest Milanese works was the delightful "Woman with a Marten", which is believed to be the portrait of Cecilia Gallerani, Ludovico's mistress, and which is now at Cracow, in the collection of Count Czartorisky. Unfortunately, the work has been much injured by restorations, but it is the first truly modern work of its kind, wherein feminine grace, subtlety of analysis, refinement of the moral personality, and not merely resemblance of features, constitute the subject of the picture. The pretty profile of "Beatrice d'Este" at the Ambrosian and the so-called "Lucrezia Crivelli" (also called "La Belle Ferronière") of the Louvre have nothing in common with Leonardo.

At Milan, also, in the early years of his sojourn there, he completed his first large picture, the wonderful "Virgin of the Rocks". Besides copies there are two of these pictures in existence, differing somewhat in details, one at the Louvre and the other at the National Gallery. There have been endless discussions with regard to their authenticity. The truth is that they are both originals, the first in point of time being that of the Louvre, the execution of which, extremely minute in detail, still shows something of the somewhat dry methods of Verrocchio's studio. The other and somewhat later one repeats the same *motif* for the convent of San Francesco, Milan. On the side panels Ambrogio da Predis painted angels playing on musical instruments. These side panels

are with the central picture at the National Gallery. But Leonardo did not finish the picture he had begun, its Madonna and the landscape are the work of a pupil and a mediocre pupil. On the other hand the angel kneeling behind the Infant Jesus, whose attitude differs from that of the Paris Angel, is one of the artist's most perfect creations. Both pictures are poetical. The fantastic landscape, the dolomite grotto of prismatic rocks, the ineffable art of the "pyramidal" grouping, the often copied triangle of

Detail, Two Angels, in Verrocchio's Baptism of Christ
The light-haired head is the work of Leonardo da Vinci

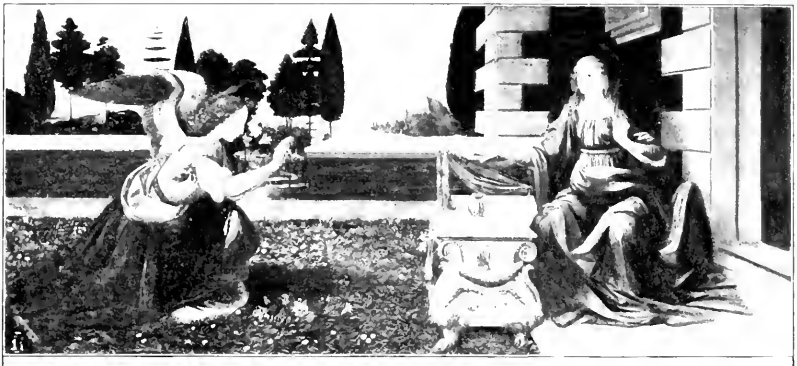
which the base is formed by two beautiful children, and the summit of the head of a smiling virgin; the grace and life of the *motif*, the selection of the moment, the perfection of the model, the depth of the atmosphere, and even the smallest details of the herbs, the stones, the slight ripples in a surface of transparent water—all this endows the "Virgin of the Rocks" with an imperishable charm, making it one of the works which open a new world to the imagination and fixing eternally the poetry of the subject. Without Leonardo Raphael's "Madonnas", his "Belle Jardinière" and "Madonna of the Goldfinch" would not exist and even their charm does not equal that of their sublime model.

Leonardo's most important work at Milan is his "Last Supper" which he painted in the refectory of the Dominican convent of Sta Maria delle Grazie. This masterpiece is now little more than a ruin, the disaster being largely due to the painter's methods. Fresco seemed to him too summary and hurried a process and he painted in oil on the wall. Dampness soon soaked into and ruined the work, and as early as the middle of the sixteenth century the damage was irreparable. Vandalism did the rest. In 1652 a door was opened in the wall, mutilating the feet of Christ and two Apostles. In 1726 and 1770 daubers wrought a masterpiece of injury with their restorations, and finally in 1797 a French army occupied the convent and made a stable of the refectory; even Bonaparte's orders could not prevent the men from mutilating the "Last Supper"; such was the long martyrdom of the masterpiece. Only in recent years have precautions been taken to preserve the remains; the wall has been separated and the hall dried but this tardy care threatens to complete the destruction of the picture. It is to be feared that it will scale and crumble to dust. However there exist memorials and copies of it. Few works have exercised a similar fascination and been as often reproduced from the beginning. Some of these copies have been collected in the refectory of Sta Maria delle Grazie; among them the best of all, which was formerly at Castellazzo near Milan, is believed to be by Solari. An excellent copy is preserved at Ponte Capriasca, a neighbouring parish of Lugano. The Academy of London has one, which was formerly at the Certosa of Pavia and attributed to Oggionno or to Gianpietrino. There are two at Paris, one at the Louvre, and the other at St. Germain l'Auxerrois. All these copies, which are fairly correct as regards the composition, vary in detail and especially show great difference of colouring.

Still more valuable are the separate studies of heads, although the most of them may be originals; the most important series are at Strasburg and Weimar. The famous head of Christ in crayon at the Brera seems to be a study of Sodoma or of Cesare da Sesto and to have no relation to the "Last Supper". None of these helps to the study of the masterpiece should be neglected, but despite its ruinous condition there are impressions which can only be given by the picture itself, which still preserves the atmosphere, the moving tonality, a peculiar pathos which seems the sorcery or presence of genius. Its extraordinary superiority is apparent when we compare it with all the extant "Last Suppers", with those of Giotto, Castagno, or Ghirlandajo. The old representations become antiquated and obsolete and a new order of ideas is inaugurated. With regard to its subject the theme of the "Last Supper" may be divided into two distinct movements: the institution of the Sacrament and the "Unus vestrum". Leonardo has chosen the moment at which Christ declares that there is a traitor in the company. We are shown the effect of a speech on twelve persons, on twelve different temperaments: a single ray and twelve reflections (Burckhardt). The subject has been well analyzed by Goethe. It is clear that in a drama of this class, a kind of "seated" drama, of which the subject is interior disquiet, surprise, anguish, it suffices to show the persons at half length; busts, face, and hands suffice to manifest the moral emotion; the table with its damask cloth by almost completely concealing the lower limbs offered the ingenious artist a resource which he knew how to use. The difficulty under these conditions was to succeed in constituting a whole with these thirteen figures seated side by side; the greatest weakness of the old painters was composition; each table companion seemed isolated from his neighbour.

With an instinct of genius Leonardo divided his actors into two groups, two on each side of Christ, and he linked these groups so as to imbue the general outline with a certain continuity, animated by a single movement. The whole is like the successive undulations of a vast wave of emotions. The fatal word uttered by Christ seated at the middle of the table produces a tumult which symmetrically repels and agitates the two nearest groups and which lapses as it is communicated to the two groups farther removed. The intimate composition of each group is no less wonderful. Stupefaction, sorrow, indignation, denial, vengeance, the variety of expression which the painter has gathered together in this picture, the depth of the analysis, the veracity of the types and physiognomies, the power and the accumulation of contrasts are without parallel in all previous art; the countless studies made for each piece denote in the author a world of new preoccupations. Each head is the "monograph" of a human passion, a plate of moral anatomy. It will be readily understood how such a work cost the artist ten years of preparation. None ever summarized in a single picture a similar total of life. The hands possess incomparable beauty and eloquence. Here for the first time and for the whole future was created the definitive formula of historic painting.

On the wall opposite the "Last Supper" Leonardo had painted (1495), in the great Montorfano Crucifixion, portraits of Ludovico il Moro, his wife Beatrice d'Este, and their sons Maximilian and Francesco. Only whitish traces and uncertain lineaments of these portraits remain. Finally in 1893 Professor Müller Walde discovered in the castle of Milan under a rough cast of the hall of the Torre delle Asse a whole decoration painted by Leonardo in 1498; it is a trellis of



LEONARDO DA VINCI

1. ANNUNCIATION IN THE UFFIZI GALLERY, FORMERLY ATTRIBUTED TO LEONARDO. 2. ST JOHN THE BAPTIST, LOUVRE. 3. PORTRAIT OF HIMSELF IN RED CHALK, ROYAL PALACE, TURIN. 4. THE GIOCONDA, OR MONNA LISA, FORMERLY IN THE LOUVRE. 5. THE LOUVRE COPY OF THE LAST SUPPER

laurel, vines, and foliage. The artist conveyed the illusion of a hall of verdure. To this period likewise belong the studies for the St. Anne. Together with the cult of the Immaculate Conception the end of the fifteenth century saw the rise of that of the mother of the Blessed Virgin. The work of the learned Trithemius, "De laudibus sanctissimæ matris Annæ", dates from 1494 (cf. Shankell, "Der Kultus der heilige Annas am ausgange Mittelalters", Freiburg, 1893). Leonardo composed two different versions of this subject, one of them being now at the Louvre, the other at the London Academy. That of the Louvre is unfinished. The Virgin is only sketched, the head of St. Anne alone showing that modelling in which Leonardo is unrivalled. Art possesses few groups more charming than that of these two women, one seated on the other's knees. Together with the "Last Supper" Leonardo's greatest Milanese work must have been the equestrian statue of Ludovico il Moro, the famous "bronze horse" which he pledged himself to cast in the letter quoted above. He worked on this constantly for more than fifteen years (1483–99). A plaster model was cast in 1489, but the artist was dissatisfied with it and made another which was moulded in 1493. He then turned his attention to preparations for casting. But the French came in 1499 and besides driving out the duke they broke the plaster model of his statue. We have only countless sketches, studies, and drawings of this masterpiece and Leonardo's books dealing with the anatomy and science of the horse.

Nomadic Period.—By Ludovico's fall Leonardo was left unemployed, and he was in no haste to seek another position and there began for him a period of wandering. Completed works grow more and more rare, each of them showing traces of more complicated ambitions. From this period date most of his scientific works. At fifty he began to gather the elements of a new synthesis which was never completed. The last twenty years of his life were given to this activity and to these experiences. From Milan, Leonardo went to Mantua where he sketched (1500) the portrait of the Marchesa Isabella d'Este, the cartoon of which is one of the wonders of the Louvre. Then he went to Venice (1501) and thence to Florence; from there he entered the service of Cæsar Borgia as military engineer and head of the corps of engineers in his Romagna campaign. After Cæsar's fall he returned to Florence and seems to have stayed there for three or four years. Then he began see-sawing between Florence and Milan, finally taking up his residence in the latter city where he was called by a law-suit concerning the property left by his father. In 1514 we find him at Rome, but at the end of the year he returned to Florence; in 1515 came journeys to Pavia, Bologna, and a last stay of some months at Milan. Finally in 1516 he accepted the invitation of King Francis I to come to France and left Italy, never to return.

During these wanderings there are only two places where we find undoubted proofs of his activity, at Florence (1501–06) and Milan (1506–13). At Florence he executed two of his most famous works now unfortunately lost or destroyed. The Seigniory of Florence had for the decoration of its council hall opened a contest for the portrayal of two patriotic subjects drawn from the annals of the Republic. One was an occurrence of the war against Pisa in 1304 and was confided to Michelangelo; the other commemorated the victory of Anghiari Maria Visconti. This was the subject treated by Leonardo. The rival cartoons were exhibited in 1505 and were an event in the history of the school. All the youth of the artist world hastened to copy them, but in the midst of all this Michelangelo was called to Rome and abandoned his work. Warned by his experience with the "Last Supper" Leonardo refrained from painting in oil, but would not be satisfied with fresco; he fancied some process of encaustic (one of the rare instances in him of the influence of the ancients). The attempt was unfortunate. The coat did not dry and the colours flowed together. But the artist was not discouraged and continued his work. The cartoon still existed in the eighteenth century; it is not known when it or that of Michelangelo disappeared. The latter is known only through a famous engraving of Marcantonio Raimondi. Leonardo did not fare so well. Apart from countless sketches there exists only a single group from his work, that of the knights or the "Battle of the Standard" which has been preserved by a drawing of Rubens (Louvre) and an engraving of Edelinck. Nevertheless there are few more important battle pieces in the art work of the sixteenth and seventeenth centuries. All the *chasses* of Rubens and the Flemish school are but variations and repetitions of this furious *melée*. The Adoration of the Magi in the Uffizi is unfortunately only a sketch, a rough cartoon, chiefly interesting for the information it gives concerning the basis of Leonardo's painting and his manner of preparing a picture. It belongs to the same period (about 1505) as that work of the artists which is most popular, most complete, and most closely associated with his name as that which best sums up in a woman's face all the research, grace, and seductiveness of his genius. This is the portrait of Madonna (Monna) Lisa, wife of Ser Giocondo, and universally known as Joconde (La Gioconda), and which, acquired directly from the artist by Francis I, and preserved for three centuries at Fontainebleau, disappeared, 21 August, 1911, under mysterious circumstances, from the Louvre, where it had been since 1793.

The numerous copies of this enchanting face, those of the museums of Madrid, Munich, Quimper, and St. Petersburg, the Torlonia Gallery at Rome, and the Mozzi Gallery, Florence, of the Villa Sommariva on Lake Lugano, of the Hume and Woodburn collections at London, can scarcely console us for the loss of the masterpiece. Leonardo never painted anything with more love. He devoted four years to this single face. Vasari relates what delicate care he took to amuse his graceful model during the sittings and to bring to her lips that imperceptible smile, which has been taken to mean such depth and perfidy and which is merely the serene expression of a harmonious soul, of moral peace and health, with a slight tinge of Florentine irony. Its place in the Louvre is occupied by another of Leonardo's works, one of the last really authentic of his productions, the enigmatic St. John Baptist. Here the depth and complexity of his intentions, the search for ideal beauty, the abuse of the model, above all the systematic use of chiaroscuro, lead to odd and equivocal results. But the spoiled work formulated the whole language of chiaroscuro, and fixed its laws with a clearness which has never been surpassed.

The following pictures preserve the memory of others of Leonardo's works of which the originals are lost. The St. John the Baptist or Bacchus full length, seated, amid a landscape; the picture belongs to a date previous to 1505 and is contemporary with the Gioconda. Ancient copies are at the Louvre and at Sant' Eustorgio, Milan. The Leda; same period; copy (by Bacchiacca?) at the Casino Borghese; others in the Ruble collection, Paris, and the Oppler collection, Cologne; drawing by Raphael at Windsor. The Resurrection at the Museum of Berlin is apocryphal. The famous wax bust acquired in 1909 by the same museum is the work of an English forger who worked about 1840. Finally the charming wax Head of the Wicar Museum, at Lille, belongs probably to the school of Canova, which robs it of none of its exquisite grace. The last picture of Leonardo's which we possess is the splendid sketch of St. Jerome in the desert

in the collection at the Vatican. It dates from 1514. Leonardo spent the last three years of his unquiet life in France. The king gave him a pension of 7000 crowns and had given him a dwelling in the Château of Cloux near Amboise. At this period the master was very tired, and his faculties were declining. He was still engaged with the question of canalization and studied ways of regulating the course of the Loire and making it navigable. He died amid these occupations at the age of 67. A legend, popularized by Ingres's picture, relates that he passed away in the arms of Francis I; but on that day the king was at Saint-Germain-en-Laye.

II. The Scholar.—Art represents only a small part of Leonardo's activity. Always and especially at Milan from 1506 his genius was absorbed in scientific matters, but these researches had begun in Verrocchio's studio, as is shown by the letter of 1482 to Ludovico il Moro. It is impossible to give here a detailed analysis even of his principal works, for his studies included all branches of knowledge. On the other hand their strictly personal nature, the secret and deliberately cabbalistic practices with which he loved to surround them, the methods of abbreviation and cryptography of which he made use in order to conceal his discourse (he wrote from right to left, in an inverted hand which could probably only be read with the aid of a mirror), all this mystery removes a great deal of the interest from the treasures of observation which Leonardo consigned to countless MSS. In fact by refusing to disclose his discoveries, by wishing to retain the monopoly of his processes and secrets, he condemned this portion of his work to oblivion and sterility. However, his art is in so many ways connected with his science that the former cannot be known without an acquaintance with the latter. In his drawings of flowers, plants, landscapes, and in his studies of persons, it is impossible to say whether it is the botanist, the geologist, the anatomist or the artist who interests us most. In Leonardo, knowledge and art are never separate. The characteristics frequently seen in the men of the Renaissance, the encyclopedic turn of mind so striking in a Leone Battista Alberti, a Bramante, or a Dürer, is never more brilliantly evident than in Leonardo da Vinci. His method is based exclusively on observation and experiment. He recognized no mistress save nature. Neither in science nor in art did he admit the authority of either the ancients or the scholastics.

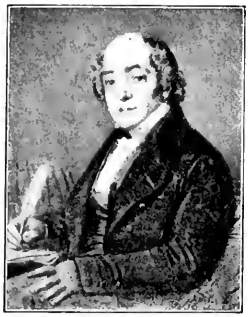
Furthermore he clearly understood: (1) that science should be subject to formulation in mathematical laws; (2) that science has power over nature, an ability to foresee phenomena and at need to reproduce or imitate them. This granted, there were few questions which this tireless mind did not study, and to which he did not bring ingenious views and new solutions. Often he perceived truths established by modern science. Long before Bacon and with a far different range of application he invented the positive sciences. As a geologist, for example, he discerned that there was a "history of the earth", that the outside of the globe was not formed at a single stroke, and in this history, guided by studies of hydraulics, he successfully saw through the function of water. He divined the true nature of fossils. In botany he formulated the laws of the alternation of leaves, that of the eccentricity of trunks, and that of solar attraction. As an anatomist (he had dissected nine bodies) he gave figures concerning the insertion of the muscles and their movements which specialists still admire for their accuracy. He devised the earliest theories concerning the muscular movements of the cardiac valves. By his studies in embryology he laid the foundations for comparative anatomy. In mechanics he understood the power of steam and if he did not invent any action machines he at least made it an agent of propulsion, for he invented a steam cannon. He composed explosives and shells. But perhaps his most "modern" title to fame lies in his having laid down the principle of aviation, devoting years to this task. He foresaw nearly all the forms, parachute and montgolfier, but by boldly adhering to the "heavier than air" principle he constructed the first artificial bird. Long series of studies analyze with astonishing clearness the flight of the bird, the form and movement of the wing. Leonardo distinguishes between the soaring flight and that made by successive flappings, in each case defining the action of the air and the part played by it; he understands that the bird rises obliquely on an aerial inclined plane, forming under it a kind of angle and that currents form in the concavity of the wing which serve it as momentary supports to recover its equilibrium, like the waves on which the oar is rested to propel the boat.

Leonardo was more a scholar than a philosopher, nevertheless his wholly naturalistic science implies a certain philosophy, which if it is neither the kind of paganism nor the materialism in which the Renaissance so often resulted cannot be called truly Christian. Either through prudence or through scorn of abstract ideas Leonardo seems to have avoided declaring himself on this subject. Nevertheless it is easy to see that the idea of miracles is repugnant to his imagination. He admits or would logically admit only an immanent Providence, a God who refrains from intervention in the universe like the God of Lucretius or the Stoics. It is also certain, and he does not conceal it, that he did not like monks. However, as an artist, he accommodated himself perfectly to the Christian tradition. His art, though not at all mystic, is in its forms certainly less pagan than that of Raphael or even Michelangelo. He died a very Christian death.

His MSS. are now divided among several depositories. The most important are (1) the gigantic collection in the Ambrosian Library of Milan called the Codex Atlanticus consisting of 393 folio pages on which are pasted more than 1600 leaves of notes; (2) at Paris in the library of the Institut twelve MSS. numbered from A to M; (3) at London three volumes at South Kensington, a MS. of 566 pages at the British Museum, and at Windsor splendid anatomical plates and drawings. Other books are in the possession of Count Manzoni and the Earl of Leicester. The treatise on painting is his first work. It was printed at Paris in folio in 1651 in the Italian text by Raphael du Fresne and almost immediately translated into French by Fréart de Chambray. More correct editions have since been issued, notably that of Manzi (1817), and that of Ludwig made according to a Vatican MS. (3 vols., at Vienna, 1883). Ventura compiled a memoir on Leonardo's scientific works properly so called which he presented to the Institute in 1797. He announced that this would soon be followed by the publication of original documents, but this promise was not kept. In 1872 the Italian Government issued a limited number of copies of a de luxe work, "Saggio dell' opere di L. da V.", containing extracts from the Codex Atlanticus with twenty-four facsimiles. In 1889 J. P. Richter issued at London, under the title "The Literary Works of Leonardo da Vinci", two quarto volumes comprising more than 1500 extracts and fragments of MSS. systematically classified, with beautiful reproductions.

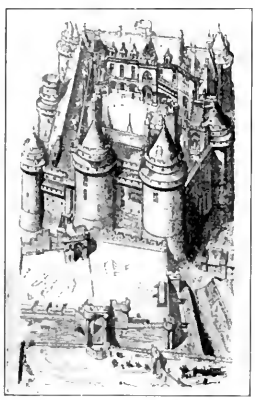
However, Ravaisson-Mollier had undertaken the entire publication of the MSS. of the Institut in a model edition with facsimiles of the original text, transcription in ordinary characters and French translation (6 vols. fol., Paris, 1881–92). The example was followed in 1891 when Signor Beltrani published at Milan a MS. of Leonardo's belonging to Prince Trivulzio. And since 1892 the Accademia dei Lincei has published completely the Codex Atlanticus. If the London MS. were published we should have as complete knowledge as possible of this extraordinary

Paris (1870–71) he commanded a corps of engineers, and wrote a "Mémoire sur la défense de Paris" (1871). Soon after this he expressed radical opinions in politics, was elected deputy in 1874, and opposed Thiers. As a connoisseur of art he wrote a number of valuable works: "Dictionnaire raisonné de l'architecture française du onzième au seizième siècle" (10 vols., 1854-69), illustrated by his own sketches; "Essai sur l'architecture militaire au moyen âge" (1854); "Dictionnaire du mobilier français jusqu'à la Renaissance" (6 vols., 1855–75); "Monographie de Notre-Dame de Paris" (1856), written in conjunction with Guillermy; "Description du château de Pierrefonds" (1857); "Description du château de Coucy" (1858); "Histoire d'une maison" (1873); "Histoire d'une forteresse" (1874); "Histoire d'un hôtel de ville et d'une cathedrale" (4 vols., 1873–78); "Histoire d'un dessinateur" (1879); "Les églises de Paris" (1883); "La cité de Carcassonne" (1886); "L'art russe" (1877). There are interesting essays in the "Entretiens sur l'architecture" (1858–72).



Eugène-Emmanuel Viollet-Le-Duc
Portrait by Frédéric Millet

Viollet-Le-Duc is exact, clear, and often brilliant in his writings, just as in his practical works. Drawings of his preserved at the Trocadéro, and which have appeared in print, are a treasure-house of suggestive designs. The exact knowledge of medieval architecture acquired by life-long experience would not alone have brought him such far-reaching influence. What is best both in his works and in his theories is the profound comprehension of the spirit of the medieval master-builders. He not only grasped the historical forms, but he comprehended also their meaning, and knew how to evolve the organic structure from its inward spirit. The task involved in the structure, its suitable execution with an independent use of the traditional forms, were of more importance to him than the style itself. Consequently he did not follow exclusively the Gothic style, however highly he valued in Gothic architecture the development of the forms from the object in view and the material used in construction, and the logical consecutiveness of the parts. He knew how to impart to his pupils and to co-workers a keen sense of perception, that was not satisfied with the mere external imitation of what was ancient. Among the important architects who imitated him closely were Böswillald and Paul Abadie, the architect of the Church of the Heart of Jesus at Montmartre. It must be acknowledged that in the revival of medieval architecture a dubious principle gained the mastery. Although the best followers of the great restorer of architecture believed with him that the architect ought not to be permitted to be a mere imitator, still the way was not made sufficiently clear for an independent development of architecture according to the needs, and in harmony with the feelings, of the present era.

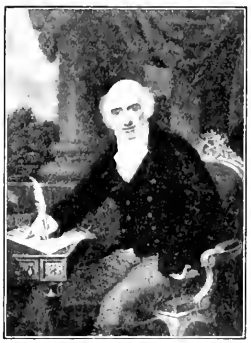


The Castle of Pierrefonds
Reconstruction by Viollet-Le-Duc

Saint-Paul, *Viollet-Le-Duc, ses travaux d'art et son système archéologique* (2nd ed., Tours, 1882); Sauvageot, *Viollet-Le-Duc et son œuvre dessiné* (Paris, 1880).

G. Gietmann.

Viotti, Giovanni Battista, founder of the modern school of violinists, b. at Fontanetto, Piedmont, 23 May, 1753; d. 3 March, 1824. He studied under Giovannini, and at Turin under Pugnani, with whom he went on a tour in 1780. He showed not only an extraordinary virtuosity, but wrote several concertos for the violin, and his playing in Germany, Russia, and France attracted considerable attention. For a time he was attached to the Court of Marie Antoinette, and he lived with Cherubini in 1785 and 1786. Owing to the Revolution, he quitted Paris, and arrived in London in July, 1792. He succeeded Cramer as leader at the King's Theatre, and was in the highest esteem as a teacher, but owing to base intrigue he had to leave England in 1798. Returning to London in 1801 he resumed his violin classes, but had a disastrous experience as a wine merchant. Again devoting himself to the violin, he returned to Paris in 1814 and was Director of the French Opera from 1819 to 1822. Unfortunately, his directorate was not a financial success and he came back to London in the spring of the year 1824. As a composer, he enriched violin music by his numerous concertos and sonatas, and by a few dainty songs. However, it is as a virtuoso and as the founder of modern violin playing that Viotti will be remembered. Among his pupils were Pixis, Rode, Alday, Vacher, Labarre, and others.



Giovanni Battista Viotti
Painting by Trossarelli

Grove, *Dict. of Music and Musicians*, new ed., V (London, 1909); Dunstan, *Cyclopedia of Music* (London, 1909); contemporary French and English papers.

W. H. Grattan-Flood.

Virgilius (Virgile), Saint, Archbishop of Arles, d. c. 610. According to a life written in the eighth century he was born in a village of Aquitaine, became a monk, Abbot of Lérins, and Bishop of Arles, where he built a basilica of Saint Stephen and another of the Saviour. This life, accepted in its outlines by Mabillon and the Bollandists, is the scarcely modified reproduction of the Life of St. Maximus, Bishop of Riez, written by the patrician Dynamius before the death of Virgilius. According to Gregory of Tours, Virgilius was first Abbot of the Monastery of St. Symphorien at Autun, and through the support of

Syagrius, Bishop of Autun, succeeded Lizier as Bishop of Arles. In his great zeal for the conversion of the numerous Jews whom trade attracted to Provence, Virgilius did not hesitate to employ force; whereupon St. Gregory the Great wrote (591) to Virgilius and to Theodore, Bishop of Marseilles, praising their good intentions but recommending them to confine their zeal to prayer and preaching. On 1 Aug., 595, St. Gregory extended to Virgilius the title of pontifical vicar, granted to the bishops of Arles by Pope Zosimus (519); this dignity made him the intermediary between the Gallic episcopate and the Apostolic See. King Childebert was urged by the pope to assist Virgilius in exterminating simony from the Churches of Gaul and Germania. St. Gregory several times requested Virgilius (596, 601) to extend a welcome to Augustine and his monks whom he was sending to England. On another occasion he recommended to his protection a monastery belonging to the Patrimony of the Roman Church of which Lizier had taken possession. In a letter to Virgilius and to Syagrius, Bishop of Autun, the pope complains (July, 599) of their negligence in not preventing the marriage of Syagria, a woman who, having embraced the religious life, had been violently given in marriage. In 601 St. Gregory advised Virgilius to assemble a council against simony and to induce the Bishop of Marseilles to reform his house. On 23 Aug., 613, Boniface IV sent the pallium to Virgilius's successor Florian.

MABILLON, *Acta SS. O.S.B.*, II (Paris, 1669); *Acta SS.*, Mar., I, 397–402 (Paris, 1865); ANDRIEN, *Un insigne plagiat: fausseté des actes de S. Virgile* in *Bulletin de la Société scientifique des Basses-Alpes*, III (Digne, 1888); ST. GREGORY, *Epistolæ* in *P. L.*, LXXVII; ALBANÈS AND CHEVALIER, *Gallia christiana novissima, Arles* (Valence, 1900).

ANTOINE DEGERT.

Virgil, Polydore. See VERGIL, POLYDORE.

Virgin Birth of Christ, the dogma which teaches that the Blessed Mother of Jesus Christ was a virgin before, during, and after the conception and birth of her Divine Son.

I. THE VIRGIN BIRTH IN CATHOLIC THEOLOGY.—The virginity of our Blessed Lady was defined under anathema in the third canon of the Lateran Council held in the time of Pope Martin I. A. D. 649. The Nicene-Constantinopolitan Creed, as recited in the Mass, expresses belief in Christ "incarnate by the Holy Ghost of the Virgin Mary"; the Apostles' Creed professes that Jesus Christ "was conceived by the Holy Ghost, born of the Virgin Mary"; the older form of the same creed uses the expression: "born of the Holy Ghost and of the Virgin Mary". These professions show: (1) That the body of Jesus Christ was not sent down from Heaven, nor taken from earth, as was that of Adam, but that its matter was supplied by Mary; (2) that Mary co-operated in the formation of Christ's body as every other mother co-operates in the formation of the body of her child, since otherwise Christ could not be said to be born of Mary, just as Eve cannot be said to be born of Adam; (3) that the germ in whose development and growth into the Infant Jesus, Mary co-operated, was fecundated not by any human action, but by the Divine power attributed to the Holy Ghost; (4) that the supernatural influence of the Holy Ghost extended to the birth of Jesus Christ, not merely preserving Mary's integrity, but also causing Christ's birth or external generation to reflect his eternal birth from the Father in this, that "the Light from Light" proceeded from his mother's womb as a light shed on the world; that the "power of the Most High" passed through the barriers of nature without injuring them; that "the body of the Word" formed by the Holy Ghost penetrated another body after the manner of spirits.

The perpetual virginity of our Blessed Lady was taught and proposed to our belief not merely by the councils and creeds, but also by the early Fathers. The words of the prophet Isaias (vii, 14) are understood in this sense by St. Irenæus (III, 21; see Euseb., H. E., V, viii), Origen (Adv. Cels., I, 35), Tertullian (Adv. Marcion., III, 13; Adv. Judæos, IX), St. Justin (Dial. con. Tryph., 84), St. Chrysostom (Hom. v in Matth., n. 3; in Isa., VII, n. 5); St. Epiphanius (Hær., xxviii, n. 7), Eusebius (Demonstrat. ev., VIII, i), Rufinus (Lib. fid., 43), St. Basil (in Isa., vii, 14; Hom. in S. Generat. Christi, n. 4, if St. Basil be the author of these two passages), St. Jerome and Theodoretus (in Isa., vii, 14), St. Isidore (Adv. Judæos, I, x, n. 3), St. Ildefonsus (De perpetua virginit. s. Mariæ, iii) St. Jerome devotes his entire treatise against Helvidius to the perpetual virginity of Our Blessed Lady (see especially nn. 4, 13, 18); the contrary doctrine is called madness and blasphemy by Gennadius (De dogm. eccl., lxix), madness by Origen (in Luc., h. vii), sacrilege by St. Ambrose (De instit. virg., V, xxxv), impiety and smacking of atheism by Philostorgius (VI, 2), perfidy by St. Bede (hom. v, and xxii), full of blasphemies by the author of Prædestin. (i, 84), perfidy of the Jews by Pope Siricius (ep. ix, 3), heresy by St. Augustine (De Hær. h., lvi). St. Epiphanius probably excels all others in his invectives against the opponents of Our Lady's virginity (Hær., lxxviii, 1, 11, 23).

There can be no doubt as to the Church's teaching and as to the existence of an early Christian tradition maintaining the perpetual virginity of our Blessed Lady and consequently the virgin birth of Jesus Christ. The mystery of the virginal conception is furthermore taught by the third Gospel and confirmed by the first. According to St. Luke (i, 34, 35), "Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." The intercourse of man is excluded in the conception of Our Blessed Lord. According to St. Matthew, St. Joseph, when perplexed by the pregnancy of Mary, is told by the angel: "Fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost" (i, 20).

II. SOURCES OF THIS DOCTRINE.—Whence did the Evangelists derive their information? As far as we know, only two created beings were witnesses of the annunciation, the angel and the Blessed Virgin. Later on the angel informed St. Joseph concerning the mystery. We do not know whether Elizabeth, though "filled with the Holy Ghost", learned the full truth supernaturally, but we may suppose that Mary confided the secret both to her friend and her spouse, thus completing the partial revelation received by both. Between these data and the story of the Evangelists there is a gap which cannot be filled from any express clue furnished by either Scripture or tradition. If we compare the narrative of the first Evangelist with that of the third, we find that St. Matthew may have drawn his information from the knowledge of St. Joseph independently of any information furnished by Mary. The first Gospel merely states (i, 18): "When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost." St. Joseph could supply these facts either from personal knowledge or from the words of the angel: "That which is conceived in her, is of the Holy Ghost." The narrative of St. Luke, on the other hand, must ultimately be traced back to the testimony of Our Blessed Lady, unless we are prepared to admit unnecessarily another independent revelation. The evangelist himself points to Mary as the source of his account of the infancy of Jesus, when he says that Mary kept all these words in her heart (ii, 19, 51).

Zahn ("Einleitung in das Neue Testament", 2nd ed., II, 406, Leipzig, 1900) does not hesitate to say that Mary is pointed out by these expressions as the bearer of the traditions in Luke, i, ii.

A. How did St. Luke derive his account from the Blessed Virgin? It has been supposed by some that he received his information from Mary herself. In the Middle Ages he is at times called the "chaplain" of Mary (cf. Du Cange, "Gloss. med. et inf. latinitatis", s. v. "Capellani"; ed. L. Favre); J. Nirsch ("Das Grab der heiligen Jungfrau Maria", 51, Mainz, 1896) calls St. Luke the Evangelist of the Mother of God, believing that he wrote the history of the infancy from her mouth and heart. Besides, there is the implied testimony of the Evangelist, who assures us twice that Mary had kept all these words in her heart. But this does not necessitate an immediate oral communication of the history of the infancy on the part of Mary; it merely shows that Mary is the ultimate source of the account. If St. Luke had received the history of the infancy from the Blessed Virgin by way of oral communication, its presentation in the third Gospel naturally would show the form and style of its Greek author. In point of fact the history of the infancy as found in the third Gospel (i, 5, to ii, 52) betrays in its contents, its language, and style a Jewish-Christian source. The whole passage reads like a chapter from the First Book of Machabees; Jewish customs, and laws, and peculiarities are introduced without any further explanation; the "Magnificat", the "Benedictus", and the "Nunc dimittis" are filled with national Jewish ideas. As to the style and language of the history of the infancy, both are so thoroughly Semitic that the passage must be retranslated into Hebrew or Aramaic in order to be properly appreciated. We must conclude, then, that St. Luke's immediate source for the history of the infancy was not an oral, but a written one.

B. It is hardly probable that Mary herself wrote the history of the infancy, as was supposed by A. Plummer ("A Critical and Exegetical Commentary on the Gospel of St. Luke" in "The International Critical Commentary", Edinburgh, 1896, p. 7); it is more credible that the Evangelist utilized a memoir written by a Jewish Christian, possibly a convert Jewish priest (cf. Acts, vi, 7), perhaps even a member or friend of Zachary's family (cf. Blass, "Evangelium secundum Lucam", xxiii, Leipzig, 1897). But, whatever may be the immediate source of St. Luke's account, the Evangelist knows that he has "diligently attained to all things from the beginning", according to the testimony of those "who from the beginning were eyewitnesses and ministers of the word" (Luke, i, 2). As to the original language of St. Luke's source, we may agree with the judgment of Lagarde ("Mitteilungen", III, 345, Göttingen, 1889) that the first two chapters of St. Luke present a Hebrew rather than a Greek or an Aramaic colouring. Writers have not been wanting who have tried to prove that St. Luke's written source for his first two chapters was composed in Hebrew (cf. Gunkel, "Zum religionsgeschichtl. Verständnis des Neuen Testaments", pp. 67 sq., Göttingen, 1903). But these proofs are not cogent; St. Luke's Hebraisms may have their origin in an Aramaic source, or even in a Greek original composed in the language of the Septuagint. Still, considering the fact that Aramaic was the language commonly spoken in Palestine at that time, we must conclude that Our Blessed Lady's secret was originally written in Aramaic, though it must have been translated into Greek before St. Luke utilized it (cf. Bardenhewer, "Maria Verkündigung" in "Biblische Studien", X, v, pp. 32 sq., Freiburg, 1905). As the Greek of Luke, ii, 41–52, is more idiomatic than the language of Luke, i, 5 to ii, 40, it has been inferred that the Evangelist's written source reached only to ii, 40; but as in ii, 51, expressions are repeated which occur in ii, 19, it may be safely inferred that both passages were taken from the same source.

The Evangelist recast the source of the history of the infancy before incorporating it into his Gospel; for the use of words and expressions in Luke, i and ii, agrees with the language in the following chapters (cf. Feine, "Eine vorkanonische Ueberlieferung des Lukas in Evangelium und Apostelgeschichte", Gotha, 1891, p. 19; Zimmermann, "Theol. Stud. und Krit.", 1903, 250 sqq.). Harnack (Sitzungsber. der Berliner Akad., 1900, pp. 547 sqq.) and Dalman ("Die Worte Jesu", I, 31 sq., Leipzig, 1898) suggest that St. Luke may be the original author of his first two chapters, adopting the language and style of the Septuagint; but Vogel ("Zur Charakteristik des Lukas nach Sprache und Stil", Leipzig, 1897, p. 33) and Zahn (Einleitung, 2nd ed., ii, 406) maintain that such a literary feat would be impossible for a Greek-speaking writer. What has been said explains why it is quite impossible to reconstruct St. Luke's original source; the attempt of Resch ("Das Kindheitsevangelium nach Lukas und Matthäus" in "Texte und Untersuchungen zur Gesch. der altchristl. Literatur", X, v, 319, Leipzig, 1897) to reconstruct the original Gospel of the infancy, or the source of the first two chapters of the first and third Gospel and the basis of the prologue to the fourth, is a failure, in spite of its ingenuity. Conrady ("Die Quelle der kanonischen Kindheitsgeschichte Jesus", Göttingen, 1900) believed that he had found the common source of the canonical history of the infancy in the so-called "Protevangelium Jacobi", which, according to him, was written in Hebrew by an Egyptian Jew about A. D. 120, and was soon after translated into Greek; it should be kept in mind, however, that the Greek text is not a translation, but the original, and a mere compilation from the canonical Gospels. All we can say, therefore, concerning St. Luke's source for his history of the infancy of Jesus is reduced to the scanty information that it must have been a Greek translation of an Aramaic document based, in the last instance, on the testimony of Our Blessed Lady.

III. The Virgin Birth in Modern Theology.—Modern theology, adhering to the principle of historical development, and denying the possibility of any miraculous intervention in the course of history, cannot consistently admit the historical actuality of the virgin birth. According to modern views, Jesus was really the son of Joseph and Mary, and was endowed by an admiring posterity with the halo of Divinity; the story of his virgin birth was in keeping with the myths concerning the extraordinary births of the heroes of other nations (Gunkel, "Zum religionsgesch. Verst. des N. T.", p. 65, Göttingen, 1903); the original text of the Gospels knew nothing of the virgin birth (Usener, "Geburt und Kindheit Christi" in "Zeitschrift für die neutest. Wissenschaft", IV, 1903, 8). Without insisting on the arbitrariness of the philosophical assumptions implied in the position of modern theology, we shall briefly review its critical attitude towards the text of the Gospels and its attempts to account for the early Christian tradition concerning the virgin birth of Christ.

A. *Integrity of the Gospel Text.*—Wellhausen ("Das Evangelium Lukä", Berlin, 1904) contended that the original text of the third Gospel began with our present third chapter, the first two chapters being a later addition. But Harnack seems to have foreseen this theory before it was proposed by Wellhausen; for he showed that the two chapters in question belonged to the author of the third Gospel and of the Acts (Sitzungsberichte der Kgl. preuss. Akad. der Wissenschaften zu Berlin, 1900, 547). Holtzmann ("Handkommentar zum Neuen Testament", I, 31 sq., Freiburg, 1889) considers Luke i, 34, 35, as a later addition; Hillmann ("Die Kindheitsgeschichte Jesu nach Lukas kritisch untersucht" in "Jahrb. fur protest.

Theol.", XVII, 225 sqq., 1891) believes that the words *ὡς ἐνομίζετο* of Luke, iii, 23, ought to be considered in the same light. Weinel ("Die Auslegung des apostolischen Bekenntnisses von F. Kattenbusch und die neut. Forschung" in "Zeitschrift für d. n. t. Wissensch.", II, 37 sqq., 1901; cf. Kattenbusch, "Das apostolische Symbol", II, 621, Leipzig, 1897–1900) believes that the removal of the words *ἐπεὶ ἄνδρα οὐ γινώσκω* from Luke, i, 34, leaves the third Gospel without a cogent proof for the virgin birth; Harnack not only agrees with the omissions of Holtzmann and Hillmann, but deletes also the word *παρθένος* from Luke, i, 27 (Zeitschrift für d. n. t. Wissensch., 53 sqq., 1901). Other friends of modern theology are rather sceptical as to the solidity of these text-critical theories; Hilgenfield ("Die Geburt Jesu aus der Jungfrau in dem Lukasevangelium" in "Zeitschr. für wissenschaftl. Theologie", XLIV, 313 sqq., 1901), Clement (Theol. Literaturzeitung, 1902, 299), and Gunkel (op. cit., p. 68) reject Harnack's arguments without reserve. Bardenhewer ("Maria Verkündigung", pp. 8–12, Freiburg, 1905) weighs them singly and finds them wanting.

In the light of the arguments for the genuineness of the portions of the third Gospel rejected by the above-named critics, it is hard to understand how they can be omitted by any unprejudiced student of the sacred text. They are found in all manuscripts, translations, and early Christian citations, in all printed editions—in brief, in all the documents considered by the critics as reliable witnesses for the genuineness of a text. Furthermore, in the narrative of St. Luke, each verse is like a link in a chain, so that no verse can be removed as an interpolation without destroying the whole. Moreover, verses 34 and 35 are in the Lucan history what the keystone is in an arch, what a diamond is in its setting; the text of the Gospel without these two verses resembles an unfinished arch, a setting bereft of its precious stones (cf. Feine, "Eine vorkanonische Ueberlieferung", 39, Gotha, 1891). Finally, the Lucan account left us by the critics is not in keeping with the rest of the Evangelist's narrative. According to the critics, verses 26–33 and 36–38 relate the promise of the birth of the Messias, the son of Joseph and Mary, just as the verses immediately preceding relate the promise of the birth of the precursor, the son of Zachary and Elizabeth. But there is a great difference: the precursor's story is filled with miracles—as Zachary's sudden dumbness, John's wonderful conception—while the account of Christ's conception offers nothing extraordinary; in the one case the angel is sent to the child's father, Zachary, while in the other the angel appears to Mary; in the one case Elizabeth is said to have conceived "after those days", while there is nothing added about Mary's conception (Bardenhewer, op. cit., 13 sqq.; Gunkel, op. cit., 68). The complete traditional text of the Gospel explains these differences, but the critically mutilated text leaves them inexplicable.

The friends of modern theology at first believed that they possessed a solid foundation for denying the virgin birth in the Codex Syrus Sinaiticus discovered by Mrs. Lewis and Mrs. Gibson in 1892, more accurately investigated in 1893, published in 1894, and supplemented in 1896. According to this codex, Matt., i, 16, reads: "Joseph to whom was espoused Mary the Virgin, begot Jesus who is called Christ." Still, the Syriac translator cannot have been ignorant of the virgin birth. Why did he leave the expression "the virgin" in the immediate context? How did he understand verses 18, 20, and 25, if he did not know anything of the virgin birth? Hence, either the Syriac text has been slightly altered by a transcriber (only one letter had to be changed) or the translator understood the word *begot* of conventional, not of carnal, fatherhood, a meaning it has in verses 8 and 12.

B. *Non-historical Source of the Virgin Birth.*—The opponents of the historical actuality of the virgin birth grant that either the Evangelists or the interpolators of the Gospels borrowed their material from an early Christian tradition, but they endeavour to show that this tradition has no solid historical foundation. About A. D. 153 St. Justin (Apol., I, xxi) told his pagan readers that the virgin birth of Jesus Christ ought not to seem incredible to them, since many of the most esteemed pagan writers spoke of a number of sons of Zeus. About A. D. 178 the Platonic philosopher Celsus ridiculed the virgin birth of Christ, comparing it with the Greek myths of Danae, Melanippe, and Antiope; Origen (c. Cels. I, xxxvii) answered that Celsus wrote more like a buffoon than a philosopher. But modern theologians again derive the virgin birth of Our Lord from unhistorical sources, though their theories do not agree.

A first class of writers have recourse to pagan mythology in order to account for the early Christian tradition concerning the virgin birth of Jesus. Usener ("Religionsgeschichtl. Untersuchungen", I, 69 sqq., Bonn, 1899; "Geburt und Kindheit Christi" in "Zeitschrift für d. n. t. Wissensch.", IV, 1903, 15 sqq.) argues that the early Gentile Christians must have attributed to Christ what their pagan ancestors had attributed to their pagan heroes; hence the Divine sonship of Christ is a product of the religious thought of Gentile Christians. Hillmann (Jahrb. f. protest. Theol., XVII, 1891, 231 sqq.) and Holtzmann ("Lehrb. d. n. t. Theol.", I, 413 sqq., Freiburg, 1897) agree substantially with Usener's theory. Conrady ("Die Quelle der kanonisch. Kindheitsgesch. Jesus", Göttingen, 1900, 278 sqq.) found in the Virgin Mary a Christian imitation of the Egyptian goddess Isis, the mother of Horus; but Holtzmann (Theol. Literaturzeit., 1901, p. 136) declares that he cannot follow this "daring construction without a feeling of fear and dizziness", and Usener (Zeitschr. f. d. n. t. Wissensch., 1903, p. 8) is afraid that his friend Conrady moves on a precipitous track. Soltau ("Die Geburtsgeschichte Jesu Christi", Leipzig, 1902, p. 24) tries to transfer the supernatural origin of Augustus to Jesus, but Lobstein (Theol. Literaturzeitung, 1902, p. 523) fears that Soltau's attempt may throw discredit on science itself, and Kreyher ("Die jungfräuliche Geburt des Herrn", Gutersloh, 1904) refutes the theory more at length.

In general, the derivation of the virgin birth from pagan mythology through the medium of Gentile Christians implies several inexplicable difficulties: Why should the Christian recently converted from paganism revert to his pagan superstitions in his conception of Christian doctrines? How could the product of pagan thought find its way among Jewish Christians without leaving as much as a vestige of opposition on the part of the Jewish Christians? How could this importation into Jewish Christianity be effected at an age early enough to produce the Jewish Christian sources from which either the Evangelists or the interpolators of the Gospels derived their material? Why did not the relatives of Christ's parents protest against the novel views concerning Christ's origin? Besides, the very argument on which rests the importation of the virgin birth from pagan myths into Christianity is fallacious, to say the least. Its major premise assumes that similar phenomena not merely may, but must, spring from similar causes; its minor premise contends that Christ's virgin birth and the mythical divine sonships of the pagan world are similar phenomena, a contention false on the face of it.

A second class of writers derive the early Christian tradition of the virgin birth from Jewish Christian influence. Harnack ("Lehrb. d. Dogmengesch.", 3rd ed., I, 95 sq., Freiburg, 1894) is of the opinion that the belief in the virgin birth originated from Isa., vii, 14; Lobstein ("Die Lehre von der übernatürlichen Geburt

Christi", 2nd ed., 28–31, Freiburg, 1896) adds the "poetic traditions surrounding the cradle of Isaac, Samson, and Samuel" as another source of the belief in the virgin birth. Modern theology does not grant that Isa., vii, 14, contains a real prophecy fulfilled in the virgin birth of Christ; it must maintain, therefore, that St. Matthew misunderstood the passage when he said: "Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying; Behold a virgin shall be with child, and bring forth a son," etc. (i, 22, 23). How do Harnack and Lobstein explain such a misunderstanding on the part of the Evangelist? There is no indication that the Jewish contemporaries of St. Matthew understood the prophet's words in this sense. Hillmann ("Jahrb. f. protest. Theol.", 1891, XVII, 233 sqq., 1891) proves that belief in the virgin birth is not contained in the Old Testament, and therefore cannot have been taken from it. Dalman (Die Worte Jesu, I, Leipzig, 1898, 226) maintains that the Jewish people never expected a fatherless birth of the Messias, and that there exists no vestige of such a Jewish interpretation of Isa., vii, 14.

Those who derive the virgin birth from Isa., vii, 14, must maintain that an accidental misinterpretation of the Prophet by the Evangelist replaced historic truth among the early Christians in spite of the better knowledge and the testimony of the disciples and kindred of Jesus. Zahn ("Das Evangelium des Matthäus ausgelegt", 2nd ed., Leipzig, 1905, pp. 83 sq.) calls such a supposition "altogether fantastic"; Usener ("Religionsgesch. Untersuch.", I, Bonn, 1889, 75) pronounce the attempt to make Isa., vii, 14, the origin of the virgin birth, instead of its seal, an inversion of the natural order. Though Catholic exegesis endeavours to find in the Old Testament prophetic indications of the virgin birth, still it grants that the Jewish Christians arrived at the full meaning of Isa., vii, 14, only through its accomplishment (Bardenhewer, op. cit., 23; cf. Flunk, "Zeitschrift f. kathol. Theol.", XXVIII, 1904, 663).

There is a third theory which endeavours to account for the prevalence of the doctrine of the virgin birth among the early Jewish Christians. Gunkel (op. cit., 65 sqq.) grants that the idea of virgin birth is a pagan idea, wholly foreign to the Jewish conception of God; but he also grants that this idea could not have found its way into early Jewish Christianity through pagan influence. Hence he believes that the idea had found its way among the Jews in pre-Christian times, so that the Judaism which flowed directly into early Christianity had undergone a certain amount of syncretism. Hilgenfeld ("Zeitschr. f. wissensch. Theol.", 1900, XLIII, 271; 1901, XLIV, 235) tries to derive the Christian teaching of the virgin birth neither from classical paganism nor from pure Judaism, but from the Essene depreciation of marriage. The theories of both Gunkel and Hilgenfeld are based on airy combinations rather than historical evidence. Neither writer produces any historical proof for his assertions. Gunkel, indeed, incidentally draws attention to Parsee ideas, to the Buddha legend, and to Roman and Greek fables. But the Romans and Greeks did not exert such a notable influence on pre-Christian Judaism; and that the Buddha legend reached as far as Palestine cannot be seriously maintained by Gunkel (cf. Oldenberg, "Theol. Literaturzeit.", 1905, 65 sq.). Even Harnack ("Dogmengesch.", 3rd ed., Freiburg, 1894, 96) regards the theory that the idea of virgin birth penetrated among the Jews through Parsee influence, as an unprovable assumption.

Besides the works cited in the course of this article, we may draw attention to the dogmatic treatises on the supernatural origin of the Humanity of Christ through the Holy Ghost from the Virgin Mary, especially: Wilhelm and Scannell, *Manual of Catholic Theology*, II (London and New York, 1898), 105 sqq.; 208 sqq.; Hunter, *Outlines of Dogmatic Theology*, II (New York, 1896), 567 sqq.; also to the principal commentaries on Matt., i, ii; Luke, i, ii. Among Protestant writings we may mention the tr. of Lobstein, *The Virgin Birth of Christ* (London, 1903); Briggs, *Criticism and the Dogma of the Virgin Birth* in *North Am. Rev.* (June, 1906); Allen in *Interpreter* (Febr., 1905), 115 sqq., (Oct., 1905), 52 sqq.; Carr in *Expository Times*, XVIII, 522, 1907; Usener, s. v. *Nativity* in *Encyclo. Bibl.*, III, 3852; Cheyne, *Bible Problems* (1905), 81 sqq.; Carpenter, *Bible in the Nineteenth Century* (1903), 191 sqq.; Randolph, *The Virgin Birth of Our Lord* (1903).

A. J. Maas.

Virginia, surnamed "The Old Dominion", "The Mother of States and of Statesmen", one of the thirteen original states, and the most southern of the Middle Atlantic division, lies between 36° 31′ and 39° 27′ N. lat., and 75° 13′ and 83° 37′ W. long. Its area is 42,627 square miles, of which 40,262 square miles represent land and 2365 square miles, water. Its greatest measurement from east to west is 476 miles, and from north to south, 192 miles. The boundaries are, north, West Virginia and Maryland; east, Maryland and the Atlantic Ocean; south, North Carolina and Tennessee; and west, Kentucky and West Virginia. The state contains one hundred counties.

Seal of Virginia

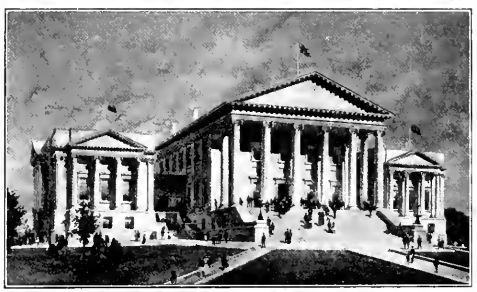
Population.—The population of Virginia in 1910 was 2,061,612; whites, 1,389,809; negroes, 671,096; Indians, Chinese, and Japanese, 707. The general increase during the last decade was 11.2 per cent, that of the negroes only 1.6 per cent. In 1890 the negroes formed 38.4 per cent of the total population; in 1900, 35.6 per cent; in 1910, 32.6 per cent; their relative decrease being due to absence of negro immigration, neglect of hygiene, exposure, overcrowding, poverty, and, in many cases, lack of ambition and energy, or indulgence in alcoholic or other excesses. The density of population in 1910 was 51.2 persons per square mile.

The state contains 19 cities, all, except Hampton and Williamsburg, being independent of counties. They are, with their population of 1910: Richmond (127,628), the State capital and former capital of the Confederacy, noted for historic associations and monuments; Norfolk (67,452), Virginia's great shipping port; Roanoke (34,874), called "The Magic City", because of its rapid growth; Portsmouth (33,190), a progressive city with one of the country's greatest navy yards; Lynchburg (29,494), known as "The Hill City", because of its many hills, one of the richest per capita cities in the United States; Petersburg (24,127), of Civil War fame; Newport News (20,205), at the mouth of the James River, famed for its ship-building and immense shipments to all quarters of the globe of coal and grain; Danville (19,020), one of the greatest tobacco cities in the world; Alexandria (15,329), of historic interest and a Potomac port for Virginia's products; Staunton (10,604), with fine educational and corrective institutions; Charlottesville (6765), the seat of the University of Virginia; Bristol (6247); Fredericksburg (5874); Winchester (5864); Clifton Forge (5748); Hampton (5505); Radford (4202); Buena Vista (3245); and Williamsburg (2711).

The church membership (1906) was 793,546, of which the Baptists numbered 415,987; Methodists, 200,771; Presbyterians, 39,628; Protestant Episcopal, 28,487; Disciples, 26,248; Lutherans, 15,010; the remainder consisting of Dunkers, Christians, and other denominations. The Catholics were given as 28,700. The total value of Church property of all denominations in 1906 was $19,699,014, and the Church debt $996,367. Owing to dearth of Catholic immigration, the Church depends for accessions principally on nat-

ural increase and conversions. Seventy years ago the Catholic population was but 3000. In 1912 the faithful numbered 41,000, composed mainly of native Americans, Irish, Germans, Italians, Bohemians, Poles, Slavs, and Syrians, with a few French, Belgians, and other nationalities. There is one parish each for Germans, Italians, and Bohemians.

Physical Characteristics.—Virginia is divided into six great natural sections: (1) Tidewater, (2) Middle, (3) Piedmont, (4) Blue Ridge, (5) The Valley, and (6) Appalachia. Some make a seventh division into Trans-Appalachia. Certain sections possess some things in common, yet all differ greatly in topography, climate, soil, and resources. The altitude varies from a few feet in Tidewater to more than 5000 feet in the mountainous regions. The highest mountains are Mount Rogers (5760 feet), and the Peaks of Otter (3993 feet). Nearly the whole of the state is drained by five large rivers, navigable to the head of Tidewater, and their tributaries; namely, the Potomac, Rappahannock, York, James, and Roanoke or Staunton, all flowing in an easterly direction; while the Shenandoah, Kanawha, or New, and Holston, or Tennessee rivers, drain the valley. Because of the gradual, and sometimes abrupt, lowering of the river-beds from their elevated sources to the basins into which they empty, an almost limitless supply of water-power is found within the borders of the state. The state is famed for natural wonders, including the Natural Bridge; Luray, Weyer's, Madison, Blowing, and Saltpetre caverns; Mountain Lake, Balcony Falls, Natural Tunnel; and the great Dismal Swamp (30 by 10 miles, extending into North Carolina), with beautiful Lake Drummond (7 by 5½ miles) in the centre. There are 68 accredited mineral springs. The climate is mild, the temperature varying from an average mean annual of 64° in Tidewater to 48° in the mountains, the average temperature being 56°. The rainfall is plentiful, averaging from 32 to 60 inches. The border ranges of mountains protect the state from unusual storms and hurricanes. Government statistics show the Piedmont region to be the most healthful belt in the United States.



The State Capitol, Richmond, Virginia
Formerly the Capitol of the Confederacy. The Central Portion was designed by Thomas Jefferson

Resources.—In agriculture Virginia ranks as one of the foremost states of the union. Every product grown in the other states, except the tropical and semi-tropical, thrives upon her soil. The total value of farm lands with buildings, implements, machinery, and live stock, in 1910 was $625,065,000; an increase in a decade of 93.2 per cent. The farms embrace more than three-fourths of the total land area, or 19,495,636 acres; over one-half representing improved acreage. The number of farms was 184,018, of which 81 per cent were free of debt; the average value per farm, including equipment, being $3397, and of farm land per acre, $20.24. Tidewater, the great trucking section, and the Valley of Virginia, are considered the most fertile regions. The trucking has increased 500 per cent in thirty years. In 1910 the Norfolk truckers shipped 4,555,200 packages of truck. There are many varieties of fruits, including the Albemarle pippins, recognized as the best-flavoured of all apples. The orchards are numerous, some yielding $500.00 per acre. The state ranks first in peanuts (output, 4,284,000 pounds; value, $4,240,000), second in tobacco (output, 132,979,000 pounds; value, $12,169,000), and fourth in fertilizers (output 364,613 tons; value, $6,561,000). In 1910 the yield in bushels was, corn, 38,295,000 (value, $28,886,000); wheat, 8,077,000 ($8,776,000); Irish potatoes, 8,771,000 ($5,668,000); sweet potatoes and yams, 5,270,000 ($2,681,000); oats, 2,884,000 ($1,610,000); rye, 438,000 ($344,000); buckwheat, 332,000 ($196,000); barley, 254,000 ($180,000); and in tons of hay and forage, 823,000 ($10,257,000). The cultivation of alfalfa (now 3126 acres) is rapidly increasing. The total value of crops in 1910 was $236,000,000, from 3,300,000 acres, an increase over 1900 of nearly 100 per cent. The farming interests are greatly furthered by the Commissioner of Agriculture, literature, farmers' institutes, inspectors of fertilizers, seed and lime laws, a horticultural society, test farms, and a truck and an agricultural station.

The rapid development of dairying is due principally to the efforts of the dairy and pure food department. The number of dairy cows (1910) was 356,000 (value, $10,285,000). Effective means towards the eradication of tuberculosis and other diseases existing amongst cattle are employed by the state. With an abundance of forage crop, a long grazing season, and mild winters, the conditions for stock raising are peculiarly favourable. Thousands of beef and other cattle are annually exported. Within 30 years the sheep industry has increased 150 per cent. The value of live stock in 1910 was $74,891,000. Virginia has (1911) taken the lead of the other states in fisheries, the annual output totalling $7,500,000, thus distributed: oysters, $3,500,000; crabs and clams, $1,000,000; menhaden fish, $1,250,000; from pound nets, $1,500,000; other fish, $250,000. The increase over four years is 300 per cent. Of the nearly 3000 square miles of salt-water bottom, 4000 acres are set aside for oyster planting and about 200,000 acres as a reserve, making the Virginia waters one of the greatest oyster sections in the world. Tidewater abounds in water-fowl such as the canvasback, black mallard, water-goose, and teal. There are various species of birds, including quails, woodcocks, and sora, with some wild deer, bears, foxes, and wild turkeys, and many rabbits, squirrels, opossums, muskrats, and lesser game.

Every wood, except the sub-tropical, including the valuable hardwoods, is grown in Virginia. The Tidewater section contains vast forests of pine and cypress and much cedar, willow, locust, juniper, and gum. In the inland region abound the oak, walnut, hickory, chestnut, beech, birch, maple, poplar, ash, cherry, elm, and sycamore; whilst the mountains are rich in white pine, spruce, and hemlock. The bark of the oak and sumac leaves are much used in tanning and dyeing. In 1909 there were 2,102,000,000 feet of cut lumber, an increase in 10 years of over 100 per cent.

Beneath the soil of Virginia are found geologic rocks of all ages, with almost every known mineral of commercial value. The estimated yearly mineral output in 1906 was $30,000,000. The minerals may be divided into (1) building and ornamental stone, including the famous Richmond and Virginia granites, sandstone, slate, and limestone; (2) cement and ce-

ment materials; (3) clays, sands, marls, and gem minerals; (4) metallic minerals, embracing iron, copper, zinc, lead, gold, silver, tin, nickel, and cobalt; in 1910 Virginia produced 800,000 tons of iron ore and 444,976 tons of pig iron; (5) non-metallic minerals, including graphite, sulphides, sulpharsenides, the halides, embracing sodium chloride, or common salt, oxides, silicates, phosphates, nitrates, sulphates, and the hydrocarbons: namely, coal, coke and their by-products, gas, tar, and ammonia. There are in the state 1900 square miles of coal fields, the production (1910) being 5,000,000 tons, and of coke, 1,435,000 tons. In 1910 the shipment of coal from Hampton Roads was greater than from any other port in the world. Newport News alone exported 786,000 tons (value, $2,083,000).

ADMIRALL OF NEW ENGLAND
THE FORTRACTURER OF CALEDONIA
ALL WS NOHOLM
Thus are the LINES these shew thy Face, but those
That shew thy Grace and Glory brighter bee:
Fair Difference and Forth-Overlooues
Of Salvage mash, Curtiled by thee
Best shew thy Spirit and a Glory (Wyth
Sixteen are Bright as those, but Golde wicker.

Manufactures.—In 1909 the output in manufactures amounted to $219,791,000; capital, $216,392,000, an increase over 1900 of more than 100 per cent. The output from iron and machine works alone in 1911 was $24,143,000; capital, $24,982,000; wages, $8,206,000; and from tobacco manufactures, $21,445,000; capital, $6,321,000; wages, $2,378,000. Some of the other principal products, in order of output, are flour and grist, woodenware, leather, cotton goods, paper and pulp, and boots and shoes. The total manufacturing capital in 1912 should reach $260,000,000, with output of about $285,000,000. If to these last figures is added the value of the products of farms, fisheries, forests, and mines, the yearly production of the state (1912) should approximate $435,000,000.

Banking, Real Estate, Insurance.—There were in Virginia (December, 1911) 130 national banks with total resources, $151,932,000, a marked increase since 1900. The resources of state banks (April, 1912) amounted to $73,862,000. In Richmond alone the bank clearings (1911) were $392,000,000; deposits, $45,800,000; loans and discounts, $43,000,000. The total valuation of real estate (1911), other than mineral lands and standing timber, was $486,339,000, divided as follows: counties, $267,923,000; cities, $218,416,000. Of the total, the whites owned $361,242,000; the negroes, $25,097,000. The building operations in the city of Richmond equalled $6,017,000. The gross insurance risks written in Virginia (1910) were as follows: fire insurance, $315,957,000; marine insurance, $21,697,000; life insurance, $225,717,000.

Transportation.—The Atlantic Ocean, Chesapeake Bay and its numerous inlets, with large navigable rivers, give Virginia direct water communication with every seaport. Hampton Roads, the manœuvring place of the United States fleet, is considered one of the world's finest bodies of water. Extensive shipping is carried on by Norfolk (1911: exports, $10,880,000; imports, $2,010,000), Newport News (exports, $5,821,000; imports, $982,000), Portsmouth, and Fort Monroe. The principal river ports are Richmond, on the James; Petersburg, on the Appomattox; West Point, on the York; Fredericksburg, on the Rappahannock; and Alexandria, on the Potomac. The steam railroads in Virginia number 41; with branch lines listed separately, 50. The total mileage (1910) was 4609. The principal lines are the Atlantic Coast Line; Chesapeake and Ohio; New York, Philadelphia, and Norfolk; Norfolk and Western; Richmond, Fredericksburg, and Potomac; Seaboard Air Line; Southern; Virginia and South-western; Virginian; and Washington Southern. There are 22 electric railroads, some of great length, extending between cities. Much is being done for public highways by the good roads movement, due in part to the increasing use of automobiles.

Education.—*A. General.*—The Constitution requires the General Assembly to maintain an efficient system of public free education. The schools for whites and negroes are separate, for both of which annual appropriations are made. The State appropriations for 1912 were more than double those of the last six years, being as follows: elementary and high schools, $1,733,081; higher institutions, approximately, $500,000; total, $2,233,081. The local funds raised from taxation and otherwise for elementary and high schools amounted to $3,434,357, giving grand total for public educational purposes of $5,667,438. State aid is refused to all denominational schools, although provision is made for their incorporation, as also for that of all religious and charitable institutions. Statistics of public schools (1911) show: school population, 616,168; total enrolment, 409,397; in high schools, 16,471; average daily attendance, 263,241; teachers, 10,676; number of school houses, 6838; school revenue, $5,073,000; salaries of teachers, $2,935,000; annual cost of buildings, $1,021,000; libraries and class apparatus, $30,000; total value school property, $8,553,000, an increase in 6 years of over 100 per cent. The University of Virginia was begun by Thomas Jefferson in 1819. There are departments of law and of medicine. It numbers amongst its graduates some of the state's most illustrious sons. In 1911 there were 96 professors, 24 officials, 781 students, and including the summer school, 2070. Other advanced state institutions are William and Mary College, Virginia Polytechnic Institute, Virginia Military Institute, Miller Manual Labour School, and the Female State Normal School. Among private schools, Washington and Lee University, Lexington, with law school, and the Lynchburg Women's College, like the University of Virginia, have a high rank. Other colleges, many of a denominational character, are Bridgewater, Eastern, Emory and Henry, Fredericksburg, Hampden-Sidney, Hampton Normal and Agricultural Institute, Hawthorne, Hollins, Martha Washington, Mary Baldwin, Newmarket Polytechnic Institute, Randolph-Macon, Richmond, with law school, Richmond Women's, Roanoke Southern Female; Staunton Military, Stonewall Jackson Institute, Sweetbriar, Virginia, Christian, Virginia Intermont, and Virginia Union (coloured university). There are many business colleges, various seminaries of different denominations for white and for coloured, and three highly-rated

medical colleges: the Medical College of Virginia, the University College of Medicine, both of Richmond, and the Medical College attached to the University of Virginia.

B. *Catholic.*—Each parish in the larger, as in some of the smaller, cities, has its own parochial school or schools. There are three colleges: namely, Old Point Comfort, under the Xaverian Brothers, the Richmond Benedictine Military, and Van De Vyver (coloured), Richmond. St. Emma's Industrial and Agricultural School for Coloured Boys and St. Francis' Institute for Coloured Girls, Rock Castle, were founded and are supported, the one by General and Mrs. Edward Morrell, the other by Mother Mary Katherine Drexel, both of Pennsylvania. The Benedictine Fathers have charge of St. Joseph's Institute, and the Benedictine Sisters of St. Edith's Academy, Bristow. The Xaverian Brothers teach in academies at Richmond, Norfolk, Portsmouth, and Newport News, whilst the Christian Brothers labour at Rock Castle. The teaching Sisters are Sisters of Charity; of Charity of Nazareth; Visitation; Benedictine; of the Holy Cross; of St. Francis; of the Blessed Sacrament; and of Perpetual Adoration.

HOUDON'S STATUE OF WASHINGTON
Erected 1788 in the State Capitol at Richmond

CHARITIES AND CORRECTIONS.—A. *General.*—There are city and county almshouses, private charitable organizations, many the result of denominational efforts, with various orphanages and homes for the aged. These, with the associated charities, nurses' settlements, free dispensaries, and charity hospitals, are doing a most commendable work. The white and the coloured are provided each with a school for the deaf, dumb, and blind, and one each for delinquent youths. A sanatorium for tuberculosis patients is maintained by the State at Catawba. There are four state asylums for the insane: namely, the Eastern, Williamsburg; the Western, Staunton; the South-western, Marion; and the Central (coloured), Petersburg. A late institution is the Epileptic Colony, Amherst County, near Lynchburg. The state convicts not working on the public roads are located either in the penitentiary, Richmond, or at the James River State Farm. There were (1 Jan., 1912) 2135 state convicts, of whom 84 per cent were coloured. Of the 89 women prisoners, only 3 were white, the remainder being negroes.

B. *Catholic.*—The Catholics have 4 orphanages (inmates, 215), 1 coloured infant asylum (inmates, 65), 4 industrial schools, 2 each for boys and girls, half for coloured (pupils, 395), and 1 home for the aged, conducted by the Little Sisters of the Poor, form of religion being no bar to entrance (inmates, 200). For the relief of the poor are found in various parishes conferences of St. Vincent de Paul, and women's aid and benevolent societies.

GOVERNMENT.—The governor and lieutenant-governor are elected by the people for four years, and the secretary of State, treasurer, and auditor, by the General Assembly for two years. The legislature embraces 40 senators, popularly chosen for four years, and 100 representatives for two years. Biennial sessions of sixty days, unless extended by vote to ninety days, begin the second Wednesday in January. Five judges, chosen by the legislature for twelve years, form the Supreme Court of Appeals. There are also circuit and county courts, and various state departments. The right to vote is given to male citizens of the United States, twenty-one years of age, who have resided in the state one year and in the city or county in which they offer to vote three months preceding an election. A capitation tax is also levied.

NATIONAL INSTITUTIONS.—Fort Monroe, with its extensive fortifications and garrison, together with a National Soldiers' Home near Hampton, Fort Meyer near Washington, and the Norfolk (Portsmouth) Navy Yard, are government institutions of renown. The principal national cemeteries are at Alexandria, Arlington, Fredericksburg, Hampton, Petersburg, Seven Pines, and Richmond.

LEGISLATION AFFECTING RELIGION.—The following data concerning legislation has been carefully compiled by Attorney Maurice A. Powers, Secretary Treasurer of the Richmond Bar Association: Violation of the Sabbath by labouring at any trade or calling, except household or other work of necessity or charity, hunting on Sunday, carrying dangerous weapons on Sunday, or to a place of religious worship, and disturbance of religious worship, are misdemeanours, and punishable either by fine or imprisonment, or both. Profane cursing and swearing, publication of obscene books and pictures, and, generally, all offences against morality and decency are likewise misdemeanours. Officers of the State must take and subscribe an oath to support the State and Federal Constitutions, to faithfully and impartially discharge the duties of their respective offices, and against duelling. Jurors are required to take an oath to try the case according to the law and the evidence. Witnesses in the several courts are sworn to tell the truth, the whole truth, and nothing but the truth. Any person required to take an oath, if he has religious scruples against doing so, may make a solemn affirmation. No form is prescribed for the administration of oaths; but they are usually administered by using the Bible to swear upon, or by uplifted hand. New Year's, Christmas, and Thanksgiving Days are legal holidays, but no holy days, as such, are recognized by law. Daily, while in session, the General Assembly is opened with prayer, but its use is not sanctioned by legislative provision.

Church Incorporations.—The incorporation of a Church or a religious denomination is prohibited by Section 59 of Article IV of the Constitution of Virginia, but, to a limited extent, conveyances, devises, and dedications of lands to a Church, or unincorporated religious society, as a place of public worship, or as a burial place, or a residence for a minister, are valid.

Tax, Jury, and Military Exemptions.—Churches, church lots, church rectories, and public burying-grounds, not held for speculative purposes, are exempt from taxation, as is also the property of literary, educational, and charitable institutions, actually occupied and used solely for the specific purposes indicated. Legacies and devises to such institutions are not subject to the collateral inheritance tax. Ministers of the Gospel are exempted from jury duty. Exemptions from military service are the same as provided by the statutes of the United States.

Matrimony and Divorce.—A minister of any religious denomination, with authority from any county or corporation court, may witness the rites of marriage, or the court may appoint one or more persons to celebrate such rites. Marriages must be under a license and solemnized as provided by the statutes of the State. Parental consent, or consent of guardian, is necessary when the contracting parties, or either of them, are under the age of twenty-one years. In ad-

dition to the direct line of consanguinity, no man may marry his step-mother, sister, aunt, son's widow, wife's daughter, or her granddaughter, or her step-daughter, brother's daughter or sister's daughter; and no woman may marry her step-father, uncle, daughter's husband, husband's son or his grandson or step-son, brother's son, sister's son, or husband of her brother's, or sister's, daughters. Marriages between white and coloured persons are forbidden, and marriages between such persons and between persons under the age of consent, the age of consent of the male being fourteen years and of the female twelve years, and bigamous marriages, are void without decree of court. Seven years' absence of the husband or wife without knowledge that he or she be living, will entitle the other to remarry without incurring the penalty for bigamy. The statutory grounds for divorce *a vinculo* are: consanguinity or affinity within the prohibited degrees; want of mental or physical capacity existing at the time of the marriage; felony; desertion for a period of three years; pregnancy of the wife at the time of marriage, by some person other than the husband; and prostitution of the wife before marriage. Divorces *a mensa* are granted for cruelty, reasonable apprehension of bodily hurt, and abandonment. One year's residence in the state of either the husband or wife is necessary to the jurisdiction of the court. From 1867 to 1886, 2635, and from 887 to 1907, 12,129 divorces were granted.

Denominational Appropriations.—Appropriations by the General Assembly of money or other property to any Church or denominational or sectarian institution, directly or indirectly controlled by any Church or denominational or sectarian society, are prohibited by the Constitution; nor has the General Assembly power to make any appropriation of money or other property to any charitable institution which is not owned or controlled by the State.

Intoxicating Liquors.—The General Assembly has full power to enact local option, or dispensary laws, or any other laws, controlling, regulating, or prohibiting, the manufacture or sale of intoxicating liquors; but local option has been to the present time (1912) the policy of the legislature. On 1 January, 1912, 66 of the 100 counties, and 8 of the 19 cities of the state had no form of liquor license.

Wills and Bequests.—No person of unsound mind, or under twenty-one years of age, is, by law, capable of making a will, except that minors, eighteen years of age or over, may, by will, dispose of their personal estate. A will to be valid must be signed by the testator, or by someone for him, in his presence, and by his direction, in such manner as to make it manifest that the name is intended as a signature, and, moreover, unless the will be wholly written by the testator, the signature must be made, or the will acknowledged by him, in the presence of two witnesses, present at the same time, and the witnesses must subscribe the will in the presence of the testator, but no form of attestation is necessary. Wills are revoked by the marriage of the maker. A devisee or legatee under a will is a competent witness thereto, if the will may not otherwise be proved, but the devise or legacy to him is void. The influence which will vitiate a will must amount to force and coercion, destroying free agency. Bequests to incorporated charitable institutions are valid, but those to unincorporated institutions generally fail for uncertainty as to the beneficiaries.

History. *Spanish Settlements* (1526–70).—Eighty-one years before the coming of the English to Jamestown in 1607, a settlement was made in Virginia by Spaniards from San Domingo, under the leadership of Lucas Vásquez de Ayllón, one of the judges of the island, who, 12 June, 1526, had obtained from the King of Spain a patent empowering him to explore the coast for 800 leagues, make settlements within three years and Christianize the natives. Accompanied by the Dominican Fathers Antonio de Montesinos and Antonio de Cervantes with Brother Peter de Estrada, the expedition set sail in three vessels from Puerto de la Plata, June, 1526. It was composed of no less than 600 persons of both sexes, with horses and extensive supplies. Entering the Virginia capes and ascending a wide river (the James), the Spaniards landed at Guandape, which Ayllón named St. Michael. Rude buildings were erected and the Sacrifice of the Mass offered in a log chapel. On the death by fever of Ayllón, 18 October, 1526, Francis Gomez succeeded to the command. The severity of the winter, the rebellion of the settlers, and the hostility of the Indians caused the abandonment of the settlement in the spring of 1527, the party setting sail in two of the vessels. The one containing the remains of Ayllón foundered with all on board, leaving only 150 souls to reach San Domingo.

Menendez, the Governor of Florida, sent to Virginia a second Spanish expedition, which settled on the Rappahannock River at Axacan, 10 September, 1570. It was composed of Fathers Segura, Vice-Provincial of the Jesuits, and Louis de Quiros, with six Jesuit brothers and some friendly Indians. Bent on a permanent settlement, the missionaries carried chapel furnishings, implements, and necessary winter supplies. A log house with chapel served as residence. Don Luis de Velasco, so named by the Spaniards, a treacherous Indian guide, led a party of Indians who slew Father Quiros and Brothers Solis and Mendez, 14 February, 1571. Father Segura, with the remaining brothers, Linares, Redondo, Gabriel Gomez, and Sancho Zevalles, met a similar fate four days afterwards. In the late spring a Spanish pilot was sent to Axacan to get news of the missionaries. He returned, bringing an account of their murder, whereupon Menendez again sailed to Axacan and had eight of the murderers hanged, they being converted and baptized before their execution by Father Rogel, a Jesuit missionary.

English Colonization (1607–1775).—Sebastian Cabot probably explored the Virginia shores in 1498. In 1584, 1585, and 1587, Sir Walter Raleigh sent fleets to the coast of North Carolina, but no permanent settlement was effected. The name "Virginia", in honour of Queen Elizabeth, was given to all the territory from the French colonies on the north to the Spanish settlements on the south, and from the Atlantic to the Pacific Oceans. In 1606 when Virginia extended from the 34th to the 45th parallels, it was divided by James I between the London and the Plymouth companies, the former getting the land from the 34th to the 41st parallels. Colonists to the number of 143, the prime mover being Captain John Smith, set sail from England in three small ships. Passing up a large river, which they named the James, they formed on its shores the first permanent English settlement in America, 13 May, 1607, calling the place Jamestown. That the English settlement was on the exact spot (Guandape) where the Spaniards had settled the preceding century, appears from the relation of Ecija, the pilot-in-chief of Florida, who was sent to Virginia by the Spanish in 1609, to learn the movements of the English. His statement is practically conclusive, since he possessed Spanish charts and maps of the coast, which he studied accurately, and made careful measurements to establish his assertion, written only 83 years after the landing in Virginia of the Spaniards under Ayllón. It is probable that some evidences of the Spanish occupation remained to help determine the English in their choice of Guandape as a place of settlement. The colonists elected Edward Wingfield president and proceeded to construct houses and a suitable fort. Meantime, Captain Christopher Newport, who had commanded the vessels, with Captain John Smith and 23 others, explored the James River as far as the falls

(now Richmond), 10 June, 1607; this event they commemorated by setting up a cross. On the party's return to Jamestown, Smith found himself in disgrace, and the colony upset, owing to an attack by the Indians. He was arrested and tried for ambitious machinations, the charge being the result of jealousy. President Wingfield acquitted him and restored him to favour, after which Smith became the real leader, and, later, the president of the colony. As might be expected, the colonists had many ups and downs. The arrival of Lord Delaware, Sir Thomas Gates, and Sir George Somers prevented the abandonment of the colony. About 1611 settlements were made at Henrico (now Dutch Gap), and where the James and Appomattox Rivers join near Bermuda Hundred. Some ten years later new settlements were made on Chesapeake Bay and the James, York, and Potomac Rivers. The marriage of John Rolfe, 1613, to Pocahontas, the daughter of the great chieftain, Powhatan, helped for a time the maintenance of peace between the English and the Indians.

In 1619 slavery was introduced. The same year a shipload of young women, to serve as wives for the colonists, came to Virginia. One hundred and twenty pounds of tobacco was the purchase price of a wife. The London Company was dissolved in 1624, Virginia becoming a colony of the Crown. During the troubles with Parliament, Virginia remained loyal to the king, Charles I. Tobacco constituted the great staple and wealth of the colonists. King Charles appointed Sir George Yeardley governor of the colonies, to succeed Samuel Argall, recalled. From time to time, Indian massacres of the whites occurred. Owing to the tyranny of Lord Berkeley, Nathaniel Bacon, with some followers, headed a rebellion against him in 1676, which did not accomplish its purpose, owing to Bacon's death. Berkeley's successors were Sir Herbert Jeffries, Sir Henry Chicheley, and Lord Culpeper. William and Mary College, the oldest college, after Harvard, in the United States, was founded in 1693, and the seat of government, shortly after (1698), transferred to Williamsburg. Governor Spotswood proved a far greater governor than any of his predecessors. Under his able rule of twelve years, beginning in 1710, Virginia made marked progress. In the French and Indian War, which began in 1754, George Washington won distinction during the regime of Governor Dinwiddie. Braddock's defeat was due to his not following Washington's advice. Francis Fauquier succeeded Governor Dinwiddie.

Revolutionary Period (1775–81).—Owing principally to the wars carried on by the mother-country, the colonies were burdened with taxation, and this, too, without representation. Nor were they allowed to trade with any nation other than England. These were the primary causes of the Revolutionary War, which was fanned into flame by the passage of the Stamp Act and Patrick Henry's historic speech in St. John's Church, Richmond. Other great Virginia statesmen of the time who helped the cause of liberty were Thomas Jefferson, Richard Henry Lee, Peyton Randolph, Edmund Pendleton, Richard Bland, George Mason, George Wythe, James Monroe, James Madison, and John Marshall. Washington was appointed Commander-in-Chief of the Continental Army, 15 June, 1775, and the war began in earnest. George Mason wrote the Bill of State Rights, which was followed by the Declaration of Independence, composed by Thomas Jefferson and adopted by the colonists, 4 July, 1776. Each colony was to have a governor, legislature, and three courts. Patrick Henry was elected as Virginia's first governor. The Seal of Virginia was adopted from the suggestion of George Wythe. This was followed by a law ensuring liberty of conscience as to religion. Henry would not stand for re-election, and Jefferson was chosen second governor. In 1779 Richmond became the state capital. The British were defeated in their ships from shore at Hampton, but (1779) burned Norfolk, and in 1781 Richmond was burned and occupied by Benedict Arnold. The war ended with the surrender of Cornwallis to Washington, assisted by Lafayette, Rochambeau, and Count De Grasse, at Yorktown, 19 Oct., 1781.

American Period (1781–1861).—A special Virginia convention, 2 to 25 June, 1788, adopted the code of laws proposed by the Philadelphia National Convention of May, 1787. In the war with the British of 1812 some little fighting occurred along the Virginian coast at and near Norfolk and Hampton. Meantime Virginia grew in wealth, power, and influence. The state constitution was revised at Richmond, 5 October, 1829. A serious negro insurrection took place under Nat Turner in 1831. The slave question became now a paramount issue. Virginia, as far back as 1778, with other states, introduced in congress a bill for the abolition of slavery, which was defeated by the New England states, which made money by importing negroes to be sold to the South, and by the cotton states, desirous of negro service for the plantations. Later, after being freed from the presence of the negroes, New England became the hotbed of abolition. Because of agricultural interests, Virginia was naturally a slave state. The agitation of the slave question, together with that of state rights, grew in bitterness, culminating in John Brown's raid at Harper's Ferry, October, 1859, which helped materially to precipitate the Civil War.

The Confederacy (1861–65).—Virginia brought about a peace conference of the States at Washington with no result, 4 February, 1861. Lincoln's call for 75,000 troops caused Virginia to secede from the Union, 17 April, the vote of the General Assembly being ratified by the people, 23 May. Jefferson Davis had already been chosen President of the Confederacy. It was with untold reluctance and grief that the state was practically forced out of the Union, for which she had fought, and to further whose interests she had supplied seven presidents, the revolutionary commander-in-chief, the drafter of the Bill of Rights and that of the Declaration of Independence, a Patrick Henry, the mouthpiece of liberty, a chief justice, John Marshall, and many other national heroes of renown. The state could not remain neutral. The question was whether she would take up arms against the North or her sister states of the South. The Confederate capital was removed from Montgomery, Alabama, to Richmond, 21 May, 1861, and the command of the Virginia forces tendered to Col. Robert E. Lee, who later became commander-in-chief. General Thomas (Stonewall) J. Jackson proved his mainstay, and, with Lee, won widespread fame. Virginia also gave to the Confederacy Generals Joseph E. Johnston, J. E. B. Stuart, Jubal A. Early, and other notable military leaders. The state became a veritable battle-field, the scene of many of the most sanguinary conflicts of all time. The Southern troops, at first victorious, were later overcome by superior numbers and the tremendous resources of the North; the war being virtually ended by Lee's surrender to Grant at Appomattox, 9 April, 1865.

The so-called "Reconstruction Days" were the darkest in the history of the state. Her former prestige gone, many of her best sons killed, or maimed, in war, families broken up and scattered, agriculture and industries paralyzed, burdened with debt, the negro problem to handle, and part of her territory formed into another state, the prospects of Virginia after the war were gloomy in the extreme. The South was put under federal military rule and became the rendezvous of unscrupulous office seekers and fraudulent persons.

Recent Progress (1870–1912).—The state was restored to her constitutional rights, 26 January,

1870. Headway gained against adverse conditions, slow at first, gradually became more rapid, until within the last twenty years the progress of Virginia has been marked, a striking indication of which was evinced in the character, quality, and quantity of the state exhibits at the Jamestown Tercentenary Exposition of 1907. The great debt of $45,718,000 in 1871 had in 1911 been reduced to $25,159,000. With the occurrence of the Spanish-American War in 1898, Virginia readily sent her sons to the front, including Major-General Fitzhugh Lee, who had also proved a valiant Southern leader during the Civil War. The Constitutional Convention of 1901–2 made radical changes concerning qualifications for the right of suffrage.

Religious Conditions.—The state constitution allows full religious liberty, yet during colonial times, because of the establishment of the English Church, intense hostility was shown to adherents of other beliefs and to Catholics in particular. In vain did Lord Baltimore attempt to plant a Catholic colony in Virginia (1629–30). Soon stringent legislation was enacted against Catholics. In 1641 a decree declared that adherents of the pope were to be fined 1000 pounds of tobacco if they attempted to hold office. The following year all priests were given five days within which to leave the colony. In 1661 all persons were obliged to attend the Established services or pay a fine of £20. The governor issued orders to magistrates, sheriffs, constables, and people to be diligent in the apprehension and bringing to justice of all Catholic priests. The records of Norfolk County (1687) show Fathers Edmonds and Raymond arrested for exercising their priestly offices. In 1699 Catholics were deprived of the right of voting, and later a fine of 500 pounds of tobacco was imposed upon violators of the law. They were declared incompetent as witnesses in 1705, and in 1753 such incompetency was made to cover all cases. In 1776, however, Virginia declared for religious freedom, and ten years later, enacted a special statute further guaranteeing the same.

Seal of the Confessional—Concerning the seal of the confessional there has been no legislative enactment, nor judicial decision by Virginia's supreme court of appeals. However, a particular judge has rendered a decision in favour of the Church's position in the interesting case which follows. At Richmond in October, 1855, Very Rev. John Teeling, D. D., the vicar-general, was summoned to testify against John Cronin, who, prompted by jealousy, had fatally wounded his wife, whose confession Dr. Teeling had heard as she lay dying. The priest was ordered to reveal her confession. Dr. Teeling's reply, that any other priest would in substance have made, was as follows: "Any statement made in her sacramental confession, whether inculpatory or exculpatory of the prisoner, I am not at liberty to reveal." In various ways were questions put to the priest, who always refused to answer concerning the confession, and finally explained to the court his motives. Judge John A. Meredith, who presided, then gave the following decision, which was spoken of for years afterwards as the "Teeling Law": "I regard any infringement upon the tenets of any denomination as a violation of the fundamental law, which guarantees perfect freedom to all classes in the exercise of their religion. To encroach upon the confessional, which is well understood to be a fundamental tenet in the Catholic Church, would be to ignore the Bill of Rights, so far as it is applicable to that Church. In view of these circumstances, as well as of other considerations connected with the subject, I feel no hesitation in ruling that a priest enjoys a privilege of exemption from revealing what is communicated to him in the confessional."

Catholic Missionary Period (1526–1820).—An account of the Spanish settlements and missions of 1526 and 1570 has been given elsewhere. Bishop Richard Challoner, of the London District, to whom the early English missions were intrusted, wrote, in 1756, that he had about twelve Jesuit missionaries in Maryland and four in Pennsylvania, who also attended the few Catholics in Virginia upon the borders of Maryland. Rev. John Carroll (afterwards bishop and archbishop), who, before his consecration as bishop, laboured much in Virginia, in a letter (1785) to Cardinal Antonelli stated there were 200 Catholics in Virginia, attended four or five times a year by a priest. He added, however, that many more Catholics were said to be scattered throughout the state. The coming to Richmond in 1791–92 of the Rev. Jean Dubois (afterwards third Bishop of New York) marked an epoch for Catholicism in Virginia. He carried letters of introduction from Lafayette to the greatest Virginian families, the General Assembly then in session giving him the use of a hall in the State Capitol, where he offered the first Mass ever said in Richmond. During his stay he instructed Patrick Henry in French, the latter in turn teaching him English. The successors of the Abbé Dubois in the capital city were Fathers Mongrand, Michel, McElroy, Baxter, Mahoney, Walsh, Hore, and Hoerner. In 1794 Rev. John Thayer was labouring at Alexandria where he was succeeded two years later by Rev. Francis Neale, who built there a brick church. Rev. James Bushe began a church at Norfolk in 1796. He was succeeded by Very Rev. Leonard Neale (afterwards Archbishop of Baltimore). Fathers Lacy, Delaney, Stokes, Cooper, Van Horsigh, Hitzelberger, O'Keefe, and Doherty were later missionaries of note. In the Valley of Virginia laboured successively Fathers Cahill, Gildea, Florid, Mahoney, Du Hamille, and McElroy.

Notable Catholics.—Besides the names of the great bishops and zealous priests already mentioned, it is proper to note those of Rev. Abram J. Ryan, the "Poet Priest of the South", and Rev. John B. Tabb whose verses are read abroad. Besides the notable Catholic laymen already noted, mention should be made of the names of Rear-Admiral Boarman, U. S. N.; United States Senators John W. Johnston and John S. Barbour; Judge Anthony M. Keiley, Judge of the International Court, Egypt; Major Peter J. Otey, congressman; Dr. George Ben Johnston, Richmond, surgeon, and Dr. Daniel J. Coleman; John J. Lynch, reformer; Mr. and Mrs. Thomas F. Ryan, donors of churches, schools, convents, and charitable institutions; Joseph Gallego; Captain John P. Matthews; William S. Caldwell; Mark Downey; John Pope; and Michael Murphy.

The conversion to the Faith about 1832 of Mrs. Letitia Floyd Lewis, daughter of Governor John Floyd, which, owing to her prominence, caused a sensation throughout the state, was followed by that of her two sisters, Mrs. Lavalette Floyd Holmes, wife of the erudite Professor George F. Holmes of the University of Virginia; Mrs. Nicotai Floyd Johnston, wife of Senator John W. Johnston, and of three of her brothers, Hon. Benjamin Rush Floyd (a formidable opponent of Knownothingism), Dr. William Preston Floyd, and Colonel George Rogers Floyd. Then followed the conversion of her father, John Floyd, when ex-governor, and of her mother, Mrs. Letitia Preston Floyd, their son, John B. Floyd, like the father, becoming governor of the state, and also later secretary of war under President Buchanan. Mrs. Letitia Preston Floyd was herself the sister of General Francis Preston, who valiantly served his country in the War of 1812, and in the halls of Congress. The conversion of the Floyd and Johnston families led into the Catholic Church other members of the most distinguished families in the South.

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F. JOSEPH MAGRI.

Virginity.—Morally, virginity signifies the reverence for bodily integrity which is suggested by a virtuous motive. Thus understood, it is common to both sexes, and may exist in a woman even after bodily violation committed upon her against her will. Physically, it implies a bodily integrity, visible evidence of which exists only in women. The Catholic Faith teaches us that God miraculously preserved this bodily integrity in the Blessed Virgin Mary, even during and after her child-birth (see Paul IV, "Cum quorundam", 7 August, 1555). There are two elements in virginity: the material element, that is to say, the absence, in the past and in the present, of all complete and voluntary delectation, whether from lust or from the lawful use of marriage; and the formal element, that is the firm resolution to abstain forever from sexual pleasure. It is to be remarked, on the one hand, that material virginity is not destroyed by every sin against the sixth or ninth commandment, and on the other hand that the resolution of virginity extends to more than the mere preservation of bodily integrity, for if it were restricted to material virginity, the resolution, at least outside the marriage state, might coexist with vicious desires, and could not then be virtuous.

It has been sometimes asked whether there is a special virtue of virginity; and in spite of the affirmative answer of some authors, and of the text of St. Thomas, II-II, Q. clii, a. 3, the statement of which cannot be taken literally, the question must be answered in the negative. Formally, virginity is but the purpose of perpetually preserving perfect chastity in one who abstains from sexual pleasure. Ordinarily this purpose is inspired by a virtue superior to that of chastity; the motive may be religious or apostolic. Then the superior virtues of charity or religion will ennoble this purpose and communicate to it their own beauty; but we shall not find in it any splendour or merit which are not the splendour or merit of another virtue. The resolution of virginity is generally offered to God under the form of a vow. The counsel of virginity is expressly given in the New Testament; first in Matt., xix, 11, 12, where Christ, after reminding His disciples that besides those who are unfit for marriage by nature, or by reason of a mutilation inflicted by others, there are others who have made the same sacrifice for the kingdom of heaven, recommends them to imitate these. "He that can take, let him take *it*." Tradition has always understood this text in the sense of a profession of perpetual continence. St. Paul again, speaking (I Cor., vii, 25–40) as a faithful preacher of the doctrine of the Lord (tamquam misericordiam consecutus a Domino, ut sim fidelis), formally declares that marriage is permissible, but that it would be better to follow his counsel and remain single; and he gives the reasons; besides the considerations arising from the circumstances of his time, he gives this general reason, that the married man "is solicitous for the things of the world, how he may please his wife: and he is divided"; whereas he that is without a wife directs all his care to his own bodily and spiritual sanctification, and is at liberty to devote himself to prayer.

The Church, following this teaching of St. Paul, has always considered the state of virginity or celibacy preferable in itself to the state of marriage, and the Council of Trent (Sess. XXIV, can. 10) pronounces an anathema against the opposite doctrine. Some heretics of the sixteenth century understood Christ's words, "for the kingdom of heaven", in the text above quoted from St. Matthew, as applying to the preaching of the Gospel; but the context, especially verse 14, in which "the kingdom of heaven" clearly means eternal life, and the passage quoted from St. Paul sufficiently refute that interpretation. Reason confirms the teaching of Holy Scripture. The state of virginity means a signal victory over the lower appetites, and an emancipation from worldly and earthly cares, which gives a man liberty to devote himself to the service of God. Although a person who is a virgin may fail to correspond to the sublime graces of his or her state, and may be inferior in merit to a married person, yet experience bears witness to the marvellous spiritual fruit produced by the example of those men and women who emulate the purity of the angels.

This perfect integrity of body, enhanced by a purpose of perpetual chastity, produces a special likeness to Christ, and creates a title to one of the three "aureolæ", which theologians mention. According to the teaching of St. Thomas (Supplement, Q. xevi) these "aureolæ" are particular rewards added to the essential happiness of eternity, and are like so many laurel wreaths, crowning three conspicuous victories, and three special points of resemblance to Christ: the victory over the flesh in virginity, the victory over the world in martyrdom, and the victory over the devil in the preaching of the truth. The text of St. John (Apoc., xiv, 1–5) is often understood of virgins, and the canticle which they alone may sing before the throne denotes the "aureola" which is given to them alone. It is most probable that the words in the fourth verse, "These are they who were not defiled with women: for they are virgins", are really spoken of virgins, though there are also other interpretations; perhaps, those who "were purchased from among men, the firstfruits to God and to the Lamb: And in their mouth there was found no lie"

(loc. cit., 4, 5) are the martyrs; they are declared to be without spot, as in an earlier chapter (vii, 14); they are said to "have washed their robes, and have made them white in the blood of the Lamb".

In the article NUNS it is shown how Christian virgins have been one of the glories of the Church since the first ages, and how very ancient is the profession of virginity. Under RELIGIOUS LIFE is treated the difficulty of proving the strict obligation of perseverance before the fifth century, when we meet with the letter of Innocent V (404) to Vitricius (chapters xiii, xiv; cf. P. L., XX, 478 sqq.). Even at an earlier period still, the bishop presided at the clothing, and the consecration of virgins became a sacramental rite, in which the prayers and benedictions of the Church were added to the prayers and merits of those who presented themselves, in order to obtain for them the grace of fidelity in their sublime profession. In the fourth century no age was fixed for the consecration; virgins offered themselves when quite young, at ten or twelve years of age. As there were children offered by their parents to the monastic life, so also there were children vowed to virginity before their birth, or very shortly after. Subsequently the law was passed which forbade consecration before the age of twenty-five years.

The ceremony prescribed in the Roman Pontifical is very solemn, and follows, step by step, that of an ordination. It is reserved to the bishop, and can never be repeated. The days fixed for the solemnity were at first the Epiphany, Easter week, and the feasts of the Apostles. The third Council of the Lateran gave permission to consecrate virgins on all Sundays, and custom sometimes extended the permission (C. Subdiaconos, 1, De temp. ordinat., I, 10). The ceremony takes place during Mass; the archpriest certifies the worthiness of the candidates, as he does that of the deacons. After the introductory hymns, the pontiff first asks them all together if they are resolved to persevere in their purpose of holy virginity; they answer: "Volumus" (we are). Then he asks each one severally: "Dost thou promise to preserve perpetual virginity"? and when she answers, "I do promise", the pontiff says, "Deo gratias". The litany of the saints is then sung, with a double invocation on behalf of the virgins present: "Ut præsentes ancillas benedicere . . . sanctificare digneris" ("That thou wouldst vouchsafe to bless and sanctify thy handmaidens here present"). It is to be remarked that the third invocation, "et consecrare digneris" ("That Thou wouldst vouchsafe to consecrate them"), which is added for major orders, is omitted here. The hymn "Veni Creator" follows, after which the pontiff blesses the habits, which the virgins put on. He then blesses the veil, the ring, and the crown. After the singing of a very beautiful preface, the bishop gives these three articles to the virgins with the formulæ used in ordinations, and the ceremony ends with a benediction, some prayers, and a long anathema directed against any persons who attempt to seduce the virgins from their holy profession. Sometimes after the Mass, the bishop gave them, as also to the deaconesses, the Book of Hours, to recite the Office.

From the fourth century the virgins wore a modest dress of dark colour; they were required to devote themselves to prayer (the canonical hours), manual labour, and an ascetic life. After the eighth century, as enclosure became the general law for persons consecrated to God, the reason for this special consecration of persons, already protected by the walls of the monastery and by their religious profession, ceased to exist. Secret faults committed before or even after admission to the monastery led to questions which were very delicate to decide, and which became the subject of controversy. Was one who had lost her virginity to make the fact known at the price of her reputation? Was it enough to present herself as a virgin in order to be able to receive consecration? (See for example "Theol. moralis Salmaticensium", Q. xvi de 6 et 9 præcepto, i, n. 75; or Lessius, "De justitia", etc., IV, ii, dub. 16.) The ceremony became more and more rare, though examples were found still in the thirteenth and fourteenth centuries; but it was not practised in the Mendicant orders. Saint Antoninus knew it in the fifteenth century; while St. Charles Borromeo in vain tried to revive it in the sixteenth. The abbess alone received and still receives a solemn benediction.

Virginity is irreparably lost by sexual pleasure, voluntarily and completely experienced. "I tell you without hesitation", writes St. Jerome in his twenty-second Epistle to St. Eustochium, n. 5 (P. L., XXII, 397) "that though God is almighty, He cannot restore a virginity that has been lost". A failure in the resolution, or even incomplete faults, leave room for efficacious repentance, which restores virtue and the right to the aureola. Formerly virginity was required as a condition for entrance into some monasteries; at the present day, in most congregations, a pontifical dispensation is necessary for the reception of persons who have been married (the Order of the Visitation however is formally open to widows); but bodily integrity is no longer required. If the candidate's reputation is intact, the doors of monasteries are open to a generous repentance as to a generous innocence. (See NUNS; RELIGIOUS LIFE; VOWS; VEIL, RELIGIOUS.)

Besides ST. THOMAS, *Summa theol. Supplement*, Q. xevi, and all the moralists see: MARTÈNE, *De antiq. eccl. rit.*; THOMASSINUS, *Vetus et nova eccl. discip.*; VERMEERSCH, *De relig. instit. et pers.*, II, suppl. I, *De ascetis et virginibus* (4th ed., Bruges, 1909); WILPERT, *Die Gottgeweihten Jungfrauen in den ersten Jahrhunderten der Kirch* (Freiburg, 1892); KOCH, *Virgines Christi in Texte und Untersuchungen* (1907); SCHWIETZ, *Das morgenlandische Monchtum*, I: *Das Aszetentum der drei ersten christl. Jahrh.* (Mainz, 1904); HEIMBUCHER, *Die Orden und Kongr. der kath. Kirche*, I (2nd ed., Paderborn, 1907).

A. VERMEERSCH.

Virgin Mary, DEVOTION TO THE BLESSED.—*Down to the Council of Nicæa.*—Devotion to Our Blessed Lady in its ultimate analysis must be regarded as a practical application of the doctrine of the Communion of Saints. Seeing that this doctrine is not contained, at least explicitly, in the earlier forms of the Apostles' Creed, there is perhaps no ground for surprise if we do not meet with any clear traces of the cultus of the Blessed Virgin in the first Christian centuries. The earliest unmistakable examples of the "worship"—we use the word of course in a relative sense—of the saints is connected with the veneration paid to the martyrs who gave their lives for the Faith. The subject has been fully treated by Kirsch ("Communion of Saints", tr., pp. 19 sq., 72 sq.). From the first century onwards, martyrdom was regarded as the surest sign of election. The martyrs, it was held, passed immediately into the presence of God. Over their tombs the Holy Sacrifice was offered (a practice which may possibly be alluded to in Apoc., vi, 9) while in the contemporary narrative of the martyrdom of St. Polycarp (c. 151) we have already mention of the "birthday", i. e. the annual commemoration, which the Christians might be expected to keep in his honour. This attitude of mind becomes still more explicit in Tertullian and St. Cyprian, and the stress laid upon the "satisfactory" character of the sufferings of the martyrs, emphasizing the view that by their death they could obtain graces and blessings for others, naturally and immediately led to their direct invocation. A further reinforcement of the same idea was derived from the cult of the angels, which, while pre-Christian in its origin, was heartily embraced by the faithful of the sub-Apostolic age (see the examples given by Kirsch, loc. cit., pp. 33–39; from Hermas, Justin, etc.). It seems to have been only as a sequel of some such development that men turned to implore

the intercession of the Blessed Virgin. This at least is the common opinion among scholars, though it would perhaps be dangerous to speak too positively. Evidence regarding the popular practice of the early centuries is almost entirely lacking, and while on the one hand the faith of Christians no doubt took shape from above downwards (i. e. the Apostles and teachers of the Church delivered a message which the laity accepted from them with all docility), still indications are not lacking that in matters of sentiment and devotion the reverse process sometimes obtained. Hence, it is not impossible that the practice of invoking the aid of the Mother of Christ had become more familiar to the more simple faithful some time before we discover any plain expression of it in the writings of the Fathers. Some such hypothesis would help to explain the fact that the evidence afforded by the catacombs and by the apocryphal literature of the early centuries seems chronologically in advance of that which is preserved in the contemporaneous writings of those who were the authoritative mouthpieces of Christian tradition.

Be this however as it may, the firm theological basis, upon which was afterwards reared the edifice of Marian devotion, began to be laid in the first century of our era. It is not without significance that we are told of the Apostles after the Ascension of Christ, that "all these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren" (Acts, i, 14). Also attention has rightly been called to the fact that St. Mark, though he tells us nothing of our Christ's childhood, nevertheless describes Him as "the son of Mary" (Mark, vi, 3; cf. McNabb in "Journ. Theol. Stud.", VIII, 448), a circumstance which, in view of certain known peculiarities of the Second Evangelist, greatly emphasizes his belief in the Virgin Birth. The same mystery is insisted upon by St. Ignatius of Antioch, who, after describing Jesus as "Son of Mary and Son of God", goes on to tell the Ephesians (cc. 7, 18, and 19) that "our God, Jesus Christ, was conceived in the womb of Mary according to a dispensation of the seed of David but also of the Holy Ghost", and he adds: "Hidden from the prince of this world were the virginity of Mary and her child-bearing and likewise also the death of the Lord—three mysteries to be cried aloud". Aristides and St. Justin also use explicit language concerning the Virgin Birth, but it is St. Irenæus more especially who has deserved to be called the first theologian of the Virgin Mother. Thus he has drawn out the parallel between Eve and Mary, urging that, "as the former was led astray by an angel's discourse to fly from God after transgressing His word, so the latter by an angel's discourse had the Gospel preached unto her that she might bear God, obeying His word. And if the former had disobeyed God, yet the other was persuaded to obey God: that the Virgin Mary might become an advocate for the virgin Eve. And as mankind was bound unto death through a virgin, it is saved through a virgin; by the obedience of a virgin the disobedience of a virgin is compensated" (Iren., V, 19; cf. Durand, "L'Enfance de Jesus Christ", 29 sq.). No one again disputes that the clause "born of the Virgin Mary" formed part of the primitive redaction of the Creed, and the language of Tertullian, Hippolytus, Origen etc. is in thorough conformity with that of Irenæus; further, though writers like Tertullian, Hevidius, and possibly Hegesippus disputed the perpetual virginity of Mary, their more orthodox contemporaries affirmed it. It was natural then that in this atmosphere we should find a continually developing veneration for the sanctity and exalted privileges of Mary. In the paintings of the catacombs more particularly, we begin to appreciate the exceptional position that she began, from an early period, to occupy in the thoughts of the faithful. Some of these frescoes, representing the prophecy of Isaias, are believed to date from the first half of the second century (Wilpert, "Die Malereien der Katakomben", pl. 21 and 22). Three others which represent the adoration of the Magi are a century later. There is also a remarkable but very much mutilated bas-relief, found of late years at Carthage, which may be probably assigned to the time of Constantine (Delattre, "Culte de la S. Vierge", 10–13). More startling is the evidence of certain apocryphal writings, notably that of the so-called Gospel of St. James, or "Protevangelion". The earlier portion of this, which evinces a deep veneration for the purity and sanctity of the Blessed Virgin, and which affirms her virginity *in partu et post partum*, is generally considered to be a work of the second century. Similarly, certain interpolated passages found in the Sibylline Oracles, passages which probably date from the third century, show an equal preoccupation with the dominant rôle played by the Blessed Virgin in the work of redemption (see especially II, 311–12, and VIII, 357–479). The first of these passages apparently assigns to the intercession "of the Holy Virgin" the obtaining of the boon of seven days of eternity that men may find time for repentance (cf. the Fourth Book of Esdras, vii, 28–33). Further, it is quite likely that the mention of the Blessed Virgin in the intercessions or the diptychs of the liturgy goes back to the days before the Council of Nicæa, but we have no definite evidence upon the point, and the same must be said of any form of direct invocation, even for purposes of private devotion.

The Age of the Fathers.—The existence of the obscure sect of the Collyridians, whom St. Epiphanius (d. 403) denounces for their sacrificial offering of cakes to Mary, may fairly be held to prove that even before the Council of Ephesus there was a popular veneration for the Virgin Mother which threatened to run extravagant lengths. Hence Epiphanius laid down the rule: "Let Mary be held in honour. Let the Father, Son, and Holy Ghost be adored, but let no one adore Mary" (*τὴν Μαρίαν μηδεὶς προσκυνείτω*). None the less the same Epiphanius abounds in the praises of the Virgin Mother (see Lehner, pp. 197–201), and he believed that there was some mysterious dispensation with regard to her death implied in the words of the Apocalypse (xii, 14): "And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place". Certain it is, in any case, that such Fathers as St. Ambrose and St. Jerome, partly inspired with admiration for the ascetic ideals of a life of virginity and partly groping their way to a clearer understanding of all that was involved in the mystery of the Incarnation, began to speak of the Blessed Virgin as the model of all virtue and the ideal of sinlessness. Several striking passages of this kind have been collected by Kirsch (l. c., 237–42). "In heaven", St. Ambrose tells us, "she leads the choirs of virgin souls; with her the consecrated virgins will one day be numbered", while St. Jerome (Ep. xxxix, Migne, P. L., XXII, 472) already foreshadows that conception of Mary as mother of the human race which was to animate so powerfully the devotion of a later age. St. Augustine in a famous passage (De nat. et gratis, 36) proclaims Mary's unique privilege of sinlessness, and in St. Gregory of Nazianzus's sermon on the martyr St. Cyprian (P. G., XXXV, 1181) we have an account of the maiden Justina, who invoked the Blessed Virgin to preserve her virginity. But in this, as in some other devotional aspects of early Christian beliefs, the most glowing language seems to be found in the East, and particularly in the Syrian writings of St. Ephraem. It is true that we cannot entirely trust the authenticity of many of the poems attributed to him; for example, the hymns "De beata Virgine Maria" are not included in the list of genuine writings compiled by Prof. Burkitt (Texts and Studies, VII),

while the Greek prayers translated by Zingerle in his "Marion-Rosen aus Damaskus" are certainly of later date than the fourth century; the tone, however, of some of the most unquestioned of Ephraem's compositions is still very remarkable. Thus in the hymns on the Nativity (vi) we read: "Blessed be Mary, who without vows and without prayer, in her virginity conceived and brought forth the Lord of all the sons of her companions, who have been or shall be chaste or righteous, priests and kings. Who else lulled a son in her bosom as Mary did? who ever dared to call her son, Son of the Maker, Son of the Creator, Son of the Most High?" Similarly in Hymns 11 and 12 of the same series Ephraem represents Mary as soliloquizing thus: "The babe that I carry carries me, and He hath lowered His wings and taken and placed me between His pinions and mounted into the air, and a promise has been given me that height and depth shall be my Son's" etc. This last passage seems to suggest a belief, like that of St. Epiphanius already referred to, that the holy remains of the Virgin Mother were in some miraculous way translated from earth. The fully-developed apocryphal narrative of the "Falling asleep of Mary" probably belongs to a slightly later period, but it seems in this way to be anticipated in the writings of Eastern Fathers of recognized authority. How far the belief in the "Assumption", which became generally prevalent in the course of a few centuries, was independent of or influenced by the apocryphal "Transitus Mariad", which is included by Pope Gelasius in his list of condemned apocrypha, is a difficult question. It seems likely that some germ of popular tradition preceded the invention of the extravagant details of the narrative itself.

In any case, the evidence of the Syriac manuscripts proved beyond all question that in the East before the end of the sixth century, and probably very much earlier, devotion to the Blessed Virgin had assumed all those developments which are usually associated with the later Middle Ages. The manuscript of the "Transitus Mariæ" used by Mrs. Smith Lewis is described as probably of the later portion of the fifth century, and, at latest, of the early part of the sixth. In this we find mention of three annual feasts of the Blessed Virgin, one two days after the feast of the Nativity, another on the 15th day of Iyar, corresponding more or less to May, and a third on the 13th (or 15th) day of Ab (roughly August), which last probably is the origin of our present feast of the Assumption (see Studia Sinaitica, XI, 59–61). Moreover, the same apocryphal relation contains an account of the Blessed Virgin's miracles, purporting to have been forwarded from the Christians of Rome, and closely resembling the "Marienlegenden" of the Middle Ages. For example we read: "Often here in Rome she appears to the people who confess her in prayer, for she has appeared here on the sea when it was troubled and raised itself and was going to destroy the ship in which they were sailing. And the sailors called on the name of the Lady Mary and said: 'O Lady Mary, Mother of God, have mercy on us', and straightway she rose upon them like the sun and delivered the ships, ninety-two of them, and rescued them from destruction, and none of them perished". And again we are told: "She appeared by day on the mountain where robbers had fallen upon people and sought to slay them. And these people cried out saying: 'O Lady Mary, Mother of God, have mercy on us'. And she appeared before them like a flash of lightning, and blinded the eyes of the robbers and they were not seen by them" (ib., 49). Of course the wild extravagance of this apocryphal literature cannot be questioned. It is all pure invention and a comparison of the various texts of the "Transitus" shows that this treatise in particular was continually being modified and added to in its various translations, so that we cannot be at all sure that the "Liber qui appellatur transitus, id est Assumptio, Sanctæ Mariæ apochryphus", condemned by Pope Gelasius in 494, was identical with the Syriac version just cited. But it is highly probable that this same Syriac version was then in existence, and apocryphal as the text may be, it undoubtedly testifies to the state of mind of at least the less instructed Christians of that period. Neither is it likely that feasts would be spoken of and ascribed to the institutions of the Apostles themselves if no such commemoration existed in the locality in which this fictitious narrative was so widely popular. In point of fact Dr. Baumstark gives good reason for believing that a feast described as *μνήμη τῆς ἁγίας Θεοτόκου καὶ ἀειπαρθένου Μαρίας* was celebrated at Antioch as early as the year 370 (see "Römische Quartalschrift", 1897, p. 55), while from the circumstance that it was connected with the Epiphany we may probably identify it with the first of the feasts referred to in the Syriac Transitus.

There is also confirmatory evidence for such a feast to be found in the hymns of Balai, a Syriac writer of the beginning of the fifth century; for not only does this writer use the most glowing language about Our Lady, but he speaks in such terms as these: "Praise to Thee Lord upon the memorial feast of Thy Mother" (see Zettersteen, "Beiträge", Poem 4, p. 14, and Poem 6, p. 15). Another clear testimony is that of St. Proclus, who died Patriarch of Constantinople, and who in 429 preached a sermon in that city, at which Nestorius was present, beginning with the words "The Virgin's festival (*παρθενικὴ πανήγυρις*) incites our tongue to-day to herald her praise". In this, we may further note, he describes Mary as "handmaid and Mother, Virgin and heaven, the only bridge of God to men, the awful loom of the Incarnation, in which by some unspeakable way the garment of that union was woven, whereof the weaver is the Holy Ghost; and the spinner the overshadowing from on high; the wool the ancient fleece of Adam; the woof the undefiled flesh from the virgin; the weaver's shuttle the immense grace of Him who brought it about; the artificer the Word gliding through the hearing" (P. G., LXV, 681). The authenticity of this discourse seems to be admitted by such scholars as Zöckler and Loofs (cf. Realencyclopädie für prot. Theol., XII, 315; XIII, 742), and it illustrates in a remarkable degree how the controversies which bore fruit in the canons of Ephesus and the title *theotokos* had led to a deeper understanding of the part of the Blessed Virgin in the work of Redemption.

Turning to another Eastern land, we find a very remarkable monument of Marian devotion among the ostraca recently discovered in Egypt and assigned by Mr. Crum (Coptic Ostraca, p. 3) to about A. D. 600. This fragment bears in Greek the words: "Hail Mary full of grace, the Lord is with thee; blessed art thou amongst women and blessed is the fruit of thy womb, because thou didst conceive Christ, the Son of God, the Redeemer of our souls". This oriental variant of the Ave Maria was apparently intended for liturgical use, much as the earliest form of the Hail Mary in the West took the shape of an antiphon employed in the Mass and Office of the Blessed Virgin. Relatively late as this fragment may seem, it is the more valuable because the direct mention of the Blessed Virgin in our earliest liturgical formulæ is of rare occurrence. None such, for example, is found in the prayer-book of Serapion, or in the liturgy of the Apostolical Constitutions, or in the fragments of the Canon of the Mass preserved to us in the Ambrosian treatise "De Sacramentis". Bickell ("Ausgewahlte Gedichte der syrischen Kirchenvater", and "Ausgewählte Schriften", etc.) has edited and translated certain Syriac hymns by Cyrillonas (c. 400) and especially by Rabulas of Edessa (d. 435), which speak of Mary in terms of warm devotion; but as in the case of St. Ephraem there is a certain element of uncertainty

regarding the authorship of these compositions. On the other hand the dedication of many early churches undoubtedly affords an indication of the authoritative recognition at this period extended to the cultus of the Blessed Virgin. Already at the beginning of the fifth century St. Cyril wrote: "Hail to thee Mary, Mother of God, to whom in towns and villages and in island were founded churches of true believers" (P. G., LXXVII, 1034). The Church of Ephesus, in which in 431 the Œcumenical Council assembled, was itself dedicated to the Blessed Virgin. Three churches were founded in her honour in or near Constantinople by the Empress Pulcheria in the course of the fifth century, while at Rome the Church of Santa Maria Antiqua and Santa Maria in Trastevere are certainly older than the year 500. Not less remarkable is the ever increasing prominence given to the Blessed Virgin during the fourth and fifth centuries in Christian art. In the paintings of the catacombs, in the sculptures of sarcophagi, in the mosaics, and in such minor objects as the oil flasks of Monza the figure of Mary recurs more and more frequently, while the veneration with which she is regarded is indicated in various indirect ways, for example by the large nimbus, such as may be seen in the pictures of the Crucifixion in the Rabulas MS. of A. D. 586 (reproduced in THE CATHOLIC ENCYCLOPEDIA, VIII, 773). As early as 540 we find a mosaic in which she sits enthroned as Queen of Heaven in the centre of the apex of the cathedral of Parenzo in Austria, which was constructed at that date by Bishop Euphrasius.

The Early Middle Ages.—With the Merovingian and Carlovingian developments of Christianity in the west came the more authoritative acceptance of Marian devotion as an integral part of the Church's life. It is difficult to give precise dates for the introduction of the various festivals, but it has already been pointed out in the article CALENDAR that the celebration of the Assumption, Annunciation, Nativity, and Purification of Our Lady may certainly be traced to this period. Three of these feasts appear in the Calendar of St. Willibrord of the end of the seventh century, the Assumption being assigned both to 18 Jan., after the practice of the Gallican Church, and to Aug. (which approximates to the present Roman date), while the absence of the Annunciation is probably due only to accident. Again we may quite confidently affirm that the position of the Blessed Virgin in the liturgical formulæ of the Church was by this time securely established. Even if we ignore the Canon of the Roman Mass which had taken very much the form it now retains before the close of the sixth century, the "præfatio" for the January festival of the Assumption in the Gallican Rite, as well as other prayers which may safely be assigned to no later date than the seventh century, give proof of a fervent cultus of the Blessed Virgin. In poetic language Mary is declared not only "marvellous by the pledge which she conceived through faith but glorious in the translation by which she departed" (P. L., LXII, 244–46), the belief in her Assumption being clearly and repeatedly taken for granted, as it had been a century earlier by Gregory of Tours. She is also described in the liturgy as "the beautiful chamber from which the worthy spouse comes forth, the light of the gentiles, the hope of the faithful, the spoiler of the demons, the confusion of the Jews, the vessel of life, the tabernacle of glory, the heavenly temple, whose merits, tender maiden as she was, are the more clearly displayed when they are set in contrast with the example of ancient Eve" (ib., 245). At the same period numberless churches were erected under Mary's dedication, and many of these were among the most important in Christendom. The cathedrals of Reims, Chartres, Rouen, Amiens, Nimes, Evreux, Paris, Bayeux, Sées, Toulon etc., though built at different dates, were all consecrated in her honour. It is true that the origin of many of these French shrines of Our Lady is impenetrably shrouded in the mists of legends. For example no one now seriously believes that St. Trophimus at Arles dedicated a chapel to the Blessed Virgin while she was still living, but there is conclusive evidence that some of these places of pilgrimage were venerated at a very early date. We learn from Gregory of Tours (Hist. Fr., IX, 42) that St. Rhadegund had built a church in her honour at Poitiers, and he speaks of others at Lyons, Toulouse, and Tours. We also possess the dedication tablet of a church erected by Bishop Frodomund in 677 "in honore almæ Mariæ, Genetricis Domini", and as the day named is the middle of the month of August (*mense Augusto medio*), there can be little doubt that the consecration took place upon the festival of the Assumption, which was at that time beginning to supplant the January feast. In Germany the shrines of Altötting and Loreh profess to be able to trace their origin as places of pilgrimage to remote antiquity, and though it would be rash to pronounce too confidently, we may probably feel safe in assigning them at least to the Carlovingian period.

In England and Ireland the evidence that from the earliest period Christianity was strongly leavened with devotion to Mary is very strong. Bede tells us of the church consecrated to the honour of Our Lady at Canterbury by St. Mellitus, the immediate successor of Augustine; we also learn from the same source of many other Mary churches, e. g. Weremouth and Hexham (this last dedication being due to the miraculous cure of St. Wilfrid after invoking the Mother of God), and Lastingham near Whitby, while St. Aldhelm, before the end of the same seventh century, informs us how the Princess Bugga, daughter of King Edwin, had a church dedicated to the Blessed Virgin on the feast of her Nativity:—

> Istam nempe diem, qua templi festa coruscant,
> Nativitate sua sacravit Virgo Maria.

And Our Lady's altar stood in the apse:—

> Absidem consecrat Virginis ara.

Probably the earliest vernacular poetry in the West to celebrate the praise of Mary was the Anglo-Saxon; for Cynewulf, slightly before the time of Alcuin and of Charlemagne, composed most glowing verses on this theme; for example to quote Gollancz's translation of "the Christ" (ii, 274–80):—

> Hail, thou glory of this middle-world!
> The purest woman throughout all the earth
> Of those that were from immemorial time
> How rightly art thou named by all endowed
> With gifts of speech! All mortals throughout earth
> Declare full blithe of heart that thou art bride
> Of Him that ruleth the empyreal sphere.

To speak in detail of all that we find in the writings of Aldhelm, Bede, and Alcuin would be impossible; but it is well to note the testimony of an Anglican writer with regard to the whole period before the Norman Conquest. "The Saint", he says, "most persistently and frequently invoked, and to whom the most passionate epithets were applied, trenching upon the Divine prerogatives, was the Blessed Virgin. Mariolatry is no very modern development of Romanism"; and he instances from a tenth-century English manuscript now at Salisbury, such invocations as "Sancta Redemptrix Mundi, Sancta Salvatrix Mundi, ora pro nobis". The same writer after referring to prayers and practices of devotion known in Anglo-Saxon times, for example the special Mass already assigned to the Blessed Virgin on Saturdays in the Leofric Missal, comments upon the strange delusion, as he regards it, of many Anglicans, who can look upon a Church which

tolerated such abuses as primitive and orthodox (Church Quarterly Review, XIV, 291–94). Not less remarkable are the developments of devotion to the Mother of God in Ireland. The calendar of Ængus at the beginning of the ninth century is very remarkable for the ardour of the language used whenever the Blessed Virgin's name is introduced, while Christ is continually referred to as "Jesus Mac Mary" (i. e. Son of Mary). There is also, besides certain Latin hymns, a very striking Irish litany in honour of the Blessed Virgin, which as regards the picturesqueness of the epithets applied to her, yields in nothing to the present Litany of Loreto. Mary is there called "Mistress of the Heavens, Mother of the Heavenly and earthly Church, Recreation of Life, Mistress of the Tribes, Mother of the Orphans, Breast of the Infants, Queen of Life, Ladder of Heaven". This composition may be as old as the middle of the eighth century.

The Later Middle Ages.—It was characteristic of this period, which for our present purpose may be regarded as beginning with the year 1000, that the deep feeling of love and confidence in the Blessed Virgin, which hitherto had expressed itself vaguely and in accordance with the promptings of the piety of individuals, began to take organized shape in a vast multitude of devotional practices. Long before this date a Lady altar was probably to be found in all the more important churches—St. Aldhelm's poem on the altars takes us back to before the year 700—and many records testify that at such altars paintings, mosaics, and ultimately sculptures reproduced the figure of the Blessed Virgin to delight the eyes of her clients. The famous seated figure of the Madonna with the Divine Infant at Ely dated from before 1016. The statue of the Blessed Virgin at Coventry, round the neck of which Lady Godiva's rosary was hung, belongs to the same period. Even in Aldhelm's day Our Lady was besought to hearken to the prayers of those who bent the knee before her shrine.

> Audi elementer populorum vota precantum
> Qui . . . genibus tundunt curvato poplite terram.

It was especially for such salutations that the Ave Maria, which probably first became familiar as an antiphon used in the Little Office of the Blessed Virgin, won popular favour with all classes. Accompanying it each time with a genuflexion, such as tradition averred that the Angel Gabriel himself had made, Mary's clients repeated this formula before her images again and again. As it was destitute at first of its concluding petition, the Ave was felt to be a true form of salutation, and in the course of the twelfth century came into universal use. To the same epoch belongs the wide popularity of the Salve Regina, which also seems to have come into existence in the eleventh century. Though it originally began with the words "Salve Regina Misericordia", without the "Mater", we cannot doubt that something of the vogue of the anthem was due to the immense diffusion of the collections of Mary-stories (Marienlegenden) which, as Mussafia has shown, multiplied exceedingly at this time (twelfth to fourteenth century), and in which the Mater Misericordiæ *motif* was continually recurrent. These collections of stories must have produced a notable effect in popularizing a number of other practices of devotion besides repetitions of the Ave and the use of the Salve Regina, for example the repetition of five salutations beginning "Gaude Maria Virgo", the recitation of five psalms, the initials of which make up the word Maria, the dedication of the Saturday by special practices to the Blessed Virgin, the use of assigned prayers, such as the sequence "Missus Gabriel", the "O Intemerata", the hymn "Ave Maris Stella", etc., and the celebration of particular feasts, such as the Conception of the Blessed Virgin and her Nativity. The five Gaudes just mentioned originally commemorated Our Lady's "five joys", and to match those joys spiritual writers at first commemorated five corresponding sorrows. It was not until late in the fourteenth century that seven sorrows or "dolours" began to be spoken of, and even then only by exception.

In all these matters the first impulse seems to have come very largely from the monasteries, in which the Mary-stories were for the most part composed and copied. It was in the monasteries undoubtedly that the Little Office of the Blessed Virgin (see PRIMER) began to be recited as a devotional accretion to the Divine Office, and that the Salve Regina and other anthems of Our Lady were added to Compline and other hours. Amongst other orders the Cistercians, particularly in the twelfth century, exercised an immense influence in the development of Marian devotion. They claimed a very special connexion with the Blessed Virgin, whom they were taught to regard as always presiding unseen at the recitation of Office. To her they dedicated their churches, and they were particular in saying her hours, giving her special prominence in the Confiteor, and frequently repeating the Salve Regina. This example of a special consecration to Mary was followed by other later orders, notably by the Dominicans, the Carmelites, and the Servites, indeed almost every such institution from this time forward adopted some one or other special practice of devotion to mark its particular allegiance to the Mother of God. Shrines naturally multiplied, and although some, as already noted, are in their origin of later date than the eleventh century, it was at this period that such famous places of pilgrimage arose as Roc Amadour (on which see, as a specimen of the history of many similar shrines, the admirable monograph of Rupin, "Roc Amadour, Etude historique et archéologique", Paris, 1901), Laon, Mariabrunn near Klosterneuburg, Einsiedeln etc. and in England, Walsingham, Our Lady Undercroft at Canterbury, Evesham, and many more.

These shrines, which as time went on multiplied beyond calculation in every part of Europe, nearly always owed their celebrity to the temporal and spiritual favours which it was believed the Blessed Virgin granted to those who invoked her in these favoured spots. The gratitude of pilgrims often enriched them with the most costly gifts; crowns of gold and precious gems, embroidered garments, and rich hangings meet us at every turn in the record of such sanctuaries. We might mention, to take a single example, that of Halle, in Belgium, which was exceptionally rich in such treasures. Perhaps the commonest form of votive offerings took the shape of a gold or silver model of the person or limb that had been cured. For example Duke Philip of Burgundy sent to Halle two silver statues, one representing a knight on horseback the other a foot-soldier, in gratitude for the cure of two of his own bodyguard. Often again the special vogue of a particular shrine was due to some miraculous manifestation which was believed to have occurred there. Blood was said to have flowed from certain statues and pictures of Our Lady which had suffered outrage. Others had wept or exuded moisture. In other cases the head had bowed or the hand been raised in benediction. Without denying the possibility of such occurrences, it can hardly be doubted that in many instances the historical evidence for these wonders was unsatisfactory. That popular devotion to the Blessed Virgin was often attended with extravagance and abuses, it is impossible to deny. Nevertheless we may believe that the simple faith and devotion of the people was often rewarded in proportion to their honest intention of paying respect to the Mother of God. And there is no reason to believe that these forms of piety had on the whole a delusive effect, and fostered nothing but superstition. The purity, pity, and motherliness of Mary were always the dominant

motive, even the recent "Miracle" of Max Reinhardt, the wordless play which in 1912 took London by storm, persuaded many how much of true religious feeling must have underlain even the more extravagant conceptions of the Middle Ages. The most renowned English shrines of Our Lady, that of Walsingham in Norfolk, was in a sense an anticipation of the still more famous Loreto. Walsingham professed to preserve, not indeed the Holy House itself, but a model of its construction upon measurements brought from Nazareth in the eleventh century. The dimensions of the Walsingham Santa Casa were noted by William of Woreester, and, as Waterton points out, they do not agree with those of Loreto. Walsingham measured 23 ft. 6 in. by 12 ft. 10 in.; Loreto, 31 ft. 3 in. by 13 ft. 4 in. (Pietas Mariana Britannica, II, 163–4).

In any case the homage paid to Our Lady during the later Middle Ages was universal. Even so unorthodox a writer as John Wyclif, in one of his earlier sermons, says: "It seems to me impossible that we should obtain the reward of Heaven without the help of Mary. There is no sex or age, no rank or position, of anyone in the whole human race, which has no need to call for the help of the Holy Virgin" (Lechler, "Wyclif", Eng. tr., p. 200). So again the intense feeling evoked from the twelfth to the sixteenth century over the doctrine of the Immaculate Conception is only an additional tribute to the importance which the whole subject of Mariology possessed in the eyes of the most learned bodies of Christendom. To give even a brief sketch of the various practices of Marian devotion in the Middle Ages would be impossible here. Most of them, for example the Rosary, the Angelus, the Salve Regina etc. and the more important festivals, are discussed under separate headings. It will be sufficient to note the prevalence of the wearing of beads of all possible fashions and lengths, some of fifteen decades, some of ten, some of six, five, three, or one, as an article of ornament in every attire; the mere repetition of Hail Marys to be counted by the aid of such Pater Nosters, or beads, was common in the twelfth century, before the time of St. Dominic; the motive of meditating on assigned "mysteries" did not come into use until 300 years later. Further, we must note the almost universal custom of leaving legacies to have a Mary-Mass, or Mass of Our Lady, celebrated daily at a particular altar, as well as to maintain lights to burn continually before a particular statue or shrine. Still more interesting were the foundations left by will to have the Salve Regina or other anthems of Our Lady sung after Compline at the Lady altar, while lights were burned before her statue. The "salut" common to France in the seventeenth and eighteenth centuries formed only a later development of this practice, and from these last we have almost certainly derived our comparatively modern devotion of Benediction of the Blessed Sacrament.

Modern Times.—Only a few isolated points can be touched upon in the development of Marian devotion since the Reformation. Foremost among these may be noticed the general introduction of the Litany of Loreto, which though, as we have seen, it had precursors in other lands as remote as Ireland in the ninth century, not to speak of isolated forms in the later Middle Ages, itself only came into common use towards the close of the sixteenth century. The same may also be said of any general adoption of the second part of the Hail Mary. Another manifestation of great importance, which also like the last followed close after the Council of Trent, was the institution of sodalities of the Blessed Virgin, particularly in houses of education, a movement mainly promoted by the influence and example of the Society of Jesus, whose members did so much, by the consecration of studies and other similar devices, to place the work of education under the patronage of Mary, the Queen of Purity. To this period is also due, with some occasional exceptions, the multiplication in the calendar of minor feasts of the Blessed Virgin, such as that of the Holy Name of Mary, the festum B. V. M. ad Nives, de Mercede, of the Rosary, de Bono Consilio, Auxilium Christianorum, etc. Still later in date (seventeenth century at earliest) is the adoption of the custom of consecrating the month of May to the Blessed Virgin by special observances, though the practice of reciting the Rosary every day during the month of October can hardly be said to be older than the Rosary Encyclicals of Leo XIII. Not much controversy was maintained regarding the Immaculate Conception after the indirect pronouncement of the Council of Trent, but the dogma was only defined by Pius IX in 1854. Undoubtedly, however, the greatest stimulus to Marian devotion in recent times has been afforded by the apparitions of the Blessed Virgin in 1858 at Lourdes, and in the numberless supernatural favours granted to pilgrims, both there and at other shrines, that derive from it. The "miraculous medal" connected with the church of Notre-Dame des Victoires at Paris also deserves mention, as giving a great stimulus to this form of piety in the first half of the nineteenth century.

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HERBERT THURSTON.

Virgin Mary, THE BLESSED, is the name of the mother of Jesus Christ, the mother of God.

A. NAME OF MARY.—The Hebrew form of the name is *miryām*, denoting in the Old Testament only the sister of Moses. In I Par., iv, 17, the Massoretic text applies the same name to a son of Jalon, but, as the Septuagint version transcribes this name as **Μαρών**, we must infer that the orthography of the Hebrew text has been altered by the transcribers. The same version renders miryāmi by **Μαριάμ**, a form analogous to the Syriac and Aramaic word *Moryam*. In the New Testament the name of the Virgin Mary is always **Μαριάμ**, excepting in the Vatican Codex and the Codex Bezæ followed by a few critics who read **Μαρία** in Luke, ii, 19. Possibly the Evangelists kept the archaic form of the name for the Blessed Virgin, so as to distinguish her from the other women who bore the same name. The Vulgate renders the name by *Maria*, both in the Old Testament and the New; Josephus (Ant. Jud., II, ix, 4) changes the name to **Μαριάμμη**.

It is antecedently probable that God should have chosen for Mary a name suitable to her high dignity. What has been said about the form of the name *Mary* shows that for its meaning we must investigate the

meaning of the Hebrew form míryām. Bardenhewer has published a most satisfactory monograph on this subject, in which he explains and discusses about seventy different meanings of the name míryām (Der Name Maria. Geschichte der Deutung desselben. Freiburg, 1895); we shall be able to give only an outline of his work. Fr. von Hummelauer (in Exod. et Levit., Paris, 1897, p. 161) mentions the possibility that míryām may be of Egyptian origin. Moses, Aaron, and their sister were born in Egypt; the name *Aaron* cannot be explained from the Hebrew; the daughter of Pharaoh imposed the name *Moses* on the child she had saved from the waters of the Nile; hence it is possible that their sister's name Mary was also of Egyptian origin. This seems to become even probable if we consider the fact that the name Mary was not borne by any woman in the Old Testament excepting the sister of Moses. But the question why was not the name Mary more common in the Old Testament, if it was of Hebrew origin, is answered by another question, why was the name Mary chosen by the parents of our Blessed Lady and by a number of others mentioned in the New Testament, if the word was Egyptian? Though the meaning of Mary as derived from the Egyptian *Mery, Meryt* (cherished, beloved), is most suitable for an only daughter, such a derivation is only possible, or at best barely probable.

Most interpreters derive the name Mary from the Hebrew, considering it either as a compound word or as a simple. Míryām has been regarded as composed of a noun and a pronominal suffix, or of a noun and an adjective, or again of two nouns. Gesenius was the first to consider míryām as a compound of the noun *merî* and the pronominal suffix *ām;* this word actually occurs in II Esd., ix. 17, meaning "their rebellion". But such an expression is not a suitable name for a young girl. Gesenius himself abandoned this explanation, but it was adopted by some of his followers, e. g. by J. Grimm (Das Leben Jesu; see. edit., I, 414–431, Regensburg, 1890) and Schanz (Comment. über d. Ev. d. hl. Matthäus, p. 78, Freiburg, 1879). One of the meanings assigned to the name Mary in Martianay's edition of St. Jerome's works (S. Hier. opp., t. II, Parisiis, 1699, 2°, cols. 109–170, 181–246, 245–270) is *πικρὰ θάλασσα, bitter sea.* Owing to the corrupt condition in which St. Jerome found the "Onomastica" of Philo and of Origen, which he in a way re-edited, it is hard to say whether the interpretation "bitter sea" is really due to either of these two authorities; at any rate, it is based on the assumption that the name míryām is composed of the Hebrew words *mâr* (bitter) and *yām* (sea). Since in Hebrew the adjective follows its substantive, the compound of the two words ought to read yām mâr; and even if the inverse order of words be admitted as possible, we have at best máryām, not míryām. Those who consider míryām as a compound word usually explain it as consisting of two nouns: *môr* and *yām* (myrrh of the sea); *mārî* (cf. Dan., iv, 16) and *yām* (mistress of the sea); *mâr* (cf. Is., xl, 15) and *yām* (drop of the sea). But these and all similar derivations of the name Mary are philologically inadmissible, and of little use to the theologian. This is notably true of the explanation *φωτίζουσα αὐτούς*, enlightening them, whether it be based on the identification of míryām with *me'trām* (part. Hiphil of 'ôr with pronominal suffix of 3 plur.), or with már'ām (part. Hiphil of rā'ah with pron. suffix of 3 plur.), or again with *mâr'eyā'* (part. Hiphil of rāah with Aramaic fem. termination yā'; cf. Knabenbauer, Evang. sec. Matt., pars prior, Parisiis, 1892, p. 43).

Here a word has to be added concerning the explanation *stella maris*, star of the sea. It is more popular than any other interpretation of the name Mary, and is dated back to St. Jerome (De nomin. hebraic., de Exod., de Matth., P. L., XXIII, col. 789, 842). But the great Doctor of the Church knew Hebrew too well to translate the first syllable of the name míryām by star; in Is., xl., 15, he renders the word mâr by *stilla* (drop), not *stella* (star). A Bamberg manuscript dating from the end of the ninth century reads *stilla maris* instead of *stella maris.* Since Varro, Quintilian, and Aulus Gellius testify that the Latin peasantry often substituted an e for an i, reading *rea* for *via, vella* for *villa, speca* for *spica*, etc., the substitution of *maris stella* for *maris stilla* is easily explained. Neither an appeal to the Egyptian Minur-juma (cf. Zeitschr. f. kathol. Theol., IV, 1880, p. 389) nor the suggestion that St. Jerome may have regarded míryām as a contracted form of *me'or yām* (cf. Schegg, Jacobus der Bruder des Herrn, München, 1882, p. 56 Anm.) will account for his supposed interpretation *stella maris* (star of the sea) instead of *stilla maris* (a drop of the sea).

It was Hiller (Onomasticum sacrum, Tübingen, 1706, pp. 170, 173, 876, 886) who first gave a philological explanation of míryām as a simple word. The termination *ām* is according to this writer a mere formative affix intensifying or amplifying the meaning of the noun. But practically míryām had been considered as a simple noun long before Hiller. Philo (De somn., II, 20; ed. Mangey, II, 677) is said to have explained the word as meaning *ἐλπίς* (hope), deriving the word either from *rā'ah* (to see, to expect?) or from *môrâsh* (hope); but as Philo can hardly have seriously believed in such a hazardous derivation, he probably presented Mary the sister of Moses as a mere symbol of hope without maintaining that her very name meant hope. In Rabbinic literature míryām is explained as meaning *mêrûm* (bitterness; cf. J. Levy, Neuhebräisches und chaldäisches Wörterbuch über die Talmudim und Midraschim, Leipzig, 1876–89, s. v. mêrûm); but such a meaning of the word is historically improbable, and the derivation of míryām from *mârâr* is grammatically inadmissible. Other meanings assigned to míryām viewed as a simple word are: *bitter one, great sorrow* (from mârâr or mārāh: cf. Simonis, Onomasticum Veteris Testamenti, Halæ Magdeburgicæ, 1741, p. 360; Onom. Novi Test., ibid., 1762, p. 106); *rebellion* (from merî; cf. Gesenius, Thesaur. philol. critic. ling. hebr. et chald. Veter. Testamenti, edit. altera, Lipsiæ, 1835–58, II, p. 819b); *healed one* (cf. Schäfer, Die Gottesmutter in der hl. Schrift, Münster, 1887, pp. 135–144); *fat one, well nourished one* (from mārâ; cf. Schegg, Evangelium nach Matthäus, Bd. I, München, 1856, p. 419; id., Jacobus der Bruder des Herrn, München, 1882, p. 56; Fürst, Hebr. und chald. Handwörterb. über d. alte Test., Leipzig, 1857–1861, s. v. míryām); *mistress* (from mārî; cf. v. Hanneberg, Geschichte d. biblisch. Offenbarung, 4th edit., Regensburg, 1876, p. 604); *strong one, ruling one* (from mārâh; cf. Bisping, Erklärung d. Evang. nach Matth., Münster, 1867, p. 42); *gracious* or *charming one* (from rā'âm which word does not have this meaning in the Old Testament; cf. v. Haneberg, l. c.); *myrrh* (from môr, though it does not appear how this word can be identified with míryām; cf. Knabenbauer, Evang. sec. Matth., pars prior, Parisiis, 1892, p. 44); *exalted one* (from rûm; cf. Caninius, De locis S. Scripturæ hebraicis comment., Antverpiæ, 1600, pp. 63–64).

In 1906 Zorrell advanced another explanation of the name Mary, based on its derivation from the Egyptian *mer* or *mar*, to love, and the Hebrew Divine name *Yam* or *Yahweh* (Zeitschrift für katholische Theologie, 1906, pp. 356 sqq.). Thus explained the name denotes "one loving Yahweh" or "one beloved by Yahweh". We have already pointed out the difficulty implied in an Egyptian origin of the name Mary. Probably it is safer to adhere to Bardenhewer's conclusions (l. c., pp. 154 sq.): *Μαριάμ* and *Μαρία* are the later forms of the Hebrew míryām;

mîryām is not a compound word consisting of two nouns, or a noun and an adjective, or a noun and a pronominal suffix, but it is a simple though derivative noun; the noun is not formed by means of a prefix (*m*), but by the addition of a suffix (*ām*). Presupposing these principles, the name mîryām may be derived either from mārāh, to be rebellious, or from mārā', to be well nourished. Etymology does not decide which of these derivations is to be preferred; but it is hardly probable that the name of a young girl should be connected with the idea of rebellion, while Orientals consider the idea of being well nourished as synonymous with beauty and bodily perfection, so that they would be apt to give their daughters a name derived from *mārā'*. Mary means therefore *The beautiful* or *The perfect one*.

II. Mary in the Old Testament.—In general, the theology and history of Mary the Mother of God follow the chronological order of their respective sources, i. e. the Old Testament, the New Testament, the early Christian and Jewish witnesses. The Old Testament refers to Our Blessed Lady both in its prophecies and its types or figures.

A. *Prophecies.*—The first prophecy referring to Mary is found in the very opening chapters of the Book of Genesis (iii, 15): "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." This rendering appears to differ in two respects from the original Hebrew text: first, the Hebrew text employs the same verb for the two renderings "she shall crush" and "thou shalt lie in wait"; the Septuagint renders the verb both times by *τηρεῖν*, to lie in wait; Aquila, Symmachus, the Syriac and the Samaritan translators, interpret the Hebrew verb by expressions which mean to crush, to bruise; the Itala renders the verb *τηρεῖν* employed in the Septuagint by the Latin "servare", to guard; St. Jerome (Quæst. hebr. in Gen., P. L., XXIII, col. 943) maintains that the Hebrew verb has the meaning of "crushing" or "bruising" rather than of "lying in wait", "guarding". Still in his own work, which became the Latin Vulgate, the saint employs the verb "to crush" (*conterere*) in the first place, and "to lie in wait" (*insidiari*) in the second. Hence the punishment inflicted on the serpent and the serpent's retaliation are expressed by the same verb: but the wound of the serpent is mortal, since it affects his head, while the wound inflicted by the serpent is not mortal, being inflicted on the heel. The second point of difference between the Hebrew text and our version concerns the agent who is to inflict the mortal wound on the serpent: our version agrees with the present Vulgate text in reading "she" (*ipsa*) which refers to the woman, while the Hebrew text reads hû' (*αὐτός, ipse*) which refers to the seed of the woman. According to our version and the Vulgate reading, the woman herself will win the victory; according to the Hebrew text, she will be victorious through her seed. In this sense does the Bull "Ineffabilis" ascribe the victory to Our Blessed Lady. The reading "she" (*ipsa*) is neither an intentional corruption of the original text, nor is it an accidental error; it is rather an explanatory version expressing explicitly the fact of Our Lady's part in the victory over the serpent, which is contained implicitly in the Hebrew original. The strength of the Christian tradition as to Mary's share in this victory may be inferred from the retention of "she" in St. Jerome's version in spite of his acquaintance with the original text and with the reading "he" (*ipse*) in the old Latin version.

As it is quite commonly admitted that the Divine judgment is directed not so much against the serpent as against the originator of sin, the seed of the serpent denotes the followers of the serpent, the "brood of vipers", the "generation of vipers", those whose father is the Devil, the children of evil, *imitando, non nascendo* (Aug.); cf. Wis., ii, 25; Matt., iii, 7; xxiii, 33; John, viii, 44; I, John, iii, 8–12. One may be tempted to understand the seed of the woman in a similar collective sense, embracing all who are born of God. But seed not only may denote a particular person, but has such a meaning usually, if the context allows it. St. Paul (Gal., iii, 16) gives this explanation of the word "seed" as it occurs in the patriarchal promises: "To Abraham were the promises made and to his seed. He saith not, and to his seeds, as of many; but as of one, And to his seed, which is Christ". Finally, the expression "the woman" in the clause "I will put enmities between thee and the woman" is a literal version of the Hebrew text. The Hebrew Grammar of Gesenius-Kautzsch (Hebräische Grammatik, 26th edit., 402) establishes the rule: Peculiar to the Hebrew is the use of the article in order to indicate a person or thing, not yet known and not yet to be more clearly described, either as present or as to be taken into account under the contextual conditions. Since our indefinite article serves this purpose, we may translate: "I will put enmities between thee and a woman". Hence the prophecy promises a woman, Our Blessed Lady, who will be the enemy of the serpent to a marked degree; besides, the same woman will be victorious over the Devil, at least through her offspring. The completeness of the victory is emphasized by the contextual phrase "earth shalt thou eat", which is according to Winckler (Der alte Orient und die Geschichtsforschung, 30) a common old-oriental expression denoting the deepest humiliation (cf. Jeremias, Das Alte Testament im Lichte des alten Orients, 2nd ed., Leipzig, 1906, 216; Himpel, Messianische Weissagungen im Pentateuch, Tübinger theologische Quartalschrift, 1859; Maas, Christ in Type and Prophecy, I, 199 sqq., New York, 1893; Flunck, Zeitschrift für katholische Theologie, 1904, 641 sqq.; St. Justin, dial. c. Tryph., 100 (P. G., VI, 712); St. Iren., adv. hær., III, 23 (P. G., VII, 964); St. Cypr., test. c. Jud., II, 9 (P. L., IV, 704); St. Epiph., hær., III, ii, 18 (P. G., XLII, 729).

The second prophecy referring to Mary is found in Is., vii, 1–17. Critics have endeavoured to represent this passage as a combination of occurrences and sayings from the life of the prophet written down by an unknown hand (Lagarde, Guthe, Giesebrecht, Cheyne, Wilke). The credibility of the contents is not necessarily affected by this theory, since prophetic traditions may be recorded by any writer without losing their credibility. But even Duhm considers the theory as an apparent attempt on the part of the critics to find out what the readers are willing to hear patiently; he believes it is a real misfortune for criticism itself that it has found a mere compilation in a passage which so graphically describes the birth-hour of faith.

According to IV Kings, xvi, 1–4, and II Par., xxviii, 1–8, Achaz, who began his reign 736 B. C., openly professed idolatry, so that God gave him into the hands of the kings of Syria and Israel. It appears that an alliance had been concluded between Phacee, King of Israel, and Rasin, King of Damascus, for the purpose of opposing a barrier to the Assyrian aggressions. Achaz, who cherished Assyrian proclivities, did not join the coalition; the allies invaded his territory, intending to substitute for Achaz a more subservient ruler, a certain son of Tabeel. While Rasin was occupied in reconquering the maritime city Elath, Phacee alone proceeded against Juda, "but they could not prevail". After Elath had fallen, Rasin joined his forces with those of Phacee; "Syria hath rested upon Ephraim", whereupon "his (Achaz') heart was moved, and the heart of his people, as the trees of the woods are moved with the wind". Immediate preparations must be made for a protracted siege, and Achaz is busily engaged near

the upper pool from which the city received the greater part of its water supply. Hence the Lord says to Isaias: "Go forth to meet Achaz . . . at the end of the conduit of the upper pool". The prophet's commission is of an extremely consoling nature: "See thou be quiet; fear not, and let not thy heart be afraid of the two tails of these firebrands". The scheme of the enemies shall not succeed: "it shall not stand, and this shall not be." What is to be the particular fate of the enemies? *a*. Syria will gain nothing, it will remain as it has been in the past: "the head of Syria is Damascus, and the head of Damascus is Rasin". *b*. Ephraim too will remain in the immediate future as it has been hitherto: "the head of Ephraim is Samaria, and the head of Samaria the son of Romelia"; but after sixty-five years it will be destroyed, "within threescore and five years Ephraim shall cease to be a people".

Achaz had abandoned the Lord for Moloch, and put his trust in an alliance with Assyria; hence the conditional prophecy concerning Juda, "if you will not believe, you shall not continue". The test of belief follows immediately: "ask thee a sign of the Lord thy God, either unto the depth of hell or unto the height above". Achaz hypocritically answers: "I will not ask, and I will not tempt the Lord", thus refusing to express his belief in God, and preferring his Assyrian policy. The king prefers Assyria to God, and Assyria will come: "The Lord shall bring upon thee and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda with the king of the Assyrians." The house of David has been grievous not merely to men, but to God also by its unbelief; hence it "shall not continue", and, by an irony of Divine punishment, it will be destroyed by those very men whom it preferred to God.

Still, the general Messianic promises made to the house of David cannot be frustrated: "The Lord Himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil and to choose the good. For before the child know to refuse the evil, and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings." Without answering a number of questions connected with the explanation of this prophecy, we must confine ourselves here to the bare proof that the virgin mentioned by the prophet is Mary the Mother of Christ. The argument is based on the premises that the prophet's virgin is the mother of Emmanuel, and that Emmanuel is Christ. The relation of the virgin to Emmanuel is clearly expressed in the inspired words; the same indicate also the identity of Emmanuel with the Christ.

The connection of Emmanuel with the extraordinary Divine sign which was to be given to Achaz predisposes one to see in the child more than a common boy. In viii, 8, the prophet ascribes to him the ownership of the land of Juda: "the stretching out of his wings shall fill the breadth of thy land, O Emmanuel". In ix, 6, the government of the house of David is said to be upon his shoulders, and he is described as being endowed with more than human qualities: "a child is born to us, and a son is given to us, and the government is upon his shoulders, and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to Come, and the Prince of Peace". Finally, the prophet calls Emmanuel "a rod out of the root of Jesse" endowed with "the spirit of the Lord . . . the spirit of wisdom and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge and of godliness"; his advent shall be followed by the general signs of the Messianic era, and the remnant of the chosen people shall be again the people of God (xi, 1–16).

Whatever obscurity or ambiguity there may be in the prophetic text itself is removed by St. Matthew (i, 18–25). After narrating the doubt of St. Joseph and the angel's assurance, "that which is conceived in her is of the Holy Ghost", the Evangelist proceeds: "now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel." We need not repeat the exposition of the passage given by Catholic commentators who answer the exceptions raised against the obvious meaning of the Evangelist. We may infer from all this that Mary is mentioned in the prophecy of Isaias as mother of Jesus Christ; in the light of St. Matthew's reference

DETAIL, THE VIRGIN AND CHILD
Francia, Borghese Gallery, Rome

to the prophecy, we may add that the prophet predicted also Mary's virginity untarnished by the conception of the Emmanuel (cf. Knabenbauer, Comment. in Isaiam, Paris, 1887; Schegg, Der Prophet Isaias, München, 1850; Rohling, Der Prophet Isaia, Münster, 1872; Neteler, Das Buch Isaias, Münster, 1876; Condamin, Le livre d'Isaie, Paris, 1905; Maas, Christ in Type and Prophecy, New York, 1893, I, 333 sqq.; Lagrange, La Vierge et Emmanuel, in Revue biblique, Paris, 1892, pp. 481–497; Lémann, La Vierge et l'Emmanuel, Paris, 1901; St. Ignat., ad Eph., cc. 7, 18, 19; St. Justin, Dial., P. G., VI, 144, 195; St. Iren., adv. hær., IV, xxxiii, 11).

A third prophecy referring to Our Blessed Lady is contained in Micheas, V, 2–3: "And thou, Bethlehem, Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel, and his going forth is from the beginning, from the days of eternity. Therefore will he give them up till the time wherein she that travaileth shall bring forth, and the remnant of his brethren shall be converted to the children of Israel." Though the prophet (about 750–660 B. C.) was a contemporary of Isaias, his prophetic activity began a little later and ended a little earlier than that of Isaias. There can be no doubt that the Jews regarded the foregoing prediction as referring to the Messias. According to

St. Matthew (ii, 6) the chief priests and scribes, when asked where the Messias was to be born, answered Herod in the words of the prophecy, "And thou Bethlehem the land of Juda . . ." According to St. John (vii, 42), the Jewish populace gathered at Jerusalem for the celebration of the feast asked the rhetorical question: "Doth not the Scripture say that Christ cometh of the seed of David, and from Bethlehem, the town where David was?" The Chaldee paraphrase of Mich., v, 2, confirms the same view: "Out of thee shall come forth unto me the Messias, that he may exercise dominion in Israel". The very words of the prophecy admit of hardly any other explanation; for "his going forth is from the beginning, from the days of eternity".

But how does the prophecy refer to the Virgin Mary? Our Blessed Lady is denoted by the phrase, "till the time wherein she that travaileth shall bring forth". It is true that "she that travaileth" has been referred to the Church (St. Jerome, Theodoret), or to the collection of the Gentiles united with Christ (Ribera, Mariana), or again to Babylon (Calmet); but, on the one hand, there is hardly a sufficient connexion between any of these events and the promised redeemer, on the other hand, the passage ought to read "till the time wherein she that is barren shall bring forth" if any of these events were referred to by the prophet. Nor can "she that travaileth" be referred to Sion: Sion is spoken of without figure before and after the present passage so that we cannot expect the prophet to lapse suddenly into figurative language. Moreover, the prophecy thus explained would not give a satisfactory sense. The contextual phrases "the ruler in Israel", "his going forth", which in Hebrew implies birth, and "his brethren" denote an individual, not a nation; hence we infer that the bringing forth must refer to the same person. It has been shown that the person of the ruler is the Messias; hence "she that travaileth" must denote the mother of Christ, or Our Blessed Lady. Thus explained the whole passage becomes clear: the Messias must be born in Bethlehem, an insignificant village in Juda: his family must be reduced to poverty and obscurity before the time of his birth; as this cannot happen, if the theocracy remains intact, if David's house continues to flourish, "therefore will he give them up till the time wherein she that travaileth shall bring forth" the Messias. (Cf. the principal Catholic commentaries on Micheas; also Maas, "Christ in Type and Prophecy", New York, 1893, I, pp. 271 sqq.)

A fourth prophecy referring to Mary is found in Jer., xxxi, 22: "The Lord hath created a new thing upon the earth: A woman shall compass a man". The text of the prophet Jeremias offers no small difficulties for the scientific interpreter; we shall follow the Vulgate version of the Hebrew original. But even this rendering has been explained in several different ways: Rosenmüller and several conservative Protestant interpreters defend the meaning, "a woman shall *protect* a man"; but such a motive would hardly induce the men of Israel to return to God. The explanation "a woman shall *seek* a man" hardly agrees with the text; besides, such an inversion of the natural order is presented in Is., iv, 1, as a sign of the greatest calamity. Ewald's rendering, "a woman shall *change into* a man", is hardly faithful to the original text. Other commentators see in the woman a type of the Synagogue or of the Church, in man the type of God, so that they explain the prophecy as meaning, "God will dwell again in the midst of the Synagogue (of the people of Israel)" or "the Church will protect the earth with its valiant men". But the Hebrew text hardly suggests such a meaning; besides, such an explanation renders the passage tautological: "Israel shall return to its God, for Israel will love its God". Some recent writers render the Hebrew original: "God creates a new thing upon the earth: the woman (wife) returns to the man (her husband)". According to the old law (Dent., xxiv, 1–4; Jer., iii, 1), the husband could not take back the wife once repudiated by him; but the Lord will do something new by allowing the faithless wife, i. e. the guilty nation, to return to the friendship of God. This explanation rests upon a conjectural correction of the text; besides, it does not necessarily bear that Messianic meaning which we expect in this passage.

The Greek Fathers generally follow the Septuagint version, "The Lord has created salvation in a new plantation, men shall go about in safety"; but St. Athanasius twice (P. G., XXV, col. 205; XXVI, 1276) combines Aquila's version "God has created a new thing in woman" with that of the Septuagint, saying that the new plantation is Jesus Christ, and that the new thing created in woman is the body of the Lord, conceived within the virgin without the co-operation of man. St. Jerome too (In Jer., P. L., XXIV, 880) understands the prophetic text of the virgin conceiving the Messias. This meaning of the passage satisfies the text and the context. As the Word Incarnate possessed from the first moment of His conception all His perfections excepting those connected with His bodily development, His mother is rightly said to "compass a man". No need to point out that such a condition of a newly conceived child is rightly called "a new thing upon earth". The context of the prophecy describes after a short general introduction (xxx, 1–3) Israel's future freedom and restoration in four stanzas: xxx, 4–11, 12–22; xxx, 23; xxxi, 14, 15–26; the first three stanzas end with the hope of the Messianic time. The fourth stanza, too, must be expected to have a similar ending. Moreover, the prophecy of Jeremias, uttered about 589 B. C. and understood in the sense just explained, agrees with the contemporary Messianic expectations based on Is., vii, 14; ix, 6; Mich., v, 3. According to Jeremias, the mother of Christ is to differ from other mothers in this, that her child, even while within her womb, shall possess all those properties which constitute real manhood (cf. Scholz, Kommentar zum Propheten Jeremias, Würzburg, 1880; Knabenbauer, Das Buch Jeremias, des Propheten Klagelieder, und das Buch Baruch, Vienna, 1903; Condamin, Le texte de Jérémie, xxxi, 22, est-il messianique? in Revue biblique, 1897, 396–404; Maas, Christ in Type and Prophecy, New York, 1893, I, 378 sqq.). The Old Testament refers indirectly to Mary in those prophecies which predict the incarnation of the Word of God.

B. *Types and Figures of the Blessed Virgin Mary.*—In order to be sure of the typical sense, it must be revealed, i. e. it must come down to us through Scripture or tradition. Individual pious writers have developed copious analogies between certain data of the Old Testament and corresponding data of the New; however ingenious these developments may be, they do not prove that God really intended to convey the corresponding truths in the inspired text of the Old Testament. On the other hand, it must be kept in mind that not all truths contained in either Scripture or tradition have been explicitly proposed to the faithful as matters of belief by the explicit definition of the Church. According to the principle "Lex orandi est lex credendi" we must treat at least with reverence the numberless suggestions contained in the official prayers and liturgies of the Church. In this sense we must regard many of the titles bestowed on Our Blessed Lady in her litany and in the "Ave maris stella". The Antiphons and Responses found in the Offices recited on the various feasts of Our Blessed Lady suggest a number of types of Mary that hardly could have been brought so vividly to the notice of the Church's ministers in any other way. The third antiphon of

Lauds of the Feast of the Circumcision sees in "the bush that was on fire and was not burnt" (Ex., iii, 2) a figure of Mary conceiving her Son without the loss of her virginity. The second antiphon of Lauds of the same Office sees in Gedeon's fleece wet with dew while all the ground beside had remained dry (Judges, vi, 37–38) a type of Mary receiving in her womb the Word Incarnate (cf. St. Ambrose, de Spirit. Sanct., I, 8–9, P. L., XVI, 705; St. Jerome, Epist., cviii, 10; P. L., XXII, 886). The Office of the Blessed Virgin applies to Mary many passages concerning the spouse in the Canticle of Canticles (cf. Gietmann, In Eccles. et Cant. cant., Paris, 1890, 417 sq.) and also concerning Wisdom in the Book of Proverbs, viii, 22–31 (cf. Bull "Ineffabilis", fourth Lesson of the Office for 10 Dec.). The application to Mary of a "garden enclosed, a fountain sealed up" mentioned in Cant., iv, 12, is only a particular instance of what has been said above (Response of seventh Nocturn in the Office of the Immaculate Conception). Besides, Sara, Debbora, Judith, and Esther are variously used as figures of Mary; the ark of the Covenant, over which the presence of God manifested itself, is used as the figure of Mary carrying God Incarnate within her womb. But especially Eve, the mother of all the living (Gen., iii, 20), is considered as a type of Mary who is the mother of all the living in the order of grace (cf. St. Justin, dial. c. Tryph., 100; P. G., VI, 709–711; St. Iren., adv. hær., III, 22; V, 19; P. G., VII, 958, 1175; Tert., de carne Christi, 17; P. L., II, 782; St. Cyril., catech., XII, 15; P. G., XXXIII, 741; St. Jerome, ep. XXII ad Eustoch., 21; P. L., XXII, 408; St. Augustine, de agone Christi, 22; P. L., XL, 303; Terrien, La Mère de Dieu et la mère des hommes, Paris, 1902, I, 120–121; II, 117–118; III, pp. 8–13; Newman, Anglican Difficulties, London, 1885, II, pp. 26 sqq.; Lecanu, Histoire de la Sainte Vierge, Paris, 1860, pp. 51–82).

III. MARY IN THE NEW TESTAMENT.—We shall first consider Mary as portrayed in the Gospels, and then add the references to Our Blessed Lady found in the other books of the New Testament.

A. *Mary in the Gospels.*—The reader of the gospels is at first surprised to find so little about Mary; but this obscurity of Mary in the Gospels has been studied at length by Blessed Peter Canisius (de B. Virg., l. IV, c. 24), Auguste Nicolas (La Vierge Marie d'après l'Evangile et dans l'Eglise), Card. Newman (Letter to Dr. Pusey), and Very Rev. J. Spencer Northeote (Mary in the Gospels, London and New York, 1885, Lecture I). In the commentary on the "Magnificat", published 1518, even Luther expresses the belief that the Gospels praise Mary sufficiently by calling her (eight times) Mother of Jesus. In the following paragraphs we shall briefly group together what we know of Our Blessed Lady's life before the birth of her Divine Son, during the hidden life of Our Lord, during His public life and after His Resurrection.

(1) Mary before the Birth of Jesus Christ. St. Luke, ii, 4, says that St. Joseph went from Nazareth to Bethlehem to be enrolled, "because he was of the house and Family of David". As if to exclude all doubt concerning the Davidic descent of Mary, the Evangelist (i, 32, 69) states that the child born of Mary without the intervention of man shall be given "the throne of David His father", and that the Lord God has "raised up an horn of salvation to us in the house of David his servant" (cf. Tertul., de carne Christi, 22; P. L., II, 789; St. Aug., de cons. Evang., II, 2, 4; P. L., XXXIV, 1072). St. Paul too testifies that Jesus Christ "was made to him [God] of the seed of David, according to the flesh" (Rom., i, 3). If Mary were not of Davidic descent, her Son conceived by the Holy Ghost could not be said to be "of the seed of David". Hence commentators tell us that in the text "in the sixth month the angel Gabriel was sent from God . . . to a virgin espoused to a man whose name was Joseph, of the house of David" (Luke, i, 26–27); the last clause "of the house of David" does not refer to Joseph, but to the virgin who is the principal person in the narrative; thus we have a direct inspired testimony to Mary's Davidic descent. Cf. St. Ignat., ad Ephes., 18; St. Justin, c. Tryph., 100; St. Aug., c. Faust, xxiii, 5–9; Bardenhewer, Mariä Verkündigung, Freiburg, 1896, 74–82; Friedrich, Die Mariologie des hl. Augustinus, Cöln, 1907, 19 sqq.

While commentators generally agree that the genealogy found at the beginning of the first Gospel is that of St. Joseph, Annius of Viterbo proposes the opinion, already alluded to by St. Augustine, that St. Luke's genealogy gives the pedigree of Mary. The text of the third Gospel (III, 23) may be explained so as to make Heli the father of Mary: "Jesus . . . being the son (as it was supposed of Joseph) of Heli", or "Jesus . . . being the son of Joseph, as it was supposed, the son of Heli" (Lightfoot, Bengel, etc.), or again "Jesus . . . being as it was supposed the son of Joseph, who was [the son-in-law] of Heli" (Jans., Harduin., etc.). In these explanations the name of Mary is not mentioned explicitly, but it is implied; for Jesus is the Son of Heli through Mary. Though few commentators adhere to this view of St. Luke's genealogy, the name of Mary's father, Heli, agrees with the name given to Our Lady's father in a tradition founded upon the report of the Protoevangelium of James, an apocryphal Gospel which dates from the end of the second century. According to this document the parents of Mary are Joachim and Anna. Now, the name *Joachim* is only a variation of *Heli* or *Eliachim*, substituting one Divine name (Yahweh) for the other (Eli, Elohim). The tradition as to the parents of Mary, found in the Gospel of James, is reproduced by St. John Damascene (hom. I. de nativ. B. V., 2, P. G., XCVI, 664), St. Gregory of Nyssa (P. G., XLVII, 1137), St. Germ. of Constantin. (de præsent., 2, P. G., XCVIII, 313), pseudo-Epiphan. (de laud. Deipar., P. G., XLIII, 488), pseudo-Hilar. (P. L., XCVI, 278), St. Fulbert of Chartres (in Nativit. Deipar., P. L., CLI, 324). Some of these writers add that the birth of Mary was obtained by the fervent prayers of Joachim and Anna in their advanced age. As Joachim belonged to the royal family of David, so Anna is supposed to have been a descendant of the priestly family of Aaron; thus Christ the Eternal King and Priest sprang from both a royal and priestly family (cf. Aug. Consens. Evang., l. II, c. 2).

THE VIRGIN OF SORROWS
Sassoferrato, National Gallery

According to Luke, i, 26, Mary lived in Nazareth, a city in Galilee, at the time of the Annunciation. A certain tradition maintains that she was conceived and born in the same house in which the Word became flesh (Schuster and Holzammer, Handbuch zur biblischen Geschichte, Freiburg, 1910, II, 87, note 6). Another tradition based on the Gospel of James regards Sephoris as the earliest home of Joachim and Anna, though they are said to have lived later on in Jerusalem, in a house called by St. Sophronius of

Jerusalem (Anacreont., XX, 81–94, P. G., LXXXVII, 3822) *Probatica*, a name probably derived from the sanctuary's nearness to the pond called *Probatica* or *Bethsaïda* in John, v, 2. It was here that Mary was born. About a century later, about A.D. 750, St. John Damascene (hom. I in Nativ. B. M. V., 6, II, P. G., CXVI, 670, 678) repeats the statement that Mary was born in the Probatica. It is said that, as early as in the fifth century, the empress Eudoxia built a church over the place where Mary was born, and where her parents lived in their old age. The present Church of St. Anna stands at a distance of only about 100 feet from the pool Probatica. In 1889, 18 March, was discovered the crypt which encloses the supposed burying-place of St. Anna. Probably this place was originally a garden in which both Joachim and Anna were laid to rest. At their time it was still outside of the city walls, about 400 feet north of the Temple. Another crypt near St. Anna's tomb is the supposed birthplace of the Blessed Virgin; hence it is that in early times the church was called St. Mary of the Nativity (cf. Guérin, Jérusalem, Paris, 1889, pp. 284, 351–57, 430; Socin-Benzinger, Palästina und Syrien, Leipzig, 1891, p. 80; Revue biblique, 1893, pp. 245 sqq.; 1904, pp. 228 sqq.; Gariador, Les Bénédictins, I, Abbaye de Ste-Anne, V, 1908, 49 sq.). In the Cedron Valley, near the road leading to the Church of the Assumption, is a little sanctuary containing two altars which are said to stand over the burying-places of Sts. Joachim and Anna; but these graves belong to the time of the Crusades (cf. de Vogüe, Les églises de la Terre-Sainte, Paris, 1850, p. 310). In Sephoris too the Crusaders replaced by a large church an ancient sanctuary which stood over the legendary house of Sts. Joachim and Anna. After 1788 part of this church was restored by the Franciscan Fathers.

The Immaculate Conception of our Blessed Lady has been treated in a special article. As to the place of the birth of Our Blessed Lady, there are three different traditions to be considered: First, the event has been placed in Bethlehem. This opinion rests on the authority of the following witnesses: it is expressed in a writing entitled "De nativ. S. Mariæ" (2, 6, P. L., XXX, 298, 301) inserted after the works of St. Jerome; it is more or less vaguely supposed by the Pilgrim of Piacenza, erroneously called Antoninus Martyr, who wrote about A. D. 580 (Itiner., 5, P. L., LXXII, 901); finally, the popes Paul II (1471), Julius II (1507), Leo X (1519), Paul III (1535), Pius IV (1565), Sixtus V (1586), and Innocent XII (1698) in their Bulls concerning the Holy House of Loreto say that the Blessed Virgin was born, educated, and greeted by the angel in the Holy House. But these pontiffs hardly wish to decide an historical question; they merely express the opinion of their respective times. A second tradition places the birth of Our Blessed Lady in Sephoris, about three miles north of Bethlehem, the Roman Diocæsarea, and the residence of Herod Antipas till late in the life of Our Lord. The antiquity of this opinion may be inferred from the fact that under Constantine a church was erected in Sephoris to commemorate the residence of Joachim and Anna in that place (cf. Liévin de Hamme, Guide de la Terre-Sainte, Jerusalem, 1887, III, 183). St. Epiphanius speaks of this sanctuary (haer., XXX, iv, II, P. G., XLI, 410, 426). But this merely shows that Our Blessed Lady may have lived in Sephoris for a time with her parents, without forcing us to believe that she had been born there. The third tradition, that Mary was born in Jerusalem, is the most probable one. We have seen that it rests upon the testimony of St. Sophronius, St. John Damascene, and upon the evidence of the recent finds in the Probatica. The Feast of Our Lady's Nativity was not celebrated in Rome till toward the end of the seventh century; but two sermons found among the writings of St. Andrew of Crete (d. 680) suppose the existence of this feast, and lead one to suspect that it was introduced at an earlier date into some other churches (P. G., XCVII, 806). In 799 the 10th canon of the Synod of Salzburg prescribes four feasts in honor of the Mother of God: the Purification, 2 Febr.; the Annunciation, 25 March; the Assumption, 15 Aug.; the Nativity, 8 Sept.

According to Ex., xii, 2, 12, all the Hebrew first-born male children had to be presented in the Temple. Such a law would lead pious Jewish parents to observe the same religious rite with regard to other favourite children. This inclines one to believe that Joachim and Anna presented in the Temple their child, which they had obtained by their long, fervent prayers. As to Mary, St. Luke (i, 34) tells us that she answered the angel announcing the birth of Jesus Christ: "how shall this be done, because I know not man". These words can hardly be understood, unless we assume that Mary had made a vow of virginity; for, when she spoke them, she was betrothed to St. Joseph (cf. Aug., de santa virginit., I, 4, P. L., XL, 398). The most opportune occasion for such a vow was her presentation in the Temple. As some of the Fathers admit that the faculties of St. John the Baptist were prematurely developed by a special intervention of God's power, we may admit a similar grace for the child of Joachim and Anna (cf. Luke, i, 41; Tertullian, de carne Christi, 21, P. L., II, 788; St. Ambr., de fide, IV, 9, 113, P. L., XVI, 639; St. Cyril of Jerus., Catech., III, 6, P. G., XXXIII, 436). But what has been said does not exceed the certainty of antecedently probable pious conjectures. The consideration that Our Lord could not have refused His Blessed Mother any favours which depended merely on His munificence does not exceed the value of an a priori argument. Certainty in this question must depend on external testimony and the teaching of the Church. Now, the Protoevangelium of James, vii–viii, and the writing entitled "De nativit. Mariæ", vii–viii (Tischendorf, Evangelia apocrypha, 2nd ed., Leipzig, 1876, pp. 14–17, 117–179), state that Joachim and Anna, faithful to a vow they had made, presented the child Mary in the Temple when she was three years old; that the child herself mounted the Temple steps, and that she made her vow of virginity on this occasion. St. Gregory of Nyssa (P. G., XLVII, 1137) and St. Germ. of Constantin. (P. G., XCVIII, 313) adopt this report; it is also followed by pseudo-Gregory of Naz. in his "Christus patiens" (P. G., XXXVIII, 244). Moreover, the Church celebrates the Feast of the Presentation, though it does not specify at what age the child Mary was presented in the Temple, when she made her vow of virginity, and what were the special natural and supernatural gifts with which God endowed her. The feast is mentioned for the first time in a document of Manuel Comnenus, in 1166; from Constantinople the feast must have been introduced into the western Church, where we find it at the papal court at Avignon in 1371; about a century later, Pope Sixtus IV introduced the Office of the Presentation, and in 1585 Pope Sixtus V extended the Feast of the Presentation to the whole Church.

The apocryphal writings to which we referred in the last paragraph state that Mary remained in the Temple after her presentation in order to be educated with other Jewish children. There she enjoyed ecstatic visions and daily visits of the holy angels. When she was fourteen, the high priest wished to send her home for marriage. Mary reminded him of her vow of virginity, and in his embarrassment the high priest consulted the Lord. Then he called all the young men of the family of David, and promised Mary in marriage to him whose rod should sprout and become the resting place of the Holy Ghost in form of a dove. It was Joseph who was privileged

in this extraordinary way. We have already seen that St. Gregory of Nyssa, St. Germ. of Constant., and pseudo-Gregory Nazianzen seem to adopt these legends. Besides, the emperor Justinian allowed a basilica to be built on the platform of the former Temple in memory of Our Lady's stay in the sanctuary; the church was called the New St. Mary's so as to distinguish it from the Church of the Nativity. It seems to be the modern mosque el-Aksa (cf. Guérin, Jérusalem, 362; Liévin, Guide de la Terre-Sainte, I, 447). On the other hand, the Church is silent as to Mary's stay in the Temple. St. Ambrose (de virgin., II, ii, 9, 10, P. L., XVI, 209 sq.), describing Mary's life before the Annunciation, supposes expressly that she lived in the house of her parents. All the descriptions of the Jewish Temple which can claim any scientific value leave us in ignorance as to any localities in which young girls might have been educated. Joas's stay in the Temple till the age of seven does not favour the supposition that young girls were educated within the sacred precincts; for Joas was king, and was forced by circumstances to remain in the Temple (cf. IV Kings, xi, 3). What II Mach., iii, 19, says about "the virgins also that were shut up" does not show that any of them were kept in the Temple buildings. If the prophetess Anna is said (Luke, ii, 37) not to have "departed from the temple, by fastings and prayer serving night and day", we do not suppose that she actually lived in one of the temple rooms (cf. Corn. Jans., Tetrateuch. in Evang., Louvain, 1699, p. 484; Knabenbauer, Evang. sec. Luc., Paris, 1896, p. 138). As the house of Joachim and Anna was not far distant from the Temple, we may suppose that the holy child Mary was often allowed to visit the sacred buildings in order to satisfy her devotion.

Jewish maidens were considered marriageable at the age of twelve years and six months, though the actual age of the bride varied with circumstances. The marriage was preceded by the betrothal, after which the bride legally belonged to the bridegroom, though she did not live with him till about a year later, when the marriage used to be celebrated. All this well agrees with the language of the Evangelists. St. Luke (i, 27) calls Mary "a virgin espoused to a man whose name was Joseph"; St. Matthew (i, 18) says, "when as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost". As we know of no brother of Mary, we must suppose that she was an heiress, and was obliged by the law of Num., xxxvi, 6, to marry a member of her tribe. The Law itself prohibited marriage within certain degrees of relationship, so that the marriage of even an heiress was left more or less to choice. According to Jewish custom, the union between Joseph and Mary had to be arranged by the parents of St. Joseph. One might ask why Mary consented to her betrothal, though she was bound by her vow of virginity. As she had obeyed God's inspiration in making her vow, so she obeyed God's inspiration in becoming the affianced bride of Joseph. Besides, it would have been singular among the Jews to refuse betrothal or marriage; for all the Jewish maidens aspired after marriage as the accomplishment of a natural duty. Mary trusted the Divine guidance implicitly, and thus was certain that her vow would be kept even in her married state.

The Annunciation has been treated in a special article. According to Luke, i, 36, the angel Gabriel told Mary at the time of the annunciation, "behold, thy cousin Elizabeth, she also hath conceived a son in her old age, and this is the sixth month with her that is called barren". Without doubting the truth of the angel's words, Mary determined at once to add to the pleasure of her pious relative (cf. St. Ambrose, Expos. Evang. sec. Luc., II, 19, P. L., XV, 1560). Hence the Evangelist continues (i, 39): "And Mary, rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth." Though Mary must have told Joseph of her intended visit, it is hard to determine whether he accompanied her; if the time of the journey happened to coincide with one of the festal seasons at which the Israelites had to go to the Temple, there would be little difficulty about companionship. The place of Elizabeth's home has been variously located by different writers: it has been placed in Machærus, over ten miles east of the Dead Sea, or in Hebron, or again in the ancient sacerdotal city of Jutta, about seven miles south of Hebron, or finally in Ain-Karim, the traditional St. John-in-the-Mountain, nearly four miles west of Jerusalem (cf. Schick, Der Geburtsort Johannes' des Täufers, Zeitschrift des Deutschen

DETAIL, THE VIRGIN ADORING THE INFANT JESUS
Lorenzo da Credi, Uffizi Gallery, Florence

Palästina-Vereins, 1899, 81; Barnabé Meistermann, La patrie de saint Jean-Baptiste, Paris, 1904; Idem, Nouveau Guide de Terre-Sainte, Paris, 1907, 294 sqq.). But the first three places possess no traditional memorial of the birth or life of St. John; besides, Machærus was not situated in the mountains of Juda; Hebron and Jutta belonged after the Babylonian captivity to Idumea, while Ain-Karim lies in the "hill country" (cf. Plinius, Histor. natural., V, 14, 70) mentioned in the inspired text of St. Luke. After her journey of about thirty hours, Mary "entered into the house of Zachary, and saluted Elizabeth" (Luke, i, 40). According to tradition, Elizabeth lived at the time of the visitation not in her city home, but in her villa, about ten minutes distant from the city; formerly this place was marked by an upper and a lower church. In 1861 the present small Church of the Visitation was erected on the ancient foundations. "And it came to pass that, when Elizabeth heard the salutation of Mary, the infant leaped in her womb." It was at this moment that God fulfilled the promise made by the angel to Zachary (Luke, i, 15), "and he shall be filled with the Holy Ghost, even from his mother's womb"; in other words, the infant in Elizabeth's womb was cleansed from the stain of original sin. The fullness

of the Holy Ghost in the infant overflowed, as it were, into the soul of his mother: "and Elizabeth was filled with the Holy Ghost" (Luke, i, 41). Thus both child and mother were sanctified by the presence of Mary and the Word Incarnate (cf. Aug., ep. CLXXXVII, ad Dardan., VII, 23 sq., P. L., XXXIII, 840; Ambr., Expos. Evang. sec. Luc., II, 23, P. L., XV, 1561); filled as she was with the Holy Ghost, Elizabeth "cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord" (Luke, i, 42–45). Leaving to commentators the full explanation of the preceding passage, we draw attention only to two points: first, Elizabeth begins her greeting with the words with which the angel had finished his salutation, thus showing that both spoke in the same Holy Spirit; secondly, Elizabeth is the first to call Mary by her most honourable title "Mother of God". Mary's answer is the canticle of praise commonly called "Magnificat" from the first word of its Latin text; the "Magnificat" has been treated in a special article. The Evangelist closes his account of the Visitation with the words: "And Mary abode with her about three months; and she returned to her own house" (Luke, i, 56). Many see in this brief statement of the third gospel an implied hint that Mary remained in the house of Zachary till the birth of John the Baptist, while others deny such an implication. As the Feast of the Visitation was placed by the 43d canon of the Council of Basle (A. D. 1441) on 2 July, the day following the Octave of the Feast of St. John Baptist, it has been inferred that Mary may have remained with Elizabeth until after the child's circumcision; but there is no further proof for this supposition. Though the visitation is so accurately described in the third Gospel, its feast does not appear to have been kept till the thirteenth century, when it was introduced through the influence of the Franciscans; in 1389 it was officially instituted by Urban VI.

After her return from Elizabeth, Mary "was found with child, of the Holy Ghost" (Matt., i, 18). As among the Jews, betrothal was a real marriage, the use of marriage after the time of espousals presented nothing unusual among them. Hence Mary's pregnancy could not astonish anyone except St. Joseph. As he did not know the mystery of the Incarnation, the situation must have been extremely painful both to him and to Mary. The Evangelist says: "Whereupon Joseph her husband being a just man, and not willing publicly to expose her, was minded to put her away privately" (Matt., i, 19). Mary left the solution of the difficulty to God, and God informed the perplexed spouse in His own time of the true condition of Mary. While Joseph "thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus. For He shall save His people from their sins" (Matt., i, 20–21). Not long after this revelation, Joseph concluded the ritual marriage contract with Mary. The Gospel simply says: "Joseph rising up from sleep did as the angel of the Lord had commanded him, and took unto him his wife" (Matt., i, 24). While it is certain that between the betrothal and the marriage at least three months must have elapsed, during which Mary stayed with Elizabeth, it is impossible to determine the exact length of time between the two ceremonies. We do not know how long after the betrothal the angel announced to Mary the mystery of the Incarnation, nor do we know how long the doubt of Joseph lasted, before he was enlightened by the visit of the angel. From the age at which Hebrew maidens became marriageable, it is possible that Mary gave birth to her Son when she was about thirteen or fourteen years of age. No historical document tells us how old she actually was at the time of the Nativity.

(2). Mary During the Hidden Life of Our Lord.—St. Luke (ii, 1–5) explains how Joseph and Mary journeyed from Nazareth to Bethlehem in obedience to a decree of Cæsar Augustus which prescribed a general enrolment. The questions connected with this decree have been considered in the article CHRONOLOGY, BIBLICAL. There are various reasons why Mary should have accompanied Joseph on this journey: she may not have wished to lose Joseph's protection during the critical time of her pregnancy, or she may have followed a special Divine inspiration impelling her to go in order to fulfil the prophecies concerning her Divine Son, or again she may have been compelled to go by the civil law either as an heiress or to settle the personal tax payable by women over twelve years of age (cf. Knabenbauer, Evang. sec. Luc., Paris, 1896, 104–114; Schürer, Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi, 4th edit., I, 508 sqq.; Pfaffrath, Theologie und Glaube, 1905, 119). As the enrolment had brought a multitude of strangers to Bethlehem, Mary and Joseph found no room in the caravansary and had to take lodging in a grotto which served as a shelter for animals (cf. St. Justin, dial. c. Tryph., 78, P. G., VI, 657; Orig., c. Cels., I, 51, P. G., XI, 756; Euseb., vita Constant., III, 43; Demonstr. evang., VII, 2, P. G., XX, 1101; St. Jerome, ep. ad Marcell., XLVI [al. XVII], 12; ad Eustoch., CVIII [al. XXVII], 10, P. L., XXII, 490, 884). "And it came to pass, that when they were there, her days were accomplished, that she should be delivered" (Luke, ii, 6); this language leaves it uncertain whether the birth of Our Lord took place immediately after Joseph and Mary had taken lodging in the grotto, or several days later. What is said about the shepherds "keeping the night watches over their flock" (Luke, ii, 8) shows that Christ was born in the night time. After bringing forth her Son, Mary "wrapped Him up in swaddling clothes, and laid Him in a manger" (Luke, ii, 7), a sign that she did not suffer from the pain and weakness of childbirth. This inference agrees with the teaching of some of the principal Fathers and theologians: St. Ambrose, in Ps. XLVII, 11, P. L., XIV, 1150; St. Gregory of Nyssa, orat. I. de resurrect., P. G., XLVI, 604; St. John Damascene, de fide orth., IV, 14, P. G., XLIV, 1160; Fortun., VIII, 7, P. L., LXXXVIII, 282; the author of "Christus patiens", 63, 64, 70, P. L., XXXVIII, 142; St. Thom., Summa theol., III, q. 35, a. 6; etc. It was not becoming that the mother of God should be subject to the punishment pronounced in Gen., iii, 16, against Eve and her sinful daughters. Shortly after the birth of the child, the shepherds, obedient to the angelic invitation, arrived in the grotto, "and they found Mary and Joseph, and the infant lying in the manger" (Luke, ii, 16). We may suppose that the shepherds spread the glad tidings they had received during the night among their friends in Bethlehem, and that the Holy Family was received by one of its pious inhabitants into more suitable lodgings. "And after eight days were accomplished, that the child should be circumcised, his name was called Jesus" (Luke, ii, 21). The rite of circumcision was performed either in the synagogue or in the home of the Child; it is impossible to determine where Our Lord's Circumcision took place. At any rate, His Blessed Mother must have been present at the ceremony.

According to the law of Lev., xii, 2–8, the Jewish

mother of a male child had to present herself forty days after his birth for legal purification; according to Ex., xiii, 2, and Num., xviii, 15, the first born son had to be presented on the same occasion. Whatever reasons Mary and the Infant might have for claiming an exemption, they complied with the law. But, instead of offering a lamb, they presented the sacrifice of the poor, consisting of a pair of turtledoves or two young pigeons. In II Cor., viii, 9, St. Paul informs the Corinthians that Jesus Christ "being rich . . . became poor, for your sakes, that through his poverty you might be rich". Even more acceptable to God than Mary's poverty was the readiness with which she surrendered her Divine Son to the good pleasure of His Heavenly Father. After the ceremonial rites had been complied with, holy Simeon took the Child in his arms, and thanked God for the fulfilment of His promises; he drew attention to the universality of the salvation that was to come through Messianic redemption "prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of thy people Israel" (Luke, ii, 31 sq.). Mary and Joseph now began to know their Divine Child more fully; they "were wondering at those things which were spoken concerning him" (Luke, ii, 33). As if to prepare Our Blessed Mother for the mystery of the cross, holy Simeon said to her: "Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed" (Luke, ii, 34-35). Mary had suffered her first great sorrow at the time when Joseph was hesitating about taking her for his wife; she experienced her second great sorrow when she heard the words of holy Simeon. Though the incident of the prophetess Anna had a more general bearing, for she "spoke of him (the Child) to all that looked for the redemption of Israel" (Luke, ii, 38), it must have added greatly to the wonder of Joseph and Mary. The Evangelist's concluding remark, "after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth" (Luke, ii, 39), has been variously interpreted by commentators; as to the order of events, see the article JESUS CHRIST, B. *Relative Chronology*.

After the Presentation, the Holy Family either returned to Bethlehem directly, or went first to Nazareth, and then moved into the city of David. At any rate, after the "wise men from the east" had followed the Divine guidance to Bethlehem, "entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts: gold, frankincense, and myrrh" (Matt., ii, 11). The Evangelist does not mention Joseph; not that he was not present, but because Mary occupied the principal place near the Child. How Mary and Joseph disposed of the presents offered by their wealthy visitors has not been told us by the Evangelists. Soon after the departure of the wise men Joseph received the message from the angel of the Lord to fly into Egypt with the Child and His mother on account of the evil designs of Herod; the holy man's ready obedience is briefly described by the Evangelist in the words: "who arose, and took the child and his mother by night, and retired into Egypt" (Matt., ii, 14). Persecuted Jews had ever sought a refuge in Egypt (cf. III Kings, xi, 40; IV Kings, xxv, 26); about the time of Christ Jewish colonists were especially numerous in the land of the Nile (cf. Joseph., Bell. Jud., II, xviii, 8); according to Philo (In Flaccum, 6, Mangey's edit., II, p. 523) they numbered at least a million. In Leontopolis, in the district of Heliopolis, the Jews had a temple (160 B. C.—A. D. 73) which rivalled in splendour the temple in Jerusalem (cf. Schürer, Geschichte des jüdischen Volkes im Zeitalter Jesu Christi, Leipzig, 1898, III, 19-25, 99). The Holy Family might therefore expect to find in Egypt a certain amount of help and protection. On the other hand, it required a journey of at least ten days from Bethlehem to reach the nearest habitable districts of Egypt. We do not know by what road the Holy Family effected its flight; they may have followed the ordinary road through Hebron, or they may have gone by way of Eleutheropolis and Gaza, or again they may have passed west of Jerusalem towards the great military road of Joppe. There is hardly any historical document which will assist us in determining where the Holy Family lived in Egypt, nor do we know how long the enforced exile lasted. The legends and traditions concerning these points may be found in Jullien's "L'Egypte" (Lille, 1891), pp. 241-251, and in the same author's work entitled "L'arbre de la Vierge à Matariéh", 4th edit. (Cairo, 1904). When Joseph received from the angel the news of Herod's death and the command to return into the land of Israel, he "arose, and took the child and his mother, and came into the land of Israel" (Matt., ii, 21). The news that Archelaus ruled in Judea prevented Joseph from settling in Bethlehem, as had been his intention; "warned in sleep [by the angel, he] retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth" (Matt., ii, 22-23). In all these details Mary simply followed the guidance of Joseph, who in his turn received the Divine manifestations as head of the Holy Family. There is no need to point out the intense sorrow which Mary suffered on account of the early persecution of her Child.

The life of the Holy Family in Nazareth was that of the ordinary poor tradesman. According to Matt., xiii, 55, the townsfolk asked "Is not this the carpenter's son?" the question, as expressed in the second Gospel (Mark, vi, 3), shows a slight variation, "Is not this the carpenter?" While Joseph gained the livelihood for the Holy Family by his daily work, Mary attended to the various duties of housekeeper. St. Luke (ii, 40) briefly says of Jesus: "And the child grew, and waxed strong, full of wisdom; and the grace of God was in him". The weekly Sabbath and the annual great feasts interrupted the daily routine of life in Nazareth. According to the law of Exod., xxiii, 17, only the men were obliged to visit the Temple on the three solemn feasts of the year; but the women often joined the men to satisfy their devotion. St. Luke (ii, 41) informs us that "his [the child's] parents went every year to Jerusalem, at the solemn day of the pasch". Probably the Child Jesus was left in the home of friends or relatives during the days of Mary's absence. According to the opinion of some writers, the Child did not give any sign of His Divinity during the years of His infancy, so as to increase the merit of Joseph's and Mary's faith based on what they had seen and heard at the time of the Incarnation and the birth of Jesus. Jewish Doctors of the Law maintained that a boy became a son of the law at the age of twelve years and one day; after that he was bound by the legal precepts. The evangelist supplies us here with the information that, "when he was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not" (Luke, ii, 42-43). Probably it was after the second festal day that Joseph and Mary returned with the other Galilean pilgrims; the law did not require a longer sojourn in the Holy City. On the first day the caravan usually made a four hours' journey, and rested for the night in Beroth on the northern boundary of the former Kingdom of Juda. The crusaders built in this place a beautiful Gothic church to commemorate Our Lady's sorrow when she "sought him

[her child] among their kinsfolks and acquaintance, and not finding him, . . . returned into Jerusalem, seeking him" (Luke, ii, 44–45). The Child was not found among the pilgrims who had come to Beroth on their first day's journey; nor was He found on the second day, when Joseph and Mary returned to Jerusalem; it was only on the third day that they "found him [Jesus] in the temple, sitting in the midst of the doctors, hearing them, and asking them questions . . . And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing" (Luke, ii, 46–48). Mary's faith did not allow her to fear a mere accident for her Divine Son; but she felt that His behaviour had changed entirely from His customary exhibition of docility and subjection. This feeling caused the question, why Jesus had treated His parents in such a way. Jesus simply answered: "How is it that you sought me? did you not know, that I must be about my father's business?" (Luke, ii, 49). Neither Joseph nor Mary understood these words as a rebuke; "they understood not the word that he spoke to them" (Luke, ii, 50). It has been suggested by a recent writer that the last clause may be understood as meaning, "they [i. e., the bystanders] understood not the word he spoke unto them [i. e., to Mary and Joseph]". After this, Jesus "went down with them, and came to Nazareth" where He began a life of work and poverty, eighteen years of which are summed up by the Evangelist in the few words, and he "was subject to them, and . . . advanced in wisdom, and age, and grace with God and men" (Luke, ii, 51–52). The interior life of Mary is briefly indicated by the inspired writer in the expression, "and his mother kept all these words in her heart" (Luke, ii, 51). A similar expression had been used in ii, 19, "Mary kept all these words, pondering them in her heart". Thus Mary observed the daily life of her Divine Son, and grew in His knowledge and love by meditating on what she saw and heard. It has been pointed out by certain writers that the Evangelist here indicates the last source from which he derived the material contained in his first two chapters.

In connexion with the study of Mary during Our Lord's hidden life, we meet the questions of her perpetual virginity, of her Divine motherhood, and of her personal sanctity. Her spotless virginity has been sufficiently considered in the article on the Virgin Birth. The authorities there cited maintain that Mary remained a virgin when she conceived and gave birth to her Divine Son, as well as after the birth of Jesus. Mary's question (Luke, i, 34), the angel's answer (Luke, i, 35, 37), Joseph's way of behaving in his doubt (Matt., i, 19–25), Christ's words addressed to the Jews (John, viii, 19) show that Mary retained her virginity during the conception of her Divine Son. As to Mary's virginity in her childbirth we may consult St. Iren., hær. IV, 33, P. G., VII, 1080; St. Ambr., ep. XLII, 5, P. L., XVI, 1125; St. Aug., ep. CXXXVII, 8, P. L., XXXIII, 519; serm. LI, 18, P. L., XXXVIII, 343; Enchir. 34, P. L., XL, 219; St. Leo, serm., XXI, 2, P. L., LIV, 192; St. Fulgent., de fide ad Petr., 17, P. L., XL, 758; Gennad., de eccl. dogm., 36, P. G., XLII, 1219; St. Cyril of Alex., hom. XI, P. G., LXXVII, 1021; St. John Damasc., de fide orthod., IV, 14, P. G., XCIV, 1161; Pasch. Radb., de partu Virg., P. L., CXX, 1367; etc. As to the passing doubts concerning Mary's virginity during her childbirth, see Orig., in Luc., hom. XIV, P. G., XIII, 1834; Tertul., adv. Marc., III, 11, P. L., IV, 21; de carne Christi, 23, P. L., II, 336, 411, 412, 790. As to Mary's virginity after her childbirth, it is not denied by St. Matthew's expressions "before they came together" (i, 18), "her firstborn son" (i, 25), nor by the fact that the New Testament books repeatedly refer to "the brothers of Jesus" (Matt., xii, 46–17; xiii, 55–56; Mark, iii, 31–32; iii, 3; Luke, viii, 19–20; John, ii, 12; vii, 3, 5, 10; Acts. i, 14; I Cor., ix, 5; Gal. i, 19; Jude, 1). The words "before they came together" mean probably, "before they lived in the same house", referring to the time when they were merely betrothed; but even if the words be understood of marital intercourse, they only state that the Incarnation took place before any such intercourse had intervened, without implying that it did occur after the Incarnation of the Son of God [cf. St. Jerome, in Matt., i, 2 (P. L., XXVI, 24–25)]. The same must be said of the expression, "and he knew her not till she brought forth her firstborn son" (Matt. i, 25); the Evangelist tells us what did not happen before the birth of Jesus, without suggesting that it happened after his birth (cf. St. John Chrys., in Matt., v, 3, P. G., LVII, 58; St. Jerome, de perpetua virgin. B. M., 6, P. L., XXIII, 183–206; St. Ambrose, de instit. virgin., 38, 43, P. L., XVI, 315, 317; St. Thomas, Summa theol., III, q. 28, a. 3; Petav., de incarn., XIV, iii, 11; etc.). The name "firstborn" applies to Jesus whether his mother remained a virgin or gave birth to other children after Jesus; among the Jews it was a legal name [cf. Exod., xxxiv, 19; Num., xviii, 15; St. Epiphan., hær. lxxviii, 17, P. G., XLII, 728], so that its occurrence in the Gospel cannot astonish us. Finally, the "brothers of Jesus" are neither the sons of Mary, nor the brothers of Our Lord in the proper sense of the word, but they are His cousins or his more or less near relatives (cf. Revue biblique, 1895, pp. 173–183). The Church insists that in His birth the Son of God did not lessen but consecrate the virginal integrity of His mother (Secret in Mass of Purific.). The Fathers express themselves in similar language concerning this privilege of Mary (St. Peter Chrysol., serm., CXLII, in Annunt. B. M. V., P. G., LII, 581; Hesych., hom. V. de S. M. Deip., P. G., XCIII, 1461; St. Ildeph., de virgin. perpet. S. M., P. L., XCVI, 95; St. Bernard, de XII prær. B. V. M., 9, P. L., CLXXXIII, 434, etc.).

Mary's Divine motherhood is based on the teaching of the Gospels, on the writings of the Fathers, and on the express definition of the Church. St. Matthew (i, 25) testifies that Mary "brought forth her firstborn son" and that He was called Jesus. According to St. John (i, 14) Jesus is the Word made flesh, the Word Who assumed human nature in the womb of Mary. As Mary was truly the mother of Jesus, and as Jesus was truly God from the first moment of His conception, Mary is truly the mother of God. Even the earliest Fathers did not hesitate to draw this conclusion as may be seen in the writings of St. Ignatius (ad Ephes., 7, P. G., V, 652), St. Irenæus (adv. hær., III, 19, P. G., VIII, 940, 941), and Tertullian (adv. Prax. 27, P. L., II, 190). The contention of Nestorius denying to Mary the title "Mother of God" (Serm. I, 6, 7, P. G., XLVIII, 760–761) was followed by the teaching of the Council of Ephesus proclaiming Mary to be Θεοτόκος in the true sense of the word. (Cf. Ambr., in Luc. II, 25, P. L., XV, 1521; St. Cyril of Alex., Apol. pro XII cap.; c. Julian., VIII; ep. ad Acac., 14; P. G., LXXVI, 320, 901; LXXVII, 97; John of Antioch, ep. ad Nestor., 4, P. G., LXXVII, 1456; Theodoret, hær. fab., IV, 2, P. G., LXXXIII, 436; St. Gregory Nazianzen, ep. ad Cledon., I, P. G., XXXVII, 177; Proclus, hom. de Matre Dei, P. G., LXV, 680; etc. Among recent writers must be noticed Terrien, La mère de Dieu et la mère des hommes, Paris, 1902, I, 3–14; Turmel, Histoire de la théologie positive, Paris, 1904, 210–211.)

Some few patristic writers expressed their doubts as to the presence of minor moral defects in our Blessed Lady (cf. Petav., de incarnat., XIV, i, 3–7). St. Basil, e. g., suggests that Mary yielded to doubt on hearing the words of holy Simeon and on witnessing the crucifixion (ep. CCLX, P. G., XXXII, 965–968); St. John Chrys. is of opinion that Mary would have felt fear and trouble, unless the angel had ex-

plained the mystery of the Incarnation to her, and that she showed some vainglory at the marriage feast in Cana and on visiting her Son during His public life together with the brothers of the Lord (hom. IV, in Matt., P. G., LVII, 45; hom. XLIV, in Matt. P. G., XLVII, 464 sq.; hom. XXI, in Jo., P. G., LIX, 130); St. Cyril of Alex. (in Jo., P. G., LXXIV, 661–664) speaks of Mary's doubt and discouragement at the foot of the cross. But these Greek writers cannot be said to express an Apostolic tradition, when they express their private and singular opinions. Scripture and tradition agree in ascribing to Mary the greatest personal sanctity: She is conceived without the stain of original sin; she shows the greatest humility and patience in her daily life (Luke, i, 38, 48); she exhibits an heroic patience under the most trying circumstances (Luke, ii, 7, 35, 48; John, xix, 25–27). When there is question of sin, Mary must always be excepted (St. Ambrose, in Luc. II, 16–22; P. L., XV, 1558–1560; de virgin. I, 15; ep. LXIII, 110; de obit. Val., 39, P. L., XVI, 210, 1218, 1371; St. Augustin, de nat. et grat., XXXVI, 42, P. L., XLIV, 267; St. Bede, in Luc. II, 35, P. L., XCII, 346; St. Thomas, Summa theol., III. Q. XXVII, a. 4; Terrien, La mère de Dieu et la mère des hommes, Paris, 1902, I, 3–14; II, 67–84; Turmel, Histoire de la théologie positive, Paris, 1904, 72–77; Newman, Anglican Difficulties, II, 128–152, London, 1885). Mary's complete exemption from actual sin is confirmed by the Council of Trent (sess. VI., can. 23): "If any one say that man once justified can during his whole life avoid all sins, even venial ones, as the Church holds that the Blessed Virgin did by special privilege of God, let him be anathema." Theologians assert that Mary was impeccable, not by the essential perfection of her nature, but by a special Divine privilege. Moreover, the Fathers, at least since the fifth century, almost unanimously maintain that the Blessed Virgin never experienced the motions of concupiscence.

(3) Mary during the Public Life of Jesus Christ.—The evangelists connect Mary's name with three different events in Our Lord's public life: with the miracle in Cana, with His preaching, and with His passion. The first of these incidents is related in John, ii, 1–10. "There was a marriage feast in Cana of Galilee . . . and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is that to me and to thee? my hour is not yet come". One naturally supposes that one of the contracting parties was related to Mary, and that Jesus had been invited on account of his mother's relationship. The couple must have been rather poor, since the wine was actually failing. Mary wishes to save her friends from the shame of not being able to provide properly for the guests, and has recourse to her Divine Son. She merely states their need, without adding any further petition. In addressing women, Jesus uniformly employs the word "woman" (Matt. xv, 28; Luke, xiii, 12; John, iv, 21; viii, 10; xix, 26; xx, 15), an expression used by classical writers as a respectful and honorable address (cf. Iliad, III, 204; Xenoph., Cyrop., V, I, 6; Dio Cassius, Hist., LI, 12; etc.). The above cited passages show that in the language of Jesus the address "woman" has a most respectful meaning. The clause "what is that to me and to thee" renders the Greek τί ἐμοὶ καὶ σοί, which in its turn corresponds to the Hebrew phrase mah lî wālākh. This latter occurs in Judges, xi, 12; II Kings, xvi, 10; xix, 23; III Kings, xvii, 18; IV Kings, iii, 13; ix, 18; II Par., xxxv, 21. The New Testament shows equivalent expressions in Matt., viii, 29; Mark, i, 24; Luke, iv, 34; viii, 28; Matt., xxvii, 19. The meaning of the phrase varies according to the character of the speakers, ranging from a most pronounced opposition to a courteous compliance. Such a variable meaning makes it hard for the translator to find an equally variable equivalent. "What have I to do with thee", "this is neither your nor my business", "why art thou troublesome to me", "allow me to attend to this", are some of the renderings suggested. In general, the words seem to refer to well or ill-meant importunity which they endeavour to remove. The last part of Our Lord's answer presents less difficulty to the interpreter: "my hour is not yet come", cannot refer to the precise moment at which the need of wine will require the miraculous intervention of Jesus; for in the language of St. John "my hour" or "the hour" denotes the time preordained for some important event (John, iv, 21, 23; v, 25, 28; vii, 30; viii, 20; xii, 23; xiii, 1; xvi, 21; xvii, 1). Hence the meaning of Our Lord's answer is: "Why are you troubling me by asking me for such an intervention? The divinely appointed time for such a manifestation has not yet come"; or, "why are you worrying? has not the time of manifesting my power come?" The former of these meanings implies that on account of the intercession of Mary Jesus anticipated the time set for the manifestation of His miraculous power (cf. St. Irenæus, c. hær., III, xvi, 7, P. G., VII, 926); the second meaning is obtained by understanding the last part of our Lord's words as a question, as was done by St. Gregory of Nyssa (P. G., XLIV, 1308) and by the Arabic version of Tatian's "Diatessaron" (Rome, 1888). See Knabenbauer, Evang. sec. Joan., Paris, 1898, pp. 118–122; Hoberg, Jesus Christus. Vorträge, Freiburg, 1908, 31, Anm. 2; Theologie und Glaube, 1909, 564," 808. Mary understood her Son's words in their proper sense; she merely warned the waiters, "Whatsoever he shall say to you, do ye" (John, ii, 5). There can be no question of explaining Jesus's answer in the sense of a refusal.

During the apostolic life of Jesus, Mary effaced herself almost completely. Not being called to aid her Son directly in His ministry, she did not wish to interfere with His work by her untimely presence. In Nazareth she was regarded as a common Jewish mother; St. Matthew (xiii, 55–56; cf. Mark, vi, 3) introduces the people of the town as saying: "Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude: and his sisters, are they not all with us?" Since the people wish to lower Our Lord's esteem by their language, we must infer that Mary belonged to the lower social order of townspeople. The parallel passage of St. Mark reads, "Is not this the carpenter?" instead of, "Is not this the carpenter's son?" Since both evangelists omit the name of St. Joseph, we may infer that he had died before this episode took place.

At first sight, it seems that Jesus Himself depreciated the dignity of His Blessed Mother. When He was told: "Behold thy mother and thy brethren stand without, seeking thee", He answered: "Who is my mother, and who are my brethren? And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren. For whosoever shall do the will of my Father, that is in heaven, he is my brother, and my sister, and my mother" (Matt. xii, 47–50; cf. Mark, iii, 31–35; Luke, viii, 19–21). On another occasion, "a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God, and keep it" (Luke, xi, 27–28). In reality, Jesus in both these passages places the bond that unites the soul with God above the natural bond of parentage which unites the Mother of God with her Divine Son. This latter dignity is not belittled; as men naturally appreciate it more easily, it is employed by Our Lord as a means to make known the real value of holiness. Jesus, therefore, really

praises His mother in a most emphatic way; for she excelled the rest of men in holiness not less than in dignity (cf. St. Augustin, de virgin., 3, P. L., XL, 398; pseudo-Justin, quæst. et respons. ad orthod., I, q. 136, P. G., VI, 1389). Most probably, Mary was found also among the holy women who ministered to Jesus and His apostles during their ministry in Galilee (cf. Luke, viii, 2–3); the Evangelists do not mention any other public appearance of Mary during the time of Jesus's journeys through Galilee or Judea. But we must remember that when the sun appears, even the brightest stars become invisible.

Since the Passion of Jesus Christ occurred during the paschal week, we naturally expect to find Mary at Jerusalem. Simeon's prophecy found its fulfilment principally during the time of Our Lord's suffering. According to a tradition, His Blessed Mother met Jesus as He was carrying His cross to Golgotha. The Itinerarium of the Pilgrim of Bordeaux describes the memorable sites which the writer visited A. D. 333, but it does not mention any locality sacred to this meeting of Mary and her Divine Son (cf. Geyer, Itinera Hierosolymitana sæculi IV–VIII, Vienna, 1898, 1–33; Mommert, Das Jerusalem des Pilgers von Bordeaux, Leipzig, 1907). The same silence prevails in the so-called Peregrinatio Silviæ which used to be assigned to A. D. 385, but has lately been placed in A. D. 533–540 (Meister, Rhein. Mus., 1909, LXIV, 337–392; Bludau, Katholik, 1904, 61 sqq., 81 sqq., 164 sqq.; Revue Bénédictine, 1908, 458; Geyer, l. c.; Cabrol, Etude sur la Peregrinatio Silviæ, Paris, 1895). But a plan of Jerusalem, dating from the year 1308, shows a Church of St. John the Baptist with the inscription "Pasm. Vgis.", Spasmus Virginis, the swoon of the Virgin. During the course of the fourteenth century Christians began to locate the spots consecrated by the Passion of Christ, and among these was the place where Mary is said to have fainted at the sight of her suffering Son (cf. de Vogüé, Les Eglises de la Terre-Sainte, Paris, 1860, p. 438; Liévin, Guide de la Terre-Sainte, Jérusalem, 1887, I, 175). Since the fifteenth century one finds always "Sancta Maria de Spasmo" among the Stations of the Way of the Cross, erected in various parts of Europe in imitation of the Via Dolorosa in Jerusalem (cf. Thurston, in The Month for 1900, July–September, pp. 1–12; 153–166; 282–293; Boudinhon in Revue du clergé français, Nov. 1, 1901, 449–463). That Our Blessed Lady should have fainted at the sight of her Son's sufferings, hardly agrees with her heroic behaviour under the cross; still, we may consider her as woman and mother in her meeting with her Son on the way to Golgotha, while she is the Mother of God at the foot of the cross.

While Jesus was hanging on the cross, "there stood by the cross of Jesus, his mother, and his mother's sister, Mary Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own" (John, xix, 25–27). The darkening of the sun and the other extraordinary phenomena in nature must have frightened the enemies of Our Lord sufficiently so as not to interfere with His mother and His few friends standing at the foot of the cross. In the meantime, Jesus had prayed for His enemies, and had promised pardon to the penitent thief; now, He took compassion on His desolate mother, and provided for her future. If St. Joseph had been still alive, or if Mary had been the mother of those who are called Our Lord's brethren or sisters in the gospels, such a provision would not have been necessary. Jesus uses the same respectful title with which he had addressed his mother at the marriage feast in Cana. Then he commits Mary to John as his mother, and wishes Mary to consider John as her son. Among the early writers, Origen is the only one who considers Mary's motherhood of all the faithful in this connexion. According to him, Christ lives in his perfect followers, and as Mary is the Mother of Christ, so she is mother of him in whom Christ lives. Hence, according to Origen, man has an indirect right to claim Mary as his mother, in as far as he identifies himself with Jesus by the life of grace (Præf. in Jo., 6, P. G., XIV, 32). In the ninth century, George of Nicomedia (Orat. VIII in Mar. assist. cruci, P. G., C, 1476) explains Our Lord's words on the cross in such a way as to entrust John to Mary, and in John all the disciples, making her the mother and mistress of all John's companions. In the twelfth century Rupert of Deutz explained Our Lord's words as establishing Mary's spiritual motherhood of men, though St. Bernard, Rupert's illustrious contemporary, does not enumerate this privilege among Our Lady's numerous titles (cf. Sermo dom. infr. oct. Assumpt., 15, P. L., CLXXXIII, 438). After this time Rupert's explanation of Our Lord's words on the cross became more and more common, so that in our day it has found its way into practically all books of piety (cf. Terrien, La mère de Dieu et la mère des hommes, Paris, 1902, III, 247–274; Knabenbauer, Evang. sec. Joan., Paris, 1898, 544–547; Bellarmin, de sept. verb. Christi, I, 12, Cologne, 1618, 105–113).

The doctrine of Mary's spiritual motherhood of men is contained in the fact that she is the antitype of Eve: Eve is our natural mother because she is the origin of our natural life; so Mary is our spiritual mother because she is the origin of our spiritual life. Again, Mary's spiritual motherhood rests on the fact that Christ is our brother, being "the firstborn among many brethren" (Rom., viii, 29). She became our mother at the moment she consented to the Incarnation of the Word, the Head of the mystical body whose members we are; and she sealed her motherhood by consenting to the bloody sacrifice on the cross which is the source of our supernatural life. Mary and the holy women (Matt., xvii, 56; Mark, XV, 40; Luke, xxiii, 49; John, xix, 25) assisted at the death of Jesus on the cross; she probably remained during the taking down of His sacred body and during His funeral. The following Sabbath was for her a time of grief and hope. The eleventh canon of a council held in Cologne, in 1423, instituted against the Hussites the feast of the Dolours of Our Blessed Lady, placing it on the Friday following the third Sunday after Easter. In 1725 Benedict XIV extended the feast to the whole Church, and placed it on the Friday in Passion Week. "And from that hour, the disciple took her to his own" (John, xix, 27). Whether they lived in the city of Jerusalem or elsewhere, cannot be determined from the Gospels.

(4) Mary after our Lord's Resurrection.—The inspired record of the incidents connected with Christ's Resurrection do not mention Mary; but neither do they pretend to give a complete account of all that Jesus did or said. The Fathers too are silent as to Mary's share in the joys of her Son's triumph over death. Still, St. Ambrose (de Virginit., III, 14, P. L., XVI, 283) states expressly: "Mary therefore saw the Resurrection of the Lord; she was the first who saw it, and believed. Mary Magdalen too saw it, though she still wavered". George of Nicomedia (Or. IX, P. G., C, 1500) infers from Mary's share in Our Lord's sufferings that before all others and more than all she must have shared in the triumph of her Son. In the twelfth century, an apparition of the risen Saviour to His Blessed Mother is admitted by Rupert of Deutz (de div. offic., VII, 25, P. L., CLXX, 306), and also by Eadmer (de excell. V. M., 6, P. L., CLIX, 568), St. Bernardin of Siena (Quadrages. I, in Resurrect., serm. LII, 3), St. Ignatius of Loyola (Exercit. spirit. de resurrect., I apparit.), Suarez (de myster. vit.

Christi, XLIX, I), Maldon. (In IV Evang., ad XXVIII Matth.), etc. See Terrien, La mère de Dieu et la mère des hommes, Paris, 1902, I, 322–325. That the risen Christ should have appeared first to His Blessed Mother, agrees at least with our pious expectations. Though the Gospels do not expressly tell us so, we may suppose that Mary was present when Jesus showed himself to a number of disciples in Galilee and at the time of His Ascension (cf. Matt. xxviii, 7, 10, 16; Mark, xvi, 7). Moreover, it is not improbable that Jesus visited His Blessed Mother repeatedly during the forty days after His Resurrection.

B. *Mary in the Other Books of the New Testament.*— According to the Book of Acts (i, 14), after Christ's Ascension into Heaven the apostles "went up into an upper room", and: "all these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren". In spite of her exalted dignity, it was not Mary, but Peter who acted as head of the assembly (i, 15). Mary behaved in the upper room in Jerusalem as she had behaved in the grotto at Bethlehem; in Bethlehem she had cared for the Infant Jesus, in Jerusalem she nurtured the infant Church. The friends of Jesus remained in the upper room till "the days of the Penteeost", when with "a sound from heaven, as of a mighty wind coming, . . . there appeared to them parted tongues as it were of fire, and it sat upon every one of them, and they were all filled with the Holy Ghost" (Acts, ii, 1–4). Though the Holy Ghost had descended upon Mary in a special way at the time of the Incarnation, He now communicated to her a new degree of grace. Perhaps, this Pentecostal grace gave to Mary the strength of properly fulfilling her duties to the nascent Church and to her spiritual children.

As to the Epistles, the only direct reference to Mary is found in Gal., iv, 4: "But when the fulness of time was come, God sent his Son, made of a woman, made under the law". Some Greek and Latin manuscripts, followed by several Fathers, read *γεννωμένον ἐκ γυναικὸς* instead of *γενομένον ἐκ γυναικός*, "born of a woman" instead of "made of a woman". But this variant reading cannot be accepted. For (1) *γεννωμένον* is the present participle, and must be rendered, "being born of a woman", so that it does not fit into the context (cf. Photius, ad Amphiloch., q. 228, P. G., CI, 1024). (2) Though the Latin variant rendering "natum" is the perfect participle, and does not imply the inconveniences of its Greek original, St. Bede (in Luc. XI, 27, P. L., XCII, 408) rejects it, on account of its less appropriate sense. (3) In Rom. i, 3, which is to a certain extent a parallel of Gal. iv, 4, St. Paul writes *γενομένος ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα*, i. e., "made of the seed of David, according to the flesh" (4) Tertullian (de carne Christi, 20, P. L., II, 786) points out that the word "made" implies more than the word "born"; for it calls to mind the "Word made flesh", and establishes the reality of the flesh made of the Virgin. Furthermore, the Apostle employs the word "woman" in the phrase now under consideration, because he wishes to indicate merely the sex, without any ulterior connotation. In reality, however, the idea of a man made of a woman alone, suggests the virginal conception of the Son of God. St. Paul seems to emphasize the true idea of the Incarnation of the Word; a true understanding of this mystery safeguards both the Divinity and the real humanity of Jesus Christ. Cf. Tertullian, de virgin. vel., 6, P. L., II, 897; St. Cyril of Jerus., Catech., XII, 31, P. G., XXXIII, 766; St. Jerome, in ep. ad Gal. II, 4, P. L., XXVI, 372.

The Apostle St. John never uses the name Mary when speaking of Our Blessed Lady; he always refers to her as Mother of Jesus (John, ii, 1, 3; xix, 25–26). In his last hour, Jesus had established the relation of mother and son between Mary and John, and a child does not usually address his mother by her first name.

In the Apocalypse (xii, 1–6) occurs a passage singularly applicable to Our Blessed Mother: "And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and being with child, she cried travailing in birth, and was in pain to be delivered. And there was seen another sign in heaven: and behold a great red dragon, having seven heads, and ten horns, and on his heads seven diadems; and his tail drew the third part of the stars of heaven, and cast them to the earth; and the dragon stood before the woman who was ready to be delivered; that when she should be delivered, he might devour her son. And she brought forth a man child, who was to rule all nations with an iron rod; and her son was taken up to God, and to his throne. And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred sixty days". The applicability of this passage to Mary is based on the following considerations: (1) At least part of the verses refer to the mother whose son is to rule all the nations with a rod of iron; according to Ps. ii, 9, this is the Son of God, Jesus Christ, Whose mother is Mary. (2) It was Mary's son that "was taken up to God, and to his throne" at the time of His Ascension into heaven. (3) The dragon, or the devil of the earthly paradise (cf. Apoc. xii, 9; xx, 2), endeavoured to devour Mary's Son from the first moments of His birth, by stirring up the jealousy of Herod and, later on, the enmities of the Jews. (4) Owing to her unspeakable privileges, Mary may well be described as "clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars". (5) It is true that commentators generally understand the whole passage as applying literally to the Church, and that part of the verses is better suited to the Church than to Mary. But it must be kept in mind that Mary is both a figure of the Church, and its most prominent member. What is said of the Church, is in its own way true of Mary. Hence the passage of the Apocalypse (xii, 5–6) does not refer to Mary merely by way of accommodation (cf. Drach, Apocal., Paris, 1873, 114), but applies to her in a truly literal sense which appears to be partly limited to her, and partly extended to the whole Church. Mary's relation to the Church is well summed up in the expression "collum corporis mystici" applied to Our Lady by St. Bernardin of Siena. Cf. pseudo-Augustin, serm. IV de symbol. ad catechum., I, P. L., XL, 661; pseudo-Ambrose, expos. in Apoc., P. L., XVII, 876; Haymo of Halberstadt, in Apoc. III, 12, P. L., CXVII, 1080; Alcuin, Comment. in Apoc., V, 12, P. L., C, 1152; Cassiodor., Complexion. in Apoc., ad XII, 7, P. L., LXX, 1411; Richard of St. Victor, Explic. in Cant., 39, P. L., CXCVI, 517; Rupert of Deutz, Comm. in Apoc., VII, 12, P. L., CLXIX, 1039; St. Bernard, serm. de XII prærog. B. V. M., 3, P. L., CLXXXIII, 430; de la Broise, Mulier amicta sole, in Etudes, April–June, 1897; Terrien, La mère de Dieu et la mère des hommes, Paris, 1902, IV, 59–84.

Card. Newman (Anglican Difficulties, London, 1885, II, 54 sqq.) considers two difficulties against the foregoing interpretation of the vision of the woman and child: first, it is said to be poorly supported by the Fathers; secondly, it is an anachronism to ascribe such a picture of the Madonna to the apostolic age. As to the first exception, the eminent writer says: "Christians have never gone to Scripture for proof of their doctrines, till there was actual need, from the pressure of controversy; if in those times the Blessed Virgin's dignity was unchallenged on all hands, as a matter of doctrine, Scripture, as far as its argumentative matter was concerned, was likely to remain a sealed book to them". After developing

this answer at length, the cardinal continues: "As to the second objection which I have supposed, so far from allowing it, I consider that it is built upon a mere imaginary fact, and that the truth of the matter lies in the very contrary direction. The Virgin and Child is not a mere modern idea; on the contrary, it is represented again and again, as every visitor to Rome is aware, in the paintings of the Catacombs. Mary is there drawn with the Divine Infant in her lap, she with hands extended in prayer, he with his hand in the attitude of blessing".

IV. Mary in the Early Christian Documents.—Thus far we have appealed to the writings or the remains of the early Christian era in as far as they explain or illustrate the teaching of the Old Testament or the New, concerning the Blessed Virgin. In the few following paragraphs we shall have to draw attention to the fact that these same sources, to a certain extent, supplement the Scriptural doctrine. In this respect they are the basis of tradition; whether the evidence they supply suffices, in any given case, to guarantee their contents as a genuine part of Divine revelation, must be determined according to the ordinary scientific criteria followed by theologians. Without entering on these purely theological questions, we shall present this traditional material, first, in as far as it throws light on the life of Mary after the day of Pentecost; secondly, in as far as it gives evidence of the early Christian attitude to the Mother of God.

V. Post-Pentecostal Life of Mary.—On the day of Pentecost, the Holy Ghost had descended on Mary as He came on the Apostles and Disciples gathered together in the upper room at Jerusalem. No doubt, the words of St. John (xix, 27), "and from that hour the disciple took her to his own", refer not merely to the time between Easter and Pentecost, but they extend to the whole of Mary's later life. Still, the care of Mary did not interfere with John's Apostolic ministry. Even the inspired records (Acts, viii, 14–17; Gal., i, 18–19; Acts, xxi, 18) show that the apostle was absent from Jerusalem on several occasions, though he must have taken part in the Council of Jerusalem, A. D. 51 or 52. We may also suppose that in Mary especially were verified the words of Acts, ii, 42: "And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers". Thus Mary was an example and a source of encouragement for the early Christian community. At the same time, it must be confessed that we do not possess any authentic documents bearing directly on Mary's post-Pentecostal life. As to tradition, there is some testimony for Mary's temporary residence in or near Ephesus, but the evidence for her permanent home in Jerusalem is much stronger.

Mary's Ephesian residence rests on the following evidence: (1) A passage in the synodal letter of the Council of Ephesus reads (Labbe, Collect. Concilior., III, 573): "Wherefore also Nestorius, the instigator of the impious heresy, when he had come to the city of the Ephesians, where John the Theologian and the Virgin Mother of God St. Mary, estranging himself of his own accord from the gathering of the holy Fathers and Bishops . . . " Since St. John had lived in Ephesus and had been buried there (Eusebius, Hist. Eccl., III, 31; V, 24, P. G., XX, 280, 493), it has been inferred that the ellipsis of the synodal letter means either, "where John . . . and the Virgin . . . Mary lived", or, "where John . . . and the Virgin . . . Mary lived and are buried". (2) Bar-Hebræus or Abulpharagius, a Jacobite bishop of the thirteenth century, relates that St. John took the Blessed Virgin with him to Patmos, then founded the Church of Ephesus, and buried Mary no one knows where (cf. Assemani, Biblioth. orient., Rome, 1719–1728, III, 318). (3) Benedict XIV (de fest. D. N. J. C., I, vii, 101) states that Mary followed St. John to Ephesus and died there. He intended also to remove from the Breviary those lessons which mention Mary's death in Jerusalem, but died before carrying out his intention (cf. Arnaldi, super transitu B. M. V., Gènes 1879, I, c. I). (4) Mary's temporary residence and death in Ephesus are upheld by such writers as Tillemont (Mém. pour servir à l'histoire eccléS., I, 467–471), Calmet (Dict. de la Bible, art. Jean, Marie, Paris, 1846, II, 902; III, 975–976), etc. (5) In Panaghia Kapouli, on a hill about nine or ten miles distant from Ephesus, was discovered a house, or rather its remains, in which Mary is supposed to have lived. The house was found, as it had been sought, according to the indications given by Catharine Emmerich in her life of the Blessed Virgin.

On closer inspection these arguments for Mary's residence or burial in Ephesus are not unanswerable.

(1) The ellipsis in the synodal letter of the Council of Ephesus may be filled out in such a way as not to imply the assumption that Our Blessed Lady either lived or died in Ephesus. As there was in the city a double church dedicated to the Virgin Mary and to St. John, the incomplete clause of the synodal letter may be completed so as to read, "where John the Theologian and the Virgin . . . Mary have a sanctuary". This explanation of the ambiguous phrase is one of the two suggested in the margin in Labbe's Collect. Concil. (l. c.) (cf. Le Camus, Les sept Eglises de l'Apocalypse, Paris, 1896, 131–133. (2) The words of Bar-Hebræus contain two inaccurate statements; for St. John did not found the Church of Ephesus, nor did he take Mary with him to Patmos. St. Paul founded the Ephesian Church, and Mary was dead before John's exile in Patmos. It would not be surprising, therefore, if the writer were wrong in what he says about Mary's burial. Besides, Bar-Hebræus belongs to the thirteenth century; the earlier writers had been most anxious about the sacred places in Ephesus; they mention the tomb of St. John and of a daughter of Philip (cf. Polycrates, in Eusebius's Hist. Eccl., XIII, 31, P. G., XX, 280), but they say nothing about Mary's burying place. (3) As to Benedict XIV, this great pontiff is not so emphatic about Mary's death and burial in Ephesus, when he speaks about her Assumption in heaven. (4) Neither Benedict XIV nor the other authorities who uphold the Ephesian claims, advance any argument that has not been found inconclusive by other scientific students of this question. (5) The house found in Panaghia-Kapouli is of any weight only in so far as it is connected with the visions of Catharine Emmerich. Its distance from the city of Ephesus creates a presumption against its being the home of the Apostle St. John. The historical value of Catharine's visions is not universally admitted. Mgr. Timoni, Archbishop of Smyrna, writes concerning Panaghia-Kapouli: "Every one is entirely free to keep his personal opinion". Finally, the agreement of the condition of the ruined house in Panaghia-Kapouli with Catharine's description does not necessarily prove the truth of her statement as to the history of the building. In connexion with this controversy, see Le Camus, Les sept Eglises de l'Apocalypse, Paris, 1896, pp. 133–136; Nirschl, Das Grab der hl. Jungfrau Maria, Mainz, 1896; id., Das Haus und Grab der hl. Jungfrau, Mainz, 1900; P. Barnabé, Le tombeau de la Sainte Vierge à Jérusalem, Jerusalem, 1903; Gabrièlovich, Le tombeau de la Sainte Vierge à Ephèse, réponse au P. Barnabé, Paris, 1905.

Two considerations militate against a permanent residence of Our Lady in Jerusalem: first, it has already been pointed out that St. John did not permanently remain in the Holy City; secondly, the Jewish Christians are said to have left Jerusalem during the periods of Jewish persecution (cf. Acts, viii, 1; xii, 1). But as St. John cannot be supposed to

have taken Our Lady with him on his apostolic expeditions, we may suppose that he left her in the care of his friends or relatives during the periods of his absence. And there is little doubt that many of the Christians returned to Jerusalem, after the storms of persecution had abated. Independently of these considerations, we may appeal to the following reasons in favour of Mary's death and burial in Jerusalem: (1) In 451 Juvenal, Bishop of Jerusalem, testified to the presence of Mary's tomb in Jerusalem. It is strange that neither St. Jerome, nor the Pilgrim of Bordeaux, nor again pseudo-Silvia give any evidence of such a sacred place. But when the Emperor Marcion and the Empress Pulcheria asked Juvenal to send the sacred remains of the Virgin Mary from her tomb in Gethsemani to Constantinople, where they intended to dedicate a new church to Our Lady, the bishop cited an ancient tradition saying that the sacred body had been assumed into heaven, and sent to Constantinople only the coffin and the winding sheet. This narrative rests on the authority of a certain Euthymius whose report was inserted into a homily of St. John Damascene (hom. II in dormit. B. V. M., 18, P. G., XCVI, 748) now read in the second Nocturn of the fourth day within the octave of the Assumption. Scheeben is of opinion that Euthymius's words are a later interpolation (Handb. der Kath. Dogmat., Freiburg, 1875, III, 572): they do not fit into the context; they contain an appeal to pseudo-Dionysius (de divinis nomin., III, 2, P. G., III, 690) which are not otherwise cited before the sixth century; and they are suspicious in their connexion with the name of Bishop Juvenal, who was charged with forging documents by Pope St. Leo (ep. CXIX, 4, P. L., LIV, 1044). In his letter the pontiff reminds the bishop of the holy places which he has under his very eyes, but does not mention the tomb of Mary (ep. CXXXIX, 1, 2, P. L., LIV, 1103, 1105). Allowing that this silence is purely incidental, the main question remains, how much historic truth underlies the Euthymian account of the words of Juvenal? (2) Here must be mentioned too the apocryphal "Historia dormitionis et assumptionis B. M. V.", which claims St. John for its author (cf. Assemani, Biblioth. orient., III, 287). Tischendorf believes that the substantial parts of this work go back to the fourth, perhaps even to the second, century (Apoc. apocr., Mariæ dormitio, Leipzig, 1856, p. XXXIV). Variations of the original text appeared in Arabic and Syriac, and in other languages; among these must be noted a work called "De Transitu Mariæ Virg.", which appeared under the name of St. Melito of Sardes (P. G., V, 1231–1240; cf. Le Hir, Etudes bibliques, Paris, 1869, II, 131–185). Pope Gelasius enumerates this work among the forbidden books (P. L., LIX, 152). The extraordinary incidents which these works connect with the death of Mary do not concern us here; but they place her last moments and her burial in or near Jerusalem. (3) Another witness for the existence of a tradition placing the tomb of Mary in Gethsemani is the basilica erected above the sacred spot, about the end of the fourth or the beginning of the fifth century. The present church was built by the Latins in the same place in which the old edifice had stood (Guérin, Jérusalem, Paris, 1889, 346–350; Socin-Benzinger, Palästina und Syrien, Leipzig, 1891, pp. 90–91; Le Camus, Notre voyage aux pays bibliques, Paris, 1894, I, 253). (4) In the early part of the seventh century, Modestus, Bishop of Jerusalem, located the passing of Our Lady on Mount Sion, in the house which contained the Cenacle and the upper room of Pentecost (P. G., LXXXVI, 3288–3300). At that time, a single church covered the localities consecrated by these various mysteries. One must wonder at the late evidence for a tradition which became so general since the seventh century. (5) Another tradition is preserved in the "Commemoratorium de Casis Dei" addressed to Charlemagne (Tobler, Itiner. Terr. sanct., Leipzig, 1867, I, 302). It places the death of Mary on Mt. Olivet where a church is said to commemorate this event. Perhaps the writer tried to connect Mary's passing with the Church of the Assumption as the sister tradition connected it with the cenacle. At any rate, we may conclude that about the beginning of the fifth century there existed a fairly general tradition that Mary had died in Jerusalem, and had been buried in Gethsemani. This tradition appears to rest on a more solid basis than the report that Our Lady died and was buried in or near Ephesus. As thus far historical documents are wanting, it would be hard to establish the connexion of either tradition with apostolic times. Cf. Zahn, Die Dormitio Sanctæ Virginis und das Haus des Johannes Marcus, in Neue Kirchl. Zeitschr., Leipzig, 1898, X, 5; Mommert, Die Dormitio, Leipzig, 1899; Séjourné, Le lieu de la dormition de la T. S. Vierge, in Revue biblique, 1899, pp. 141–144; Lagrange, La dormition de la Sainte Vierge et la maison de Jean Marc, ibid., pp. 589–600.

It has been seen that we have no absolute certainty as to the place in which Mary lived after the day of Pentecost. Though it is more probable that she remained uninterruptedly in or near Jerusalem, she may have resided for a while in the vicinity of Ephesus, and this may have given rise to the tradition of her Ephesian death and burial. There is still less historical information concerning the particular incidents of her life. St. Epiphanius (hær. LXXVIII, 11, P. G., XL, 716) doubts even the reality of Mary's death; but the universal belief of the Church does not agree with the private opinion of St. Epiphanius. Mary's death was not necessarily the effect of violence; it was undergone neither as an expiation or penalty, nor as the effect of disease from which, like her Divine Son, she was exempt. Since the Middle Ages the view prevails that she died of love, her great desire to be united to her Son either dissolving the ties of body and soul, or prevailing on God to dissolve them. Her passing away is a sacrifice of love completing the dolorous sacrifice of her life. It is the death in the kiss of the Lord (*in osculo Domini*), of which the just die. There is no certain tradition as to the year of Mary's death. Baronius in his Annals relies on a passage in the Chronicon of Eusebius for his assumption that Mary died A. D. 48. It is now believed that the passage of the Chronicon is a later interpolation (cf. Nirschl, Das Grab der hl. Jungfrau Maria, Mainz, 1896, 48). Nirschl relies on a tradition found in Clement of Alexandria (Stromat. VI, 5) and Apollonius (in Eus., Hist. eccl., I, 21) which refers to a command of Our Lord that the Apostles were to preach twelve years in Jerusalem and Palestine before going among the nations of the world; hence he too arrives at the conclusion that Mary died A. D. 48.

The Assumption of Our Lady into heaven has been treated in a special article. The reader may consult also an article in the "Zeitschrift für katholische Theologie", 1906, pp. 201 sqq. The feast of the Assumption is most probably the oldest among all the feasts of Mary properly so called; cf. "Zeitschrift für katholische Theologie", 1878, 213. As to art, the assumption was a favourite subject of the school of Siena which generally represents Mary as being carried to heaven in a mandorla.

VI. Early Christian Attitude to the Mother of God.—No picture has preserved for us the true likeness of Mary. The Byzantine representations, said to be painted by St. Luke, belong only to the sixth century, and reproduce a conventional type. There are twenty-seven copies in existence, ten of which are in Rome (cf. Martigny, Dict. des antiq. chrét., Paris, 1877, p. 792). Even St. Augustine expresses the opinion that the real external appearance of Mary is unknown to us, and that in this regard we know and believe nothing (de Trinit. VIII, 5, P. L., XLII, 952).

The earliest picture of Mary is that found in the cemetery of Priscilla; it represents the Virgin as if about to nurse the Infant Jesus, and near her is the image of a prophet, Isaias or perhaps Micheas. The picture belongs to the beginning of the second century, and compares favourably with the works of art found in Pompeii. From the third century we possess pictures of Our Lady present at the adoration of the Magi; they are found in the cemeteries of Domitilla and Calixtus. Pictures belonging to the fourth century are found in the cemetery of Saints Peter and Marcellinus; in one of these she appears with her head uncovered, in another with her arms half extended as if in supplication, and with the Infant standing before her. On the graves of the early Christians, the saints figured as intercessors for their souls, and among these saints Mary always held the place of honour. Besides the paintings on the walls and on the sarcophagi, the Catacombs furnish also pictures of Mary painted on gilt glass disks and sealed up by means of another glass disk welded to the former (cf. Garucci, Vetri ornati di figure in oro, Rome, 1858). Generally these pictures belong to the third or fourth century. Quite frequently the legend MARIA or MARA accompanies these pictures. Towards the end of the fourth century, the name Mary becomes rather frequent among Christians; this serves as another sign of the veneration they had for the Mother of God (cf. Martigny, Dict. das antiq. ehrét., Paris, 1877, p. 515). No one will suspect the early Christians of idolatry, as if they had paid supreme worship to Mary's pictures or name; but how are we to explain the phenomena enumerated, unless we suppose that the early Christians venerated Mary in a special way (cf. Marucchi, Elém. d'archéol. chrét., Paris and Rome, 1899, I, 321; De Rossi, Imagini scelte della B. V. Maria, tratte dalle Catacombe Romane, Rome, 1863)? Nor can this veneration be said to be a corruption introduced in later times. It has been seen that the earliest picture dates from the beginning of the second century, so that within the first fifty years after the death of St. John the veneration of Mary is proved to have flourished in the Church of Rome.

For the attitude of the Churches of Asia Minor and of Lyons we may appeal to the words of St. Irenæus, a pupil of St. John's disciple Polycarp (adv. hær., V, 17, P. G. VII, 1175); he calls Mary our most eminent advocate. St. Ignatius of Antioch, part of whose life reached back into apostolic times, wrote to the Ephesians (c. 18–19) in such a way as to connect the mysteries of Our Lord's life most closely with those of the Virgin Mary. For instance, the virginity of Mary, and her childbirth, are enumerated with Christ's death, as forming three mysteries unknown to the devil. The sub-apostolic author of the Epistle to Diognetus, writing to a pagan inquirer concerning the Christian mysteries, describes Mary as the great antithesis of Eve, and this idea of Our Lady occurs repeatedly in other writers even before the Council of Ephesus. We have repeatedly appealed to the words of St. Justin and Tertullian, both of whom wrote before the end of the second century. As it is admitted that the praises of Mary grow with the growth of the Christian community, we may conclude in brief that the veneration of and devotion to Mary began even in the time of the Apostles.

The works treating the various questions concerning the name, the birth, the life, and the death of Mary, have been cited in the corresponding parts of this article. We add here only a few names of writers, or of collectors of works of a more general character: Bourassé, *Summa aurea de laudibus B. Mariæ Virginis, omnia complectens quæ de gloriosa Virgine Deipara reperiuntur* (13 vols., Paris, 1866); Kurz, *Mariologie oder Lehre der katholischen Kirche über die allerseligste Jungfrau Maria* (Ratisbon, 1851); Margarin, *Bibliotheca Mariana* (Rome, 1648); Idem, *Polyanthea Mariana*, republished in *Summa aurea*, vols. IX and X; Lehner, *Die Marienverehrung in den ersten Jahrhunderten* (2nd ed., Stuttgart, 1886).

A. J. Maas.

Virtue.—The subject will be treated under the following heads: I. Definitions; II. Subjects; III. Divisions; IV. Causes; V. Properties.

I. Definitions.—According to its etymology the word *virtue* (Latin *virtus*) signifies manliness or courage. "Appelata est enim a viro virtus: viri autem propria maxime est fortitudo" ("The term virtue is from the word that signifies man; a man's chief quality is fortitude"; Cicero, "Tuscul.", I, xi, 18). Taken in its widest sense virtue means the excellence or perfection of a thing, just as vice, its contrary, denotes a defect or absence of perfection due to a thing. In its strictest meaning, however, as used by moral philosophers and theologians, it signifies a habit superadded to a faculty of the soul, disposing it to elicit with readiness acts conformable to our rational nature. "Virtue", says Augustine, "is a good habit consonant with our nature." From Saint Thomas's entire Question on the essence of virtue may be gathered his brief but complete definition of virtue: "habitus operativus bonus", an operative habit essentially good, as distinguished from vice, an operative habit essentially evil. Now a habit is a quality in itself difficult of change, disposing well or ill the subject in which it resides, either directly in itself or in relation to its operation. An operative habit is a quality residing in a power or faculty in itself indifferent to this or that line of action, but determined by the habit to this rather than to that kind of acts. (See Habit.) Virtue then has this in common with vice, that it disposes a potency to a certain determined activity; but it differs specifically from it in that it disposes it to good acts, i.e. acts in consonance with right reason. Thus, temperance inclines the sensuous appetite to acts of moderation conformably to right reason just as intemperance impels the same appetite to acts of excess contrary to the dictates of our rational nature.

II. Subjects of Virtue.—Before determining the subjects or potencies in which the different virtues reside, it will be necessary to distinguish two kinds of virtues: those which are virtues absolutely (*simpliciter*) and those which are virtues only in a restricted sense (*secundum quid*). The latter confer only a faculty for well-doing, and render the possessor good only in a restricted sense, e. g. a good logician. The former, in addition to the facility for well-doing, cause one to use the facility rightly, and render the possessor unqualifiedly good. Now the intellect may be the subject of those habits which are called virtues in a restricted sense, such as science and art. But the will only, or any other faculty only in so far as it is moved by the will, can be the subject of habits, which are called virtues in the absolute sense. For it is the proper function of the will to move to their respective acts all the other powers which are in any way rational. Thus the intellect and sensuous appetite as moved by the will are the subjects of prudence and temperance, while the will itself is the subject of justice, a virtue in the absolute sense.

III. Divisions of Virtue.—Virtues may be divided into intellectual, moral, and theological.

A. *Intellectual Virtues.*—Intellectual virtue may be defined as a habit perfecting the intellect to elicit with readiness acts that are good in reference to their proper object, namely, truth. As the intellect is called speculative or practical according as it confines itself to the sole contemplation of truth or considers truth in reference to action, the intellectual virtues may be classified according to this twofold function of the mental faculty. The speculative intellectual virtues are wisdom, science, and understanding. Wisdom is the knowledge of conclusions through their highest causes. Thus philosophy, and particularly metaphysics, is properly designated as wisdom, since it considers truth of the natural order according to its highest principles. Science is the knowledge of con-

clusions acquired by demonstration through causes or principles which are final in one class or other. Thus there are different sciences, mathematics, physics etc., but only one wisdom, the supreme judge of all. Understanding is defined as the habit of first principles; as a habit or virtue it is to be distinguished, at least logically, from the faculty of intelligence. It is also called intuition, as it has for its object truths that are self-evident, the perception of which requires no discursive process. It is to be observed that these virtues differ from the gifts of the Holy Ghost, designated by the same name, inasmuch as they are qualities of the natural order, while the gifts are intrinsically supernatural. The practical intellectual virtues are two, namely, art and prudence. Art, according to the Schoolmen, signifies the right method with regard to external productions (*recta ratio factibilium*). Just as science perfects and directs the intellect to reason correctly with regard to its proper object in view of the attainment of truth, so also art perfects and directs the intellect in the application of certain rules in view of the production of external works, whether these be of a useful or æsthetic character. Hence the division into useful and fine arts. Art has this in common with the three speculative intellectual habits, that they are all virtues only in a restricted sense. Hence they constitute a man good only in a qualified sense, e. g. a good geometrician or a good sculptor. For the proper function of science and art, as such, is not to confer moral goodness, but to direct the intellect in its scientific or artistic processes.

As art is the right method of production, so prudence, as defined by St. Thomas, is the right method of conduct (*recta ratio agibilium*). It differs from all the other intellectual virtues in this, that it is a virtue in the absolute sense, not only conferring a readiness or well-doing, but causing one to use that readiness rightly. Considered more specifically, it is that virtue which directs one in the choice of means most apt, under existing circumstances, for the attainment of a due end. It differs from the moral virtues as it resides not in the appetitive powers but in the intellect, its proper act being, not the choice of apt means, but the direction of that choice. But although prudence is essentially an intellectual virtue, nevertheless, under a certain respect (*materialiter*) it may be considered a moral virtue, since it has as its subject matter the acts of the moral virtues. For that alone is true prudence which is directive of means in pursuit of a good in accordance with right reason, which good is the proper object of the moral virtues. For if the end be vicious, though a certain astuteness be manifested in the discernment of means, such astuteness is not real prudence, but the semblance of prudence. (See PRUDENCE.)

B. *Moral Virtues.*—Moral virtues are those which perfect the appetitive faculties of the soul, namely, the will and the sensuous appetite. Moral virtue is so called from the word *mos*, which signifies a certain natural or quasi-natural inclination to do a thing. But the inclination to act is properly attributed to the appetitive faculty, whose function it is to move the other powers to action. Consequently that virtue is called moral which perfects the appetitive faculty. For as appetite and reason have distinct activities, it is necessary that not only reason be well disposed by the habit of intellectual virtue, but that the appetitive powers also be well disposed by the habit of moral virtue. From this necessity of the moral virtues we see the falsity of the theory of Socrates, who held that all virtue was knowledge, as he held that all vice was ignorance. Moreover, the moral virtues excel the intellectual, prudence excepted, in this, that they give not only the facility, but also the right use of the facility, for well-doing. Hence moral virtues are virtues absolutely; and when we say without qualification that a man is good, we mean morally good. As the proper function of the moral virtues is to rectify the appetitive powers, i. e. to dispose them to act in accordance with right reason, there are principally three moral virtues: justice, which perfects the rational appetite or will; fortitude and temperance, which moderate the lower or sensuous appetite. Prudence, as we have observed, is called a moral virtue, not indeed essentially, but by reason of its subject matter, inasmuch as it is directive of the acts of the moral virtues. Justice, an essentially moral virtue, regulates man in relations with his fellow-men. It disposes us to respect the rights of others, to give each man his due. (See JUSTICE.) Among the virtues annexed to justice are: (1) religion, which regulates man in his relations to God, disposing him to pay due worship to his Creator; (2) piety, which disposes to the fulfilment of duties which one owes to parents and country (patriotism); (3) gratitude, which inclines one to recognition of benefits received; (4) liberality, which restrains the immoderate affection for wealth from withholding seasonable gifts or expenses; (5) affability, by which one is suitably adapted to his fellow-men in social intercourse so as to behave towards each appropriately.

All these moral virtues, as well as justice itself, regulate man in his dealings with others. But besides these there are moral virtues which regulate man with regard to his own inner passions. Now there are passions which impel man to desire that which reason forbids and those which hold him back when reason impels him forward; hence there are principally two moral virtues, namely, temperance and fortitude, whose function it is to regulate those lower appetites. Temperance it is which restrains the undue impulse of concupiscence for sensible pleasure, while fortitude causes man to be brave when he would otherwise shrink, contrary to reason, from dangers or difficulties. Temperance, then, to consider it more particularly, is that moral virtue which moderates in accordance with reason the desires and pleasures of the sensuous appetite attendant on those acts by which human nature is preserved in the individual or propagated in the species. The subordinate species of temperance are: (1) abstinence, which disposes to moderation in the use of food; (2) sobriety, which inclines to moderation in the use of spirituous liquors; (3) chastity, which regulates the appetite in regard to sexual pleasures; to chastity may be reduced modesty, which is concerned with acts subordinate to the act of reproduction. The virtues annexed to temperance are: (1) continence, which according to the Scholastics, restrains the will from consenting to violent movements of concupiscence; (2) humility, which restrains inordinate desires of one's own excellence; (3) meekness, which checks inordinate movements of anger; (4) modesty or decorum, which consists in duly ordering the external movements of the body according to the direction of reason. To this virtue may be reduced what Aristotle designated as *eutrapelia*, or good cheer, which disposes to moderation in sports, games, and jests, in accordance with the dictates of reason, taking into consideration the circumstances of person, season, and place. As temperance and its annexed virtues remove from the will hindrances to rational good arising from sensuous pleasure, so fortitude removes from the will those obstacles arising from the difficulties of doing what reason requires. Hence fortitude, which implies a certain moral strength and courage, is the virtue by which one meets and sustains dangers and difficulties, even death itself, and is never through fear of these deterred from the pursuit of good which reason dictates. (See FORTITUDE.) The virtues annexed to fortitude are: (1) Patience, which disposes us to bear present evils with equanimity; for as the brave man is one who represses those fears which make him shrink from

meeting dangers which reason dictates he should encounter, so also the patient man is one who endures present evils in such a way as not to be inordinately cast down by them. (2) Munificence, which disposes one to incur great expenses for the suitable doing of a great work. It differs from mere liberality, as it has reference not to ordinary expenses and donations, but to those that are great. Hence the munificent man is one who gives with royal generosity, who does things not on a cheap but magnificent scale, always, however, in accordance with right reason. (3) Magnanimity, which implies a reaching out of the soul to great things, is the virtue which regulates man with regard to honours. The magnanimous man aims at great works in every line of virtue, making it his purpose to do things worthy of great honour. Nor is magnanimity incompatible with true humility. "Magnanimity", says St. Thomas, "makes a man deem himself worthy of great honours in consideration of the Divine gifts he possesses; whilst humility makes him think little of himself in consideration of his own short-comings". (4) Perseverance, the virtue which disposes to continuance in the accomplishment of good works in spite of the difficulties attendant upon them. As a moral virtue it is not to be taken precisely for what is designated as final perseverance, that special gift of the predestined by which one is found in the state of grace at the moment of death. It is used here to designate that virtue which disposes one to continuance in any virtuous work whatsoever. (For a more detailed treatment of the four principal moral virtues, see CARDINAL VIRTUES.)

C. *Theological Virtues.*—All virtues have as their final scope to dispose man to acts conducive to his true happiness. The happiness, however, of which man is capable is twofold, namely, natural, which is attainable by man's natural powers, and supernatural, which exceeds the capacity of unaided human nature. Since, therefore, merely natural principles of human action are inadequate to a supernatural end, it is necessary that man be endowed with supernatural powers to enable him to attain his final destiny. Now these supernatural principles are nothing else than the theological virtues. They are called theological (1) because they have God for their immediate and proper object; (2) because they are Divinely infused; (3) because they are known only through Divine Revelation. The theological virtues are three, viz. faith, hope, and charity. Faith is an infused virtue, by which the intellect is perfected by a supernatural light, in virtue of which, under a supernatural movement of the will, it assents firmly to the supernatural truths of Revelation, not on the motive of intrinsic evidence, but on the sole ground of the infallible authority of God revealing. For as man is guided in the attainment of natural happiness by principles of knowledge known by the natural light of reason, so also in the attainment of his supernatural destiny his intellect must be illumined by certain supernatural principles, namely, Divinely revealed truths. (See FAITH.)

But not only man's intellect must be perfected with regard to his supernatural end, his will also must tend to that end, as a good possible of attainment. Now the virtue, by which the will is so perfected, is the theological virtue of hope. It is commonly defined as a Divinely infused virtue, by which we trust, with an unshaken confidence grounded on the Divine assistance, to attain life everlasting. But the will must not only tend to God, its ultimate end, it must also be united to Him by a certain conformity. This spiritual union or conformity, by which the soul is united to God, the sovereign Good, is effected by charity. Charity, then, is that theological virtue, by which God, our ultimate end, known by supernatural light, is loved by reason of His own intrinsic goodness or amiability, and our neighbour loved on account of God. It differs from faith, as it regards God not under the aspect of truth but of good. It differs from hope inasmuch as it regards God not as our good precisely (*nobis bonum*), but as good in Himself (*in se bonum*). But this love of God as good in Himself does not, as the Quietists maintained, exclude the love of God as He is our good (see QUIETISM). With regard to the love of our neighbour, it falls within the theological virtue of charity in so far as its motive is the supernatural love of God, and it is thus distinguished from mere natural affection. Of the three theological virtues, charity is the most excellent. Faith and hope, involving as they do a certain imperfection, namely, obscurity of light and absence of possession, will cease with this life, but charity involving no essential defect will last forever. Moreover, while charity excludes all mortal sin, faith and hope are compatible with grievous sin; but as such they are only imperfect virtues; it is only when informed and vivified by charity that their acts are meritorious of eternal life (see LOVE, THEOLOGICAL VIRTUE OF).

IV. CAUSES OF VIRTUES.—To the human intellect the first principles of knowledge, both speculative and moral, are connatural; to the human will the tendency to rational good is connatural. Now these naturally knowable principles and these natural tendencies to good constitute the seeds or germs whence the intellectual and moral virtues spring. Moreover by reason of individual natural temperament, resulting from physiological conditions, particular individuals are better disposed than others to particular virtues. Thus certain persons have a natural aptitude with regard to science, others to temperance, and others to fortitude. Hence nature itself may be assigned as the radical cause of the intellectual and moral virtues, or the cause of those virtues viewed in their embryonic state. In their perfect and fully developed state, however, the aforesaid virtues are caused or acquired by frequently repeated acts. Thus by multiplied acts the moral virtues are generated in the appetitive faculties in so far as they are acted upon by reason, and the habit of science is generated in the intellect under the determination of first principles (see HABIT). The supernatural virtues are immediately caused or infused by God. But a virtue may be called infused in two ways: first, when by its very nature (*per se*) it can be effectively produced by God alone; secondly, accidentally (*per accidens*) when it may be acquired by our own acts, but by a Divine dispensation it is infused, as in the case of Adam and Christ. Now besides the theological virtues, according to the doctrine of St. Thomas, there are also moral and intellectual virtues of their very nature Divinely infused, as prudence, justice, fortitude, and temperance. These infused virtues differ from the acquired virtues (1) as to their effective principle, being immediately caused by God, whilst the acquired virtues are caused by acts of a created vital power; (2) by reason of their radical principle, for the infused virtues flow from sanctifying grace as their source, whereas the acquired virtues are not essentially connected with grace; (3) by reason of the acts they elicit, those of the infused virtues being intrinsically supernatural, those of the acquired not exceeding the capacity of human nature; (4) whilst one mortal sin destroys the infused virtues, with the acquired virtues acts of mortal sin are not necessarily incompatible, as contrary acts are not directly opposed to the corresponding contrary habit.

V. PROPERTIES OF VIRTUES.—A. *Mean of Virtues.*—One of the properties of virtues is that they consist in the golden mean, that is to say, in what lies between excess and defect. For as the perfection of things subject to rule consists in conformity with that rule, so also evil in those same things results from deviation from that rule either by excess or defect.

Hence the perfection of the moral virtues consists in rendering the movements of the appetitive powers conformable to their proper rule, which is reason, neither going beyond nor falling short of it. Thus fortitude, which makes one brave to meet dangers, avoids on the one hand reckless daring and on the other undue timidity. This golden mean, which consists in conformity with right reason, sometimes coincides with the mean of the objective thing (*medium rei*), as in the case of the virtue of justice, which renders to every man his due, no more and no less. The golden mean, however, is sometimes taken in reference to ourselves, as in the case of the other moral virtues, viz. fortitude and temperance. For these virtues are concerned with the inner passions, in which the standard of right cannot be fixed invariably, as different individuals vary with regard to the passions. Thus what would be moderation in one would be excess in another. Here also it is to be observed that the mean and extremes in actions and passions must be determined according to circumstances, which may vary. Hence with regard to a certain virtue, what may be an extreme according to one circumstance may be a mean according to another. Thus perpetual chastity, which renounces all sexual pleasures, and voluntary poverty, which renounces all temporal possessions, are true virtues, when exercised for the motive of more surely securing life everlasting. With regard to the intellectual virtues, their golden mean is truth or conformity to reality, whilst excess consists in false affirmation, and defect in false negation. Theological virtues do not absolutely (*per se*) consist in a mean, as their object is something infinite. Thus we can never love God excessively. Accidentally (*per accidens*), however, what is extreme or mean in theological virtues may be considered relatively to ourselves. Thus although we can never love God as much as He deserves, still we can love Him according to our powers.

B. *Connexion of Virtues.*—Another property of virtues is their connexion with one another. This mutual connexion exists between the moral virtues in their perfect state. "The virtues", says St. Gregory, "if separated, cannot be perfect in the nature of virtue; for that is no true prudence which is not just and temperate and brave". The reason of this connexion is that no moral virtue can be had without prudence; because it is the function of moral virtue, being an elective habit, to make a right choice, which rectitude of choice must be directed by prudence. On the other hand prudence cannot exist without the moral virtues; because prudence, being a right method of conduct, has as principles whence it proceeds the ends of conduct, to which ends one becomes duly affected through the moral virtues. Imperfect moral virtues, however, that is to say, those inclinations to virtue resulting from natural temperament, are not necessarily connected with one another. Thus we see a man from natural temperament prompt to acts of liberality and not prompt to acts of chastity. Nor are the natural or acquired moral virtues necessarily connected with charity, though they may be so occasionally. But the supernatural moral virtues are infused simultaneously with charity. For charity is the principle of all good works referrable to man's supernatural destiny. Hence it is necessary that there be infused at the same time with charity all the moral virtues by which one performs the different kinds of good works. Thus the infused moral virtues are not only connected on account of prudence, but also on account of charity. Hence he who loses charity by mortal sin loses all the infused but not the acquired moral virtues.

From the doctrine of nature and properties of virtues it is abundantly clear how important a rôle they play in man's true and real perfection. In the economy of Divine Providence all creatures by the exercise of their proper activity must tend to that end destined for them by the wisdom of an infinite intelligence. But as Divine Wisdom governs creatures conformably to their nature, man must tend to his destined end, not by blind instinct, but by the exercise of reason and free will. But as these faculties, as well as the faculties subject to them, may be exercised for good or evil, the proper function of the virtues is to dispose these various psychical activities to acts conducive to man's true ultimate end, just as the part which vice plays in man's rational life is to make him swerve from his final destiny. If, then, the excellence of a thing is to be measured by the end for which it is destined, without doubt among man's highest perfections must be enumerated those principles of action which play so important a part in his rational, spiritual, supernatural life, and which in the truest sense of the word are justly called virtues.

ARISTOTLE, *Ethics;* PETER LOMBARD, *Sent.*, III, dist. xxv–xxxvi; SAINT THOMAS, *Summa Theol.* I–II., Q. lv–lxxxi, tr. RICKABY, *Aquinas Ethicus;* SUAREZ, *De virtutibus;* JOANNES A S. THOMA, *Cursus theologicus, Comment. in I–II;* SALMANTICENSES, *Tractatus XII de virtutibus;* BARRE, *Tractatus de virtutibus;* LEQUEUX, *Man. Comp. doct. mor de virtut;* BILLOT, *De virtut. infusis;* PESCH, *De virtutibus theologicis et moralibus* (Freiburg, 1900); JANVIER, *Conf. de Notre Dame: La vertu* (Paris, 1906); RICKABY, *Moral phil.* (London, 1910); CRONIN, *Science of Ethics;* ULLATHORNE, *Groundwork of the Christian Virtues* (London, 1888); MING, *Data of Modern Ethics Examined.*

AUGUSTINE WALDRON.

Virtues, CARDINAL. See CARDINAL VIRTUES.

Virtues, THEOLOGICAL. See FAITH; HOPE; LOVE; VIRTUE.

Vischer, PETER, sculptor and metal founder, b. at Nuremberg about 1460; d. in 1529. His father Hermann, who had immigrated to Nuremberg, made a baptismal font at Wittenberg, and memorial brasses at Bamberg, Meissen, and Posen, which show evidences under the Gothic forms of the greater naturalness of a new era. His son carried this freedom of form further, still without essentially changing the Gothic style. However, later, he adopted more and more the ideas of the Renaissance in details. Peter's three sons, Hermann, Peter, and Hans, who worked with him, carried out more fully the ideas of the new period. This circumstance has raised the much disputed question of the share of these sons in the formal execution of the works, especially of those produced from 1505. The father often made castings as a bronze-founder from the designs of others, consequently it is often doubted whether what he did in various productions was original work. Nevertheless, the ideal figure of Peter Vischer maintains its position by the side of his great contemporaries Stoss and Krafft. The sepulchral monuments which he made, or which were produced by his workshop, range from simple, engraved memorial brasses or bronze plates cast in relief to richly ornamented sepulchral monuments. Among his earlier works, those made about 1490, are the three memorial tablets of the bishops of Bamberg. They were followed by the sepulchral tablets for the

PETER VISCHER
Statuette from the Sebaldus monument, Nuremburg

princely house in the cathedral at Meissen, and the episcopal tombs at Breslau and Magdeburg. These works contain some curious details; in one it is the carpet spread out back of the recumbent body with a perspective background and scrolls in the Renaissance style; in another the horizontal church-doorway in which the recumbent body is, so to speak, placed upright under a baldachino.

From 1505 Vischer was at work on his masterpiece, the sepulchral monument to St. Sebaldus, which, according to an inscription, he finished with the aid of his sons in 1519. The structure as a whole has great dignity and a compact unity, although the fundamental Gothic form has some Romanesque additions, and a large number of small Renaissance figures surround the monument. The rectangular base has an ornamental candlestick at each corner; each of the longer sides of the base presents in relief two scenes from the life of St. Sebaldus, patron of Nuremberg: Sebaldus draws fire from an icicle, fills an empty jug with wine, gives sight to a blind man, and causes the earth to swallow a mocker. On one of the shorter sides stands an ideal figure of the saint, on the other a figure after real life of Vischer himself wearing a leather apron, as when at work. The structure terminates above in Gothic arches and dome-like pyramids, the one in the centre supporting the Infant Jesus with the orb. Below the top, on a pedestal and clearly seen from all sides, is the silver shrine of the saint. In front of the columns of the structure rise candelabra, which bear figures of the Apostles. The tops of the main columns support figures from the Old Testament. For protection the spans of the arches are equipped with two columns, one standing above the other; the lower column rises as high as the socle, the upper, which rises much higher, has at its top a stately capital. The other similar parts of this chapel-like monument give proof of the richness of imagination of the master.

The fine statues of King Arthur and King Theodoric, which form a part of the monument to the Emperor Maximilian in the court church at Innsbruck, are also, according to the original documents, the work of Vischer's workshop and should be ascribed chiefly to Peter the elder (1513). In later works the part taken by the sons is more and more evident. The Madonna of Nuremberg is also held to be a production of Vischer's workshop.

DAUN, *Monographie* (Leipzig, 1905); NEUDÖRFER, *Nachrichten von Künstlern und Werkleute zu Nürnberg* (1547), ed. LOCHNER; BERGAU in DOHME, *Kunst und Künstler*, I; LÜBKE, *Peter Vischers Werke reproduziert in Photographien* (Nuremberg, 1875); AUTENREITH, *Das Sebaldusgrab* (Nuremberg, 1887).

G. GEITMANN.

Visdelou, CLAUDE DE, b. at the Château de Biensassis, Plénouf, Brittany, 12 Aug., 1656; d. at Pondicherry, 11 Nov., 1737. He entered the Society of Jesus, 5 Sept., 1673, and was one of the missionaries sent to China by Louis XIV in 1687 (see VERBIEST, FERDINAND). He acquired a wide knowledge of the Chinese language and literature. Other learned Jesuits considered that he gave too much credit to modern Chinese commentators, who being atheists and materialists read their own ideas into the ancient Chinese sages. When the papal legate Mgr. de Tournon came to China in 1705 chiefly to regulate the question of the Chinese Rites, Visdelou was the only Jesuit favourable to their prohibition. Tournon appointed him Vicar Apostolic of Kwei-chou with the title of Bishop of Claudiopolis, but his superiors opposed the nomination, since Visdelou had not received papal dispensation from his vow not to accept ecclesiastical dignity. With the missionaries who had submitted to the decree against the rites, Visdelou followed the legate to Macao, where he was secretly consecrated bishop, 2 Feb., 1709. He then set out for Pondicherry where he arrived, 25 June, 1709; he remained there in great retirement in the house of the French Capuchins until his death. Visdelou took with him over 500 volumes in Chinese and almost his sole occupation consisted in working on these. He sent to Rome several writings on the questions of the rites. The Sinologist, James Legge, says he "was in the habit of writing extravagantly about the Chinese and caricaturing their sentiments" ("Notions of the Chinese concerning God and the spirit", Hong Kong, 1852, 10). His most trustworthy works deal with the history of the Tatars. He collected from Chinese historians unique documents on the peoples of Central and Eastern Asia, Huns, Tatars, Mongols, and Turks. His researches on this subject were first published as supplement to Herbelot's "Bibliothèque orientale" (1779). However, they must have assisted Deguignes in his history of the Huns, for the geographer Anville who had handled all Visdelou's valuable MSS. on the Tatars tells us that the author had sent them to the Academician Malet, who died in 1736 ("Memoire de M. d'Anville sur la Chine", 1776, 33).

NORBERT, *Oraison funèbre de N. de Visdelou, Jésuite, évêque de Claudiopolis, Vicaire Apostolique en Chine et aux Indes*, etc. in *Mémoires historiques . . . sur les missions orientales*, III (Lucca, 1745), 343–460; DE BACKER-SOMMERVOGEL, *Bibliothèque*, VIII, 838–43.

JOSEPH BRUCKER.

Visigoths, one of the two principal branches of the Goths. Until 375 their history is combined with that of the Ostrogoths. Ulfilas (Wulfila) laboured among the Visigoths, translated the Bible into their language, and preached Arianism with great success until Prince Athanaric obliged him to withdraw (348). At the invasion of the Huns some of the Visigoths fled with Athanaric into the mountains of Transylvania, but the majority of the people turned to the Emperor Valens with the entreaty to be taken into the Roman Empire. In 376 a force of 200,000 Visigoths crossed the Danube, but their oppression by the governors led to a revolt. They traversed the country plundering as they went, and defeated Valens in 378 near Adrianople. Valens was slain and his successor, Theodosius, made peace with the Visigoths in 382. His policy was to unite them with the empire by means of national commanders appointed by the emperor. Desirous of maintaining peace, he endeavoured to unite the Arians with those who held the Nicene faith. After the death of Theodosius (395) the Visigoths elected Alaric of the Baltha family as their king. Alaric sought to establish a Germanic kingdom on Roman soil by bringing his people into connexion with Roman civilization. In 396 he invaded the Balkan peninsula as far as the Peloponnesus and was given the Province of Illyria. He now turned against the Western Empire, and in 401 entered Italy. He was victorious at Aquileia but after the battle at Pollentia (403) was forced to retreat. In 408 he demanded the cession of Noricum, Illyria, Pannonia, and Venetia, in 410 he plundered Rome, and soon after died in southern Italy. His successor Athaulf (410–15) led the Visigoths into Gaul, where the following king Wallia (415–19) gained the land between the Garonne and the Loire. Under the succeeding rulers the kingdom was enlarged, and, during the reign of Euric (466–84), the Visigothic Kingdom of Toulouse, named after its capital Toulouse, included the southern part of Gaul and a large portion of Spain. The Arian kings found the Catholic Church firmly established in the country; and the Catholics enjoyed toleration until the reign of Euric. The conflicts which then arose have been described by Gregory of Tours as bloody persecutions, but this is exaggerated. Euric was in general just towards his Catholic subjects, but took steps against individual bishops and clerics who encouraged religious quarrels and were political opponents of the kingdom. Catholics who fled

from Africa found an asylum among the Visigoths, and Eurie's minister, Leo, was a Catholic.

When King Clovis and his Frankish followers accepted Catholicism, Clovis undertook to drive the "heretics" out of Gaul. The Catholic clergy made common cause with the Franks and Alaric II (485–507) took severe measures against them, but was not otherwise a persecutor of the Church. In 507 Alarie was defeated and slain by Clovis. Almost all of Visigothic Gaul now fell to the Franks, the last remnant during the reign of Amalaric (526–31). The seat of government was transferred to Spain where Toledo became the capital. The succeeding era was fairly peaceful. The Catholics received unlimited tolerance, so that the Church constantly increased in strength while the Visigothic nation and kingdom grew steadily weaker. The nobility enthroned and deposed kings at pleasure; of thirty-five kings seventeen were murdered or deposed. Arianism, isolated after the destruction of the Ostrogothic and Vandalic kingdoms, constantly declined but was revived during the reign of Leovigild (568–86). His son Hermenigild revolted against him but was defeated and beheaded. Later narratives represent Hermenigild as a martyr for Catholicism, his wife, a Frankish princess, having converted him, but contemporary authorities say nothing of it. Leovigild made a vain effort to win the Catholics by a conciliatory confession of faith drawn up by an Arian synod at Toledo. His son Reccared (586–601) became a Catholic and the Visigoths soon followed his example. With this began the amalgamation of Roman and German elements in Spain. In law and politics the Romans became Gothic, the Goths in social life and religion became Roman. The Catholic Church was the national and established Church, while connexion with Rome ceased almost entirely. The court of highest instance was the national council at Toledo. The king appointed the bishops and convoked the council. But the constant struggles of the royal house with the secular and spiritual aristocracy caused the downfall of the nation. From the middle of the seventh century the Arabs were masters of North Africa. In 711 they forced their way into Spain under Tarik. King Roderiek was defeated at Jerez de la Frontera, and the Arabs acquired almost the whole of Spain. The Romans and Goths coalesced, forming the Spanish nation which succeeded later in driving the Arabs out of the peninsula.

ASCHBACH, *Gesch. der Westgoten* (Frankfort, 1827); DAHN, *Die Könige der Germanen*, V, VI (Würzburg, 1870–71); BRADLEY, *The Goths* (London, 1898); HODGKIN, *Italy and her Invaders*: I. *The Visigothic Invasion* (London, 1880); SCHMIDT, *Gesch. der deutschen Stämmen*, I (Berlin, 1905–07), ii, iii; GÖRRES, *Kirche u. Staat im Westgotenreich* in *Theologische Studien u. Kritiken* (1893), 708–34; SHAW, *The Fall of the Visigothic Power in Spain* in *English Historical Review*, XXI

KLEMENS LÖFFLER.

Vision, BEATIFIC. See BEATIFIC VISION; HEAVEN.

Visions.—This article will deal not with natural but with supernatural visions, that is, visions due to the direct intervention of a power superior to man. Cardinal Bona (De discret. spir., xv, n. 2) distinguishes between visions and apparitions. There is an apparition when we do not know that the figure which we see relates to a real being, a vision when we connect it with a real being. With most mystics we shall consider these terms as synonymous. Since St. Augustine (De gen. ad litt., l. XII, vii, n. 16) mystical writers have agreed in dividing visions into corporeal, imaginative, and intellectual.

(1) Corporeal vision is a supernatural manifestation of an object to the eyes of the body. It may take place in two ways: either a figure really present externally strikes the retina and there determines the physical phenomenon of the vision; or an agent superior to man directly modifies the visual organ and produces in the composite a sensation equivalent to that which an external object would produce. According to the authorities the first is the usual manner; it corresponds to the invincible belief of the seer, e. g. Bernadette at Lourdes; it implies a minimum of miraculous intervention if the vision is prolonged or if it is common to several persons. But the presence of an external figure may be understood in two ways. Sometimes the very substance of the being or the person will be presented; sometimes it will be merely an appearance consisting in a certain arrangement of luminous rays. The first may be true of living persons, and even, it would seem, of the now glorious bodies of Christ and the Blessed Virgin, which by the eminently probable supernatural phenomenon of multilocation may become present to men without leaving the abode of glory. The second is realized in the corporeal apparition of the unresurrected dead or of pure spirits.

(2) Imaginative vision is the sensible representation of an object by the action of the imagination alone, without the aid of the visual organ. Sometimes the subject is aware that the object exists only in his imagination, that it is a purely reproduced or composite image. Sometimes he projects it invincibly without, which is the case in supernatural hallucination. In natural imaginative vision the imagination is stirred to action solely by a natural agent, the will of the subject, an internal or an external force, but in supernatural imaginative vision an agent superior to man acts directly either on the imagination itself or on certain forces calculated to stir the imagination. The sign that these images come from God lies, apart from their particular vividness, in the lights and graces of sincere sanctity which accompany them, and in the fact that the subject is powerless to define or fix the elements of the vision. Such efforts most frequently result in the cessation or the abridgement of the vision. Imaginative apparitions are ordinarily of short duration, either because the human organism is unable to endure for a long time the violence done to it, or imaginative visions soon give place to intellectual visions. This kind of visions occur most frequently during sleep; such were the dreams of Pharao and Nabuchodonosor (Gen., xli; Daniel, ii). Cardinal Bona gives several reasons of expediency for this frequency: during sleep the soul is least divided by multiplicity of thoughts, it is more passive, more inclined to accept, and less inclined to dispute; in the silence of the senses the images make a more vivid impression.

It is often difficult to decide whether the vision is corporeal or imaginative. It is certainly corporeal (or extrinsic) if it produces external effects, such as the burnt marks left on objects by the passing of the devil. It is imaginative if, for example, the image persists after one has closed one's eyes, or if there are no traces of the external effects which ought to have been produced, such as when a ball of fire appears above a person's head without injuring it. The time most conducive to these visions is the state of ecstasy, when the exercise of the external senses is suspended. However, although the question has been discussed among mystics, it seems that they may also be produced outside this state. This is the opinion of Alvarez de Paz (De grad. contemp., I., V, pt. III, cii, t. 6) and of Benedict XIV (De servorum Dei beatif., l. III, c. i, n. I). Imaginative vision may be either representative or symbolic. It is representative when it presents an image of the very object intended to be made known: such may have been the apparition to Blessed Joan of Arc of St. Catherine and St. Margaret, if it was not (which is more probable) a luminous vision. It is symbolic when it indicates the object by means of a sign: such were the apparition of a ladder to Jacob, the apparition of the sun, moon, and stars to the Patriarch Joseph, as were also numerous

prophetic visions. (3) Intellectual visions perceive the object without a sensible image. Intellectual visions in the natural order may apparently be admitted. Even when we hold with the Scholastics that every idea is derived from some image, it does not follow that the image cannot at a given time abandon the idea to itself. The intellectual vision is of the supernatural order when the object known exceeds the natural range of the understanding, e. g. the essence of the soul, certain existence of the state of grace in the subject or another, the intimate nature of God and the Trinity; when it is prolonged for a considerable time (St. Teresa says, that it may last for more than a year). The intervention of God will be recognized especially by its effects, persistent light, Divine love, peace of soul, inclination towards the things of God, the constant fruits of sanctity.

The intellectual vision takes place in the pure understanding, and not in the reasoning faculty. If the object perceived lies within the sphere of reason, intellectual vision of the supernatural order takes place, according to the Scholastics by means of species acquired by the intellect but applied by God himself or illuminated especially by God. If it is not within the range of reason it takes place by the miraculous infusion into the mind of new species. It is an open question whether in intellectual visions of a superior order the understanding does not perceive Divine things without the aid of species. In this kind of operation the object or fact is perceived as truth and reality, and this with an assurance and certainty far exceeding that which accompanies the most manifest corporeal vision. According to St. Teresa "We see nothing, either interiorly or exteriorly ... But without seeing anything the soul conceives the object and feels whence it is more clearly than if it saw it, save that nothing in particular is shown to it. It is like feeling someone near one in a dark place" (first letter to Father Rodrigo Alvarez). This is the sense of the presence, to use the expression of modern writers. And again: "I have rarely beheld the devil under any form, but he has often appeared to me without one, as is the case in intellectual visions, when as I have said, the soul clearly perceives someone present, although it does not perceive it under any form" (Life, xxxi). The vision is sometimes distinct, sometimes indistinct. The former attests the presence of the object without defining any element. "On the feast of the glorious St. Peter", writes St. Teresa, "being at prayer, I saw, or rather (for I saw nothing, either with the eyes of the body nor with those of the soul) I felt my Saviour near me and I saw that it was He who spoke to me" (Life, xxvii).

At a certain degree of height or depth, the vision becomes indescribable, inexpressible in human language. St. Paul, rapt to the third heaven, was instructed in mysteries which it is not in the power of the soul to relate (II Cor., xii, 4). There is no occasion, however, to accuse the mystics of agnosticism. Their agnosticism, if we may so speak, is merely verbal. The inexpressible is not the incomprehensible. Since Pseudo-Dionysius Areopagitica mystics have been in the habit of designating the profundity of Divine realities by negative terms. The avowal of the powerlessness of human speech does not prevent them from saying, as did St. Ignatius, for example, that what they have seen of the Trinity would be sufficient to establish their faith, even though the Gospels were to disappear. It is impossible to establish a parallel between the degree of spirituality of the vision and the degree of the mystic state or the sanctity of the subject. Imaginative or even corporeal visions may continue in the most advanced state of union, as seems to have been the case with St. Teresa. However, intellectual visions of the supernatural order, as of the mystery of the Trinity, point indisputably to a very high degree of mystical union.

Visions of Demons.—Since the day when, in the terrestrial paradise, the enemy of the human race took the form of a serpent in order to tempt our first parents, the Devil has often shown himself to men in a sensible form. The struggles of St. Anthony in the desert against the visible attacks of the enemy are well known (St. Athanasius, "Vita S. Antonii", P. G., XXIV sq.), as also in modern times are the Devil's visible attacks on the Curé of Ars, Blessed Jean-Baptiste-Marie Vianney (Alfred Monnin, Life). As St. Paul says (II Cor., xi, 14), Satan often transforms himself into an angel of light in order to seduce souls. Sulpicius Severus has preserved the account of an attempt of this kind made against St. Martin. One day the saint beheld in his cell, surrounded by a dazzling light, a young man clad in a royal garment, his head encircled by a diadem. St. Martin was silent in surprise. "Recognize", said the apparition, "him whom thou seest. I am Christ about to descend upon earth but I wished first to show myself to you". St. Martin made no reply. "Martin", continued the apparition, "why dost thou hesitate to believe when thou seest? I am Christ". Then said Martin: "The Lord Jesus did not say that he would return in purple and with a crown. I will not recognize my Saviour unless I see Him as He suffered, with the stigmata and the cross." Then the diabolic phantom vanished leaving behind an intolerable odour (De Vita Martini, P. L., XX, 174). Newman has given an interpretation of this vision for his own period (Martin and Maximus, 206). The best way of judging of the origin of these manifestations is that given by St. Ignatius, viz., to examine the series of incidents; to question one's self concerning the beginning, the middle, and the end, will lead to a good result (Exerc. Spirit.: Reg. pro plen. discret. spir. 5 a).

Evocation of the Dead and Spiritism.—It is written (I Kings, xxviii) that Saul, when defeated by the Philistines, went to the witch of Endor and asked her to bring before him the shade of Samuel, and the shade rose out of the earth and revealed to Saul that God was angry with him because he had spared Amalec. Numerous pagan cults practised evocation of the dead; magicians practised it in the Middle Ages, and in modern times mediums or spiritists have taken upon themselves the task of communicating with the souls of the dead or with disembodied spirits (see SPIRITISM). The Catholic Church has on various occasions condemned the practice of magnetism and spiritism, inasmuch as this practice evokes the spirits of the dead and may call evil spirits into action. But it has never thereby declared that each operation puts us into real relation with the spirits of the dead or an evil spirit. The chief condemnations are those of the Holy Office, 4 Aug., 1856; 21 April, 1841; 30 March, 1898. [See also Acta Concil. Baltim., II (Col. Lac., III, 406).]

ST. THOMAS, *Sum. Theol.*, I, Q. xcv, a. 6; Q. lvi, a. 3; Q. xli, a. 2; II–II, Q. clxxiv, a. 1; Q. clxxv, a. 3; III, Q. xxx, a. 3; BONA, *De discret. spir.*, c. 16–19; LAMBERT DE PAZ, *De grad. contempl.*, V; RIBET, *La mystique divine* (Paris, 1879), pt. II, i; *Les visions*; MARÉCHEAUX, *La réalité des apparitions démoniaques: La réalité des apparitions angéliques* (Paris, 1899, 1901); MATIONON, *L'évocation des morts* (Paris, 1902); LAPPONI, *Ipnotismo e spiritismo* (Rome, 1906); MYERS, GURNEY, AND PODMORE, *Phantasms of the Living* (London); MYERS, *Human Personality and Its Survival of Bodily Death* (London, 1903); FLOURNOY, *Esprits et médiums* (Geneva, 1911); ROURE, *Les mésaventures du merveilleux. Matérialisations d'esprits* in *Etudes* (Paris, 5 Feb., 20 April, 1901); DE GRANDMAISON, *Les merveilles de la théosophie* in *Etudes* (Paris, 6 Mar., 1905).

LUCIAN ROURE.

Visit ad Limina (sc. *Apostolorum*) means, technically, the obligation incumbent on certain members of the hierarchy of visiting, at stated times, the "thresholds of the Apostles", Sts. Peter and Paul, and of presenting themselves before the pope to give an account of the state of their dioceses. The object of the visit is not merely to make a pilgrimage to the tombs of the apostles, but, above all, to show the proper rever-

ence for the Successor of St. Peter, to acknowledge practically his universal jurisdiction by giving an account of the condition of particular churches, to receive his admonitions and counsels, and thus bind more closely the members of the Church to its Divinely appointed head.

I.—Although it was the custom of bishops from the most remote times to refer causes to the pope, and even to visit him personally when circumstances required it, yet we can find no trace in the earliest ages of any obligation binding them to repair to Rome at stated times. The first vestiges of this duty are found in the ancient practice of celebrating twice a year provincial councils of the bishops of Italy who pertained to the province of the Roman Pontiff. In the fifth century, Pope Leo I insists on the custom of Sicily sending three bishops yearly to Rome to assist at a council. In the next century, Gregory I declared that although in his time the Sicilian bishops were obliged to visit Rome only once every three years, yet he extends the term to five years. A Roman council under Pope Zacharias (A. D. 743) decreed that bishops consecrated by the pope, who reside near Rome, should make the visit *ad limina* yearly in person, and those who are far away should fulfil the same obligation by letter (can. IV). A custom gradually arose which, at least from the eleventh century, obliged metropolitans when asking for the pallium, and, soon after, all bishops to visit the thresholds of the apostles at stated times, either personally or by a substitute. That this visit was of strict obligation can be gathered from the expressions of Paschal II (cap. iv, x, De elect., I, 6), and especially of Innocent III in many decretals, while in the Decretals of Gregory IX, a form of oath is given (cap. iv, x, De urejurand., II, 24), in which bishops are obliged before their consecration to promise that they will visit Rome annually, either personally or by deputy, unless the pope dispenses them.

II.—In 1585 Sixtus V issued the Constitution "Romanus Pontifex", which for over three hundred years formed the main rule and norm for visits *ad limina*. This document states in detail within what term of years, each bishop, from whatever part of the world, should visit Rome, and what heads of information he should consider in making his report to the pope. Benedict XIV (23 Nov., 1740) in the Constitution "Quod Sancta", extended the obligation to prelates *nullius* ruling over a separate territory. This pope also established a particular congregation *super statu ecclesiarum* to deal with the reports of Bishops when they made the prescribed visit.

III.—The present discipline concerning visits *ad limina* is found in the Decree of the Consistorial Congregation, issued by order of Pius X (31 Dec., 1909) for all bishops not subject to the jurisdiction of the Propaganda. This decree states that every bishop must render to the pope an account of the state of his diocese once every five years. The quinquennial periods are to begin in 1911. In the first year of that term, the report is to be sent in by the bishops of Italy and of the islands of Corsica, Sardinia, Sicily, and Malta; in the second year, by the bishops of Spain, Portugal, France, Belgium, Holland, England, Scotland, and Ireland; in the third year, by the bishops of the Austro-Hungarian and German Empires and of the remainder of Europe; in the fourth year, by the bishops of all America; in the fifth year, by the bishops of Africa, Asia, Australia, and the adjacent islands. In their first report, the bishops are directed to answer every question in a subjoined *elenchus*, but in subsequent relations they are merely to add anything new, if such there be, and state the result of the counsels and admonitions given by the Sacred Congregation in its reply to the report. Bishops, when they come to Rome in fulfilment of their obligation *ad limina*, must visit the tombs of the apostles and present themselves before the pope. Ordinaries who reside outside of Europe are obliged to visit the Eternal City once every alternate five years, or only decennially. The bishop may satisfy this obligation, either personally or by his coadjutor or auxiliary bishop, or even, with permission of the Holy See, by a priest. Finally, the decree declares that this visit and diocesan report to the pope are not to take the place of the canonical visitation of the diocese, which must be made annually, or, in large dioceses, biennially.

IV.—To this decree of the Consistorial Congregation is added an *elenchus* containing the points of information to be supplied by the ordinaries in their relation to the Holy See. It may be briefly summarized as follows: (1) The name, age, and fatherland of the ordinary; his religious order, if he belongs to one; when he began to rule his diocese; and if a bishop, when he was consecrated. (2) A general statement concerning the religious and moral condition of his diocese and whether religion progressed or lost ground in it since the last quinquennium. (3) The origin of the diocese, its hierarchical grade and principal privileges, and if archiepiscopal, the number and names of the suffragan sees, but if immediately subject to the Holy See, what metropolitan synod its bishops must attend; the extent of the diocese, its civil government, its climate, its language; the place of residence of the ordinary, with all directions necessary for safe epistolary correspondence; the number of inhabitants and the principal cities; how many Catholics there are, and if different rites prevail, how many Catholics belong to each; if there are non-Catholics, into what sects thay are divided; the diocesan curia: the vicar-general, the synodal judges and examiners, the ecclesiastical court and its officials, the archives, the various chancery taxes; the number of secular priests and cleries, their dress, their mode of life and how they attend to their duties; whether there are any, and if so what, chapters of canons, and other aggregations of priests that form quasi-chapters; how many parishes there are and the number of faithful in the largest and smallest; into how many vicariates forane or rural deaneries parishes are grouped; how many non-parochial churches and public oratories there are; whether there is any celebrated sacred shrine and if so, what; concerning the administration of the sacraments, exhortations to frequent communion, special devotions, missions, sodalities, and social works; the diocesan seminary, its buildings, government, instruction in theology, philosophy, and liturgy, the admission and dismissal of seminarians; the inter-diocesan seminary, if there is one, and its condition; what institutes of religious men there are, with the number of houses and of religious, both priests and lay-brothers; what special work these religious dedicate themselves to and their relations to the ordinary; what are the institutes of religious women in the diocese, with the number of houses and persons; concerning the cloister of religious women, their work and the observance of canonical prescriptions; the instruction and education of youth; and the editing and reading of books and periodicals.

LUCIDI, *De Visitatione SS. Liminum* (4th ed., Rome, 1899); MELCHERS, *De Canonica Diœcesium Visitatione* (Cologne, 1883); TAUNTON, *The Law of the Church* (London, 1906), s. v., *Limina;* FERRARIS, *Bibliotheca Canonica*, V (Rome, 1889), s. v., *Limina;* WERNZ, *Jus Decretalium*, II (Rome, 1899).

WILLIAM H. W. FANNING.

Visitation, CANONICAL, the act of an ecclesiastical superior who in the discharge of his office visits persons or places with a view of maintaining faith and discipline, and of correcting abuses by the application of proper remedies. Such visitation is incumbent on the shepherd who would properly feed and guard his flock. This practice, in vogue from early Christian times, had somewhat fallen into

desuetude when re-established by the Council of Trent in these words: Patriarchs, primates, metropolitans and bishops shall not fail to visit their respective dioceses either personally, or if they be lawfully impeded, by their vicar-general or visitor; if unable on account of its extent to make the visitation of the whole diocese annually, they shall visit at least the greater part thereof, so that the whole shall be completed within two years, either by themselves or their visitors. Of the purpose of visitation the Council says: But the principal object of all the visitations shall be to lead men to sound and orthodox doctrine by banishing heresies, to maintain good morals, and to correct such as are evil; by admonition and exhortation to animate the people to religion, peace, and innocence, and to put in vogue whatever else may be dictated by the prudence of the visitors for the benefit of the faithful, as time, place and opportunity shall permit.

The right of visitation belongs to all prelates who have ordinary jurisdiction over persons in the external forum. The pope through his delegates may institute a visitation throughout the world, patriarchs, primates, metropolitans, bishops, vicars apostolic, and vicars capitular or administrators of vacant dioceses in their respective territories, religious superiors within their own jurisdiction. Prelates *nullius* enjoy this right in conjunction with the neighbouring bishop, whose precepts in case of disagreement will prevail. Visitation does not, however, fall within the province of a vicar-general unless he be specially commissioned by the bishop. A metropolitan is not permitted to visit the dioceses of his suffragan bishop save for reasons approved in a provincial synod and then only after the visitation of his own diocese has been completed.

The canonical visitation of a diocese is incumbent on the bishop personally unless lawfully hindered. A bishop may visit the various parts of his diocese as often as he chooses. According to the Council of Trent he must do so every year if possible, or at least every two years. Attention is drawn to this Decree by the Sacred Congregation of the Consistory (A remotissima, 31 Dec., 1909). The Third Plenary Council of Baltimore requires a bishop to visit every part of his diocese at least once every three years, not only that he may administer the Sacrament of Confirmation, but likewise that he may know his people. Associate visitors, men versed in ecclesiastical affairs, are recommended as useful in promoting the end in view. A secretary to do the clerical work is generally in attendance. It proves a saving of time and labour if the chancellor or secretary receives in advance answers in writing to the numerous questions compiled, since from the replies it may be seen what particular subjects require a personal investigation. The visitation comprises persons, places, and things. It is an examination into the conduct of persons, viz. clergy, nuns, and laity; into the condition of churches, cemeteries, seminaries, convents, hospitals, asylums, etc., with their furnishings and appurtenances, into the administration of church property, finances, records, state of religion: briefly, it is a complete investigation of the spiritual and temporal affairs of the diocese. The visitor hears complaints, investigates crimes, sees whether pastors and others properly discharge their duties, and inquires into the private conduct or morals of clergy and laity. Regulars in matters pertaining to the cure of souls and Divine worship are subject to episcopal visitation and correction. As delegate of the Apostolic See a bishop may also visit exempt places, but may punish delinquents therein only when the regular superior, being duly notified, fails to do so. Religious communities of nuns are visited by the bishop either by virtue of his own right or as delegate of the Holy See.

The episcopal visitation should be a paternal investigation of diocesan matters. Formal trials and judicial penalties consequently will not be common: from such, should they be made use of, a suspensive appeal may be taken. Otherwise an appeal from decrees promulgated in visitation will beget merely a devolutive effect. The laws made should be enforced, and an authentic account of the entire visitation should be preserved in the diocesan archives as an official record, as well as to enable the bishop in his visit *ad limina* to render to the Holy See an accurate report of conditions in his diocese. This report to the pope is to be signed not only by the bishop, but likewise by one of the associate visitors. A bishop or other visitor, content with hospitality, will accept no offering for the visitation.

The Pontifical prescribes the ceremonies to be observed in a formal visitation of a parish. At the door of the church the bishop in *cappa magna* kisses the crucifix, receives holy water, and is incensed; then proceeding to the sanctuary he kneels till a prescribed prayer is sung. Ascending the altar the bishop gives his solemn episcopal blessing. A sermon follows in which the bishop refers to the purpose of the visitation. Later he imparts the indulgence that he is empowered to grant. Putting on a black cope and simple mitre, the bishop recites certain prayers for the deceased bishops of the diocese. The procession then proceeds to the cemetery if near by, otherwise to some convenient place in the church where a catafalque shall have been erected: there prayers are offered for all the faithful departed. The ceremony is terminated on returning to the sanctuary by still another prayer for the dead. White vestments being substituted for black, the bishop examines the tabernacle and contents (blessing the people with the ciborium), altars, baptismal font, sacred oils, confessionals, relics, sacristy, records, cemetery, edifices, etc. as above. Finally the Pontifical contains other prayers to be said privately before the departure of the bishop and his assistants.

Religious superiors also visit canonically institutions and persons subject to them, each observing the Constitution and customs of his own order. The efforts of female religious superiors in visiting their houses are directed chiefly to promoting zeal and discipline; their authority is confined to correcting minor breaches of rule, since they are devoid of canonical jurisdiction. Difficulties beyond their power to settle are reported to the bishop or other lawful superior.

Concilium Tridentinum, sess. XXIV, c. iii, *De ref.*; *Concilium Plen. Balt. III*, n. 14; TAUNTON, *The Law of the Church* (London, 1906), s. v. *Visitation*.

ANDREW B. MEEHAN.

Visitation of the Blessed Virgin Mary.—I. THE EVENT.—Assuming that the Annunciation and the Incarnation took place about the vernal equinox, Mary left Nazareth at the end of March and went over the mountains to Hebron, south of Jerusalem, to wait upon her cousin Elizabeth, because her presence and much more the presence of the Divine Child in her womb, according to the will of God, was to be the source of very great graces to the Blessed John, Christ's Forerunner. The event is related in Luke, i, 39–57. Feeling the presence of his Divine Saviour, John, upon the arrival of Mary, leaped in the womb of his mother; he was then cleansed from original sin and filled with the grace of God. Our Lady now for the first time exercised the office which belonged to the Mother of God made man, that He might by her mediation sanctify and glorify us. St. Joseph probably accompanied Mary, returned to Nazareth, and when, after three months, he came again to Hebron to take his wife home, the apparition of the angel, mentioned in Matthew, i, 19–25, may have taken place to end the tormenting doubts of Joseph regarding Mary's maternity. (Cf. also MAGNIFICAT.)

II. The Feast.—The earliest evidence of the existence of the feast is its adoption by the Franciscan Chapter in 1263, upon the advice of St. Bonaventure. The list of feasts in the "Statuta Synodalia eccl. Cenomanensis" (1237, revised 1247; Mansi, supplem., II, 1041), according to which this feast was kept 2 July at Le Mans in 1247, may not be genuine. With the Franciscan Breviary this feast spread to many churches, but was celebrated at various dates—at Prague and Ratisbon, 28 April; at York, 2 April; in Paris, 27 June; at Reims and Geneva, 8 July (cf. Grotefend, "Zeitrechnung", II, 2, 137). It was extended to the entire Church by Urban VI, 6 April, 1389 (Decree published by Boniface IX, 9 Nov., 1389), with the hope that Christ and His Mother would visit the Church and put an end to the Great Schism which rent the seamless garment of Christ. The feast, with a vigil and an octave, was assigned to 2 July, the day after the octave of St. John, about the time when Mary returned to Nazareth. The Office was drawn up by an Englishman, Adam Cardinal Easton, Benedictine monk and Bishop of Lincoln (Bridgett, "Our Lady's Dowry", 235). Dreves (Analecta Hymnica, xxiv, 89) has published this rhythmical office with nine other offices for the same feast, found in the Breviaries of the fourteenth and fifteenth centuries. Since, during the Schism, many bishops of the opposing obedience would not adopt the new feast, it was confirmed by the Council of Basle, in 1441. Pius V abolished the rhythmical office, the vigil, and the octave. The present office was compiled by order of Clement VIII by the Minorite Ruiz. Pius IX, on 13 May, 1850, raised the feast to the rank of a double of the second class. Many religious orders—the Carmelites, Dominicans, Cistercians, Mercedarians, Servites, and others—as well as Siena, Pisa, Loreto, Vercelli, Cologne, and other dioceses have retained the octave. In Bohemia the feast is kept on the first Sunday of July as a double of the first class with an octave.

Holweck, *Fasti Mariani* (Freiburg, 1892); Grotefend, *Zeitrechnung* (Leipzig, 1892). On the iconography of the event, see Guébhard, *Dictionnaire iconographique* (Paris, 1850), 645; Coleridge, *The Mother of the King* (London, 1890).

Frederick G. Holweck.

Visitation Order—The nuns of the Visitation of Mary, called also Filles de Sainte-Marie, Visitandines, and Salesian Sisters, were founded in 1610 at Annecy in the Duchy of Savoy by St. Francis de Sales, Bishop of Geneva, and by St. Jane de Chantal. Their aim was to secure the benefit of the religious life for persons who had neither the physical strength nor the attraction for the corporal austerities at that time general in religious orders. St. Francis wished especially to apply in souls of good will and in a permanent institution the spiritual method dear to him: to reach God chiefly through interior mortification and to endeavour to do in every action only the Divine Will with the greatest possible love. The Visitation is therefore the principal work of St. Francis de Sales, the perpetuation of his doctrine and spirit, the living commentary on the "Introduction à la vie dévote" and the "Traité de l'amour de Dieu".

At first the founder had not a religious order in mind; he wished to form a congregation without external vows, where the cloister should be observed only during the year of novitiate, after which the sisters should be free to go out by turns to visit the sick poor. This was why he called his institute the Visitation. This project was quite different from the idea realized later by St. Vincent de Paul in the Sisters of Charity, for what the bishop desired above all was the contemplative life; to this he added visitation of the sick, but merely by way of devotion. The undertaking was begun on Trinity Sunday, 6 June, 1610. The Baronne de Chantal, a widow, native of Burgundy, was destined to be the first superioress. Marie-Jacqueline Favre, daughter of the Savoyard jurisconsult Antoine Favre, and Mlle Charlotte de Brechard, a Burgundian, accompanied the foundress as did also a servant, Anne-Jacqueline Coste, destined to be the first outdoor sister of the Visitation. After having received the bishop's blessing they assembled in the house of "la Galerie", still standing, in a suburb of Annecy. Trials, especially those arising from ridicule, were not wanting to the young congregation. People did not readily understand the mild and simple rule of the new institute. Superficial observers did not take into account that the bishop was in his conduct and direction really the most mortified of all the saints. Nevertheless the novices arrived, and the names of two, Peronne-Marie de Chatel and Marie-Aimée de Blonay, have remained noted in the history of the Visitation.

When the establishment was an accomplished fact (1615) Archbishop de Marquemont of Lyons undertook to persuade the founder to follow the common practice and erect his congregation into a religious order under the Rule of St. Augustine, with the cloister imposed by the Council of Trent. At first the saint resisted. It cost him much to abandon the sick poor and leave to his daughters only the apostolate of prayer and sacrifice, but he eventually yielded. He then (1616) undertook the compilation of the "Constitutions pour les religieuses de la Visitation Sainte-Marie". The Church has thus characterized this work: "He had added to the Rule of St. Augustine constitutions which are admirable for wisdom, discretion, and sweetness" (Brev. Rom., 29 Jan., sixth lesson). At once the founder opened the door of the monastery to all of good will. No severity, however great, could prevent the weak and infirm from coming "there to seek the perfection of Divine love". He expressly ordered the reception at the Visitation not only of virgins but also of widows, on condition that they were legitimately freed from the care of their children; the aged, provided they were of right mind; the crippled, provided they were sound in mind and heart; even the sick, except those who had contagious diseases.

Austerities of the cloister, like rising at night, sleeping on hard surfaces, were suppressed. Instead of chanting the canonical office in the middle of the night the sisters recited the Little Office of the Blessed Virgin at half-past eight in the evening. There was no perpetual abstinence nor prolonged fast. Besides the ordinary fast days of the Church, he retained only that on every Friday and certain vigils. Corporal mortifications properly so called were limited to the use of the discipline every Friday. But the wise legislator was careful to give to interior mortification what he withdrew from exterior mortification. His first concern was for poverty, which is nowhere so strict as in the Visitation, where everything is absolutely in common. No sister may "have as property anything however little, or under any pretext whatever". Not only the rooms and the beds, but medals, crosses, rosary beads, even pictures, are changed every year in order that the sisters may never come to consider them as their own. Next comes obedience. Whether general or particular it extends to every moment of the day, and the superior is to be obeyed as a mother, "carefully, faithfully, promptly, simply, frankly, and cordially". The most trying mortification is perhaps that of the common life as understood by St. Francis de Sales. The day of the Visitandine is divided from 5 a. m. until 10 p. m. into a multitude of short exercises which keep her occupied every instant in duties determined by her rule. An hour of mental prayer in the morning and a half-hour in the evening, Mass, Office, spiritual readings, and examens of conscience succeed one another, and keep the religious in perpetual contemplation. Silence, recollection, modesty of demeanour prepare for and facilitate prayer. Two recreations

of an hour each relax without dissipating the mind; the sisters should talk with cordiality and simplicity only of agreeable and piously cheerful topics.

A little book based on St. Francis de Sales and which St. Jane de Chantal added from the first to the Constitutions of the order, namely, the "Directoire spirituel pour les actions journalières", gives the practical means of fulfilling the Constitutions in the spirit of the holy founder, the method of performing each of the daily actions under the eye of God, in dependence on Him, and in union with the Divine Model, Jesus Christ. It may be said that the "Directoire" is the mould of the Visitandines. The sisters wear a black habit. The gown is made *à sac*, rather full, and is confined by a girdle. On the head they wear a veil of black taminy. A black bandeau encircles the brow; a guimpe or barbette of white linen covers the neck, from which is suspended a silver cross; a large chaplet hangs at the belt. There are three grades among the sisters: the choir sisters who sing the Office; the associate sisters dispensed from the Office because of their health, but in other respects the same as the first grade; and finally the lay sisters who wear a white veil and are engaged in domestic tasks; they have no voice in the chapter but they make the same vows and are as much religious as the others. The communities are cloistered. The out-door sisters who make publicly only the vow of obedience are charged with the external service of the house. Each convent is governed by a superior whom all the sisters elect by secret ballot. She is chosen for three years at the end of which time she is eligible for election for three more years. When this time is ended she is ineligible for the subsequent term. A council of four other sisters assists her in the government of the house. An assistant replaces her when it is necessary. All the houses of the order are independent of one another. Circulars sent from time to time keep all acquainted with the events of each convent. There is no superior general, no visitor general, nor general chapter. In doubts regarding observance, recourse is had to the house of Annecy, the *sainte source*, which actually exercises no authority, but whose right to advise is recognized as that of an elder sister. The first superior of each convent is the bishop of the diocese and it is under his direct and immediate care. Two priests are charged by the bishop with the care of the convent, one with the title of superior, the other with that of confessor.

Such are the chief rules of the Visitation, their most striking characteristic being moderation and common sense. Made for generous souls, there is nothing about them which could weaken the body, while they overlook nothing which could mortify the spirit. For three centuries the Visitation has never stood in need of reform and each century has brought to the Church and the world its contingent of holy souls. The Order of the Visitation of Mary was canonically erected in 1618 by Paul V who granted it all the privileges enjoyed by the other orders. A Bull of Urban VIII solemnly approved it in 1626. At the first centenary of the institute in 1710 came renewed praise for its Constitutions "admirable for wisdom, discernment, and mildness, and which open up a certain easy and united path" to religious perfection. The Visitation developed rapidly. As early as the third year the house of "la Galerie" was too small; it was necessary to purchase an estate and build not far from the lake the convent which kept the name of the first convent of Annecy. The church still exists; the remainder of the building was destroyed during the French Revolution. Lyons (1615) was the first foundation with Mother Favre as superior; Moulines (1616) was the second with Mother de Bréchard. Grenoble (1618), Bourges (1618), and Paris (1619) followed in close succession. When St. Francis de Sales died (1622) there were already 13 convents established. At the death of St. Jane de Chantal (1641) there were 86. The Bull of Clement XI at the first centenary of the foundation mentions 147. In the seventeenth century the order was confined to France and especially to Savoy; in the eighteenth century it extended to Italy, Germany, Spain, Switzerland, Poland, and the Low Countries. There were 167 houses in 1792 when the French Revolution dispersed and closed all the convents it reached. The foreign houses retained the tradition of the founders. The storm passed and as early as 1800 the convents of the Visitation began gradually to be restored in all parts of France. That of Annecy was not restored until 1824.

The convent of Georgetown was the first house of the Visitation founded in the United States (see sub-article below). The Visitation of Georgetown founded that of Mobile 1833 and in the same year that of Kaskaskia, which was transferred to St. Louis in 1844. In 1837 it founded the Visitation of Baltimore, that of Frederick in 1846, and Philadelphia in 1848. These various convents founded others, and at present there are in the United States 21 houses of the Visitation in relation with Annecy. England has two convents, Westbury, now transferred to Harrow, London, and that of Roseland, Walmer, Kent, which is the ancient convent of Vilna, Poland. The last Visitation convent founded in an English-speaking country is that of Ottawa, Canada, founded by sisters from Annecy in 1910. At the third centenary of the order, 6 June, 1910, the Visitation numbered 170 convents: 56 in France and 12 other French houses which the religious persecution compelled to go into exile; 30 in Italy; 2 in Switzerland; 7 in Austria; 1 in Russian Poland; 4 in Belgium; 1 in Holland; 2 in England; 17 in Spain; 3 in Portugal (these convents were driven into exile by the Revolution in 1910); 21 in the United States; 1 in Canada; 11 in Latin America; and 2 in Syria.

The first Visitandines, emulating their foundress, had nearly all received extraordinary gifts of prayer. The process of beatification of Mother de Bréchard was even begun but was abandoned to make way for that of Mother de Chantal. It was Blessed Margaret Mary Alacoque (q. v.), a Visitandine of Paray-le-Monial in Burgundy, to whom the Sacred Heart of Jesus was manifested, in order that the devotion to the Sacred Heart might be communicated to the Church. Another Visitandine, Venerable Anne-Madeleine Rémusat of the second convent of Marseilles, was the propagator of devotion to the Sacred Heart at the time of the plague of Marseilles in 1722; her cause was introduced in 1891. The cause of Venerable Marie de Sales Chappuis, superioress of the Visitation convent of Troyes (d. in 1875), was introduced in 1879 and the process of her beatification is proceeding rapidly. A religious of exalted virtue, she encouraged a number of souls both within and without the cloister in that path of confidence, generosity, obedience to the Divine Will, of fidelity to the duty of the present moment, which was inculcated by St. Francis de Sales. In the course of the process of beatification her authentic writings have been carefully examined and approved by the Sacred Congregation of Rites (Decree of 21 Sept., 1892). The Visitandines are contemplatives, and in order that they might not be turned aside from the chief aim the founder often recurs in his letters to the necessity of not imposing external duties which would divert them from their first vocation. Nevertheless, even in the time of St. Francis de Sales the Visitation several times accepted temporarily the mission of reforming foreign communities or even houses of penitent women, and God has blessed their devotion. It was likewise the need of the times which at a certain period led many convents to open within their cloisters boarding-schools for young girls. These boarding-schools which still exist in certain communities have done great good to youth.

The instruction given at the Visitation is generally solid and on a par with that of the most serious schools. But what especially characterizes the schools of the Visitation and the pupils themselves is the strong education of will and character. In a constantly serene and maternal atmosphere the child learns at an early age self-denial, a sense of duty, and of responsibility to God for every action. The mistress methods of going to God become to a certain extent those of the children.

HAMON, *Hist. de St. François de Sales*, ed. GONTHIER AND LÉTOURNEAUX (Paris, 1909); BOUGAUD, *Hist. de ste Chantal* (Paris, 1865); ST. FRANCIS DE SALES, *Lettres*, in *Œuvres*, XIV (Annecy, 1908); *Règles, de st Augustin et constitutions pour les sœurs de la Visitation* (Annecy, 1889); *Année sainte des religieuses de la Visitation Ste Marie* (Annecy, 1871); DE CHAUGY, *Vie de quatre des premières mères de l'ordre de la Visitation Ste. Marie*, ed. VEUILLOT (Paris, 1852).

RAPHAEL PERNIN.

VISITATION CONVENT, GEORGETOWN, THE, in the District of Columbia, United States of America. This convent was founded by Miss Alice Lalor, native of Kilkenny County, Ireland, who sailed for this country in 1794 with her sister, Mrs. Doran, the wife of an American merchant. On the voyage she formed an intimacy with Mrs. Sharpe and Mrs. McDermott and, united in their vocation, they bought a small house in Philadelphia and began their community life under the direction of the Rev. Leonard Neale, who had succeeded Rev. Lawrence Graessel and Rev. Francis Fleming, victims of the yellow fever epidemic of 1793. The return of the fever in 1797–8 broke up their house, and Father Neale having been made president of Georgetown College invited them to settle in that place. Miss Lalor bought a small cottage near that of three French noblewomen of the Order of Poor Clares, who had escaped the Terror and hoped to found a house in the land of their asylum. Father Neale put the Congregation of the Pious Ladies, as they were called, under the Rule of St. Francis de Sales, continued his directorship and encouraged and helped them in every way. His inspiration was to advance Catholic education and especially to secure it for the daughters of Catholic families in Maryland, where the proscriptive laws and penalties established by those who had seized the Government from the Lords Proprietary had reduced Catholic education to a low ebb (see Acts of Assembly, 1654; 1704; 1715; 1718; 1755).

The school was opened, 24 June, 1799. The first pupil was Anna Smith, the first novice Sister Aloysia Neale. Their ranks were immediately recruited, their pupils multiplied, and in 1802 the school was developed into an academy. In 1804 the Poor Clares returned to France; Bishop Neale and his brother Father Francis bought their property, furniture, and books, and it was among the last that the Rules of the Visitation were discovered in 1812, after being vainly sought for years by the bishop, for Annecy had been swept away in the Terror. No enclosure was observed at first and the ladies were called Mistress or Madam until 1816 when Archbishop Neale obtained from Pius VII the Brief dated 14 July, which raised the community to the rank of a monastery. Solemn vows were taken, 28 Dec., 1816, by 30 choir sisters, 4 lay sisters, and 1 out sister. Father Beschter, formerly of the papal choir, instructed them in the chants of the office and the Visitandines of Chaillot sent them a model of the habit and silver crosses.

Six months later Archbishop Neale died, but he had appointed Father Clorivière director of the community. He arrived, 13 Jan., 1818, and devoted his life to his new charge. He sold his estate in Bretagne and gave the proceeds as well as his French pension to building the chapel for the sisters. He asked and obtained from his friend Charles X an altar-piece, and by every means in his power helped the sisters in their poor school—the first free school in the District of Columbia. Mother Catharine Rigden broke ground for the chapel, the symbolic window of which was given by a lady in South Carolina. This was the first chapel of the Sacred Heart in the United States. In 1819 the first prospectus was issued over the signatures of Mrs. Henrietta Brent, Mrs. Jerusha Barber, and Father Clorivière; in 1823 a new academy was built, and in 1829 three European sisters arrived. On 9 Sept., 1846, Mother Teresa Lalor died, having seen her daughters established at Kaskaskia, Mobile, St. Louis, Baltimore, and Brooklyn. In 1872–3 the present academy building was erected, and in 1899–1900, after a fire, this was enlarged. Where the cottage stood there is now a square of many-storied buildings and the small lot has grown to thirty-eight acres in extent. Archbishop Neale, Father Clorivière, Mother Teresa, Sister Joanna, the daughter of the Mexican Emperor Iturbide, and the thirty original sisters are laid in the crypt of the chapel and buried in the walls of its foundations, while many distinguished names carried on the rolls of the academy make it one of the historic spots of the country. At Gen. Winfield Scott's request the academy was exempted from seizure for hospital purposes during the Civil War. His daughter Virginia (Sister Mary Emmanuel) who was a Visitation nun is buried in the cemetery.

ELLA LORAINE DORSEY.

Visitors Apostolic, officials whom canonists commonly class with papal legates. Visitors differ from other Apostolic delegates, principally in this, that their mission is only transient and of comparatively short duration. In ancient times, the popes generally exercised their right of inspecting the dioceses of various countries through their nuncios or legates (c. 1, Extravag. Comm. de Consuet. I, 1; c. 17, X, de Cens. III, 39), though they occasionally, even in the primitive ages, sent special visitors. At the present time, the mission of papal nuncios is rather of a diplomatic than of a visitatorial character. Visitors are, at present, deputed by the pope for special emergencies and not at stated intervals. Their duty is to inspect the state of the Church in the country confided to them and then to draw up a report to the Holy See. At times, this visitation is made with the same attention to details as is an episcopal visitation. Visitors Apostolic are also appointed to visit the various provinces of a religious order, whenever, in the judgment of the pope, this becomes useful or necessary. In all cases of Apostolic visitation, the pope, through delegates, is putting into effect the supreme and immediate jurisdiction which is his for any and every part of the Church. The exact powers of a visitor can be known only from his brief of delegation. His office ceases as soon as he has submitted his report to the Holy See through the Consistorial Congregation. For the city of Rome itself there is a permanent Commission of the Apostolic Visitation. Established by Urban VIII as one of the Roman congregations under the presidency of the cardinal vicar, it was changed into a commission by Pius X through the Constitution "Sapienti Consilio" (29 June, 1908). These Apostolic visitors annually inspect the parishes and institutions of Rome and make report on their spiritual and financial condition. They pay special attention to the fulfilment of the obligations springing from pious foundations and legacies for Masses and chaplaincies.

LEITNER, *De Curia Romana* (Ratisbon, 1909); DE LUCA, *Prælectiones Juris Canonici*, II (Rome, 1897); MARTIN in *Amer. Eccles. Review* (Oct., 1910).

WILLIAM H. W. FANNING.

Visitors' Synod. See COUNCILS, GENERAL.

Visits to the Blessed Sacrament.—By this devotional practice, which is of comparatively modern development, the presence of Jesus Christ in the Blessed Eucharist is regarded in the same light and honoured with the same ceremonial observances as

would be paid to a sovereign who favoured any place in his dominions by taking up his abode there. The conception is that in the tabernacle Jesus Christ, as it were, holds His court, and is prepared to grant audience to all who draw near to Him, though others prefer to regard Him as a prisoner bound to this earth and to existence in a confined space, by the fetters of His love for mankind. In this latter case the visits paid to the Blessed Sacrament assumed the special character of a work of mercy intended to console the Sacred Heart of Jesus for the indifference and ingratitude shown Him by the majority of Christians, for whose sake He remains in the sacramental species. It must be plain that this devotional exercise of "visiting" the Blessed Sacrament is essentially dependent upon the practice of ceremonial reservation (q. v.). As has already been pointed out in this latter article, the attempts formerly made to demonstrate the existence of a custom in the early Church of showing special and external veneration to the Sacred Species when reserved for the sick break down upon closer investigation. To this day in the Greek Church no practice of genuflecting to the Blessed Sacrament is known and in fact it may be said that, though it is treated respectfully, as the Book of the Gospels or the sacred vessels would be treated respectfully, still no cultus is shown it outside of the Liturgy. During the first ten or twelve centuries after Christ the attitude of the Western Church seems to have been very similar. We may conjecture that the faithful concentrated their attention upon the two main purposes for which the Blessed Eucharist was instituted, viz. to be offered in sacrifice and to become the food of the soul in Holy Communion. It was only by degrees that men awoke to the lawfulness of honouring the abiding presence of Christ outside the sacred mysteries, much as we may conceive that if a monarch chose to dress in mufti and to lay aside all marks of rank, people might doubt as to the good taste of showing him demonstrations of respect which he seemed purposely to exclude. In any case the fact is certain that we meet with no clear examples of a desire to honour the presence of Jesus in the Blessed Sacrament reserved upon the altar before the twelfth century.

Perhaps one of the earliest indications of a new feeling in this regard is revealed in a direction given to the anchoresses in the "Ancren Riwle" (q. v.): "When ye are quite dressed . . . think upon God's Flesh and on His Blood which is over the high altar and fall on your knees towards it with this salutation 'Hail thou author of our Creation, etc'". So again, in one of his letters St. Thomas of Canterbury writes: "If you do not harken to me who have been wont to pray for you in an abundance of tears and with groanings not a few before the Majesty of the Body of Christ" (Materials, Rolls Series, V, 276). This example, perhaps, is not quite certain but we know from instances in the Holy Grail romances, that the idea of praying before the Blessed Sacrament was growing familiar about this period, i. e. the end of the twelfth century. The English mystic Richard Rolle of Hampole, at the beginning of the fourteenth century, explicitly exhorts Christians to visit the church in preference to praying in their own houses, for he says: "In the church is most devotion to pray, for there is God upon the altar to hear those that pray to Him and to grant them what they ask and what is best for them" ("Works", ed. Horstman, I, 145). But in the course of the same century the practice of visiting the Blessed Sacrament became fairly common, as we see particularly in the case of Blessed Henry Suso and Blessed Mary de Malliaco (A. D. 1331–1414), who, we are told, "on solemn feasts kept vigil before the most holy Sacrament". It was often at this period joined with an intense desire of looking upon the Blessed Sacrament exposed, a most striking example of which will be found in the "Septililium" of Blessed Dorothea, a holy recluse of Pomerania who died in 1394. But the practice of compiling volumes of devotions for visits to the Blessed Sacrament, one of the best known of which is the "Visits" of St. Alphonsus Liguori, was of still later date.

The information given by writers such as COEBLET, *Hist. de la sainte Eucharistie* (Paris, 1886) and RAIBLE, *Der Tabernakel einst und jetzt* (Freiburg, 1908), must be used with caution as the present writer has pointed out in *The Month* (April and December, 1907)

HERBERT THURSTON.

Vis Mara, DENIS. See HYDERABAD, DIOCESE OF.

Vit, VINCENZO DE, latinist, b. at Mestrina, near Padua, 10 July, 1810; d. at Donio d'Ossola, 17 Aug., 1892. He made his studies at Padua, was ordained priest in 1836, in 1844 became librarian of the Accademia dei Concordi at Rovigo and canon of the cathedral. He was thus advancing in the path of ecclesiastical honours, but under the influence of Rosmini he entered at Stresa the Institute of Charity. He began his revision of Forcellini's lexicon at Stresa. Compelled to have recourse to libraries, he went first to Florence in 1861, and in 1862 to Rome, where he took up his residence, returning to Northern Italy in the summer. De Vit's idea differed from that of Forcellini and Furlanetto, it being his intention to include in his book all the periods and all the varieties of Latin down to A. D. 568. He likewise gave an exact digest of the authors of the decadence and the Fathers of the Church, and accorded considerable space to inscriptions, which he also treated in special works. His work was a third larger than Furlanetto's edition, which extension compelled him to leave out proper names. The "Lexicon totius latinitatis" was completed in 1879. De Vit undertook the "Onomasticon", which he brought down to the beginning of the letter P. Unfortunately no one has undertaken its completion. One of the great merits of the "Lexicon", apart from its extent, is that it allows the restoration of the exact history of each word according to writers and periods. Very rarely does a text important for meaning escape de Vit's gleaning. His work will always be useful because it gives all essential information in a comparatively brief form.

He also laboured on the history of his native place, and published his researches in eight volumes: "Il lago maggiore Stresa e le isole Borromeo" (Prato, 1875–78); "Memorie storiche di Borgomanero e del suo mandamento" (1859; 2nd ed., 1880); "Adria e le sue antiche epigrafi illustrate" (Prato, 1888); "La provincia romana dell' Ossola ossia delle Alpe Atreziane" (Prato, 1892). All these works were collected in a series of "Opere varie" (11 vols., Prato, 1875–92), which also contains numerous memoirs of antiquity and lexicography, the most celebrated being "Della distinzione tra i Britanni o Brittonni dell' Isola e i Britanni o Brittonni del continente", (Modena, 1867–72). According to de Vit the name Brittany was given to the Armorican Peninsula because some *Britanni* had established themselves there in the time of Cæsar, coming from the right bank of the Rhine. These must have been the Britons, while the inhabitants of the island must have been the Britanni. A confusion of names subsequently arose. This theory has not been admitted by scholars. Another dissertation (1873–74 and 1881), concerning the road of the invasion of the Cimri, and on the site of the battle of Marius, also aroused lively controversies.

FERRERO in *Biographisches Jahrbuch für Altertumskunde* (Leipzig, 1899), 26.

PAUL LEJAY.

Vitalian, SAINT, POPE (657–72), date of birth unknown; d. 27 January, 672. Nothing is known of Vitalian's life before he was raised to the Holy See.

According to the "Liber Pontificalis" (ed. Duchesne, I, 343) he was a native of Segni in Campagna, and his father's name was Anastasius. After the death of Pope Eugene I, on 2 or 3 June, 657, Vitalian was elected his successor, and consecrated and enthroned on 30 July. Like his predecessor, Vitalian sought to restore the connexion with Constantinople by friendly advances to the Eastern Emperor Constans II (641–668) and to prepare the way for the settlement of the Monothelite controversy. He sent letters (*synodica*) announcing his elevation by envoys both to the emperor and to Patriarch Peter of Constantinople, who was inclined to Monothelitism. The emperor confirmed the privileges of the Roman Church and sent to St. Peter as a present a codex of the Gospels in a cover of gold richly ornamented with precious stones. The Patriarch Peter also sent an answer, though not a definite one, as to Monothelitism, which he sought to defend. He made it appear that he was of the same opinion as the pope, who in writing to Peter had expounded the Catholic Faith. Thus ecclesiastical intercourse between Rome and Constantinople was restored on the basis of this mutual reserve over the dogmatic question, and Vitalian's name was entered on the diptychs of the Byzantine Church—the only name of a pope so entered between the reign of Honorius I (d. 638) and the Sixth Œcumenical Council of 680–81. Vitalian also showed the same friendliness to the Emperor Constans II, when the latter, in 663, came to Rome and spent twelve days there during the campaign against the Lombards. On 5 July the pope, accompanied by the Roman clergy, went as far as the sixth milestone to meet the emperor and accompanied him to St. Peter's, where the emperor offered gifts. On the following Sunday Constans went in state to St. Peter's, offered a pallium wrought with gold, and was present during the Mass celebrated by the pope. The emperor dined with the pope on the following Saturday, attended Mass again on Sunday at St. Peter's, and after Mass took leave of the pope. At his departure Constans carried off a large number of bronze works of art from Rome, taking even the bronze tiles from the roof of the Pantheon, which had been dedicated to Christian worship. Constans stopped in Sicily, where he cruelly oppressed the population, and was assassinated at Syracuse in 668. The pope supported his son Constantine IV Pogonatus against a usurper and thus aided him to attain the Byzantine throne. The new emperor had no intention of using force to maintain the Monothelite decree (*typus*) of his father, and Pope Vitalian probably made use of this inclination to take a more decided stand against Monothelitism and to win the emperor to orthodoxy. In this latter attempt, however, he was not able to succeed. The Monothelite Patriarch Theodore of Constantinople (from 678) even removed Vitalian's name from the diptychs. It was not until the Sixth Œcumenical Council (681) that Monothelitism was suppressed, and Vitalian's name was replaced on the diptychs of the Byzantine Church.

Pope Vitalian was very successful in England, where disputes still divided the Anglo-Saxon and the British clergy, respecting various ecclesiastical customs. At the Synod of Streaneshalch (Whitby) King Oswy of Northumberland decided for the general acceptance of the Roman practices in regard to the keeping of Easter, and the shape of the tonsure. Together with King Egbert of Kent, he sent the priest Wighard to Rome, to be consecrated there after the death of Archbishop Deusdedit of Canterbury in 664, but Wighard died at Rome of the pestilence. The pope wrote a letter to King Oswy promising to send a suitable bishop to England as soon as possible. Hadrian, abbot of an abbey near Naples, was selected to go, but he considered himself unworthy to be consecrated bishop. At his recommendation a highly educated monk, Theodore of Tarsus, who understood both Latin and Greek and who was at Rome, was chosen as Archbishop of Canterbury and consecrated on 26 March, 668. Accompanied by Abbot Hadrian, Theodore went to England, where he was recognized as the head of the Church of England by all the clergy, Saxon and British. The pope confirmed to him all the privileges that Gregory the Great had formerly granted to Archbishop Augustine.

The archiepiscopal See of Ravenna was immediately subject to Rome. Archbishop Maurus of Ravenna (648–71) sought to rid himself of this dependence, and make his see autocephalous. When Pope Vitalian called upon him to justify his theological views, he refused to obey and declared himself independent of Rome. The pope excommunicated him, but Maurus did not submit, and even went so far as to excommunicate the pope. The Emperor Constans II sided with the archbishop, issued an edict removing the Archbishop of Ravenna from the patriarchal jurisdiction of Rome, and ordained that the former should receive the pallium from the emperor. The successor of Maurus, Reparatus, was in fact consecrated, in 671, by three of his suffragan bishops and received the pallium from the emperor. It was not until the reign of Pope Leo II (682–83) that the independence of the See of Ravenna was suppressed: Emperor Constantine IV repealed the edict of Constans and confirmed the ancient rights of the Roman See over the See of Ravenna. Vitalian also had occasion to enforce his authority as supreme judge in the Eastern Church. Bishop John of Lappa in Crete, deposed by a synod under the presidency of the Metropolitan Paulus, appealed to the pope, and was imprisoned for so doing. He escaped, however, and went to Rome, where Vitalian held a synod in December, 667, to investigate the matter, basing its action on the records of the metropolitan Synod of Crete, and pronounced John guiltless. Vitalian wrote to the Metropolitan Paulus demanding the restoration of John to his diocese, and the return of the monasteries which had been unjustly taken from him. At the same time the pope directed the metropolitan to remove two deacons who had married after consecration. Vitalian also wrote respecting John to an imperial official and to Bishop George of Syracuse, who had supported the deposed bishop. Some of the letters attributed to this pope are spurious. He was buried in St. Peter's.

Liber Pontificalis, ed. Duchesne, I, 343 sq.; Jaffé, *Regesta Rom. Pont.*, I (2nd ed.), 235–237; Mansi, *Conc. coll.*, XI, 16 sqq. Hefele, *Konziliengeschichte*, III (2nd ed.), 218 sq.; Langen, *Geschichte der römischen Kirche*, II (Bonn, 1855), 439–545.

J. P. Kirsch.

Vitalini (de Vitalinis), Bonifazio, jurist, b. at Mantua, Italy, about 1320; d. at Avignon after 1388. After completing his law studies at Padua he returned to his native city and took up the practice of criminal law. While thus engaged he wrote: "Super maleficiis" (Milan, 1505; Venice, 1559, 1584; Lyons, 1558; Frankfort, 1600 and 1604). He suddenly gave up the law, entered the priesthood, and left Padua with the intention of never returning. In 1350, however, he came back as rector of the Church of San Martinio de' Tribesii and vicar of the bishop. Two years later he went to Avignon, where he received a professorship. He was given the privilege of granting the doctorate, was made protonotary Apostolic, advocate of the Consistory, fiscal of the Roman Curia, and finally auditor of the sacred palace. He is known to have been in various Italian cities, and at Avignon in 1388. He wrote a commentary on the "Clementines" entitled "Commentarii in Constitutiones Clementis Papæ V in alma Avenionensi universitate editi" (Lyons, 1522), and two treatises, "Solemnis ac perutilis tractatus de modo procedendi contra apostatas" (Venice,

1556), and "Tractatus, qui casus respirat speciale mandatum" (Zürich, 1584).

VON SCHULTE, *Gesch. der Quellen u. Literatur des canonisch. Rechts*, II (Stuttgart, 1877), 255 sq.; TIRABOSCHI, *Storia della letteratura italiana*, V (Florence, 1807), 2, 388.

PATRICIUS SCHLAGER.

Vitalis, SAINT, martyr. His legend, which is of little historical value, relates that he was martyred by order of a judge named Paulinus for having encouraged St. Ursicinus, who was wavering at the prospect of death, and for having given burial to his remains. St. Vitalis was racked and then buried alive. He was the husband of St. Valeria who was martyred at Milan, and father of the more famous Sts. Gervasius and Protasius. The feast of St. Vitalis occurs on 28 April, but the date of his martyrdom is uncertain. The legend makes him a victim of the Neronian persecutions, but Baronius gives the year 171 during the persecution of Marcus Aurelius. The question is discussed by Papebroch in the Bollandist "Acta" and by Tillemont in his "Mémoires pour servir à l'histoire ecclésiastique". Papebroch cites churches dedicated in honour of St. Vitalis at Rome, Faenza, Rimini, Como, Ferrara, Venice, Verona, and at Jadera in Dalmatia, but the most famous church bearing his name is the octagonal San Vitale at Ravenna, the place of his martyrdom, built in the years 541–46 and dedicated as an inscription attests in 547. This church, which was originally constructed by Julius Argentarius and restored by Ricci in 1898–1900, is one of the most magnificent works of Byzantine architecture and mosaic.

Acta SS. April, III, 562; *Dict. Christ. Biog.*, IV, 463; SCRIPS, *Vitæ SS.*, IV, 334; GUÉRIN, *Petits Bollandistes*, V, 62; SERRATRICE, *Brevi Cenni sulla vita e sul culto di S. Vitale Martire* (Mondovi, 1899).

RAYMUND WEBSTER.

Vitalis, ORDERICUS. See ORDERICUS VITALIS.

Vitalis and Agricola, SAINTS, martyred at Bologna about 304 during Diocletian's persecution. Agricola, who was beloved for his gentleness, converted his slave, Vitalis, to Christianity; they became deeply attached to each other. Vitalis was the first to suffer martyrdom, being executed in the amphitheatre. By his tortures and by flattery the persecutors sought in vain to win over Agricola, whom they finally crucified. Both martyrs were buried in the Jewish graveyard. In 393 St. Ambrose and Bishop Eusebius of Bologna transferred the remains of the martyrs to a church. Ambrose took some of the blood, of the cross, and of the nails to Florence, placing these relics in the church erected by the saintly widow Juliana. On this occasion he delivered an oration in praise of virginity, with special reference to the three virgin daughters of Juliana. His mention of the martyrs Agricola and Vitalis in the first part of the oration is the only authority for their lives ("De exhortatione virginitatis", cc. i–u, in P. L., XVI, 335). The feast of the two martyrs is observed on 4 November. In 396 other relics were sent to St. Victricius, Bishop of Rouen, and, about the same date, to St. Paulinus of Nola and others.

Acta SS., Nov., II, 233–53; RUINART, *Acta martyrum* (Ratisbon, 1869), 491–94.

GABRIEL MEIER.

Vitalis of Savigny, SAINT, founder of the monastery and Congregation of Savigny (1112), b. at Tierceville near Bayeux about 1060–5; d. at Savigny, 16 Sept., 1122. His parents were named Rainfred and Rohais. We know nothing of his early years; after ordination he became chaplain to the Conqueror's brother, Robert of Mortain (d. 1100). Vitalis gained the respect and confidence of Robert, who bestowed upon him a canonry in the Church of Saint Evroult at Mortain, which he had founded in 1082. But Vitalis felt within him a desire for a more perfect state of life. He gave up his canonry in 1095, settled at Dompierre, 19 miles east of Mortain, and became one of the leaders of the hermit colony of the forest of Craon (see ROBERT OF ARBRISSEL). Here for seventeen years he lived an ascetical life. At the same time he concerned himself, like Robert of Arbrissel, with the salvation of the surrounding population, giving practical help to the outcasts who gathered round him. He was a great preacher, remarkable for zeal, insensible to fatigue, and fearlessly outspoken; he is said to have attempted to reconcile Henry I of England with his brother, Robert Curthose. He seems to have visited England and a considerable part of western France, but Normandy was the chief scene of his labours. Between 1105 and 1120 he founded a nunnery at Mortain, with his sister St. Adeline as abbess. (See Savigny.)

ILLUMINATION FROM THE MORTUARY ROLL OF ST. VITALIS, XII CENTURY, National Archives of France

WALTER, *Ersten Wanderprediger Frankreichs*, II (Leipzig, 1906), ii; AUVRY, *Hist. de la congrég. de Savigny*, I (Caen, 1896); *Vitæ bb. Vitalis et Gaufridi*, ed. SAUVAGE in *Anal. bolland.*, I (Brussels, 1882), 355–410.

RAYMUND WEBSTER.

Vitelleschi, MUZIO, b. at Rome 2 Dec., 1563; d. there 9 Feb., 1645. He belonged to a distinguished family but notwithstanding brilliant prospects he entered the Society of Jesus 15 August, 1583, and after completing his studies in the order was made a professor. In 1593 he was appointed rector of the English College which had been established in 1579 by Gregory XIII. At later dates he was made provincial of the society for Rome and Naples, assistant of the Jesuit general for Italy, and finally was elected General of the Society on 15 November, 1615, by the seventh general congregation. The society during his generalate attained a high degree of prosperity. The missions were extended to Thibet, Tonking, and to the Marañon, and the English mission was raised to an independent province. The only difficulties encountered by his administration were in France, where finally, on account of Richelieu, he forbade his subordinates to speak or write of the supremacy of the pope. In 1617 and 1619 he issued regulations concerning the doctrine of Probabilism in two general letters addressed to the superiors of the society. Some of his letters and general epistles have been edited by de Prat, "Recherches historiques", V (Lyons, 1878), 360 sq.

DE BACKER, *Bibliothèque des ecrivains de la Compagnie de Jésus*, ed. SOMMERVOGEL, VIII (Brussels, 1898), 848.

PATRICIUS SCHLAGER.

Vitellius, LUCIUS, proclaimed Roman Emperor by the soldiers at Cologne during the civil war of A. D. 69; d. at Rome, 21 Dec., 69. The Emperor Galba had placed Vitellius at the head of the army of the Lower Rhine, because he considered Vitellius, who lived only for the pleasures of the table, incapable of conspiring. After Galba's death, when Otho proved incapable of maintaining his position, the soldiers of Lower Germany proclaimed Vitellius as Cæsar, while the adjoining provinces also acknowledged him. The two vigorous legates, Alienus Cæcina and Fabius Valens, led the armies of the Upper and Lower Rhine towards Italy, the troops robbing and plundering the provinces through which they marched. Otho transferred to his generals the command of the imperial army then being

collected in northern Italy. Otho's army was completely defeated and the greater part of his troops killed at the battle of Bedriacum (Cremona). Meanwhile Vitellius was advancing with the last of the army of the Rhine by way of Lugdunum (Lyons) in Gaul towards Italy. With an undisciplined force of 60,000 men he marched towards Rome. Here his generals ruled with unlimited sway. The news from the East constantly grew more ominous, for Vespasian was proclaimed emperor and received the homage of his soldiers at Berytus, while the legions in Egypt and the Danubian provinces swore loyalty to him. Vitellius saw himself forced to prepare for war against Vespasian and sent Cæcina to northern Italy. Here the latter divided his forces and entered into negotiations with Vespasian's generals, opening the way for the defeat of the adherents of Vitellius in the battle of Cremona. Vitellius made a few attempts to check the victorious advance of his opponent, and even tried to collect a new army at Rome, but both officers and soldiers soon laid down their arms. When the emperor saw that all was lost he abdicated. A desperate struggle arose in Rome between the contending parties and the Capitoline temple and many palaces were destroyed by fire. Vespasian's adherents captured Rome and Vitellius was killed by his enemies. As the Emperor Vespasian and his army were still a long way from Rome, the government was carried on for a time by Vespasian's son, Titus Flavius Domitianus.

KORTH, *Köln im Mittelalter. Annalen des hist. Vereins für d. Niederrhein*, no. L (1890); see OTHO.

KARL HOEBER.

Viterbo and Toscanella, DIOCESE OF (VITERBIENSIS ET TUSCANENSIS).—The city of Viterbo in the Province of Rome stands at the foot of Monte Cimino, in Central Italy, in an agricultural region. It has to a great degree preserved its medieval character, more particularly in its encircling walls, which are still in good preservation. The most ancient building in the city, the cathedral, dedicated to St. Lawrence, was altered in the twelfth and the sixteenth centuries. The capitals of the columns, the two monuments of John XXI, and some frescoes and framed pictures are worthy of note. On the cathedral square stands the episcopal palace, decorated with fine sculpture of the thirteenth century; here were held the conclaves of Gregory X (1271–73), John XXI (1276), and Martin IV (1282). The former Servite church of the Verità is now a museum in which is preserved a fresco of Lorenzo da Viterbo representing the "Espousals of the Blessed Virgin". The adjoining convent is occupied by the Technical Institute. In the Church of S. Francesco are a Madonna by Sebastiano del Piombo, and the tombs of Adrian V, by Vassalletto, and of Clement IV, by Pietro d'Oderisio. The Church of S. Sisto is remarkable for the great height of the sanctuary above the bulk of the nave; in this church Henry, son of Richard of Cornwall, was slain by Simon and Guy de Montfort in 1271. S. Maria della Salute is remarkable for its graceful doorway. The Madonna della Quercia, with its annexed Dominican convent, is of elegant Renaissance architecture; in the lunette of the doorways of the façade are examples of majolica by Luca and Agostino della Robbia. The richly gilded ceiling is by Antonio da Sangallo; the tabernacle by Andrea Bregno. In the Church of S. Rosa is preserved the mummified body of the saint; on her feast day (4 September) her statue, enshrined in a large *tempietto* decorated with lanterns, is borne aloft by sixteen men. S. Maria dei Gradi, of which the church still remains, was one of the earliest convents of the Dominicans and is even now a house of retreat. S. Juliana de Marescotti is buried in the Church of S. Maria della Pace.

Among illustrious Viterbans may be mentioned the Augustinian Blessed Giacomo of Viterbo (thirteenth century). Notable profane edifices are the Municipal Building, with its splendidly frescoed halls and important Etruscan, Roman, and medieval museum, the Rocca, and, among a number of private buildings, the arches of S. Pellegrino. The neighbourhood is rich in Etruscan and Roman remains. The public fountains are especially beautiful. Noteworthy are the burial-places of Cartel d'Asso, Norcia, and Musarna, which have yielded a large number of Etruscan sarcophagi and inscriptions. Ferento, on the other hand, is rich in Roman remains, among them the theatre and temple of Fortuna. Viterbo is famous for its numerous and copious mineral springs, the chief of which is the little sulphur lake of Bulicame; other sulphur springs are those of Bagnaccio, Torretta, and Cruciata. The water of the Grotta spring is subacid.

There is much dispute as to the origin of the city of Viterbo. It is certain that many relics of the Roman

THE CATHEDRAL AND CAMPANILE, VITERBO
Built XII and XIII Centuries; Façade, 1500

period are found in the district, and the baths of Bulicame (Aquæ Caiæ) and of Bacucco (Aquæ Passeris) were unquestionably frequented both in the Roman and the Etruscan periods. It is not improbable that the city of Sorrina Nova stood here; others think that this may have been the site of Forum Subertanum. The name of Viterbo occurs for the first time in the eighth century, under the pontificate of Zachary, when it was a village tributary to Toscanella, in Lombardic Tuscany (Tuscia Langobardorum) on the Via Cassia. Charlemagne gave the pope all this Tuscan territory in feudal tenure, the imperial authority over it being still represented by a *sculdascio* and later by a count. In the eleventh century the city had already grown very considerably, numbering thirteen churches, three of them with collegiate chapters. For its loyalty to him Henry IV granted it communal privileges. Paschal II was brought thither a prisoner in 1111. During the twelfth and thirteenth centuries the city several times afforded the popes an asylum. In 1155 Adrian IV here met Barbarossa, who, it is said, had to hold the pope's stirrup. When Rome became a republic it endeavoured to subdue Viterbo, which, supported by Barbarossa, attached itself to his party, and sheltered the antipopes Paschal III and Callistus III. But the populace were faithful to Alexander III, and only the nobility were Ghibelline, though after the peace between the pope and the emperor they rebelled against the latter also.

The dominions of the city increased after this, many towns and villages placing themselves under its protection, while others were subdued by force. The neighbouring town of Ferento was completely de-

stroyed (1172) because it represented Christ crucified with the eyes opened instead of closed. These conquests resulted in renewed friction with the Romans, who overcame the Viterbans (1201). War broke out again when Viterbo purchased Centocelle (1220). As a result of the victory of Viterbo (1234), the cities of Tuscany were freed from allegiance to the Senate of Rome. In 1207 Innocent III there held a parliament to establish a form of government for this province, which was called the Patrimony (more properly, the *Patrimonium Tusciæ*), and of which Viterbo was then the capital. In the discord between the popes and Frederick II the city was Ghibelline; it refused to receive Gregory IX in 1232; in 1237, while the same pope was at Viterbo, a Ghibelline revolt broke out; and in 1240 the city received Frederick II. In 1243 Raniero Capocci drove the Imperialists out of Viterbo. Frederick regained the city in 1247, after a siege lasting a year. On the death of Frederick II it submitted to the temporal authority of the pope, after Innocent IV had guaranteed its communal liberties.

At this period occurred the death of St. Rose of Viterbo, who, because she had preached against Frederick II, had been exiled, with all her family, a few days before the emperor's death was known, but had been permitted to return some months before her own death. Under Alexander IV her body was buried in the monastery of the Clarisses. In the subsequent period of tranquillity the city extended its dominion over all the territory of the Papal States north of Lake Bracciano and on the right bank of the Tiber. After the death of Alexander IV at Viterbo (the exact whereabouts of his grave in the cathedral is unknown), the papal Court remained there for twenty years. Urban IV, Gregory X, John XXI, Nicholas III, and Martin IV were elected there. In the last election the Viterbans attacked the two Orsini cardinals and threw them into prison, on account of a dispute as to the possession of certain villages. The controversy between the Orsini and Viterbo was eventually settled by Boniface VIII. About 1300 the communal government was reorganized; the power was placed in the hands of eight "reformers" and of a "defender of the people" without whose assent the assembly could not be convoked, nor any public matter discussed or expense incurred. This soon developed into despotism; after 1312 the office became hereditary in the Ghibelline family of Prefetti di Vico. From 1319 to 1329, however, Silvestro Gatti forcibly caused himself to be elected defender, and serious disorders ensued. In 1328 the city accorded a festive reception to Louis the Bavarian and received a schismatic bishop from him; very soon, however, it repented and received the legate of John XXII with honour. In 1329 Faziolo di Vico slew Gatti and made himself defender. Faziolo was in turn slain by his brother Giovanni, who lorded it over the whole Patrimony during the absence of the popes, but was driven out by Lando Gatti, a former Cistercian monk. Wars followed with the governor of the Patrimony, when the Viterbans refused to pay certain imposts (1346–50), and with Cola di Rienzi (1347), to whom the city surrendered.

When Cardinal Albornoz came to effect the reconquest of the Papal States, Viterbo submitted and built a fortress (*Rocca*) for the governor of the Patrimony. In 1367, during the sojourn of Urban V at Viterbo, a quarrel between the populace and the retinue of one of the cardinals developed into a general uprising, which the Viterban Cardinal Marco quickly put down. In 1375 Francesco di Vico took possession of the city, which joined in the general revolt against papal rule, but quickly submitted. When the Schism arose, Vico's tyranny recommenced; he took the side of Clement VII and sustained a siege by Cardinal Orsini. The people rose against the tyrant and killed him (8 May, 1387), and Viterbo returned to the obedience of Urban VI. But in 1391 Gian Sciarra di Vico reentered the city and took possession of its government. In 1391 Cardinal Pileo, the legate of Clement VII, would have given the city over to Boniface IX, but his plan failed, and he with difficulty saved himself by flight: Vico came to an understanding with Boniface.

In the beginning of the fifteenth century Viterbo and the Patrimony were incessantly objects of attack, now of Ladislaus of Naples, now of Braccio da Montone, now of the Sforza. Two of these having died, Giovanni Gatti made himself lord of Viterbo, endeavouring at the same time to maintain good relations with the pope, who still kept a governor of the Patrimony there. His son Principalle was killed at the instigation of the Monaldeschi (1454), and a like fate befell Guglielmo Gatti (1456). There followed a series of fights between the Gattoschi and Maganzesi factions, especially in 1496, leading to the extinction of the Gatti domination. Peace was not reestablished until 1503, when certain devout youths, robed in white, went about the city repeating: "Pace, pace sia con noi! Pace, pace vuole e commanda Maria Vergine" (Peace be with us! The Virgin Mary wills and commands peace). The Bishop of Adria, governor of the city, joined in this movement, and he was followed by all the magistrates and nobles, who bound themselves by oath to observe perpetual peace. The government of Viterbo was subsequently confided to, instead of the governor of the Patrimony, a cardinal legate; after 1628 it was the residence of a simple governor. One of its cardinal legates was Reginald Pole, around whom there grew up at Viterbo a coterie of friends, Vittoria Colonna among them, who aroused suspicions of heterodoxy. In 1860 the Piedmontese had already advanced as far as Viterbo, when an order from France recalled them.

Toscanella, which has recently resumed its ancient name of Tuscania, is a small town in the Province of Rome, about twelve and a half miles from Viterbo, on the River Marta and the ancient Via Clodia. It still preserves its medieval encircling walls. The two most interesting and most ancient churches are outside the city, those of S. Maria Maggiore, the old cathedral, and of S. Pietro, situated on a hill, also at one time a cathedral. Both are notable for their Lombard architecture of the eleventh and twelfth centuries, their sculptures, and their frescoes. The churches themselves date back as early as the fifth century; that of S. Leonardo, now a hay loft, preserves its fifteenth-century façade. The little Church of S. Francesco, also turned to profane uses, is decorated with frescoes by Giovanni Desparapane and his son (1466). The present cathedral was enlarged by Cardinal Gambara (sixteenth century) and restored in 1706; the "St. James" on the high altar is a notable work of Salvagni, and in one of the chapels are six fifteenth-century statuettes taken from the old Abbey of S. Giusto. S. Maria delle Rose (1484) is remarkable for its façade. S. Maria del Riposo (1495), formerly a Franciscan church, contains some good pictures. In the vicinity of Toscanella have been found Etruscan tombs, which, however, have mostly gone to enrich the various museums of Europe. The archivium of the commune contains most interesting papers.

Tuscania was anciently included in the territory of Tarquinia (Corneto). With the decay of the latter, the former grew, and became particularly important in the Lombard period, when it was a royal fief. Tuscania supported the Romans, to whom it was tributary, but after frequent conflicts with Viterbo finally yielded to it. From 1419 to 1421 it was under the lordship of Angelo Tartaglia, a soldier of fortune, the remains of whose palace are still extant, and to the tower of which access is gained by a subterranean passage. In 1495 Charles VIII, returning from the

Neapolitan campaign, wished to enter Toscanella, but being denied admission sacked the city and destroyed a great part of it. On 12 September, 1870, it was annexed to the Kingdom of Italy. Toscanella was the native city of Cardinal Consalvi.

The episcopal See of Viterbo was transferred from Toscanella, which venerates the martyrs Sts. Secundianus, Verianus, and companions (who, however, were Romans). They suffered not far from the city, to which their relics were translated in the seventh century by Bishop Maurus, the first bishop known (649). Among the successors of Maurus may be mentioned Homobonus, to whom Leo IV (850) addressed a letter determining the boundaries of the diocese. In 876 Joannes, in the name of John VIII, carried the imperial insignia to Charles the Bald. During the tenth century Toscanella was for some time under the Bishop of Centumcellæ. The succession of its bishops recommences with Joannes (1027); another Joannes distinguished himself in the reform of Benedict (1049) and brought back the clergy of Tuscania to the common life. Gilbert (1059) and Giselbert (1080) were also promoters of reform, while Richard (1086) adhered to the antipope Clement III, who united with Toscanella the sees of Centumcellæ and Blera (Bieda). In 1192 Celestine III formed Viterbo into a diocese, combining it with that of Toscanella. Among other bishops to be noted is Ranieri (c. 1200), in whose episcopate the Paterini came to Viterbo, and this heresy had still to be combated in 1304. After him Cardinal Raniero Capocci was for a long time the administrator.

In the fourteenth century the clergy of Toscanella repeatedly refused to recognize the bishop elected by the chapter of Viterbo, so that Clement V (1312) reserved to the Holy See the right of appointment. Bishop Angelo Tignosi (1318) laboured for peace among his fellow citizens. Niccolò dei Vetuli (1351) was famous as a physician and man of letters, and held an important diocesan synod at Montalto. In 1435 the Diocese of Corneto was separated and joined with the then recently erected Diocese of Montefiascone. In 1467 was commenced the church of the image, or picture, of the Madonna della Quercia, a picture painted on a tile which had been hung by a peasant upon an oak tree (*quercia*). Other bishops were: Gian Pietro Gratti (1533), a distinguished writer; Sebastiano Gualtieri (1551), the author of a diary of the Council of Trent; Cardinal Francesco Gambara (1561), a munificent restorer of churches; Alessandro Sforza Cesarini (1636), who began the seminary of Viterbo, completed by Cardinal Francesco Braneacci (1638), a model of all the virtues; Michelangelo Conti (1712), afterwards Pope Innocent XII; Cardinal Gabriele Severoli (1806), nuncio at Vienna. The present bishop, Mgr. Ant. M. Grasselli (1899), O. M. C., was formerly delegate Apostolic at Constantinople.

The canons of Viterbo received from Benedict XIII the privilege of the mitre, ring, and bugia. The seminary is interdiocesan for the dioceses of the Roman province north of Rome. Toscanella also has a seminary of its own for clerical studies. Of Blera (Bieda) seventeen bishops are known, the first of whom was Maximus (487). Other ancient dioceses are Barbarano (Martaranum) of which one bishop, Reparatus (647), is known, and Ferentum, the native place of the Emperor Otho, a famous bishop of which was St. Bonifacius (sixth century). Here is the Cemetery of S. Eutichio.

The diocese is immediately subject to the Holy See. It has 34 parishes, with 17,000 souls, 90 secular and 58 regular priests, 8 houses of religious men, 18 houses of Sisters, 2 schools for boys and 4 for girls.

CAPPELLETTI, *Le chiese d'Italia*, VI; PINZI, *Storia di Viterbo*, III (1887); SIGNORELLI, *Viterbo nella Storia della Chiesa*, I (Viterbo, 1907); EGIDI, *L'archivio della cattedrale di Viterbo* (Rome, 1906); CAMPANARI, *Tuscania e i suoi Monumenti* (Montefiascone, 1856); ORIOLI, *Viterbo e il suo territorio* (Rome, 1849); AURELI, *Toscanella ed i suoi monumenti*.

U. BENIGNI.

Vitoria, DIOCESE OF (VICTORIENSIS), suffragan of Burgos, in Spain, bounded on the north by the Bay of Biscay; on the east by Guipuzcoa and Navarre; on the south by Logroño; and on the west by Burgos. It comprises the Basque Provinces and the greater part of the Province of Alava. The principal city, Vitoria, has more than 27,000 inhabitants. Prior to the tenth century the city was called Gazteiz, a Basque word meaning "the height of the fray", and belonged to the very ancient Federation of Arriaga, a federation of the towns of Alava. It occupied the upper portion of the present city, which is called el Campillo, or Villa de Suso. The name *Gazteiz* is found in a document of the Conde Fernan Gonzalez, dated 934, preserved in the monastery of San Millan de Rioja. The Navarrese king D. Sancho the Wise took possession of this region in 1181, giving it the name of Victoria, which has been converted into Vitoria by the peculiarities of the local phonetics, and conferred upon it the privileges of a town. He built two castles, surrounded the town with walls, appointed Pedro Ramírez its military chief, and granted it the *fuero*, or charter, of Logroño. Alfonso VIII conquered it for Castile and conferred upon it still further *fueros* and privileges, which were confirmed by Ferdinand III and Alfonso X the Wise. John II conferred a city charter upon it on 20 November, 1431. Isabella the Catholic obtained from Pope Alexander VI the transfer of the collegiate Church of Armentia to the parochial Church of Santa Maria de Vitoria, the present cathedral, and in 1862 the Diocese of Vitoria was erected, in conformity with the Concordat of 1851, under the Bull of Pius IX, 5 October, 1861.

When Calahorra was conquered by the Moors, its episcopal see was established in the Church of Armentia, and the kings of Asturias then gave it the name of Diocese of Alava. Theodomir, Reecared, and Vivere (eighth and ninth centuries) signed as bishops of Calahorra, although they resided in Armentia. Bishop Fortunius was one of those who defended the use of the Mozarabic Rite before Alexander II, and at his death (1088) the Diocese of Alava was suppressed, the Church of San Andrés de Armentia taking rank simply as a collegiate with canons and dignitaries, the Archdean of Alava being the principal. This was transferred to Vitoria in 1498. In the fifteenth century Vitoria was disturbed by the factions of the *Callejas* (Aristocrats) and the *Agalas* (Democrats); the former held their meetings in the Church of San Pedro, and the latter in that of San Miguel. Ferdinand the Catholic made strenuous efforts to restore peace.

The three distinct periods of its existence can easily be traced in the city of Vitoria. The most ancient city, the *Campillo*, or *Villa de Suso*, surrounded by walls and ramparts, now for the most part in ruins; the old city, built at the foot of the Villa de Suso and now shut in by the modern Vitoria with its handsome edifices. The Cathedral of Santa Maria, the ancient collegiate church, which in 1181 was a fortress as well as a church, was situated in the old city. It disappeared when the fourteenth-century edifice was built. This is a Gothic structure of the second period; its beautiful open portico is surmounted by a clock tower; it has three naves and a transept; the main chapel (*capilla mayor*) has a beautiful tabernacle, the work of Olagnibel, and reredos by Valdiviveso, both natives of Alava. In the sacristy is the "Immaculate Conception" by Juan de Carreño, a "Pieta" attributed to Van Dyck, and some small pictures by Zurbaran and Juan de Juanes. The processional cross is attributed to Benvenuto Cellini. The image of the Blessed Virgin, called *de la esclavitud*, because she holds an S and a nail (*clavo*) in her hand,

is a precious relic of the twelfth century. A new cathedral, which will be larger than that of Burgos, is now (1912) being built through the zeal of the bishop, D. Jose Cadena y Eleta. The crypt was opened in 1911. Other notable churches of Vitoria are San Vicente and San Miguel, which were the churches of Gazteiz in the time of Sancho the Wise. The Church of San Miguel is built on the site of an ancient Roman temple and contains a statue of the Blessed Virgin called La Blanca, from the whiteness of the stone of which it is made. The parish church of San Pedro contains some curious tombs. The convent of the Dominicans was founded by St. Dominic on the site of the house of Sancho the Strong of Navarre. It has since served for a barracks and a military hospital. The convent of San Francisco, founded in 1214, is also a barracks for infantry and cavalry. Adrian of Utrecht was living in the famous "Casa del Cordon" when he received the news of his elevation to the papacy.

The conciliar seminary was inaugurated in 1880 under the patronage of St. Prudentius and St. Ignatius. It was enlarged by Bishop Mariano de Miguel y Gómez. The seminary of Aguirre was founded in 1853. During the civil wars it was used for a military storehouse. The secondary school has a good building surrounded by the gardens of La Florida. The hospital occupies the old seminary building of San Prudencio which was founded in the seventeenth century by Bishop Salvatierra of Segorbe and Ciudad-Rodrigo, a native of Vitoria. Oñate is situated in this diocese. Its university dates from about the middle of the sixteenth century, having been founded by Rodrigo de Mercado y Zuazola, Bishop of Majorca and Avila. Paul III, in 1540, issued a Bull to establish a *collegio moyor* and university under the invocation of the Holy Spirit. During the first civil war this institution was transferred to Vitoria, and then suppressed. Some years later it was reopened as an independent institution, but was afterwards again closed. D. Carlos de Borbón gave his protection to the university while he was in power in the Basque Provinces during the last Carlist war. The Loyola House, which formerly belonged to the Diocese of Pamplona, now belongs to Vitoria.

De la Fuente, *Hist. de las Universidades en Esp.*, II (Madrid, 1885); Pirala, *Provincias Vascongadas* in *Esp. sus monumentos y artes* (Barcelona, 1885).

Ramón Ruiz Amado.

Vitoria, Francisco. See Francis of Vittoria.

Vittorino da Feltre (Vittorino de' Rambaldoni), humanist educator, b. at Feltre, 1397; d. at Mantua, 1446. He was the son of Bruto de' Rambaldoni, a notary, but is best known by the surname of Feltre. Vittorino entered the University of Padua in 1396, attended the courses of Gasparino da Barzizza and Giovanni da Ravenna in grammar and Latin letters, and studied philosophy and perhaps theology. As a student he supported himself by tutoring. After obtaining the doctorate he studied mathematics under Pelacani da Parma, serving meanwhile as a *famulus* in the professor's household. Soon his fame as a teacher of mathematics surpassed his master's. He spent eighteen months studying Greek under Guarino da Verona, his fellow-student at the University of Padua, and then the best Greek scholar in Italy. Afterwards Vittorino opened a private school at Padua, and in 1422, upon the resignation of Barzizza, obtained the chair of rhetoric in the university. After about a year, either being disgusted with the immorality of the city or unable to control his students, he resigned his chair and went to Venice, where he again organized a school. In that year, 1423, he was invited by Gian Francesco Gonzaga, Marquis of Mantua, to undertake the education of his children. Vittorino accepted the invitation with the agreement that he could conduct a school at the Court and receive other students; and he established at Mantua the school with which his name is most familiarly associated.

A villa, formerly the recreation hall of the Gonzaghi, was transformed by him into an ideal schoolhouse. Because of its pleasant surroundings and the spirit that prevailed therein, it was called the "Casa Jocosa" or "Pleasant House". All the scholars were boarders and Vittorino endeavoured to make the school as pleasant and enjoyable as the ideal home. Children of the leading families of Mantua, sons of other humanists like Filelfo, Guarino, and Poggio, and poor children were admitted to the classes. The instruction given was of the new Humanistic type but Christian in character and spirit. It was not merely a literary training, but embraced the physical and moral requirements of a liberal education. Letters (Latin and Greek), arithmetic, geometry, algebra, logic, dialectics, ethics, astronomy, history, music, and eloquence were all taught there, and frequently by special masters. The pupils were directed also in some form of physical exercise, chosen usually according to their needs, but, at times, according to their tastes. There were some general exercises which were obligatory in all kinds of weather. Vittorino taught here as elsewhere by example, and participated in the field games.

He was an exemplary Catholic layman and as a teacher strove to cultivate in his pupils all the virtues becoming the Christian gentleman. Every day had its regular religious exercises at which, like morning prayer and Mass, all assisted. He was a frequent communicant, and desired his students to approach the Sacraments every month. He did not overlook the individual, but he attained his success in overcoming faults and building up character by private direction and exhortation. His punishments were intended as remedies and were not administered immediately upon the discovery of an offence. His great educational service was to adjust the new Humanistic studies to a system of teaching and to show how they could be taught without compromising the principles of Christianity. He insisted on pleasant surroundings, made study attractive, and, by attention to individuals, more profitable. He developed a novel method of physical training, respecting the needs of the various pupils. He eminently succeeded with the education of Cecilia Gonzaga, who became one of the most cultured women of her time and ended her life as a nun. Vittorino has left us no written accounts of his work, nor any educational treatises. For an account of the famous humanists and scholars, statesmen, and prelates whom he prepared for their career, see Rosmini, op. cit., infra, IV.

Rosmini, *Idea dell' ottimo precettore nella vita e disciplina di Vittorino da Feltre* (Milan, 1845); Woodward, *Vittorino da Feltre and other Humanist Educators* (Cambridge, 1897); Rösler in *Bihl. der kath. Pädagogik*, VII (Freiburg, 1894), 101–24; *Vittorino da Feltre, a Prince of Teachers* (New York, 1908), written by a Sister of Notre Dame; McCormick, *Two Medieval Catholic Educators, I: Vittorino da Feltre* in *Cath. Univ. Bull.*, XII, 4; Symonds, *Renaissance in Italy (Revival of Learning)* (New York, 1888); Tiraboschi, *Storia della lett. ital.*, VI (Florence, 1809); Vespasiano da Bisticci, *Vite di uomini illustri del secolo XV*, II (Bologna, 1893).

Patrick J. McCormick.

Vitus, Modestus, and Crescentia, Saints, according to the legend, martyrs under Diocletian; feast, 15 June. The earliest testimony for their veneration is offered by the "Martyrologium Hieronymianum" (ed. De Rossi-Duchesne, 78: "In Sicilia, Viti, Modesti et Crescentiæ"). The fact that the note is in the three most important manuscripts proves that it was also in the common exemplar of these, which appeared in the fifth century. The same Martyrologium has under the same day another Vitus at the head of a list of nine martyrs, with the statement of the place, "In Lucania", that is, in the Roman province of that name in Southern Italy between the

Tuscan Sea and the Gulf of Taranto. It is easily possible that the same martyr Vitus is meant in both cases, because only the name of a territory is given, not of a city, as the place where the martyr was venerated. This testimony to the public veneration of the three saints in the fifth century proves positively that they are historical martyrs. There are, nevertheless, no historical accounts of them, nor of the time or the details of their martyrdom. During the sixth and seventh centuries a purely legendary narrative of their martyrdom appeared which was based upon other legends, especially on the legend of Potitus, and ornamented with accounts of fantastic miracles. It still exists in various versions, but has no historical value.

According to this legend Vitus was a boy seven years of age (other versions make him twelve years old), the son of a pagan senator of Lucania. During the era of the Emperors Diocletian and Maximinian, his father Hylas and Valerianus, the administrator of Sicily, sought in every way, including various forms of torture, to make him apostatize. But he remained steadfast, and God aided him in a wonderful manner. He fled with his tutor Modestus in a boat to Lucania. From Lucania he was taken to Rome to drive out a demon which had taken possession of a son of the Emperor Diocletian. This he did, and yet, because he remained steadfast in the Christian Faith, he was tortured together with his tutor Modestus and his nurse Crescentia. By a miracle an angel brought back the martyrs to Lucania, where they died from the tortures they had endured. Three days later Vitus appeared to a distinguished matron named Florentia, who then found the bodies and buried them in the spot where they were. It is evident that the author of the legend has connected in his invention three saints who apparently suffered death in Lucania, and were first venerated there. The veneration of the martyrs spread rapidly in Southern Italy and Sicily, as is shown by the note in the "Martyrologium Hieronymianum". Pope Gregory the Great mentions a monastery dedicated to Vitus in Sicily ("Epist.", I, xlviii, P. L., LXXVII, 511). The veneration of Vitus, the chief saint of the group, also appeared very early at Rome. Pope Gelasius (492–496) mentions a shrine dedicated to him (Jaffé, "Reg. Rom. Pont.", 2nd ed., 1, 679), and at Rome in the seventh century the chapel of a deaconry was dedicated to him ("Liber Pont.", ed. Duchesne, I, 470 sq.). In the eighth century it is said that relics of St. Vitus were brought to the monastery of St-Denis by Abbot Fulrad. They were later presented to Abbot Warin of Corvey in Germany, who solemnly transferred them to this abbey in 836. From Corvey the veneration of St. Vitus spread throughout Westphalia and in the districts of eastern and northern Germany. St. Vitus is appealed to, above all, against epilepsy, which is called St. Vitus's Dance, and he is one of the Fourteen Martyrs who give aid in times of trouble. He is represented near a kettle of boiling oil, because according to the legend he was thrown into such a kettle, but escaped miraculously. The feast of the three saints was adopted in the historical Martyrologies of the early Middle Ages and is also recorded in the present Roman Martyrology on 15 June.

Acta SS., June, II, 1021-1037; Mombritius, *Sanctuarium*, II, 349–351; (2nd ed.), II, 634–638; *Catalogus codicum hagiograph.*, ed. Bollandists (Brussels), I, 11–12, 54–56, *Mon. Germ. Hist.: Script.*, II, 576–585; *Historia translationis s. Viti*, ed. Stentrup (Münster, 1900); *Bibliotheca hagiographica latina*, II, 1257–1259; *Supplementum* (2nd ed.), 308–309; Duchesne, *Etude sur les gesta martyrum romains*, II (Paris, 1907), 165–177; Kessel, *St. Veit, seine Geschichte, Verehrung und bildlichen Darstellungen in Jahrbücher des Vereins für Altertumsfreunde im Rheinlande*, XLIII (1867), 152–183; Schildgen, *St. Vitus und der slavische Svantovit in ihrer Beziehung zu einander* in *Programme* (Münster, 1881).

J. P. Kirsch.

Viva, Domenico, writer, b. at Lecce, 19 Oct., 1648; d. 5 July, 1726. He entered the Society of Jesus 12 May, 1663. He taught the humanities and Greek, nine years' philosophy, eight years' moral theology, eight years' Scholastic theology, was two years prefect of studies, was rector of the College of Naples in 1711, and provincial of Naples. Works: (1) "Enchiridion", a work relating to the jubilee, especially that of the Holy Year, and in general concerning indulgences; (2) a course of theology for schools, compiled from his lectures at the college at Naples; (3) "Opuscula theologico-moralia", for students; (4) a course of moral theology. These works are held in high esteem and are quoted by St. Alphonsus Liguori, La Croix, etc.; (5) "Trutina theologica damnatarum thesium" (1708), his most famous work, in four parts and two volumes. In the first volume are enumerated the propositions condemned by three popes: 45 by Alexander VII, 65 by Innocent XI, 39 by Alexander VIII, and the 5 condemned propositions of the "Augustinus" of Jansenius. The second volume is devoted to the study and refutation of the 101 propositions of Quesnel, condemned by the Bull "Unigenitus" of Clement XI in 1713. The first volume had been published in 1708 and by 1757 had reached sixteen editions, and in the same period vol. II had gone through six editions. To some editions were added the valuable comments of Father Antonio Zaccharia, librarian of the House of Este, in which pontifical documents are cited and the author defended against Daniel Concina, Giovanni Vincenzo Patuzzi, and others. The third edition (Benevento, 1717) contains a treatise in which appeal to a future council is declared illegal when the pope has spoken and the Church, spread over the entire world, has accepted his judgment; which is demonstrated by the testimony of the œcumenical councils and by the assemblies of the French clergy.

Sommervogel, *Bibl. de la C. de J.*; Feller, *Dict. hist.* (Paris, 1838); Viva, *Opera* (Ferrara, 1757); *Menolog. S.J.*, 5 July.

Ramón Ruiz Amado.

Vivarini, a family of Italian painters. Alvise, b. in 1446 or 1447; died in 1502. He was the son of Antonio, and was educated by his uncle Bartolommeo. Of his early history very little is known. In 1488 he wrote to the Signoria in Venice, begging that he might be allowed to prove his skill side by side with that of the two Bellini in the decoration of one of the great rooms, that in which the Grand Council met. His petition was granted, but the pictures he executed have disappeared. In 1492, from the same body, he received the honorary title of Dependor in Gran Consejo and a stipend of five ducats a month. For some years he was by most critics connected with Giovanni Bellini, by some regarded as Bellini's pupil, or a foreman in his studio, and by others as a person of little interest, an unimportant Muranese painter, who imitated Bellini's methods, and copied his ideas and technique. It is very largely owing to Bernhard Berenson's investigations when compiling his work on Lotto that Alvise has been given his rightful position as an eminent Venetian painter, who exercised great and lasting influence on his successors. He was an original workman, highly thought of in his own time, a great figure amongst the Venetian masters of the fifteenth century, by no means an unimportant member of the Vivarini family, and not a follower of Bellini, but eminent on his own account, and also because he was the master of Cima, Lotto, Montegna, and Bonsignori. His influence upon his pupils is considerable, and extends to others who were not specially known as his pupils, as Basaiti, Pordenone, and Antonello da Messina.

His first dated work is the polyptych of 1475, painted for Montefiorentino, and still to be seen in that Franciscan monastery. His Madonna of 1480 is in the Venice Academy. There is a picture dated 1483 at Barletta, one at Naples of 1485, a Madonna at Vienna,

1489, a head of the Saviour in Venice (1493), a Resurrection at Venice also of 1498. Then we come to the last great work, that of "St. Ambrose Enthroned", in the Frari Church at Venice, commenced in 1501, left incomplete at his death, and finished by Marco Basaiti. Many other works of his still exist, but are without date, and recent criticism has given back to Alvise a number of portraits which have hitherto passed under other names. There is but one signed portrait by him, that which formed part of the Salting Bequest; but, taking that as a starting-point, the pictures at Windsor Castle, in the Stuttgart Gallery, in the gallery at Padua, and in the possession of the Comtesse de Béarn, have been with considerable probability attributed to this painter. Many judges also attribute to him a portrait bequeathed to the National Gallery by the Misses Cohen as well as one belonging to Lord Wemyss, another in the possession of Lady Layard, and a fourth in the Signoria in Venice.

For the only really satisfactory study of Vivarini and his works see BERENSON, *Lorenzo Lotto* (London, 1901). See also ZANETTI, *Venetian Painters* (Venice, 1771).

ANTONIO, b. probably at Murano during the early part of the fifteenth century; died probably at Venice, after 1470. He may be regarded as the father of the famous Murano school of painting. Of his history we know very little. He gave security for his wife's dower on 4 February, 1446. Where he acquired his early teaching in painting is not known, but he was undoubtedly influenced by Gentile da Fabriano and by Pisanello. He worked in partnership with Giovanni da Murano; the earliest dated work bearing their united names is in the Academy at Venice, and is dated 1440, while another copy of it is in the Church of St. Pantaleone, and is dated 1444. The organ shutters of San Giorgio Maggiore, executed by the two painters, are dated 1445, the "Virgin and Child Enthroned", in the Academy at Venice, bears the date of the following year. We know of the existence of a picture, dated 1447, which used to be in Padua, but which has disappeared; about that date Giovanni Murano probably died, because in 1450 Antonio entered into partnership with his brother Bartolommeo, and the Bologna Gallery possesses a very fine picture signed by the two brothers in 1450 and painted for the Certosa. A picture was painted for the Church of San Francesco at Padua in the following year; the partnership broke up in 1459, and the pictures following that time are signed by Antonio alone. The only really important one is now in the Lateran Gallery, and is dated 1467. Other places where the works of this painter may be studied are Brescia, Osimo, Pausula, Bergamo, Berlin, and Milan.

OLCOTT, *Pamphlets (Siena,* s.d.); PAOLETTI, *The Painters of the Fifteenth and Sixteenth Centuries* (Padua, 1895); BERENSON, *Lorenzo Lotto* (London, 1901); ZANETTI, *Venetian Painters* (Venice, 1771).

BARTOLOMMEO (BARTOLOMMEO DA MURANO), b. evidently at Murano, probably about 1425; died about 1499, certainly after 1490. He was a younger brother of Antonio, and must have been largely responsible for the artistic training of Alvise. His earliest dated work is the great group of the "Madonna and Child with Saints" (now in the gallery at Bologna), originally painted for the Certosa of that city, and regarded in northern Italy as one of the finest creations of its time. It bears a long inscription commemorating the faithful services of Cardinal Nicolo Albergati, the friend of Pope Nicholas V, who gave the commission for the picture. Another work signed by the brothers represents the "Glory of Saint Peter", painted for the Church of San Francesco at Padua, and now in the gallery of that city. Signed by Bartolommeo only, but with his full family name of Vivarini, is the panel of San Giovanni Capistrano (now in the Louvre), the earliest example bearing his signature alone. In 1464 the partnership appears to have relaxed, and then Bartolommeo stood as an independent painter, and a man of great originality and distinct personal qualities. In 1465 he painted his picture of the "Enthroned Virgin" (now in the Naples Museum) for a church at Bari. In 1473 he painted for the Church of Santa Maria Formosa (Venice) the "Virgin of Mercy", and in the same year his superb figure of Saint Augustine. To the following year belongs the Frari picture of the "Enthroned St. Mark". The picture of "St. Ambrose" at Vienna is dated 1477; the "Virgin and Child" at Venice, 1478; another "Virgin and Child" now at Turin, 1481; a smaller altarpiece now in the Frari church, 1482; and the "Saint Mary Magdalene" in the Academy at Venice is dated the same year. The last signed portrait is that of Saint Barbara in the Academy at Venice; it is dated 1490, but contemporary evidence seems to prove that Bartolommeo lived for several years after that date. In addition to the places mentioned, there are examples of his work at Fermo, Pausula, Boston, U. S. A., in the collection of Mr. Shaw, and in the collection of Lord Wemyss at Gosford. There are of course many pictures by him which bear no dates.

ST. JOHN CAPISTRAN
Bartolommeo Vivarini, Louvre

ZANETTI, *Venetian Painters* (Venice, 1771).

GEORGE CHARLES WILLIAMSON.

Vives, JUAN LUIS, Spanish humanist and philosopher, b. at Valencia, 6 March, 1492; d. at Bruges, 6 May, 1540. Through fear of the rigours of the Inquisition he left his country forever in 1509. He first studied at the University of Paris, and in 1512 settled at Bruges, which became his second fatherland, and which he left only for numerous journeys. He returned to Paris in 1514, 1519, and 1536. This city attracted him, but the commotion in the streets and the sarcastic humour of the inhabitants caused him to prefer Bruges. Nevertheless, he was several times unfaithful to it. In 1517 he became tutor to Guillaume de Croy, who at nineteen was cardinal and Archbishop of Toledo. Residing thenceforth at Louvain, he was appointed in 1519 professor at the university and attached to the college of the castle (*collegium castrense*). He lost his protector in 1521. After many comings and goings and vain efforts with Charles V, the Duke of Alba, and the Cardinal of Utrecht, he was attached on 12 October, 1523, to Corpus Christi College, Oxford, a foundation of Wolsey. Henry VIII, Wolsey, and Queen Catherine of Aragon, to whom he had just dedicated his "De institutione feminæ", treated him benevolently. Nevertheless, he often escaped from the Court and returned to Bruges. During one of these absences he married the daughter of a worthy of the city, Marguerite Valdaura (26 May, 1524). Henry VIII's passion for Anne Boleyn now complicated the situation. Vives was arrested and banished for writing in de-

fence of the queen. On his return to Flanders, Vives refrained from further intervention and declined when Catherine of Aragon appealed to him. During his stay at Louvain, Vives was associated with Erasmus and followed almost the same line of conduct. On the advice of Erasmus he had published a commentary on St. Augustine's "City of God" (Basle, 1522). He displeased the theologians by his irreverence for the ancient commentators, and Erasmus by his prolixity. His attitude eventually made him an object of suspicion during the wars of religion. He attempted to resume his lectures at Louvain, but he spent nearly all the remainder of his life at Bruges, and died when he was undertaking a general apology for Christianity.

The works of Vives are very numerous and deal with piety, teaching and education, political economy, and philosophy. His books of devotion were very successful in their time; the "Introductio ad sapientiam" (1524) had fifty editions, and the "Ad animi exercitationem in Deum commentatiuncule", eighteen. His chief work on teaching is the "Exercitatio linguæ latinæ" (1538) which passed through ninety-nine editions. This success was deserved. The book was one of the first in which the elements of Latin were clearly and simply set forth and broke with the scholastic traditions of the grammarians of the Lower Empire and Middle Ages. In his rhetorical and literary works, especially in the "De disciplinis" (20 books, 1531), Vives formulated rules of style, insisting especially on philosophy and history. He advocated that history should embrace human activity in its entirety and not confine itself to accounts of wars. He condemned the uncritical tales of the "Golden Legend". In philosophy he mingled with original views ideas from Aristotle and even Aristotle as commentated by medieval dialecticians. Nevertheless he challenged their methods in the treatise "In pseudo dialecticos" (1519). With regard to the world and matter he professed more than one interesting opinion, such as that of evolution. His theory of knowledge was in accord with the Aristotelean Sensism. But the philosophical ideas of Vives still call for deep study conducted by a specialist.

In education he put forth exact theories regarding regimen, establishment of the school, and the conduct of the masters. He devoted a special work to the education of women, "De institutione feminæ Christianæ" (1523), of which forty editions appeared. Somewhat severe in spirit, subordinating woman to man and regarding the mind of woman as inferior, Vives nevertheless demands that woman be not left in ignorance and gives as definition of marriage: the legitimate union of one man and one woman for the mutual ownership of the whole of life. Finally, in various treatises and especially in the "De subventione pauperum" (1526) Vives shows himself as an organizer of public relief. He proscribes mendicancy, expels poor strangers from the city, obliges the natives to work, recommends apprenticeship for those who have no trade, advocates asylums for the insane, schools for foundlings from the age of six, and provides for the administration of all this by voluntary gifts, the sale of the products of the labour of the poor, the revenues of the hospitals, and taxes on rich ecclesiastical communities. Ypres put these ideas into practice in 1525, despite the protests of the Franciscans, which were rejected by the Parlement of Paris and by Charles V. Other cities followed this example. But Vives mingled some exaggeration with these doctrines. In the "De communione rerum" (1535) he does not seem sure of the legitimacy of private property. He had lights on many subjects, but never concentrated his efforts on a particular work.

Bonilla y San Martin, *Luis Vives y la filosofia del renacimento* (Madrid, 1903); Desdevises du Desert, *Luis Vives* in *Revue hispanique*, XII (1905), 573; Arnaud, *Quid de pueris instituendi senserit L. Vives* (Paris, 1887); Thibaut, *Quad de puellis instituendis senserit Vives* (Paris, 1888); Lecigne, *Quid de rebus politicis senserit J.L. Vives* (Rennes, 1898).

Paul Lejay.

Viviers, Diocese of (Vivarium), includes the Department of Ardèche, France. It was suppressed by the Concordat of 1802, and united to the See of Mende. Re-established in 1822, the diocese then included almost all the ancient Diocese of Viviers, and some parts of the ancient Dioceses of Valence, Vienne, Le Puy, and Uzès (see Nîmes), and was suffragan of the Archdiocese of Avignon. St. Andéol, disciple of St. Polycarp, evangelized the Vivarais under Septimius Severus, and was martyred in 208. His body was buried by Blessed Tullie. The "Old Charter", drawn up in 950 by Bishop Thomas, is the most complete document we possess concerning the primitive Church of Viviers. It mentions five bishops, who lived at Alba Augusta (Aps):

The Cathedral, Viviers

Saints Januarius, Septimus, Maspicianus, Melanius, and Avolus. The last was a victim of the invasion of the barbarian Chrocus (the exact date of which is unknown). In consequence of the ravages suffered by Alba Augusta, the new bishop, St. Auxonius, transferred the see to Viviers about 430. Pronotus was probably the first Bishop of Viviers; the document also mentions later several canonized bishops: Saints Lucian and Valerius (fifth and sixth centuries); St. Venantius, disciple of St. Avitus, who was present at the councils held in 517 and 535; St. Melanius II (sixth century); St. Eucherius, St. Firminus, St. Aulus, St. Eumachius, St. Longinus (seventh century); St. Arcontius, martyr (date unknown, perhaps later than the ninth century).

It seems that the Diocese of Viviers was disputed, for a long time, by the metropolitan Sees of Vienne and Arles. From the eleventh century its dependence on Vienne was not contested. John II, cardinal and Bishop of Viviers (1073–95), had the abbatial church of Cruas consecrated by Urban II, and accompanied him to the Council of Clermont. Afterwards, it is said that Conrad III gave Lower Vivarais as an independent suzerainty to Bishop William (1147). In the thirteenth century, under the reign of St. Louis, the Bishop of Viviers was obliged to recognize the jurisdiction of the Seneschal of Beaucaire. By the treaty of 10 July, 1305, Philip IV obliged the bishops of Viviers to admit the suzerainty of the kings of France over all their temporal domain. We may also mention as bishops: Peter of Mortemart (1322–25), counsellor of King Charles IV, and cardinal (1327); Peter of Sarcénas (1373–75), cardinal in (1375); John Fraezon, Cardinal de Brogny (1383–98), a swineherd during his childhood, cardinal in 1385, and later, vice-chancellor of the Roman Church; he

took an important part in the Council of Constance; Alexander Farnese (1560–65), cardinal in 1534.

Under Bishop Bonnel (1836–1841), there occurred in the Diocese of Viviers the extraordinary movement of *allignolisme*. The brothers, Charles-Régis Allignol and Augustin Allignol, b. at La Rouvière, in the diocese, published in 1839 a work entitled "L'État actuel du clergé en France", in which they demanded the immovability of the *succursalistes;* installation of diocesan synods to assist the bishop in the administration of his diocese; the representation for the lower clergy at councils; suppression of fees, and the modification of studies in the seminaries. Boyer, director of the Seminary of St-Sulpice, refuted the writing of the brothers Allignol in a book which he wrote, and they were removed by Bishop Bonnel. The older of the two brothers hastened to Rome, where Gregory XVI and many cardinals received him kindly. The pope ordered that their book should be submitted to two doctors, but that no "note of infamy" was to be attached. Father Perrone, one of the doctors, judged the book severely, and noticed in it propositions impregnated with Presbyterianism. But the brothers, claiming that they were favoured by the pope and alleging in proof that they had been allowed to have a private chapel, continued to create disturbance in the Diocese of Viviers. Meanwhile (1841) Jean-Hippolyte Guibert, later Archbishop of Paris and cardinal, became Bishop of Viviers.

Thouez, the curé of Aubenas, who felt kindly to the brothers Allignol, although he recommended moderation to them, and reprimanded their errors, tried to shield them from the displeasure of the new bishop. The latter soon perceived that their efforts to democratize the Church were very dangerous; this tendency was supported by Savin, archpriest of the Cathedral of Viviers, and by Tailhant, curé of Vesseaux, who published two pamphlets in favour of restoring to the *succursalistes* their social position. On 31 Aug., 1844, the Allignolist party published in "Le Bien Social" a long diatribe against Bishop Guibert, and copies of this newspaper were distributed to all the priests of the diocese, then assembled for the retreat. The bishop was offended, forbade the Allignol brothers to use the private chapel, suspended the archpriest of Viviers, and published, 6 Jan., 1845, a pastoral letter "on dangerous tendencies of a party springing up in the Church of France against episcopal authority". This letter was approved by Cardinal Lambruschini, Secretary of State of Gregory XVI. After that Guibert, 2 June, 1845, published a new pastoral letter promulgating an answer from Pius IX to the Bishop of Liège on the subject of *succursalistes*. The Allignols submitted, and Gregory XVI, 26 Nov., 1845, sent to Bishop Guibert a congratulatory Brief on the happy end of the crisis, which might have resulted in an agitation against the Concordat itself.

Several saints are connected with the history of the diocese: the Spanish deacon and martyr, St. Vincent (end of third century), protector of the cathedral church and of the diocese; St. Just, Bishop of Lyons (end of the fourth century), belonging to the family of the Counts of Tournon; St. Montan, hermit (fifth century); St. Ostianus (sixth century), confessor, a relative of Sigismund, King of the Burgundians. St. Agrève, who (according to some legends) was Bishop of Le Puy, was martyred in Vivarais, on the present site of the city of St-Agrève (seventh century); the Blessed Amadeus, founder of the Benedictine Abbey of Mazan (d. 1140); St. Benezet, shepherd (1165–86), builder of the bridge of Avignon, b. in Vivarais; the Blessed Guigues I, fifth prior of the Grande Chartreuse, friend of St. Bernard, and writer of the "Statuta ordinis Carthusiensis" (twelfth century); St. Francis Regis.

The following were natives of the Diocese of Viviers: Cardinal de Tournon (1489–1562), an active diplomatist in the service of Francis I, and who presided at the Colloquy of Poissy, Archbishop of Bourges, Auch, and Lyons, and Abbé of St. Germain-des-Prés; Cardinal de Bernis (1715–94); Abbé Barruel, controversialist (1741–1820); the Joyeuse family, of which Ange de Joyeuse was a member, were natives of Vivarais.

Viviers was often troubled by religious conflicts: the war of the Albigenses in the thirteenth century; the revolt of the Calvinists against Louis XIII (1627–29), which ended in the capture of Privas by the royal army; the Dragonnades under Louis XIV after the revocation of the Edict of Nantes; the war of the Camisards. Viviers honours the memory of several Catholics, who died heroically during the conflict with the Calvinists: we must especially mention the martyrdom of some priests assembled in synod at the church of Villeneuve de Berg (March, 1573); the martyrdom of the Jesuit Jean Salez, and of his companion Sautemouche at Aubenas (February, 1583); the martyrdom of Father Jerome, a Capuchin chaplain of the troops of Louis XIII, surprised by Huguenots at Privas (15 May, 1629). The chief pilgrimages of the diocese are: Notre-Dame de Châlons and Notre-Dame d'Ay, near Satillieu (both existing since the twelfth century); Notre-Dame de Montaigu at Tournon (dating from 1628); Notre-Dame de Bon Secours, at La Blachère (end of seventeenth century), Notre-Dame de la Déliverance, Chapias (in existence since the Reign of Terror), and especially the pilgrimage to the tomb of St. John Francis Regis (La Louvesc).

There were, in the Diocese of Viviers, before the application of the Associations law of 1901: Jesuits; Oblates of Mary Immaculate; Religious of St. Mary of the Assumption; Sulpicians; and several orders of teaching brothers. The Order of the Basilians had been founded in 1800 at Annonay by d'Aviau, Archbishop of Vienne, for the recruiting of priests. Cardinal Donnet, and several bishops of France, were pupils of the Basilians. After the Decree of 1881 regarding the congregations had been promulgated, the Basilians joined the secular clergy. Among the orders of women founded in the diocese mention may be made of: the Sisters of the Presentation of Mary, who teach and nurse the sick, founded in 1796 by Ven. Marie Rivier (1768–1838) with a mother-house at Bourg St-Andéol: the Sisters of Providence, founded at Annonay by Mary and Thérèse Liond, for the care of orphan girls; the Sisters of St. Francis Regis, founded at the beginning of the nineteenth century by Abbé Therme (1791–1834) for the instruction of poor children, with a mother-house at Aubenas. At the end of the nineteenth century the Diocese of Viviers had 2 crèches; 39 infant schools; 1 school for deaf mutes; 2 orphan asylums for boys; 14 orphan asylums for girls; 2 houses of correction and reform; 2 refuges; 11 religious houses for nursing the sick at home; 1 home for convalescents; 1 asylum for the insane; 10 hospitals or alms-houses. The population of the Diocese of Viviers was in 1905 (the last year of the Concordat), 353,564; there were 37 first class parishes; 334 second class parishes, and 134 vicarages paid by the state.

Gallia christ. (1865), *nova*, XVI, 539, 590; *instr.*, 219–288; Duchesne, *Fastes épiscopaux*, I (2 vols., Paris, 1900–2); Rouchier, *Histoire religieuse, civile et politique du Vivarais*, I (Paris, 1861); Constant, *Apostolicité de l'Eglise de Viviers* (Nice, 1897); Mazon, *Quelques notes sur l'origine des Eglises du Vivarais* (2 vols., Privas, 1891–93); Idem, *Essai historique sur le Vivarais pendant la guerre de cent ans* (Tournon, 1890); Roche, *Armorial généalogique et biographique des évêques de Viviers* (2 vols., Lyons, 1891); Mollier, *Saints et pieux personnages du Vivarais* (Paris, 1895).

Georges Goyau.

Vivisection, Moral Aspect of.—Defined literally the word vivisection signifies the dissection of living creatures; ordinarily it means any scientific experiment on animals involving the use of the scalpel; incorrectly it is used for any experimental observations

of animals under abnormal conditions. The literal dissection of living animals is practised nowhere, as it is much more convenient to study the structure of man's body in the cadaver. According to Aulus Cornelius Celsus, who lived in the reign of Tiberius, and Tertullian (about 160–240) living criminals were dismembered at Alexandria in the reigns of Ptolemy II (285–247 B. C.) and Ptolemy III (247–221 B. C.). The same act was maliciously attributed to Jacobus Berengarius, Andreas Vesalius, and Gabriel Fallopius, celebrated anatomists of the sixteenth century. The history of scientific observation of and experimentation upon animals, both bloodless and bloody, began at the moment when it was perceived that the processes of nature could be discovered only by the exact observation of nature and not by philosophical methods. For physiological and pathological research experimentation with animals is an indispensable aid, while for medical science it is of much value. It gives a view of the working processes of the living organism, permits us to produce diseases artificially, and to investigate the organic changes produced by these diseases in each stage of their course.

Before William Harvey (1578–1657) could announce his discovery of the circulation of the blood he was obliged, as he confesses, to make for years innumerable vivisections of animals of all kinds, for he could investigate the mechanism of the circulation only in the living animal. He was thus able to reach the conclusion that the arteries which are empty in the corpse are filled with blood during life and not with air, as was believed until then. The Jesuit Jaspar Schott (1608–66), professor of mathematics and physics at Würzburg, put animals into an enclosure where the air was rarefied and described the phenomena of death by suffocation on the basis of his experiments. He injected solutions of drugs into the veins of dogs, and proved that medicines administered in this manner produce effects more quickly than when taken into the stomach. Christopher Wren made similar experiments at Oxford in 1656. Thomas Willis (1622–75) propounded, after numerous experiments, the theory of the localization of the different faculties in the several parts of the brain, and all our knowledge as to the functions of the brain has been acquired almost entirely in the same way. Albrecht von Haller (1708–77), the founder of modern physiology, repeatedly emphasizes in his works the importance of experiments on animals. Observation and reflection led Alexander Walker to the conclusion that the nerves arising from the anterior spinal ganglion serve to convey sensation, and those from the posterior convey motor impulses. Charles Bell (1774–1842) proved the opposite to be the fact by simply cutting through the anterior roots. The experiments made on animals by Claude Bernard (1813–78) yielded information concerning the use of the pancreas in the digestion of fats, concerning the morbid process of forming glucose or sugar in the liver, the origin of diabetes, etc. Our knowledge concerning assimilation and digestion, the appearance of emboli or obstructions in blood-vessels, the effects of poisons, and of modern drugs is derived from similar sources. The treatment of hydrophobia and the whole of serum-therapeutics rest on almost endless and laborious experiments on animals. It was proved by feeding animals with trichiniferous meat that parts of the body are first and preferably attacked by trichinæ. The experiments led to the establishment of careful inspection of meat by which thousands of people have been preserved from the danger of trichinosis. Before the attempt could be made to excise a degenerated thyroid gland, the larynx, or a kidney in human beings, the operation had to be made on innumerable mammals and the processes of the cure observed. How can a surgeon make a practical test of a theoretically established new method of sewing up a wound if not on animals? There is no branch of medical science that cannot be essentially benefited by experiments on animals. In the last instance the results of the experiments do good to humanity. Consequently it appears inadmissible to declare vivisection a means morally forbidden and to characterize experiments on animals as the torture of animals.

About 1870 the societies for the protection of animals, especially those in England, began a violent agitation against vivisection, which led in 1876 to a bill entitled "Cruelty to Animals Act". In this way vivisection was essentially restricted. The agitation spread later to Germany and Austria and in 1885 led in both countries to legislation which permitted vivisection under conditions that did not prevent experiments for research. The opponents of vivisection claim that experiments on animals have no direct value for medical science, that it is an aimless torture, brutalizing the mind, and that distinguished scholars have denounced it. Compassion for the defenceless animal plays a large part in the opposition. It is just at this point, however, that an incongruity becomes evident between the feeling for the human being and for the animal, as the instances cited above show that experiments on animals are undertaken for the benefit of suffering humanity. Rudolf von Ihering remarks very appositely: "The sympathy with the animal that is shown in each attack is in reality disregard of man, a confusion of moral feeling that sacrifices the human being in order to protect the animal" ("Zweck im Recht", II, 141). Windthorst, the leader of the Centre party, said in the German Reichstag on 23 Jan., 1882: "There is absolutely no doubt that we should not try to prevent what is really necessary for science. I am certainly of the opinion that an animal can in no way be placed on an equality with man; it is created to serve him, and when necessary it must serve him in this manner." It is unjust to accuse vivisectors of cruelty, for in operations causing blood every investigator, to avoid being disturbed while at his work, uses narcotics if possible. It has also been asserted that the customary curare, which is an arrow-poison, paralyzes only the motor nerves and not those of sensation. Besides curare, however, other poisons are used, as ether, chloroform, and morphine. Far more painful and morally impeachable are those operations on animals which spring from a perverted taste or fashion, as the castration of mammals and birds, the scaling of living fishes, the cooking of live crustacea, and the clipping of the tails and ears of pet dogs.

There may be a few physicians among the opponents of vivisection, yet these are always men who have no interest in scientific investigation and who are often not able to comprehend an investigator's method of thinking. Even were there among the opponents of vivisection actual scientific investigators, the judgment of so small a number should not be taken into consideration in view of the numberless declarations made by all the medical faculties of Austria, Germany, and Switzerland, as well as by large numbers of medical societies throughout the civilized world, that experiments on animals are absolutely essential for investigation, and cannot be replaced by any other method. The celebrated anatomist of Vienna, Josef Hyrtl, was frequently called an opponent of vivisection. This error arose from quoting as proof sentences torn from their context. Hyrtl was only an enemy of excesses, and made many experiments on animals himself. He wrote: "Every thoughtful physician will acknowledge that the science of medicine owes great and important discoveries to vivisection. But for it, what would we know of the lacteals, of the functions of the nervous system, of fecundation and embryological development?". The objection that experimentation on animals is inadmissible as a means of instruction, because the pupil ought to believe the teacher, is just as false as if it were asserted that

physics could be taught without experiments. It is certain, however, that limitations are possible for the lecture-room. A legislative body exceeds its authority when it wishes to prescribe to the investigator the methods and means to be used in investigation. But it may have the right to prescribe certain conditions. Thus, Austria has the following rational regulations: Experiments on living animals can be made only in government institutions, only by the heads of the institutions or instructors, or under their supervision by other persons. They are also permitted in exceptional cases for purposes of instruction. When possible, the animals are to be thoroughly anæsthetized. Higher animals are to be used only when it is absolutely necessary. The laws respecting vivisection in Germany are similar to these. In England the Act relating to vivisection was passed in 1876. It places various restrictions upon the practice of experiments on animals. A licence is required, besides one or more certificates setting forth the conditions under which the experiment is to be made. The Home-Secretary is empowered by the Act to issue such additional regulations as may in his judgment be required by the circumstances. See CRUELTY TO ANIMALS.

Against vivisection:—TAIT, *The Uselessness of Vivisection upon Animals as a Method of Scientific Research* (1883); VON WEBER, *Die Folterkammern der Wissenschaft* (5th ed., 1879).

For vivisection:—REYMOND, *Der physiologische Unterricht Sonst und Jetzt* (1877); HEIDENHAIN, *Die Vivisection im Dienste der Heilkunde* (1879); IDEM, *Die Vivisection* (1884), an exhaustive and valuable statement of the case; LUBARSCH, *Ueber die sogenannte Vivisection* (1905).

LEOPOLD SENFELDER.

Vizagapatam, DIOCESE OF (VIZAGAPATAMENSIS), in the east of India, suffragan to Madras. It is bounded on the north by the River Mahanadi, on the south by the Godavery river, on the west by the Diocese of Nagpur, and on the east by the Bay of Bengal. The Catholic population is 13,356, out of a total of about 9,000,000 inhabitants. There are 16 Catholic churches and 57 chapels served by 28 priests of the Congregation of St. Francis of Sales (Annecy, Savoy), assisted by 6 lay brothers. There are also 66 nuns of St. Joseph of Annecy. The bishop's residence, the cathedral, and a seminary, with 5 candidates from Savoy under training, are at Vizagapatam. The following are the chief Catholic institutions in the diocese: St. Aloysius' High School, Vizagapatam, teaching up to matriculation, with 200 pupils, of whom 125 are boarders; St. Joseph's High School, Waltair, for European girls with 230 pupils; Telegu schools for caste-girls with 232 pupils; School for Brahmins and Rajput caste-girls at Vizianagram, with 170 pupils; various other Telugu and English schools, primary schools, etc. Total number attending all the schools, 869 boys and 945 girls. Several orphanages supporting 115 boys and 166 girls. Dispensaries in the chief stations of the mission.

History.—Although this district was included within the confines of the Portuguese Diocese of Mylapur from the year 1606, and since 1834 formed part of the Vicariate Apostolic of Madras, next to nothing of missionary work was done here until the year 1845, when it was erected into a vicariate. The first fathers arriving at Vizagapatam found there one old priest, a Theatine, the last survivor of what was known as the Golconda mission. There was only a scattering of Catholics in a few places, mostly either European troops or camp followers. In 1850 their number was estimated at about 4000 at a time when the vicariate included the whole of the Nagpur districts in addition to those of the present diocese. These Nagpur districts were divided off and made into a diocese in 1887, when Vizagapatam also became a diocese, both suffragan to Madras.

Succession of Prelates (*Vicars Apostolic*):—Theophilus Sebastian Neyret, 1819–1862; John M. Tissot, 1863–1890, became first bishop in 1887; John Mary Clerc, present bishop from 1891.

La Mission de Vizagapatam, by a missionary of St. Francis de Sales (Annecy, 1890); *Madras Catholic Directory* (1910).

ERNEST R. HULL.

Vizeu, DIOCESE OF (VISENSIS), in north central Portugal. The bishopric dates from the sixth century and including the doubtful prelates and those elected but not confirmed, it has had eighty-three bishops. The list begins with Remissol (572–585) who attended the Second Council of Braga, but was exiled by the Arian King Leovigild. Tunila succeeded him and abjured Arianism at the Third Council of Toledo; bishops of Viseu were present at the fourth, sixth, eighth, twelfth, and thirteenth councils of Toledo. There was a vacancy of fifteen years from 665 to 680; Theofredo was bishop in 693. Then, owing to the invasion of the Saracens, Vizeu remained without a bishop for nearly two centuries. Theodomiro assisted at the consecration of the church of Santiago de Compostella in 876, and at the Council of Oviedo in 877 and was followed by Gundemiro in 905. In this century Vizeu was occupied by the Moors during seventy-six years and at first had no bishop, but afterwards its prelates, Gomes and Sisnando (1020–1064), resided in Oviedo. From 1110 to 1144 the diocese was governed by priors appointed by the bishops of Coimbra, in virtue of a Bull of Paschal II; among them was Saint Theotonio, afterwards patron of the city. The line of bishops began again with Odorio.

Nicolau (1193), a canon regular, studied in Paris and there met the future Innocent III, who after his election to the papacy received him at Rome and recommended him to the queen for his learning and modesty. Martinho was appointed in 1230; after his death the see remained vacant until 1250, when Pedro Gonvalves was confirmed in it. Matheus I (1254) took part in the long conflicts between Crown and Church, which had begun in the reign of King Alfonso II, and in defence of ecclesiastical immunities went with other bishops to Rome, dying at Viterbo. After eight years, during which Portugal was under interdicts, Matheus II filled the see, and he was followed by Egas I (1259), an active reformer, and Martinho II (1313). This prelate carried out important work in the cathedral, which dates at least from 830, when King Ferdinand the Great recaptured the city from the Moors; it was almost reconstructed early in the twelfth century. Gonçalo de Figueiredo (1323), who had been married before entering the church, is remembered as the founder of many noble families; his successor Miguel Vivas (1330) served as chancellor to Alfonso IV.

After João III (1375), "of good memory", came two prelates, Pedro II and João IV, whose rule was brief on account of the Great Schism, the former being deposed by Urban VI. A fifth João followed in the see in 1392 and, being highly esteemed by the king, was chosen godfather of Prince Henry the Navigator, and received from the monarch the gift of a Roman tower for the cathedral bells. Luiz do Amaral, the only bishop native of the city, represented Portugal at the Council of Basel, and, embracing the cause of the antipope Felix V, was sent on various embassies; he returned however to the lawful obedience before his death. Luiz Coutinho II (1438) was promoted to Coimbra in 1446, being followed by João Vicente (founder of the Loyos, a congregation of secular canons of St. John), who was known as "the holy bishop". He reformed the Order of Christ and gave it new statutes by order of Prince Henry, Duke of Vizeu, the grand-master. Cardinal d'Alpedrinha, the richest and most influential of Portuguese prelates, lived at Rome from 1479 and dying there in 1508 was buried in his splendid chapel in Santa Maria del Popolo. Diego Ortiz de Vilhegas (1507), a

Castilian, was confessor of three kings and renowned as a theologian, orator, and astrologer. He took part in the *Junta* called by King Manuel to consider the offer Columbus had made to discover the Indies by sailing west and procured its rejection, which transferred from Portugal to Spain the glory of finding America. He built a new and splendid front to the cathedral and consecrated it in June, 1516. In 1520 Alfonso, sixth son of King Manuel, became Bishop of Vizeu at the age of eleven, and in his time books began to be kept for the registration of births, deaths, and marriages, a custom afterwards enjoined by the Council of Trent. He was followed, among others, by Cardinal Miguel da Silva (1527), and Cardinal Alexander Farnese (1547), who never came to the diocese, which he renounced in 1552. Gonçalo Pinheiro (1553), famous classical scholar, ambassador to France, and subsequently bishop, held a synod in 1555, and made notable additions to the cathedral. Jorge de Athaide (1568) assisted at the Council of Trent and in the reform of the Missal and Breviary and built the cathedral sacristy and part of the bishop's palace; of noble family and a pious prelate, he refused four archbishoprics and left his residuary estate to the poor.

Miguel de Castro (1579), also a noble, was Viceroy of Portugal under the Spanish domination, and renowned for almsdeeds. On his transfer to Lisbon, Nuno de Noronha, son of the Count of Odemira, became bishop (1585) and built the seminary, doing the same for Guarda to which he was promoted. He was a notable reformer of the clergy, and lived like the great *fidalgo* he was. The virtuous Dominican and Greek scholar Antonio de Sousa (1595) ruled only two years, being followed by João de Braganza, a model courtier and prelate, who gave his wealth to the poor. João Manuel (1610), son of the Count of Castanheira, after a personal visitation of the diocese in 1611, drew up constitutions which were approved at a synod in 1614 and he subsequently became Archbishop of Lisbon and viceroy. João de Portugal (1626), a Dominican of noble birth and saintly life, made a visitation of the diocese and finding most of his people ignorant of Christian doctrine, wrote and distributed a summary of it. It was remarked that he gave nothing to his relations, saying that the income of the diocese should be spent upon it and its children, the poor. Bernardino de Senna (1629), a Franciscan, had held important posts in his order in different parts of Portugal, whither he travelled on foot begging alms, and he had refused two mitres. Becoming general he lived at Madrid with free entry to the palace, although dressed in rags. Urban VIII named him minister general, and at the age of fifty-eight when he had visited and governed 6000 convents and 280,000 subjects, King Philip presented him to the See of Vizeu. Miguel de Castro IV (1633) never took possession, but Diniz de Mello e Castro (1636) in his two years' rule was diligent in his pastoral office, especially in visitations, and was a great benefactor of the Misericordias of the diocese. For the next thirty-two years the see remained vacant, owing to the war with Spain following on the proclamation of Portuguese independence. Through Spanish pressure, the popes refused to confirm the prelates named by King João IV and during eleven years Portugal and colonies had only one bishop, the others, appointed under the Philips, having died. This energetic man, who lived until one hundred and nine, is said to have ordained 20,000 priests and confirmed a million persons. Finally peace was made with Spain and in 1671 Manuel de Saldanha became bishop but died three months later and in 1673 João de Mello, a noble and man of greatest austerity, succeeded. He rebuilt the chancel of the cathedral, convened a synod in 1681, added to the constitutions of the diocese, and employed the Oratorians in giving missions. Ricardo Russell, an Englishman, chaplain to Queen Catherine, wife of Charles II, was translated from Portalegre in 1685 and established that congregation in Vizeu. He left the reputation of being a man of zeal and illustration, and though a severe disciplinarian, of ready wit.

Jeronymo Soares (1694), a generous benefactor of the Misericordia, convoked a synod in 1699 and reformed the diocesan constitutions and those of many brotherhoods and confraternities. After his death the see remained vacant twenty years owing to differences between King João V and Rome. In 1740 Julio Francisco de Oliveira was appointed. José do Menino Jesus (1783), a Carmelite, was a lover of art, as he showed by the statues he presented to the cathedral. He made two visitations of the diocese and was succeeded by Francisco de Azevedo (1792), a prelate of great modesty and charity, who instituted five suburban parishes annexed to the cathedral and subsidized the rectors out of his own funds. He gave a new organ costing 20,000 *crusados* to the cathedral and laid the foundation-stone of the new hospital of the Misericordia. This rule was troubled by the Peninsular War and in 1810 British troops occupied his palace and other ecclesiastical buildings. Francisco Alexandre Lobo (1819), famous for his learning and writings, was minister under King Miguel and, when the Liberals triumphed in 1834, had to emigrate to France where he remained ten years. The new Government refused to recognize the vicar-general to whom he had confided the diocese, naming another, which gave rise to a schism and cruel persecution of the faithful. José Xavier da Cerveira e Sousa (1859) abandoned the diocese through his inability to secure obedience from his priests in the matter of clerical dress and was followed by Antonio Alves Martins (1862), a Franciscan who espoused the Liberal cause and fought in the civil war against King Miguel. A talented, energetic, and charitable man and a great orator, he gave his life to politics and was journalist, deputy, peer, and prime minister. He was a strong opponent of the Infallibility decree at the Vatican Council and his independence gained him the admiration of the Portuguese Liberals, who have recently erected a statue of him in Vizeu. He was followed by José Dias Correa de Carvalho (1883), translated from the See of Cabo Verde, where he was the first bishop to visit all the churches of the archipelago. The present prelate, Mgr. Antonio Alves-Ferreira dos Santos, is his immediate successor.

PINHO LEAL, *Portugal antigo e moderno*, XII, s.v. *Vizeu*; D'ARAGÃO, *Vizeu. Apontamentos historicos* (Vizeu, 1895).

EDGAR PRESTAGE.

Vladimir the Great (VLADIMIR OR VOLODOMIR), SAINT, Grand Duke of Kieff and All Russia, grandson of St. Olga, and the first Russian ruler to embrace Christianity, b. 956; d. at Berestova, 15 July, 1015. St. Olga could not convert her son and successor, Sviatoslav, for he lived and died a pagan and brought up his son Vladimir as a pagan chieftain. Sviatoslav had two legitimate sons, Yaropolk and Oleg, and a third son, Vladimir, borne him by his court favourite Olga Malusha. Shortly before his death (972) he bestowed the Grand Duchy of Kieff on Yaropolk and gave the land of the Drevlani (now Galicia) to Oleg. The ancient Russian capital of Novgorod threatened rebellion and, as both the princes refused to go thither, Sviatoslav bestowed its sovereignty upon the young Vladimir. Meanwhile war broke out between Yaropolk and Oleg, and the former conquered the Drevlanian territory and dethroned Oleg. When this news reached Vladimir he feared a like fate and fled to the Varangians (Variags) of Scandinavia for help, while Yaropolk conquered Novgorod and united all Russia under his sceptre. A few years later Vladimir returned with a large force and retook Novgorod. Becoming bolder he waged

war against his brother towards the south, took the city of Polotzk, slew its prince, Ragvald, and married his daughter Ragnilda, the affianced bride of Yaropolk. Then he pressed on and besieged Kieff. Yaropolk fled to Rodno, but could not hold out there, and was finally slain upon his surrender to the victorious Vladimir; the latter thereupon made himself ruler of Kieff and all Russia in 980. As a heathen prince Vladimir had four wives besides Ragnilda, and by them had ten sons and two daughters. Since the days of St. Olga, Christianity, which was originally established among the eastern Slavs by Sts. Cyril and Methodius, had been making secret progress throughout the land of Russ (now eastern Austria and Russia) and had begun to considerably alter the heathen ideas. It was a period similar to the era of the conversion of Constantine.

Notwithstanding this undercurrent of Christian ideas, Vladimir erected in Kieff many statues and shrines (*trebisheha*) to the Slavic heathen gods, Perun, Dazhdbog, Simorgl, Mokosh, Stribog, and others. In 981 he subdued the Chervensk cities (now Galicia), in 983 he overcame the wild Yatviags on the shores of the Baltic Sea, in 985 he fought with the Bulgarians on the lower Volga, and in 987 he planned a campaign against the Greco-Roman Empire, in the course of which he became interested in Christianity. The Chronicle of Nestor relates that he sent envoys to the neighbouring countries for information concerning their religions. The envoys reported adversely regarding the Bulgarians who followed Bokhmit (Mohammed), the Jews of Khazar, and the Germans with their plain missionary Latin churches, but they were delighted with the solemn Greek ritual of the Great Church (St. Sophia) of Constantinople, and reminded Vladimir that his grandmother Olga had embraced that Faith. The next year (988) he besieged Kherson in the Crimea, a city within the borders of the eastern Roman Empire, and finally took it by cutting off its water supply. He then sent envoys to Emperor Basil II at Constantinople to ask for his sister Anna in marriage, adding a threat to march on Constantinople in case of refusal. The emperor replied that a Christian might not marry a heathen, but if Vladimir were a Christian prince he would sanction the alliance. To this Vladimir replied that he had already examined the doctrines of the Christians, was inclined towards them, and was ready to be baptized. Basil II sent his sister with a retinue of officials and clergy to Kherson, and there Vladimir was baptized, in the same year, by the Metropolitan Michael and took also the baptismal name of Basil. A current legend relates that Vladimir had been stricken with blindness before the arrival of Anna and her retinue and had recovered his sight upon being baptized. He then married Princess Anna, and thereafter put away his pagan wives. He surrendered the city of Kherson to the Greeks and returned to Kieff in state with his bride. The Russian historian Karamsin (Vol. I, p. 215) suggests that Vladimir could have been baptized long before at Kieff, since Christians and their priests were already there; but such an act would have humbled the proud chieftain in the eyes of his people, for he would have accepted in a lowly manner an inconspicuous rite at the hands of a secret and despised sect. Hence he preferred to have it come from the envoys of the Roman Emperor of Constantinople, as a means of impressing his people.

When Vladimir returned to Kieff he took upon himself the conversion of his subjects. He ordered the statues of the gods to be thrown down, chopped to pieces, and some of them burned; the chief god, Perun, was dragged through the mud and thrown into the River Dnieper. These acts impressed the people with the helplessness of their gods, and when they were told that they should follow Vladimir's example and become Christians they were willingly baptized, even wading into the river that they might the sooner be reached by the priest for baptism. Zubrycki thinks this readiness shows that the doctrines of Christianity had already been secretly spread in Kieff and that the people only waited for an opportunity to publicly acknowledge them. Vladimir urged all his subjects to become Christians, established churches and monasteries not only at Kieff, but at Pereyaslav, Chernigoff, Bielegorod, Vladimir in Volhynia, and many other cities. In 989 he erected the large Church of St. Mary ever Virgin (usually called *Desiatinny Sobor*, the Cathedral of the Tithes), and in 996 the Church of the Transfiguration, both in the city of Kieff. He gave up his warlike career and devoted himself principally to the government of his people; he established schools, introduced ecclesiastical courts, and became known for his mildness and for his zeal in spreading the Christian faith. His wife died in 1011, having borne him two sons, Boris and Glib (also known as Sts. Roman and David, from their baptismal names). After this his life became troubled by the conduct of his elder children. Following the custom of his ancestors, he had parcelled out his kingdom amongst his children, giving the city of Novgorod in fief to his eldest son Yaroslav; the latter rebelled against him and refused to render either service or tribute. In 1014 Vladimir prepared to march north to Novgorod and take it away from his disobedient son, while Yaroslav invoked the help of the Varangians against his father. Vladimir fell ill and died on the way. His feast is celebrated on 15 July in the Russian Orthodox and Ruthenian Greek Catholic calendars, and he has received the name of *Ravnoapostol* (equal to the Apostles) in the title of the feast and the troparion of the liturgy. The Russians have added in their service books words referring his conversion and intercession to the present Russian Empire (*rossiiskaya zemlya*), but the Ruthenians have never permitted these interpolations.

PELESZ, *Gesch. der Union*, I (Vienna, 1878), 79–127; NILLES, *Kalendarium Manuale*, I (Innsbruck, 1896), 212; *Acta SS.*, IV, July, p. 4; *Bogoslovskaya Enciclopedia*, III (St. Petersburg, 1902), 564–67; GOLUBINSKI, *Istoria Russkoi Tserkvi*, I (Moscow, 1901), pt. I, 105–87; MALTZEW, *Die Nachtwache* (Berlin, 1892), 724–27; ADENEY, *The Greek and Eastern Churches* (New York, 1908), 358–65; MOURAVIEFF, *Hist. of the Russian Church* (Oxford, 1842), 10–18; ZUBRYCKI, *Gesch. des Fürstenthums Galicz* (Lemberg, 1852).

ANDREW J. SHIPMAN.

Vocation, ECCLESIASTICAL AND RELIGIOUS.—An ecclesiastical or religious vocation is the special gift of those who, in the Church of God, follow with a pure intention the ecclesiastical profession or the evangelical counsels. The elements of this vocation are all the interior and exterior helps, the efficacious graces which have led to the taking of the resolution, and all the graces which produce meritorious perseverance. Ordinarily this vocation is revealed as the result of deliberation according to the principles of reason and faith; in extraordinary cases, by supernatural light so abundantly shed upon the soul as to render deliberation unnecessary. There are two signs of vocation: the one negative, the absence of impediment; the other positive, a firm resolution by the help of God to serve Him in the ecclesiastical or religious state. If God leaves a free choice to the person called, he leaves none to those whose duty it is to advise; those spiritual directors or confessors who treat lightly a matter of such importance, or do not answer according to the spirit of Christ and the Church, incur a grave responsibility. It is their duty also to discover the germ of a vocation, and develop it by forming the character and encouraging the generosity of the will. These rules are sufficient for a decision to follow the evangelical counsels, as they may be practised even in the world. But the nature of the ecclesiastical state and the positive constitution of the religious

state require some further remarks. Unlike the observance of the evangelical counsels, the ecclesiastical state exists primarily for the good of religious society; and the Church has given the religious state a corporate organization. Those who belong to a religious order not only follow the evangelical counsels for themselves, but are accepted by the Church, more or less officially, to represent in religious society the practice of the rules of perfection; and to offer it to God as a part of public worship. (See RELIGIOUS LIFE; VOWS.) From this it follows that the ecclesiastical profession is not as accessible to all as the religious state; that in order to enter the religious state at the present day, conditions of health, of character, and sometimes of education are required which are not demanded by the evangelical counsels taken in themselves; and that, both for the religious and for the ecclesiastical state, admission by lawful authority is necessary. At the present day, it is necessary that two wills should concur before a person can enter the religious state; it has always been necessary that two wills should concur before one can enter the ranks of the clergy. The Council of Trent pronounces an anathema on a person who represents as lawful ministers of the Gospel and the sacraments any who have not been regularly ordained and commissioned by ecclesiastical and canonical authority (Sess. XXIII, iii, iv, vii). A vocation which is by many persons called exterior thus comes to be added to the interior vocation; and this exterior vocation is defined as the admission of a candidate in due form by competent authority. The question of vocation itself so far as the candidate is concerned may be put in these terms: Are you doing a thing which is pleasing to God in offering yourself to the seminary or the novitiate? And the answer depends on the preceding data: yes, if your intention is honest, and if your strength is sufficient for the work. A further question may be put to the candidate for the priesthood: if you do well in desiring to become a priest, would you perhaps do better by becoming a religious? It is to be remarked that the candidate for the priesthood ought already to have the virtues required by his state, while the hope of acquiring them is sufficient for the candidate for the religious life. The question an ordinary of a diocese or superior of a religious community should meet is: Considering the general interest of the order or the diocese, is it right that I should accept this or that candidate? And although the candidate has done well in offering himself the answer may be in the negative. For God often suggests plans which He does not require or desire to be carried into effect, though He is preparing the reward which He will bestow on the intention and the trial. The refusal of the ordinary or superior debars the candidate from entering the lists of the clergy or religious. Hence his approval may be said to complete the Divine vocation. Moreover, in this life a person often enters into indissoluble bonds which God desires to see respected after the fact. It remains therefore for the man who has laid himself under such an obligation to accommodate himself to the state in which God, Who will give him the help of His grace, now wishes him to persevere. This is the express teaching of St. Ignatius in his "Spiritual Exercises": With regard to this present will of God, it may be said, at least of priests who do not obtain a dispensation, that sacerdotal ordination confers a vocation upon them. This however does not imply that they have done well in offering themselves for ordination.

This appears to give us ground for the true solution of the recent controversies on the subject of vocation.

Two points have been made the subjects of controversy in the consideration of vocation to the ecclesiastical state: how does Divine Providence make its decrees known to men? How does that Providence reconcile its decrees with liberty of human action in the choice of a state of life? Cassian explains very clearly the different kinds of vocation to the monastic life, in his "Collatio, III: De tribus abrenuntiationibus", iii, iv, v (P. L., XLIX, 560–64). The Fathers of the fourth and fifth centuries inculcate very strongly the practice of virginity, and endeavour to answer the text, "He that can take, let him take it" (Matt., xix, 12), which would seem to limit the application of the counsel. Saint Benedict admitted young children presented by their parents to his order; and the canonical axiom "Monachum aut paterna devotio aut propria professio facit" (c. 3, xx, q. 1), "A man becomes a monk either by parental consecration or by personal profession", an axiom that was received in the Western Church from the sixth to the eleventh century, shows to what extent the religious life was considered open and to be recommended as a rule to all. A letter of St. Gregory the Great and another of St. Bernard insist on the dangers incurred by those who have decided to embrace the religious life and still remain in the world. The necessity of a special call for embracing the priesthood or the monastic life is not treated by St. Thomas, but the reality of a Divine call to higher states of life is clearly expressed in the sixteenth century, notably in the "Spiritual Exercises" of St. Ignatius. Suarez worked out a complete theory of vocation (De religione, tr. VII, I–V, viii). Independently of a natural progress which brings new matters into discussion, two causes combined to raise the controversy on this point, viz. the abuse of forced vocations, and a mysticism which is closely related to Jansenism. In former times it was the custom for noble families to place their younger sons in the seminary or some monastery without considering the tastes or qualifications of the candidates, and it is not difficult to see how disastrous this kind of recruiting was to the sacerdotal and religious life. A reaction set in against this abuse, and young men were expected, instead of following the choice of their parents, a choice often dictated by purely human considerations, to wait for a special call from God before entering the seminary or the cloister. At the same time, a semi-Quietism in France led people to believe that a man ought to defer his action until he was conscious of a special Divine impulse, a sort of Divine message revealing to him what he ought to do. If a person, in order to practice virtue, was bound to make an inward examination of himself at every moment, how much more necessary to listen for the voice of God before entering upon the sublime path of the priesthood or monastic life? God was supposed to speak by an attraction, which it was dangerous to anticipate: and thus arose the famous theory which identified vocation with Divine attraction; without attraction there was no vocation; with attraction, there was a vocation which was, so to speak, obligatory, as there was so much danger in disobedience. Though theoretically free, the choice of a state was practically necessary: "Those who are not called", says Scavini (Theol. moral., 14th ed., I, i, n. 473), "cannot enter the religious state: those who are called must enter it; or what would be the use of the call?" Other writers, such as Gury (II, n. 148–50), after having stated that it is a grave fault to enter the religious state when conscious of not having been called, correct themselves in a remarkable manner by adding, "unless they have a firm resolution to fulfil the duties of their state".

For the general conduct of life, we know that God, while guiding man, leaves him free to act, that all good actions are graces of God, and at the same time free acts, that the happiness of heaven will be the reward of good life and still the effect of a gratuitous predestination. We are bound to serve God always, and we know that, besides the acts commanded by Him, there are acts which He blesses without making them obligatory, and that among good acts there are

some which are better than others. We derive our knowledge of the will of God, that will which demands our obedience, which approves some of our acts, and esteems some more highly than others, from Holy Scripture and Tradition, by making use of the two-fold light which God has bestowed upon us, faith and reason. Following the general law, "do good and avoid evil", although we can avoid all that is evil, we cannot do all that is good. To accomplish the designs of God we are called upon to do all the good that we are capable and all that we have the opportunity of doing; and the greater the good, the more special our capability, the more extraordinary the opportunity, so much the more clearly will reason enlightened by faith tell us that God wishes us to accomplish that good. In the general law of doing good, and in the facilities given us to do it, we read a general, or it may be even a special, invitation of God to do it, an invitation which is pressing in proportion to the excellence of the good, but which nevertheless we are not bound to accept unless we discover some duty of justice or charity. Often, too, we have to hesitate in our choice between two incompatible deeds or courses of action. It is a difficulty that arises even when our decision is to influence the rest of our lives, as, for instance, should we have to decide whether to emigrate or to remain in our own country. God also may help our choice by interior movements, whether we are conscious of them or not, by inclinations leading us to this or that course of action, or by the counsels of a friend with whom we are providentially brought into contact; or He may even clearly reveal to us His will, or his preference. But this is an exceptional case; ordinarily the inward feeling keeps and confirms our decision, but it is only a secondary motive, and the principal part belongs to sound reason judging according to the teachings of faith. "They have Moses and the prophets", said Christ in the parable of the rich man and Lazarus (Luke, xvi, 29), and we have no need for any one to rise from the dead to teach us our duty. According to this simple exposition, it seems clear that each good action of ours pleases God, that moreover He specially desires to see us perform certain actions, but that negligences and omissions in either sphere do not generally cause a permanent divergence from our right path. This rule is true even in the case of acts whose results seem manifold and far-reaching. Otherwise, God would be bound to make known to us clearly both His own will and the consequences of our negligence. But the offers of Divine Providence are several or even many, though one may be more pressing than the other; and since every good action is performed by the help of a supernatural grace which precedes and accompanies it, and since with an efficacious grace we would have done the good we have failed to accomplish, we may say, of every good that we do, that we had the vocation to do it, and of every good that we omit, either that we had not the vocation to do it, or, if we were wrong in omitting to do it, that we paid no heed to the vocation. This is true of faith itself. We believe, because we have received an efficacious vocation to believe, which those who live without faith have not received or have rejected when their unbelief is their own fault.

Are these general views applicable to the choice of a state of life? or is that choice governed by special rules? The solution of this question involves that of the vocation itself. The special rules are to be found in Holy Scripture and Tradition. In Holy Scripture we read those general counsels of self-denial which all Christians are called upon to follow during their lives, while they are the object of a more complete application in a state which for that very reason may be called a state of perfection. Efficacious grace, notably that of perfect continence, is not given to all. "All men take not this word, but they to whom it is given. . . . He that can take, let him take it" (Matt., xix, 11, 12). Catholic interpreters, however, basing their conclusion on the Fathers of the Church, are at one in saying that God bestows this gift either on all that pray for it as they should, or at any rate on the generality of those who dispose themselves to receive it (see Beelen, Kanbenbauer, on this passage). But the choice is left free. St. Paul, speaking of the same Christian, says "he that giveth his virgin in marriage, doth well; and he that giveth her not, doth better" (I Cor., vii, 38). On the other hand, he must be guided by sound reason: "But if they do not contain themselves, let them marry. For it is better to marry than to be burnt" (I Cor., vii, 9). Moreover, the Apostle gives this general advice to his disciple Timothy: "I will therefore that the younger [widows] should marry" (I Tim., v, 14). And yet, whatever his profession or condition, man is not abandoned by Providence: "As the Lord has distributed to every one, as God hath called every one, so let him walk" (I Cor., vii, 17). Holy Scripture therefore applies to the profession of every man the general principles laid down above. Nor is there any trace of an exception in the Fathers of the Church: they insist on the general application of the evangelical counsels, and on the importance of following them without delay; and on the other hand, they declare that the choice is free, without danger of incurring the loss of God's favour. They wish, however, that the choice should be prudently and reasonably exercised. See St. Basil, "On virginity", n. 55, 56; "Constit. monast.", xx; Ep. CLXXII; "Exhortation to renounce the world", n. 1 (P. G., XXX, 779–82; XXXI, 626, 1394; XXXII, 647–49); St. Gregory Nazianzen, "Against Julian", 1st discourse, n. 99; disc. 37, alias 31 on St. Matthew, XIX, xi (P. G., XXXV, 634; XXXVI, 298); St. John Chrysostom, "On virginity"; "On penitence", Hom. VI, n. 3; "On St. Matthew", XIX, xi, xxi (P. G., XLVIII, 533 sqq.; XLIX, 318; LVIII, 600, 605); St. Cyprian, "De habitu virginum", xxiii (P. L., IV, 463); St. Ambrose, "De viduis", xii, xiii (P. L., XVI, 256, 259); St. Jerome Ep. CXXIII alias XI to Ageruchia; "De monogamia"; "Against Jovinian", I; On St. Matthew, XIX, xi, xii (P. L., XXII, 1048; XXIII, 227, 228; XXVI, 135, 136); St. Augustine, "De bono coniugali", x; "De sancta virginitate", xxx (P. L., XL, 381, 412); St. Bernard, "De præcepto et dispensatione", i (P. L., CLXXXII, 862). These texts are examined in Vermeersch, "De vocatione religiosa et sacerdotali", taken from the second volume of the same author's "De religiosis institutis et personis", suppl. 3. In comparison with such numerous and distinct declarations, two or three insignificant passages [St. Gregory, Ep. LXV (P. L., LXXVII, 603); St. Bernard, Ep. CVII, CVIII (P. L., CLXXXII, 242 sqq., 249 sqq.)], of which the last two date only from the twelfth century, and are capable of another explanation, cannot be seriously quoted as representing vocation as practically obligatory. Neither St. Thomas, "Summa theologica", I–II, Q. cviii, art. 4; II–II, Q. clxxxix, opusc. 17 alias 3, nor Suarez "De religione", tr. VII, V, IV, n. i, 7, and viii; nor Bellarmine "De monachis", Controv. II; nor Passerini, "De hominum statibus" in Q. CLXXXIX, art. 10, thinks of placing the choice of a state of life in a category apart. And thus we arrive at conclusions which agree with those of Cornelius à Lapide in his commentary on the seventh chapter of I Corinthians, and which recommend themselves by their very simplicity. States of life are freely chosen and at the same time providentially given by God. The higher the state of life the more clearly do we find the positive action of Providence in the choice. In the case of most men, no Divine decree, logically anterior to the knowledge of their free actions, assigns to them this or that particular profession. The path

of the evangelical counsels is in itself, open to all, and preferable for all, but without being directly or indirectly obligatory. In exceptional cases the obligation may exist as the consequence of a vow or of a Divine order, or of the improbability (which is very rare) of otherwise finding salvation. More frequently reasons of prudence, arising from the character and habits of the persons concerned, make it unadvisable that he should choose what is in itself the best part, or duties of filial piety or justice may make it impossible. For the reasons given above we cannot accept the definition of Lessius; "Vocation is an affection, an inward force which makes a man feel impelled to enter the religious state, or some other state of life" (De statu vitæ deligendo, n. 56). This feeling is not necessary, and is not to be trusted without reserve, though it may help to decide the kind of order which would best suit us. Nor can we admit the principle adopted by St. Alphonsus: that God determines for every man his state of life (On the choice of a state of life). Cornelius à Lapide, on whose authority St. Alphonsus incorrectly grounds his argument, says, on the contrary, that God often refrains from indicating any preference but that which results from the unequal excellence of honourable conditions. And in the celebrated passage "every one hath his proper gift from God" (I Cor., vii, 7) St. Paul does not intend to indicate any particular profession as a gift of God, but he makes use of a general expression to imply that the unequal dispensation of graces explains the diversity of objects offered for our choice like the diversity of virtues. We agree with Liguori when he declares that whoever, being free from impediment and actuated by a right intention, is received by the superior is called to the religious life. See also St. Francis of Sales, Epistle 742 (Paris, ed. 1833). The rigourist influences to which St. Alphonsus was subjected in his youth explain the severity which led him to say that a person's eternal salvation chiefly depended on this choice of a state of life conformable to the Divine election. If this were the case, God, who is infinitely good, would make His will known to every man in a way which could not be misunderstood.

The opinion advocated in this article is corroborated by the favourable decision of the Commission of Cardinals (20 June, 1912), appointed to examine the work of Canon Joseph Lahitton, *La vocation sacerdotale* (Paris, 1909); the decision of the cardinals has been fully approved by the pope. SLATER, *Manual of Moral Theology* (New York, 1909); BERTHIER, a missionary of La Salette, has laid down rules similar to the above in his book, *Des états de la vie chrétienne et de la vocation d'après les Docteurs de l'Eglise et les théologiens* (4th ed., Paris, 1897); Eng. tr. *Christian Life and Vocation* (New York, 1879); DAMANET, *Choice of a State of Life* (Dublin, 1880). As an instance of excessive severity see HABERT, *Theol. dogmat. et mor.: De sacramento ordinis*, Pt. 3, i, sec. 2. Articles in favour of vocation by attraction have appeared in *Revue pratique et apologétique*, X; see loc. cit., XII, 558, for list of publications in reply to LAHITTON.

A. VERMEERSCH.

Vogler, GEORGE JOSEPH, theorist, composer, and organist, b. at Würzburg, 15 June, 1749, d. at Darmstadt, 6 May, 1814. He was the son of a violin maker, and was educated at the Jesuit schools of his native city and Bamberg. Of an ambitious and restless disposition, Vogler after six weeks abandoned the study of theory under Padre Martini at Bologna (1706–84) and sought the advice of Francesco Antonio Vallotti in Padua (1697–1780); with Vallotti he spent six months. After these short periods of study he formulated a theoretical system of his own, much to the displeasure of his teachers. Having finished his theological studies in Rome he was ordained and, in 1775, returned to Mannheim where he became court chaplain and established a school. While at Mannheim he published treatises on singing, theory, and composition which aroused criticism on account of their iconoclastic tendencies. He invented a portable organ-orchestrion, built on a simplified plan, and travelled with it all over Europe, everywhere creating interest on account of his virtuosity and sensational means of attracting attention. Vogler composed a large quantity of music, sacred as well as profane, practically all of which is now forgotten. In 1807 he settled down and became court conductor at Darmstadt, where he founded a school of music. His most lasting title to fame is the fact that C. M. von Weber and Giacomo Meyerbeer were his pupils.

MENDEL, *Musikalische Conversationslexikon* (Berlin, 1879); RIEMANN, *Kleine Musikgesch.* (Leipzig, 1909); BRENDEL, *Gesch. der Musik* (Leipzig, 1875).

JOSEPH OTTEN.

Vogüé, EUGÈNE-MELCHIOR, VICOMTE DE, critic, novelist, and historian, b. at Nice, 25 Feb., 1848; d. in Paris, 24 Feb., 1910. He was descended from an illustrious family of Vivarais province which gave many prominent men to the Church and the army in the Middle Ages. He made his Classical studies at Versailles and studied law at Grenoble. When the Franco-Prussian war broke out, he enlisted as a private, and behaved so bravely that he was awarded the military medal. After the war, he entered the diplomatic career. He was successively sent as an attaché of embassy to Constantinople (1873), to Egypt (1875), and to St. Petersburg. In 1878 he married a Russian lady, Miss Annenkof. Four years later he resigned his official position and devoted his entire time to literature, except for a short period, from 1893 to 1896, when he represented the Department of Ardèche in the Chamber of Deputies. He was elected to the French Academy in 1888. He was a most versatile writer, contributing with the same ability articles on philosophical, historical, literary, religious, or artistic subjects. Current events interested him particularly and prompted him to write valuable essays, such as "Questions contemporaines" (1891), "Regards historiques et littéraires" (1892); "Heures d'histoire" (1893); "Devant le siècle" (1896); "Sous l'horizon" (1904). He achieved a great reputation by attracting the attention of the French public to the Russian novelists, who were hardly known in France at that time. His "Roman Russe" (1886) had a considerable influence on the evolution of the French novel by drawing attention to the sympathy for the poor people expressed by Dostoiewsky and Tolstoï. He also wrote a few novels. In all his writings he never failed to emphasize his attachment to his religious faith, the most conspicuous acknowledgment of which is his pamphlet on "Les Affaires de Rome" (1894). Among his other books must be mentioned: "Syrie, Palestine, Mont Athos; Voyage au Pays du Passé" (Paris, 1876); "Histoires orientales, chez les pharaons" (1879); "Les portraits du siècle" (1883); "Le fils de Pierre le Grand"; "Mazeppa" (1884); "Histoire d'hiver" (1885); "Souvenirs et visions" (1887); "Portrait du Louvre" (1888); "Remarques sur l'exposition du centenaire" (1889); "Le manteau de Joseph Olcönine" (1890); "Jean d'Agrève" (1897); "Histoire et poésie" (1898); "Les morts qui parlent" (1899); "Le rappel des ombres" (1900); "Pages d'histoire" (1902); "Le maître de la mer" (1903).

Annales politiques et littéraires, 3 April, 1910 (articles by P. BOURGET, DOUMIC, etc.); DE REGNIER, *Discours de réception à l'Académie* (Paris, 1912).

LOUIS N. DELAMARRE.

Volk, WILHELM (pseudonym, LUDWIG CLARUS), b. at Halberstadt 25 Jan., 1801; d. at Erfurt 17 March, 1869. He came from a Lutheran family; his father was a lawyer. After going to school at Halberstadt and Magdeburg, he studied from 1823 law at the Universities of Göttingen and Berlin. In 1826 he became an auscultator at Magdeburg, and in 1829 a *referendar*. In 1832 he made the acquaintance at Berlin of the law-professor George Phillips, who was later a convert to Catholicism. Volk kept up their friendship by repeated visits to Munich. In this city he also formed friendships with Clemens Bren-

tano and Joseph Görres, and was induced by them to devote himself to the study of mysticism and legend, which he continued to pursue during the rest of his life. In 1838 he was made a government councillor at Erfurt, and in 1858 he retired from active life. For a long time a son of the Catholic Church at heart, he entered it in 1855. He describes his inner change in the fascinating writing on his conversion, "Simeon, Wanderungen und Heimkehr eines christlichen Forschers" (3 vols., 1862–3). He also wrote a large number of pamphlets on religious, political, and ecclesiastico-political questions of the time. Among the considerable number of large works should be mentioned: the biographies of St. Brigitta (4 vols., Ratisbon, 1856; 2nd ed., 1888), of St. Francis de Sales (Schaffhausen, 1860; 2nd ed., 1887), of St. Matilda (Quedlinburg, 1867); translations from Augustine, Petrarch, St. Theresa of Jesus, etc.; the historical compendium of Italian literature (1832–34), the account of Spanish literature in the Middle Ages (1846). He also wrote a number of original poems and translations from the Spanish, Italian, and Swedish.

KEHREIN, *Biographisch-litterarisches Lexikon der katholischen deutschen Dichter des XIX. Jahrhunderts*, II (Würzburg, 1868–71), 225–28; *Denkmal auf Volks Grab* (Erfurt, 1869); ROSENTHAL, *Convertitenbilder aus dem XIX. Jahrhundert*, I (Schaffhausen, 1865), 554–94.

KLEMENS LÖFFLER.

Volksverein (PEOPLE'S UNION) FOR CATHOLIC GERMANY, a large and important organization of German Catholics for the purpose of opposing heresies and revolutionary tendencies in the social world, and for the defence of Christian order in society.

HISTORY.—This association was the last one established by Ludwig Windthorst. After the close of the *Kulturkampf* new problems confronted the Catholic population of Germany. Owing to the political union of Germany and its protective commercial policy from 1879, German economic life was greatly strengthened, and trade and manufactures received an unheard-of development. The increase of manufacturing on a large scale, the partial change of many country towns into manufacturing centres, the crowding together of human beings in the manufacturing districts, all these changes made questions of social needs of increasing importance. Catholics felt strongly the necessity of protection against the revolutionary Social Democracy which was based upon undisguised materialism. The Social Democrats, in anticipation of the overthrow of the laws against Socialism, were making preparations for the establishment of a well-organized association throughout Germany, even among the Catholic population. Windthorst, the leader of the German Catholics, saw clearly that it was not sufficient for the Centre party, the representative of German Catholics, to be the only champion of legislation in favour of the workingman; the public also must be won over to the support of social reform. At this time the Catholic people were especially inclined to listen to such proposals. The decree of the young Emperor William (February, 1890), the pope's letter to the Archbishop of Cologne (April, 1890), and the pastoral letter of the Prussian bishops issued at their meeting at Fulda had all been received with joy by the Catholics of Germany. For these reasons Windthorst thought a Catholic social organization should be founded which was to include the whole of Germany. During the deliberations of the committee of organization Windthorst demanded with all the force of his personal influence an organization that should oppose above all the Social Democrats; moreover, the end to be sought in questions of social economics should be the encouragement and exercise of right principles.

The draft of a constitution, which Windthorst wrote while ill, was adopted at the meeting held on 24 Oct., 1890, for the establishment of the union at the Hotel Ernst in Cologne. Notwithstanding his illness, Windthorst attended this meeting; on the evening of the same day, the name having been agreed upon, the Volksverein for Catholic Germany was founded. From the outset Windthorst had München-Gladbach in view as the chief centre of the organization. The working-men's benefit society, of which the manufacturer Franz Brandts was president and Franz Hitze, member of the Reichstag, was general secretary, had existed in this town for ten years. At Windthorst's suggestion Brandts was chosen president, and Karl Trimborn, lawyer, of Cologne, vice-president. Dr. Joseph Drammer, of Cologne, was made secretary. Windthorst himself accepted the honorary presidency offered him, and up to his death in 1891 followed with great interest all that concerned the new society. Whenever necessary he interposed with advice and action, so that the People's Union is justly called Windthorst's legacy to the German Catholics.

The newly elected managing committee began work with energy. On 22 Nov., 1890, appeared the first appeal "To the Catholic People", which set forth the aims of the society and invited to membership. On 20 Dec. the second appeal was issued, which called upon all supporters of the Catholic cause to work for the increase of the membership. A like appeal was sent in a circular letter to a large number of prominent Catholics of the empire. The German bishops were also requested to give their blessing and their influential aid to the union, a request which all most readily agreed to. A number of bishops officially called upon their diocesans to join the union. On 23 Dec. the pope sent an Apostolic blessing in a gracious letter to the managing committee of the union. Owing to these measures the appeals of the association found a hearty welcome throughout Germany, and large numbers joined it. On 14 Feb., 1891, the union held its first public mass meeting at Cologne; at this session Archbishop Krementz of Cologne made the closing address. Other assemblies were held in other sections of the country. Thus Windthorst could be told shortly before his death that the society had secured its first hundred thousand members. Since then the People's Union has been established in all parts of Germany, though it is not equally strong everywhere. In the early years the eastern provinces of Prussia and Baden and Bavaria stood somewhat aloof from the movement. In 1891 it had 109,899 members; in 1901, 185,364; in 1911, 700,727; on 1 April, 1912, 729,800.

ORGANIZATION AND WORK.—According to paragraph 1 of its by-laws the object of the Volksverein is the opposition of heresy and revolutionary tendencies in the social-economic world as well as the defence of the Christian order in society. This object is to be attained by the personal work of the members, by instructive lectures, and by the circulation of good printed matter. Every grown German Catholic who pays one mark (25 cents) annually to the society is a member of the union and entitled to a vote. The Union is governed by a board of directors of at least seven members, who are elected for one year by the general assembly; the president and vice-president are also, according to the by-laws, elected by the general assembly. The board of directors selects from its members the secretary and treasurer. The Volksverein is not merely a general organization of German Catholics; it is also intended to form a local Catholic organization in the various districts. The directors of the local organizations, some 50,000 men, who form the main strength of these local bodies, are the persons responsible for the distribution of the publications of the Union, the acquisition of new members, etc. In the individual communes the leading director is the manager; there is a district or departmental manager for every large number of connected communes.

This latter manager is generally commissioned directly by the central organization or by the diocesan or provincial representatives of the central organization. In all business matters the local directors or local managers employ the services of this district or departmental manager. The larger cities have generally a manager of their own, who ranks with the manager of a district or department. There are 15 diocesan or provincial representatives over the managers of the departments, through whom all business matters with the central organization are arranged. The head of the entire union is the central bureau at München-Gladbach, which acts for the board of directors, and which forms the chief court of appeal for the diocesan or provincial representatives. Where there are no such representatives it is the court of appeal for the managers of the departments or of the larger cities. All the members of the organization are closely united in their activity. The representatives of the board of directors meet several times a year to discuss the most pressing affairs of the union, while the central bureau sees to the execution of its decisions. In addition there is a general meeting of the board of directors annually during the session of the Catholic Congress of Germany; the most important questions are kept for the decision of this annual meeting. This annual meeting of the board of directors is supplemented by a meeting, held at the same time, of delegates of the Volksverein from all parts of Germany. The meetings of managers for the communes, government departments, and provinces are responsible in their turn for the putting into practical effect of the new proposals and advice of the higher governing body.

Formerly the legal domicile of the Volksverein was Mainz; since 1908 it has been München-Gladbach. There are at the central bureau 3 directors and 15 literary assistants. Since 1905 the legal organ of the union has been the "Volksvereinsverlag, Gesellschaft mit beschränkter Haftung" (People's Union Publishing Company, Limited), which employs about 50 salesmen and 70 workmen for the organization, the book-trade, and the printing establishment. The work of the central bureau, which is chiefly literary, is many-sided. The most important questions of the day are treated in the "Sozialkorrespondenz", which is sent without charge every Saturday to about 300 Catholic newspapers, in order to aid the Catholic Press in its struggle against socio-economic heresies and in the promotion of social reforms. By means of the periodical "Der Volksverein", which appears eight times annually, the members of the union are instructed especially concerning the most important apologetic and social-economic questions of the times, and as to the immediate practical problems of the various provincial diets. The central bureau issues explanatory and instructive fly-sheets and appeals in special cases and on suitable occasions; these are circulated throughout Germany to the number of many millions. In addition the central bureau publishes series of works on home economics and work for the young. It has three collections of pamphlets, at five *Pfennige* a copy, on social, apologetic, and public questions; the *Pfennig* papers "Soziale Tagesfragen", "Apologetische Tagesfragen", pamphlets and six periodicals, namely: since 1901, the "Präsidenskonferenz", for ecclesiastics who are leaders of the union; since 1907, the "Kranz", for girls; since 1908, the "Jung Land", for boys; "Efeuranken", for young people with an advanced education; since 1910, "Frauenwirtschaft", for the training of women in home and industrial economics; "Soziale Kultur", a popular periodical for the educated, since 1905 combined with the union's "Arbeiterwohl". A further branch of the work of the central bureau is the bureau of social-economic information connected with it, which gives all desired information in reference to suitable writings on various questions of social economies and social institutions, on working-men's benevolent institutions, advice as to practical work in social economics, refutation of socio-political attacks, etc.

The same object is kept in view by the sociological library of the union, containing some 35,000 volumes, which can be used without charge by any member. There is also the people's bureaus, thirty of which have been established with the aid of the People's Union; for a very small sum or without charge, these give information in questions as to working-men's insurance, rent, taxes, and similar matters, and draw up any necessary legal documents. In addition economic studies are promoted by the course lasting two months annually, established at the central organization of the union for the training of officials of professional associations, and of associations for the different social classes; the courses, one each, for farmers, mechanics, merchants, clerks, teachers; a general vacation course in sociology for priests and laity, as well as courses lasting several days in the various provinces. To this work must be added the numerous meetings held by the local organizations, some 600 meetings annually, and at election times even more. With each year the People's Union labours with much success in new fields of social-economic work, and thus devotes its efforts equally to all classes of the nation. Its greatest achievement is its success in arousing large sections of the Catholic population from indifference in regard to the socio-economic questions of the times, in training Catholics to social-political work in the field of legislation and to associational independence, and in making the Catholic population a bulwark against the revolutionary Social Democracy which is hostile to religion. The Volksverein, therefore, has not only gained the enthusiastic love of the Catholic people, but it has also received the recognition of the national and ecclesiastical authorities, and has been imitated in other countries.

Handbuch für die Freunde und Förderer des Volksvereins für das katholische Deutschland (München-Gladbach, 1901); *Material für Reden in Versammlungen des Volksvereins für das katholische Deutschland* (München-Gladbach, 1901); *Der Volksverein* (München-Gladbach, 1890), various articles in periodicals.

JOSEPH LINS.

Volta, ALESSANDRO, physicist, b. at Como, 18 Feb., 1745; d. there, 5 March, 1827. As his parents were not in affluent circumstances his education was looked after by ecclesiastical relatives. At the age of seventeen he finished his humanities, and at nineteen disclosed the scientific bent of his mind in a correspondence with Abbé Nollet (q. v.). In 1769 Volta published his first paper, "De vi attractiva ignis electrici", which attracted attention and helped to secure for him his first public appointment, professor of physics in the Liceo of Como (1774), a position which he held until 1779, when he was elected to the chair of natural philosophy in the University of Pavia. In 1782 he visited the principal seats of learning in France, Holland, Germany, and England, and met many of the representative men of the day. The twitching of frogs' legs under electrical stimulus, discovered by Swammerdam in 1658 and re-discovered and described by Galvani in 1786, occasioned a memorable controversy as to the cause of the convulsive movements; after years of discussion the "animal electricity" of Galvani was superseded by the "contact theory" of Volta.

Volta's work was characterized throughout by forethought; there was no empiricism, nothing due to mere chance. In his endeavour to test his theory, he invented the "condensing electroscope" by which he established the fundamental fact that when two dissimilar conductors, e. g. zinc and copper, are brought together in air and then separated, the zinc is found

to have a small positive, and the copper an equal negative charge, a result which has been confirmed by subsequent investigators working with more delicate instruments, notably by Lord Kelvin. Anterior to this, in 1775, Volta devised his electrophorus by means of which, given a small initial electrification, mechanical work may be transformed at will into energy of electrostatic charge. Though the principle involved was known to Canton of London in 1753, and though Wilcke of Sweden described an electrophorus in 1762, Volta's was the first practical machine of the kind and, therefore, the prototype of the rotary influence machines of the present day, such as the Holtz, the Voss, and the Wimshurst. In 1777 he proposed a system of electric telegraphy in which signals were to be transmitted by means of his electrophorus over a line extending from Como to Milan. The first use of static electricity for telegraphic purposes was, however, suggested in the "Scots Magazine" for 1753 and carried out on a small scale in 1774 by Lesage of Geneva.

ALESSANDRO VOLTA

In seeking further experimental evidence in favour of his contact theory, Volta was led to the greatest of his inventions, the voltaic "pile", which he described in a communication of 20 March, 1800, to Sir Joseph Banks, President of the Royal Society of London. Consisting as it did of a number of discs of zinc and copper separated by pieces of wet cloth and arranged in a vertical column, it was appropriately called a "pile"; a more efficient arrangement was, however, soon found by Volta in the "crown of cups". The voltaic battery of 1800 marks an epoch in physical theory as well as in the application of science to the welfare of mankind. Though Volta lived twenty-seven years after the crowning invention of his life, it is a significant fact that he added nothing of note to his great work, leaving to Carlisle and Nicholson in 1800 to use the current furnished by a "pile" to decompose water; to Sir Humphry Davy in 1807 to separate sodium and potassium from their alkalis by the same means; and to Oersted of Copenhagen the cardinal discovery in 1820 of the magnetic effect of the electrical current.

Honours were showered on Volta by the academies and learned societies of Europe. Napoleon invited him to Paris in 1801 and made him an associate member of the Institut de France and later a senator of the Kingdom of Italy. In 1815 the Emperor of Austria appointed him director of the philosophical faculty of the University of Padua, a dignity which he resigned four years later in order to retire into private life. In the summer of 1899, the centenary of the invention of the voltaic battery, an exposition was held in Como of electrical apparatus constructed and used by Volta in his investigations, but unfortunately a fire broke out and many of these heirlooms of science were destroyed. Three practical units have been named after Catholic electrical pioneers; the volt, the unit of electrical pressure, in honour of Volta; the coulomb, the unit of electrical quantity, in honour of Charles Augustin de Coulomb; and the ampere, the unit of current, in honour of André-Marie Ampère.

BIANCHI AND MOCCHETTI, *Vita di Volta* (Como, 1829–32); ZANINO VOLTA, *Alessandro Volta* (Milan, 1875); IDEM, *Alessandro Volta a Parigi* (Milan, 1879).

BROTHER POTAMIAN.

Voltaire. See FRANCE, sub-title, FRENCH LITERATURE.

Volterra (RICCIARELLI), DANIELE DA, Italian painter, b. at Volterra, 1509; d. in Rome, 1566. Ricciarelli was called Volterra from the place of his birth. As a boy, he entered the studios of Bazzi (Il Sodoma) and of Baldassare Peruzzi at Siena, but he was not well received and left for Rome, where he found his earliest employment. He formed a friendship with Michelangelo, who assisted him with commissions, and with ideas and suggestions, especially for his series of paintings in one of the chapels of the Trinità dei Monti. By an excess of praise, his greatest picture, the "Descent from the Cross", was at one time grouped with the "Transfiguration" of Raphael and the "Last Communion" of Domenichino, as the most famous pictures in Rome. His principal work was the "Murder of the Innocents", which he painted for the Church of St. Peter at Volterra, now in the Uffizi Gallery, Florence. Volterra was commissioned by Paul III to complete the decoration of the Sala Regia. On the death of the pope (1549) he lost his position as superintendent of the works of the Vatican, and the pension to which it entitled him. He then devoted himself chiefly to sculpture. Commissioned by Paul IV to supply draperies to some of the nude figures in the magnificent "Last Judgment" by Michelangelo, he thus obtained the opprobrious nickname "Breeches Maker" or "Il Bragghetone". His "Victory of David over Goliath", now in the Louvre, is so good that for years it was attributed to Michelangelo. His work is distinguished by beauty of colouring, clearness, excellent composition, vigorous truth, and curiously strange oppositions of light and shade. Where he approaches closely to Michelangelo, he is an artist of great importance; where he partakes of the sweetness of Sodoma, he becomes full of mannerisms, and possesses a certain exaggerated prettiness. A recent author has wisely said: "He exaggerates Michaelangelo's peculiarities, treads on the dangerous heights of sublimity, and, not possessing his master's calm power, is apt to slip down." His position in present-day criticism is very different to what was given to him a generation ago, and more nearly approaches to a truthful view of his art.

BUST OF MICHELANGELO
Daniele da Volterra, National Museum, Florence

VASARI, *Vite dei pittori*; BRYAN, *Dict. of Painters and Engravers* (London, 1904), s. v. *Ricciarelli*.

GEORGE CHARLES WILLIAMSON.

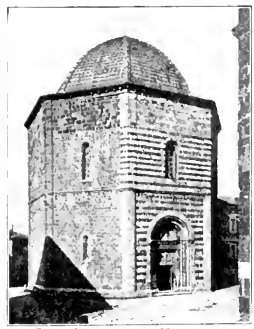
Volterra, DIOCESE OF (VOLATERRANENSIS), in Tuscany. The city stands on a rocky mountain 1770 feet above the sea level, between the rivers Bra and Cecina, and is surrounded by strong walls. The

cathedral, consecrated by Callistus II in 1120, was enlarged by Andrea Pisano in 1254, and again in 1576. The high altar is adorned with sculpture by Mino da Fiesole; among the pictures is an "Annunciation" by Luca Signorelli, and there are pictures by Benvenuto di Giovanni, Leonardo da Pistoia, and others. In the baptistery (1283) are a font by Sansovino and a ciborium by Mino da Fiesole. Other churches are those of S. Lino (1480) and S. Francesco. In the Palazzo Publico (1217) are the archives of the city. The Palazzo Tagani contains an important museum of Etruscan and Roman antiquities. In the middle of the city rises the citadel, built in 1343 by the Duke of Athens and enlarged by the Florentines. Remains of the ancient surrounding walls (the Porta dell' Arco) may be seen in the neighbourhood, as also of baths, of an aqueduct, an amphitheatre, and, above all, of several Etruscan burial-places. The district is rich in alabaster, the working of which is the chief industry of the city, and in mineral waters, such as those of S. Felice and the Moie, or salt springs. Still more important are the Soffioni of Larderello, from which is obtained boric acid (exported for the most part to England), the sulphur lake of Monterotondo, the copper springs of Caporciano, and the baths of Monteeatini.

In the Etruscan epoch Volterra, called Velathri by the Etruscans and Volaterræ by the Romans, was one of the most important cities in the Etrusean Confederation. From the period of the kings it was at war with Rome. In 298 B. C., when he became consul, Scipio gained a victory here over the Etruscan armies. In the Punic Wars, however, the city was allied with Rome. In 80 B. C. it was taken by Sulla, after a siege of two years. In the succeeding centuries it was of some importance in the Gothic War. In the Carlovingian period it belonged to the Marquisate of Tuscany; with the approval of Henry, son of Barbarossa, the government of it afterwards passed into the hands of the bishop, until his temporal authority was superseded by the commune. In the wars or factions of the thirteenth century, Volterra, being Ghibelline, was continually embroiled with the Florentines, who captured it in 1254, but obtained definitive possession of it only in 1361. In 1472 it

The Cathedral, Volterra
Façade attributed to Niccolo Pisano

attempted a rebellion against Florence but without success, and was then deprived of many of its rights. It was the native city of the poet Persius Flaccus, of the humanists Tommaso Inghirami and Raffaele Maffei, of the painters and sculptors Baldassare Perugini and Daniele Ricciarelli. According to the "Liber Pontificalis", Volterra was the birthplace of St. Linus, the immediate successor of St. Peter. Nothing is known as to its Christian origins; Eucharistus, the first bishop of Volterra of whom there is any record (495), was deposed by the pope, and Helpidius (496) was put in his place. Justus (560) was at first involved in the Schism of the Three Chapters. Other bishops were: Gunfridus (1014), whose metrical epitaph is to be seen in the cathedral; Herimannus (1066), a Camaldolese monk and reformer of the clergy; Galgano, killed by the people in 1172, for some unknown reason; St. Ugo dei Conti del Castel d'Agnato (1173–84), a defender of the rights of his church, and founder of a college for the education of clerics; Pagano dell' Ardenghesca (1213), who vainly endeavoured to retain the temporal government of the city. The conflict on this score was continued under Pagano's successors, particularly under Raineri Belforti (1301). Roberto degli Adimari was deposed for taking part in the Council of Basle. Joseph du Mesnil (1748) died a prisoner in Castel Sant' Angelo. Giuseppe Incontri (1806) distinguished himself by his beneficence. Pius IX made his first studies in the Piarist College at Volterra.



The Baptistery, Volterra
VII Century, Restored 1283

Volterra was immediately subject to the Holy See until 1856, when it became a suffragan of Pisa. The diocese contains 111 parishes with 99,900 souls; 206 priests, secular and regular; 6 houses of male religious and 12 of Sisters; one school for boys, and 2 colleges for girls.

Cappelletti, *Le chiese d'Italia*, XVIII; Riccobaldi del Bavia, *Dissertazione storico-etrusche sopra l'origine . . . della Etrusca nazione e . . . della città di Volterra* (Florence, 1758); Maffei, ed. Cecl, *Annali di Volterra* (Volterra, 1887); Ammei, *Storia Volterrana* (Volterra, 1864–65); Leoncini, *Illustrazione della cattedrale di Volterra* (Siena, 1869); Schneider, *Regestum Volterranum* (Rome, 1907).

U. Benigni.

Voluntarism (Lat. *voluntas*, will) in the modern metaphysical sense is a theory which explains the universe as emanating ultimately from some form of will. In a broader psychological sense the term is applied to any theory which gives prominence to will (in opposition to intellect). In this latter sense, but not in the former, the philosophy of Augustine, Anselm, William of Occam, and Scotus may be styled Voluntarism. Philosophy is defined by Augustine as "Amor sapientiæ" ("De ordine", I, 11, n. 32; P. L., XXXII, 993; "De civitate Dei", VIII, ii; P. L., XLI, 225). It is wisdom, but it must be sought *pie, caste, et diligenter* ("De quant. an.", XIV; P. L., XXXII, 1049); with the whole soul, not with the intellect only. Yet nowhere does Augustine subordinate intellect to will. The neo-Platonism which underlies the whole of his philosophic speculation makes such an attitude impossible. Augustine's doctrine of grace and of providence supposes a definite and characteristic psychology of will. But in the metaphysical order God is ever conceived as essentially intelligence. He is the "Father of Truth". On this is based a proof of God's existence, which occurs several times in his works and is peculiarly Augustinian in tone ("De div.", Q. lxxxiii, 14; P. L., XL, 38; "De lib. arb.", II, nn. 7–33;

P. L., XXXII, 1243–63; "Confess.", VII, c. 10, n. 16; P. L., XXXII, 742; "Soliloq.", I, i, n. 2; P. L., XXXII, 870; cf. "De civ. Dei", VIII, iv; P. L., XLI, 228, 229). In God Augustine places "the intelligible world" of the Platonists, and the Divine *concursus* is in a special way required by human thought. God is "the sun of the soul" ("Gen. ad lit." XII, xxxi, n. 59; P. L., XXXIV, 479; "De pecc. mer.", I, 25, n. 38; P. L., XLIV, 130; cf. "Soliloq.", I, 8; P. L., XXXII, 877), Himself performing the functions which Scholastics ascribe to the *intellectus agens*. Faith, too, with Augustine as with Anselm, involves intelligence. For both the principle *intelligo ut credam* is no less true than the principle *credo ut intelligam*. ("In Ps. cxviii", serm. xviii, n. 3; P. L., XXXVII, 1552; serm. xliii, c. vii, n. 9; P. L., XXXVIII, 258.)

The philosophy of Scotus is more distinctly voluntaristic. On the freedom of the will he is particularly clear and emphatic. He insists that the will itself, and nothing but the will, is the total cause of its volitions. It is not determined by another, but determines itself *contingenter*, not *inevitabiliter*, to one of the alternatives that are before it (II Sent., dist. xxv; see also "ult comm.", ibid). This is freedom, an attribute which is essential to all higher forms of will, and consequently is not suspended or annulled in the beatific vision (IV Sent., dist. xlix, Q. 4). Because the will holds sway over all other faculties and again because to it pertains that charity which is the greatest of the virtues, will is a more noble attribute of man than is intelligence. Will supposes intelligence, is *posterior generatione*, and therefore more perfect (IV Sent., dist. xlix, 4 "quæstio lateralis").

Kant's "practical reason", in that it passes beyond the phenomenal world to which "pure reason" is confined, is superior to the latter. Practical reason, however, is not will: rather it is an intelligence which is moved by will; and in any case it is a human faculty, not a faculty of the absolute. Fichte is the first to conceive will or deed-action (*Thathandlung*) as the ultimate and incomprehensible source of all being. He is followed by Schelling, who says that will is *Ursein:* there is no other being than it, and of it alone are predicable the attributes usually predicated of God. Schopenhauer holds will to be prior to intelligence both in the metaphysical and the physical order. It appears in nature first as a vague self-consciousness mingled with sympathy. Ideas come later, as differences are emphasized and organization developed. But throughout the will holds sway, and in its repose Schopenhauer places his ideal. Nietzsche transforms "the will to live" into "the will to power". His philosophy breathes at once tyranny and revolt: tyranny against the weak in body and in mind; revolt against the supremacy of the State, of the Church, and of convention.

Pragmatism (q. v.) is an extreme form of psychological Voluntarism; and with it is closely connected Humanism—a wider theory, in which the function of the will in the "making of truth" is extended to the making of reality. The Voluntarism of Absolutists, such as Fichte, Schelling, and Schopenhauer, confuses the abstract concept of being, as activity in general, with the more determinate, psychological concept of will, as rational self-determination. The Pragmatist identifies intelligence and will with action.

ST. AUGUSTINE, loc. cit. supra; CALDWELL, *Schopenhauer's System in its philosophical significance* (London, 1896); JAMES, *Will to Believe* (New York, 1897); LADD, *A Theory of Reality* (New York, 1899); IDEM in *Philos. Review*, VIII (1899), 627–32; MÜNSTERBERG, *Philosophy and Life* (Boston and New York, 1899); PAULSEN, *Introduction to Philosophy* (tr. New York, 1895); SCHILLER, *Studies in Humanism* (London, 1907); WUNDT, *System der Philosophie* (2nd ed., Leipzig, 1897).

LESLIE J. WALKER.

Voluntary, wilful, proceeding from the will. It is requisite that the thing be an effect of the will consequent upon actual knowledge, either formal or virtual, in the rational agent. It is not quite the same as free; for a free act supposes self-determination proceeding from an agent capable, at the time, of determining himself or not at his choice. However, as every specific voluntary act in this life is also free (except those rare will-impulses, when a man is swept to sudden action without time to perceive in non-action the element of good requisite for determination not to act) the moralist commonly uses the terms voluntary and free interchangeably. A thing may be voluntary in itself, as when in its own proper concept it falls under the efficacious determination of the agent, or voluntary in something else, as in its cause. Voluntary in cause requires foreknowledge of the effect, at least virtual, viz. under a general concept of effects to follow; and production thereof by virtue of the will's efficiency exercised in the willing of its cause. For the verification of the latter requisite the moralist distinguishes two classes of effects which commonly follow from the same cause, those namely to produce which the cause is destined by its nature, and those to which it is not so destined. Of the former the cause is sole and adequate cause, the effect natural and primary. The human will cannot without self-contradiction put a cause into existence without efficaciously willing this natural effect also. In the case of the other class of effects the cause placed by the will is not the sole and adequate cause, but the effect results from the coincident efficiency of other causes, whether contingent, as upon the exercise of other free wills or upon the accidental coincidence of necessary causes beyond the knowledge and control of the agent, or whether necessarily resulting from the coincident efficiency of natural causes ready to act when occasion is thus given. An effect of this class does not come into existence by the efficiency of the will placing the occasioning cause. The utmost result of the will's efficiency, when it places a cause and wills its natural effect, is to make that secondary class of effects possible. Sometimes the agent is so bound to prevent the existence of a secondary effect as to be beholden not to make it possible, and so is bound to withhold the occasioning cause. In case of failure in this duty his fault is specified by the character of the effect to be prevented, and so this effect is then said to be morally involved in his voluntary act, whereas in strict analysis the will only caused its possibility.

Vincible ignorance as a reason of an effect does not rob it of its voluntariness, as the ignorance is voluntary and its effect immediate and natural. Invincible ignorance, however, removes its effect from the domain of the voluntary, in itself because unknown, in its cause, for the ignorance is involuntary. Passion pursuant of its sensible object, when voluntarily induced, does not deprive its act of voluntariness, as the passion is the natural cause and is voluntary. Passion spontaneously arising does not ordinarily mean the loss of voluntariness, as in ordinary course it leaves a man both the necessary knowledge and power of self-determination, as we know by experience. In the extraordinary case of such an excess of passion as paralyzes the use of reason obviously the act cannot be voluntary. Even fear and the cognate passions that turn a man from sensible harm do not destroy the simple voluntariness of their act, as this (excepting again such excess as holds up the reasoning faculty) proceeds with such knowledge and efficacious self-determination consequent thereon as fulfil the requisites for voluntary action. Of course there will commonly remain an inefficacious reluctance of the will to such action. Physical force can coerce only the external act: our experience shows that the internal act of the will is still our own.

CHARLES MACKSEY.

Völuspá, "the wisdom of the prophetess", the most famous mythological poem of the "Elder Edda", relates in the form of a vision the beginning and end of all things and tells of the gods and their doom. This vision is attributed to a *Völva*, or wise woman, to whom is assigned a rôle similar to that of the Sibyl in early Christian literature. Odhin himself is made to summon the prophetess from her grave that she may give him answer; her prophecy is addressed to all men. She is of the race of giants and her memory goes back to the days when there was neither earth nor heaven, but only *ginnunga gap*, "the yawning, chasm". Odhin and his brothers created the world, the dwarfs, and finally men. There was a golden age for the gods which is ended when they kill the maid Gullveig and thus provoke war with her kin, the giants, who are victorious. A compact is made, but broken by the gods, who thereby incur guilt and invite their doom. This destruction of the gods, the *ragnarök*, is depicted with graphic power. Dire portents forebode the catastrophe; Balder, the innocent god, is treacherously slain through the machinations of the wicked Loki, civil war and crime reign supreme, the powers of ruin, the giants, the wolf Fenrir, the Midgard-serpent, the sons of Muspel, and the fire-giant Surtr gather for the final onslaught. Odhin, Thor, and Freyr are killed. The sun and the stars fall from heaven, fire destroys the earth which slips into the sea. But a rejuvenated world emerges from the ruins and a new golden age is at hand. Balder returns and in the golden hall Gimle the people dwell in unending happiness. From above comes the all-powerful god of judgment, while Nidhogg, the evil dragon, comes from below and bears away the corpses.

The elliptic and disjointed manner in which the events are narrated makes it difficult to interpret accurately some of the most important points in connexion with this poem, which is one of our chief sources of knowledge concerning the ancient Germanic cosmogony. There has been much difference of opinion among scholars, particularly as regards the question of foreign and Christian influence. It is now conceded that the poem cannot be dated farther back than the middle of the tenth century and that it probably originated in Iceland. If so, Christian influence is not only possible, but certain; for such influence was bound to come in through contact of Icelanders with the Celts and Anglo-Saxons. To assume that the poem presents us the cosmogonic beliefs of the Icelandic people of the tenth century is a grave error. The anonymous author handled the ancient myths with considerable freedom and independence. While the subject-matter is prevailingly pagan, the point of view has assumed a Christian colouring and there are undoubted Christian reminiscences. Such seem to be the portents announcing *ragnarök* and the rejuvenation of the world. The coming of the great un-named god reflects the victorious advance of the new religion, Christianity, which in the poet's time was displacing the old beliefs. The figure of Balder and the importance attached to his death, show the influence of the suffering Christ, the guiltless victim. The "Völuspá" does not present to us Teutonic mythology in its ancient or purely pagan form, but a cosmogony which, while fundamentally pagan, has been subject to much foreign influence. Only the extent of this influence is still a matter of dispute.

For editions and commentaries consult the article on the EDDA. See also MÜLLENHOFF, *Deutsche Altertumskunde* V (Berlin, 1870–1900), 1 sq.; HOFFORY, *Eddastudien* (Berlin, 1889), 17 sq., 73 sq., 119 sq.; HEUSLER, *Völuspa, Die Weissagung der Seherin* (Berlin, 1887); BUGGE, *Voluspaa og de Sibyllinske Orakler* (Christiania, 1879); MEYER, *Völuspá* (Berlin, 1889); IDEM, *Die eddische Kosmogonie* (Freiburg, 1891); DETTER, *Die Völuspá* (Vienna, 1899), with comments and explanatory remarks. Consult also KOGE in *Grundriss der germanischen Philologie*, II, 57982.

ARTHUR F. J. REMY.

Vondel, JOOST VAN DEN, Netherland poet and convert, b. at Cologne, 17 Nov., 1587, of parents whose residence was originally at Antwerp; d. 5 Feb., 1679. Of his early youth nothing is known. In his eighth or ninth year, he went with his father, Joost, and his mother, Sara Kranen, to Amsterdam, where his father engaged in the stocking trade. His first known poem dates from 1605, when he was seventeen years old. This and some other poems of his youth exhibit the qualities of the older rhetorical style of poetry. On 20 Nov., 1610, Vondel married Mayken de Wolff. He then began to devote himself to classical studies, as is shown by his poem "Jeruzalem verwoest" (Jerusalem Destroyed), which appeared in 1620. Even at this date Vondel had won the friendship of men like Pers, Roemer Visscher, Hooft, the Baecks, Laurens Reael, Plemp, Mostaert, C. Huygens, and Scriverius. This gave Vondel a new world-view and a wider horizon. It was probably between 1620 and 1630 that he dedicated his celebrated poem "De Kruisbergh" (Calvary) to his young wife. His "Palamedes" and "De Amsteldamsche Hecuba" date from the year 1625. Immediately after this, in 1626, appeared "De Roskam" and, in 1631, "Jaergitijde van wijlen Heer Joan van Oldenbarneveld" and the "Decretum horribile". During this same period Vondel made the acquaintance of Hugo de Groot, to whom he dedicated his "Wellekomst". Between 1631 and 1640 his fame constantly increased. During that time he worked steadily on his "Constantijn". In 1635 appeared "Joseph in't Hof", and shortly after "Gijsbrecht van Aemstel"; in 1639 "De Maeghden". At this time his tragedies follow one another with astonishing rapidity: in November, 1639, "De Gebroeders"; January, 1640, "Joseph in Egypten"; 4 March, 1640, "Joseph in Dothan".

JOOST VAN DEN VONDEL

The years 1640–1 were not very fruitful in poems. Vondel was pondering on higher things. Previous to this time the Protestant preachers thought they perceived in him papal tendencies. In 1641 he openly joined the Catholic Church, and thereafter devoted his talents and pen to her service. The "Litteræ annuæ" of the Jesuits (1641) prove Vondel to have been converted by the Fathers of Krijtberg, and it is reasonably sure that it was Father Petrus Laurentius who brought about his conversion. His daughter Anna had preceded him into the Church and his nephew Peter Vondel followed in 1643. He remained grateful to the Society of Jesus and sang its praises in many beautiful poems. His conversion brought him many new friends and caused him to lose none of his old ones. The first fruit from the pen of the Catholic Vondel was the drama "Peter en Pauwels", which has for its subject-matter the founding of the Church (1641). In 1642 he wrote a no less Catholic poem, "De Brieven der Heilige Maeghden, Martelaressen", with an "Opdracht aan de H. Maeght" (Dedication to the Blessed Virgin). In 1645 appeared the "Altaargeheimenissen" (Mysteries of the Altar), in 1646, "Maria Stuart of gemartelde Majesteit" (Mary

Stuart, or Martyred Majesty). Vondel's art reached its highest development during the years 1647–54. Before 1648 he had completed "Leeuwendalers", which has been designated as "the most perfect drama which our poet has left us". It is a glorification of the Peace of Münster. A number of magnificent poems and remarkable works in prose followed. In 1654 appeared Vondel's masterpiece, "Lucifer". In this he reaches his greatest height not only as a dramatic but as a lyric poet (Leendertz). The piece was interdicted by the Protestant preachers, and consequently ran through four editions in the same year (1654). For the stages which were forbidden to produce "Lucifer", Vondel at once wrote his "Salmonens".

About this time his son, Joost, died, and Vondel had to journey to Denmark to collect what was due there to his son. But this not being sufficient to pay the latter's debts, he had, as his son's security, to give up his whole fortune. He then accepted the position as porter in the Bank van Leening (a pawnshop) with a salary of 650 gulden yearly. Vondel thus lost much of his independence and his time. Shortly afterwards he dedicated his "Jephtha" to Anna van Hoorn, wife of the burgomaster who had secured for him his new position. He then published among other works "Samson", after 1660, "De Heerlijkheit der Kerche" (The Glory of the Church) in 1663, and "Faëton" in 1664, "Adam in ballingschap" (Adam in Exile) in 1667, "Noack of Ondergang der eerste Waereld" (Noah, or the Destruction of the First World), his last original drama. In 1675 the aged poet lost his daughter Anna, and four years later he himself passed away at the age of ninety-one. He is the greatest poet the Netherlands have produced, one who is distinguished in every form and who occupies a place among the best poets of all time.

VAN LENNEP, *De Werken van Vondel* (Amsterdam, 1855); UNGER, *De Werken van Vondel* (Leyden, s. d.); BAUMGARTNER, *Joost van den Vondel, sein Leben und seine Werke* (Freiburg, 1882); KALF, *Vondels Leven* (Leyden, s. d.); LEENDERTZ, *Het Leven van Vondel* (Amsterdam, 1910).

P. ALBERS.

Von Gagern, MAX, FREIHERR, b. at Weilburg (in Nassau), Germany, 25 March, 1810; d. at Vienna, 17 October, 1889. He was the son of Hans Christoph von Gagern, minister of state in Nassau; he attended the gymnasiums at Kreuznach, Mannheim, and Weilburg, and studied law from 1826 at Heidelberg, Utrecht, and Göttingen. After a stay at Paris he received in 1829 a position in the cabinet of William I, King of the Netherlands. At the outbreak of the Belgian revolution (1830) he joined the Dutch army as a volunteer and took part in the war against Belgium. In 1833 he retired from the service of Holland, married Franzina Lambert, of The Hague, and took up historical studies in order to fit himself for the position of *Privatdozent* at Bonn University. He was at Bonn during the years 1837–40. In 1837, although still a Protestant, he sided with the imprisoned Archbishop of Cologne (see DROSTE-VISCHERING), and thus lost the favour of the Prussian Government. In 1840 he was appointed ministerial assessor with the title of *Legationsrat* by the Duke of Nassau. On 28 August, 1843, he joined the Catholic Church. Although naturally very religious he had grown indifferent to religion during his student life and his residence in Holland. The more he realized the seriousness of life the stronger grew his religious needs. Acquaintance with Catholics and with the historian George Frederick Böhmer, who was friendly to Catholicism, awakened in him respect and veneration for the Church. The chief sources of his Catholic knowledge were, as he himself says, the "Imitation of Christ" by Thomas a Kempis, the study of Mohler's "Symbolik", and the New Testament. His conversion did not affect the favour of the Duke of Nassau who appointed him in 1844 extraordinary envoy to the Courts of the Netherlands and Belgium.

Von Gagern's labours during the revolutionary year of 1848 extended far beyond his native state. He was the centre of the efforts that aimed to mediate between the Government and the people and to reorganize the German Confederation as a nation. According to the schemes Prussia was to have the supreme direction of German affairs. With this end in view Gagern negotiated with the Governments of Southern Germany and with Prussia. He then took part in the debates of the preliminary parliament at Frankfort, and at the same time was one of the seventeen confidential agents of the Governments who were to aid the parliament of the Confederation in revising the constitution. He was chosen president of this committee of seventeen, but was not as prominent at the Parliament of Frankfort as his brother Heinrich whom he supported. He joined the Catholic Club. On 5 August, 1848, he was made under-secretary for foreign affairs in the imperial ministry which Archduke John, as administrator of the empire, had temporarily formed. In the question as to the constitution of Germany he worked with his brother for "Little Germany" (exclusion of Austria from Germany, union of Germany under a Prussian empire). When the King of Prussia declined the imperial crown offered to him and the Parliament of Frankfort approached dissolution, Von Gagern and his party withdrew from the assembly.

In 1850 Von Gagern was again in the service of the State of Nassau, being employed as an upper ministerial clerk. He had, however, lost the confidence of the duke by his "Little Germany" policy, and influential circles looked upon the Catholic Church unfavourably. In 1854, after having been conspicuously slighted, he retired from the state service. His efforts to obtain a historical professorship at Bonn failed owing to the dislike of Protestants for converts to Catholicism. During the years 1855–73 he was in the service of Austria, first as head clerk in a ministerial department, then as departmental head in the mercantile political division of the ministry of foreign affairs. From 1860 he had also charge of the department of the press for foreign affairs, a position which gave him a deep insight into Austrian policy without, however, leading to an independent position. In 1881, eight years after his retirement on a pension, Emperor Francis Joseph made him a life member of the upper house of the imperial Austrian Parliament. His rich intellectual gifts, his honourable character, unselfish nature, and kindliness were recognized even by his political opponents. He was in addition genuinely religious, and loyally supported Catholic interests whenever possible.

VON PASTOR, *Leben des Freiherrn Max von Gagern* (Kempten and Munich, 1912). This work is drawn mainly from unprinted materials, placed at the biographer's disposal by the family, and oral communications, and is a valuable contribution to the political and religious history of the nineteenth century.

KLEMENS LÖFFLER.

Voragine, JACOPO DE. See JACOPO DE VORAGINE, BLESSED.

Vorarlberg. See BRIXEN, DIOCESE OF.

Votive Mass (*missa votiva*), a Mass offered for a *votum*, a special intention. So we frequently find in prayers the expression, *votiva dona* (e. g. in the Leonine Sacramentary, ed. Feltoe, p. 103), meaning "gifts offered with desire [of receiving grace in return]". The Mass does not correspond to the Divine Office for the day on which it is celebrated. Every day in the year has appointed to it a series of canonical hours and (except Good Friday) a Mass corresponding, containing, for instance, the same Collect and the same Gospel. So Mass and Office together make up one whole. Normally the Mass corresponds to the Office. But there are occasions

n which a Mass may be said which does not so correspond. These are votive Masses.

The principle of the votive Mass is older than its ame. Almost at the very origin of the Western turgies (with their principle of change according to he Calendar) Mass was occasionally offered, apparntly with special prayers and lessons, for some parcular intention, irrespective of the normal Office of he day. Among the miracles quoted by St. Augusine in "De civ. Dei", XXII, 8, is the story of one Hesperius cured of an evil spirit by a private Mass aid in his house with special prayers for him—a otive Mass for his cure. The first Sacramentaries ontain many examples of what we should call votive lasses. So the Leonine book has Masses "in natale piscoporum" (ed. Feltoe, pp. 123–26), "de siccitate emporis" (ibid., 142), "contra impetitores" (ibid., 7), and so on throughout. Indeed the Masses for rdination and for the dead, which occur in this book nd throughout the Roman and Gallican Rites, are eally examples of votive Masses for all kinds of ccasions, for ordinations (ed. Wilson, pp. 22–30, te.), for those about to be baptized (ibid., 34), nniversaries of ordination (153–54), nuns (156), or the sick (282), for marriages (265), kings (276), ravellers (283), the dead (301 sq.), and a large colection of Masses of general character to be said on ny Sunday (224–44). In this book the name first ccurs, "Missa votiva in sanctorum commemoraione" (p. 367; Rheinau and S. Gallen MSS.). The Gregorian Sacramentary, too, has a large collection of uch Masses and the name "Missa votiva" (e. g., P. L., LXXVIII, 256).

So all through the Middle Ages the votive Mass ras a regular institution. The principle came to be hat, whereas one official (capitular) high Mass was aid corresponding to the Office, a priest who said a rivate Mass for a special intention said a votive Mass corresponding to his intention. The great umber of forms provided in medieval Missals furished one for any possible intention. Indeed it eems that at one time a priest normally said a votive Mass whenever he celebrated. John Beleth in the hirteenth century describes a series of votive Masses nce said (*fuit quoddam tempus*) each day in the week: n Sunday, of the Holy Trinity; Monday, for charity; Tuesday, for wisdom; Wednesday, of the Holy Ghost; Thursday, of the Angels; Friday, of the Cross; Saturday, of the Blessed Virgin (Explic. div. offic., 51). This completely ignores the ecclesiastical year. But here was a general sentiment that, at least on the hief feasts, even private Masses should conform to he Office of the day. It is well known, for instance, hat our feast of the Holy Trinity began as a votive Mass to be said on any Sunday after Pentecost, when here was no feast. This idea of allowing votive Masses to be said only when no special feast occurs nally produced the rules contained in our present aissal (1570). According to these we distinguish between votive Masses strictly so called and votive Masses in a wider sense. The first are those commanded to be said on certain days; the second kind, hose which a priest may say or not, at his discretion.

Strict votive Masses are, first, those ordered by the ubrics of the Missal, namely a Mass of the Blessed Virgin on every Saturday in the year not occupied by a double, semi-double, octave, vigil, feria of Lent, or ember-day, or the transferred Sunday Office (Rubr. Gen., IV, 1). This is the "Missa de S. Maria" n five forms for various seasons, among the votive Masses at the end of the Missal. To this we must add votive Masses ordered by the pope or the ordinary for certain grave occasions (*pro re gravi*). Such are for the election of a pope or bishop, in time of war, plague, persecution, and so on. Such votive Masses may be ordered by the ordinary on all days except doubles of the first or second class, Ash Wednesday, and the ferias of Holy Week, the eves of Christmas and Pentecost; except also days on which the office is said for the same intention or event as would be prescribed by the votive Mass. In this case the Mass should conform to the office as usual. A third kind of strictly votive Mass is that said during the devotion of the so-called "Forty Hours". On this occasion the Mass on the first and third days is of the Blessed Sacrament; on the second day it is for peace. But on doubles of the first and second class, Sundays of the first and second class, on Ash Wednesday, in Holy Week, during the octaves of Epiphany, Easter, Pentecost, on the eves of Christmas and Pentecost, the Mass of the day must be said, with the collect of the Blessed Sacrament added to that of the day under one conclusion.

The other kind of votive Mass (*late sumpta*) may be said by any priest on a semidouble, simple or feria, at his discretion, except on Sunday, Ash Wednesday, the eves of Christmas, Epiphany, Pentecost, during the octaves of Epiphany, Easter, Pentecost, Corpus Christi, Holy Week, and on All Souls' Day. Nor may a votive Mass be said on a day whose Office is already that of the same occasion; but in this case the corresponding Mass of the day must be said, according to the usual rubrics. A votive Mass may be taken from any of those at the end of the missal, or of the common of Saints, or of their propers, if the text does not imply that it is their feast. A Sunday or ferial Mass may not be used as a votive Mass. Nor may it be said of a *Beatus*, unless this be allowed by special indult.

The Gloria is to be said in votive Masses *pro re gravi* unless the colour be violet; also in votive Masses of the Blessed Virgin on Saturday, of angels, whenever said, in those of saints, when said on a day on which they are named in the Martyrology or during their octaves. The Creed is said in solemn votive Masses *pro re gravi*. The first and third Masses of the Forty Hours have the Gloria and the Creed, not the Mass for Peace (but if said on a Sunday it has the Creed). Solemn votive Masses have only one collect; others are treated as semidoubles, with commemorations of the day, etc., according to the usual rule. The colour used for a votive Mass is the one which corresponds to the event celebrated; except that red is used for Holy Innocents. It is red for the election of a pope, white for the anniversary of a bishop's election or consecration, violet in the general case of asking for some special grace and for the Passion. The particular ease of votive Masses for each day of the week, corresponding to votive Offices ordered by Leo XIII, is now abolished by the Decree "Divino afflatu" of 1 Nov., 1911. Requiems and Masses for marriages are really particular cases of a votive Mass, which are considered in their place (see REQUIEM, MASSES OF; MASS, NUPTIAL).

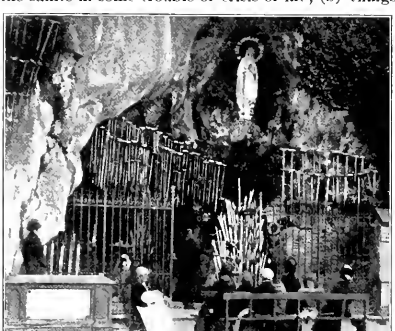
The unchangeable character of the Eastern liturgies excludes anything really corresponding to our votive Mass. But they have a custom of singing certain troparia, sometimes of reading special lessons on certain anniversaries and occasions, which is virtually what is done in the Latin votive Masses.

BONA, *Rerum liturgicarum libri II*, I, xv, 3; BENEDICT XIV, *De SS. sacrificio Missæ*, III, xxiii; DE HERDT, *S. Liturgiæ praxis*, I (Louvain, 1894), 26–54; LE VAVASSEUR-HOEGY, *Manuel de liturgie*, I (Paris, 1910), 222–231.

ADRIAN FORTESCUE.

Votive Offerings is the general name given to those things vowed or dedicated to God, or a saint, and in consequence looked upon as set apart by this act of consecration. The idea is very old (Dhorme, "Choix des textes religeux assyro-babyloniens", XXXVII, Paris, 1907; Aristotle, "Politics", VII, xii), for it springs from man's instinctive attitude towards the higher powers. He looks upon them as controlling by Providence the working of the world, and therefore addresses prayers to them. In order to

make his appeal the more acceptable he offers some gift, whether on behalf of the living or the dead, to the offended deity. Hence undoubtedly springs (though with it is coupled the vague notion of the passage to the next life as of a long journey) the custom of surrounding the buried dead with their most valued possessions and favourite wives (Fraser, "Pausanias", II, 173; Lyall, "Asiatic Studies", II, 301). But it has also happened that the practice, based on the true theological concept of religion as a part of justice (*do ut des*), comes of adorning shrines with various objects of gratitude (Cicero, "De deorum natura", III, xxxvii). In this more ordinary sense of the word votive offerings can be divided into: (a) things vowed to God or the saints in some trouble or crisis of life; (b) things



GROTTO OF THE IMMACULATE CONCEPTION, LOURDES

presented in gratitude for a recovery or deliverance without having been previously promised.

Naturally these votive offerings constitute an extremely varied list. The most common are those which represent the person to whom the favour has been accorded, or the thing that has benefitted under the miracle, or some representation of the actual Divine interposition. Thus, for example, on the day of his marriage, Henry III of England had a golden statue of his queen made and placed on the shrine of St. Edward at Westminster (Wall, "Shrines of British Saints", 228) and a full-length figure of Duke Alessandro de' Medici was moulded in wax for the Church of the Annunziata at Florence by Benvenuto Cellini (King, "Sketches and Studies", 259). Again, the offering of a falcon in wax at the shrine of St. Wulstan by Edward I, when, by the intercession of that saint, his favourite bird had been cured (Wall, 141), and of the tail of a peacock at Evesham by an old lady whose pet had recovered through the invocation of Simon de Montfort (King, 259), are instances of the same custom. At Boulogne and elsewhere can be seen the model ships offered as ex-votos after deliverance from shipwreck, such as we read of Edward III leaving at the tomb of his father, or such as the Navicella at Rome, a copy made under Leo X of a pagan votive offering to Jupiter Redux (Hare, "Walks in Rome", I, London, 1900, 231). So, too, sometimes a wax taper of the height of the sufferer, or even of his dimensions was brought or sent to be burnt where the cure or favour was implored. Of the pictures of miracles as votive offerings there seems no end ("Archæologia", XLIX, London, 1886, 243–300); their number became at times an inconvenience (Acta SS., XIV, May, I, 354), like the numerous crutches, etc., in the grotto at Lourdes or S. Nicolò at Verona, or SS. Giovanni e Paolo at Venice. There is, moreover, the parallel of the golden boils and blains placed by Divine command within the Ark (I Kings vi, 11).

We also read of money and valuables being offered as the famous *régale* of France, which, described in differently as a diamond and a ruby, adorned th tomb of St. Thomas Becket at Canterbury. Ofte also a trophy of victory (King, 256–7), the banner of defeated foe ("Itinerarium Regis Ricardi", in "Roll Series", I, London, 1864, 446), or his sword (I Kings xxi, 9), or even that of the victor (as Roland's a Rocamadour, or Athelstan's after Brunanburgh at th shrine of St. John of Beverley, or as the sacred Ston of Destiny offered by Edward I at the tomb of hi namesake the Confessor, after his defeat of th Scotch), or some symbol of office and dignity, as th crowns presented by King Canute at Bury St. Ed munds and elsewhere, or lastly some masterpiece o literature or art, as Erasmus hung up Greek verses a the shrine of Our Lady at Walsingham ("Colloquies" II, London, 1878, 19).

TOMASINO, *De donariis ac tabellis votivis* (Padua, 1654); BRAND *Popular Antiquities*, II (London, 1849), 374–5; KING, *Sketche and Studies* (London, 1874); ERASMUS, *Religious Pilgrimage Colloquies*, II (London, 1878); ZIEMAN, *De anathematibus græci* (Königsberg, 1885); REISCH, *Griechische Weihgeschenke*, VII (Vienna, 1890); ROUSE, *Italian Votive Offerings* in *Folklore*, V, 11 IDEM, *Greek Votive Offerings* (Cambridge, 1902); WALL, *Shrine of British Saints*, (London, 1905).

BEDE JARRETT.

Votive Offices.—A votive office is one not entered in the general calendar, but adopted with a view t satisfying a special devotion. By the Apostolic Con stitution "Divino Afflatu" (1 Nov., 1911) Pius X abolished all votive offices. Before this action of th Holy See a votive office might be celebrated, in accord ance with the rules summarized below, either in virtu of a privilege or in virtue of a custom antedating th Bull of St. Pius V. Such offices were called votiv because their recitation remained optional in princi ple, because it was the object of a privilege; and ever when, after the privilege had been obtained, they became accidentally obligatory (Decree of the Sacred Congregation of Rites, 14 June, 1845), it was none the less true that they originated in an optional devotion and that particular churches or communities might not request the privilege of reciting them. They were distinct from offices *ad libitum* properly so called because they had their place in the private or genera calendar under the rubric *ad libitum;* among the rules to which these were subject was this: If the day does not prevent, the compiler of the Ordo may indicate at will the office *ad libitum*, either a transferred office or even a votive office. Hence a votive office was not an office *ad libitum* and, moreover, was never so designated.

There were two classes of votive offices: (1) Votive offices granted to petitioners, but obligatory after the concession, e. g. the Office of the Blessed Sacrament for Thursday, and that of the Immaculate Conception for Saturday, which are found nearly everywhere. Others occurred in orders or congregations, such as that of St. Benedict, for Tuesday, in the Benedictine Order. (2) Votive offices granted to the universal Church by Leo XIII and published by the Sacred Congregation of Rites, 5 July, 1883. There were six of these offices, one for each day of the week, and they were celebrated under the semidouble rite. They were: the Office of the Holy Angels, for Monday; of the Holy Apostles, for Tuesday; of St. Joseph, for Wednesday; of the Blessed Sacrament, for Thursday; of the Passion, for Friday; of the Immaculate Conception, for Saturday. This concession was the result of a Decree modifying the rubrics of translation

RULES.—(1) For the first class, reference must be made, first, to the terms of the indults, which granted these offices once weekly or monthly on condition that the day did not prevent, and reserved all the ferias of Advent and Lent; next to the answers o

the Sacred Congregation of Rites. (2) For the second class the forbidden days were much fewer than for the old votive offices; thus reservation was made only of the last eight days before Christmas and of the last two weeks of Lent beginning from Passion Sunday. The other indults granted for votive offices always had the same value; thus the old concessions of votive offices of the Blessed Sacrament and the Immaculate Conception continued obligatory. Individuals might make use of the concession or not. If chapters or communities had decided, with the consent of the ordinary, that votive offices should be recited in choir (after all the members had been called upon to vote), they might not alter their decision: they were not permitted sometimes to profit by the indult and sometimes not to profit by it. Explanatory decrees concerning the details have been given in recent years by the Congregation of Rites, and to them recourse must be had for the solution of doubts in practice.

BERNARD, *Cours de liturgie;* IDEM, *Leçons élémentaires de liturgie* (Paris, 1904). For ancient votive offices see also CAVALIERI, *Commentaria in authentica Sacræ rituum congregationis decreta*, II (5 vols., fol., Bassano, 1775), 69–75.

F. CABROL.

Vows.—I. GENERAL VIEW.—A vow is defined as a promise made to God. The promise is binding, and so differs from a simple resolution which is a present purpose to do or omit certain things in the future. As between man and man, a promise pledges the faith of the man who makes it; he promises, wishing some other person to trust him, and depend upon him. By his fidelity he shows himself worthy of trust; if he breaks his word, he loses credit, by causing the other a disappointment which is destructive of mutual confidence; and, like faith, mutual confidence is important to society, for the natural law condemns all conduct which shakes this confidence. These statements do not apply to a promise made to God; it is impossible for me to deceive God as to my present intention, and He knows whether I shall be constant in the future: God, then, is protected against that disappointment on account of which the failure to fulfil a promise to a fellow-man is considered disgraceful. But, just as one can offer to God an existing thing, or a present action, so also one can offer Him a future action, and perseverance in the purpose of fulfilling it. That offering of perseverance is characteristic of a vow. A subsequent change in one's purpose is a want of respect to God: it is like taking away something that has been dedicated to Him, and committing sacrilege in the widest sense of the word. Unlike the simple breach of a promise made to a man, a failure to give to God what has been promised Him is a matter of importance, a very serious offence.

This explanation shows us also how a vow is an act of religion, just as any offering made to God. It is a profession that to God is due the dedication of our actions, and an acknowledgment of the order which makes Him our last end. By adding to our obligations, we declare that God deserves more than He demands. Lastly we see why a vow is always made to God; for, as all our actions ought to be ultimately directed to Him, we cannot make a final promise of those actions to anyone but God. Promises made to the saints cannot be lightly neglected without detracting from the honour we owe them; but a failure in this respect, though grave in itself, is vastly less serious than breaking a vow, to which it bears some resemblance. These promises occasionally imply a vow. God is well pleased with the honour paid to His saints, and they rejoice at the glory given to God. We may then confirm by a vow the promise made to a saint, and likewise we may honour a saint by a vow made to God, as for instance, to erect in memory of some saint a temple for Divine worship.

The vow, moreover, is approved by God, because it is useful to man; it strengthens his will to do what is right. The Protestants of the sixteenth century, following Wyclif, declared themselves opposed to vows; but Luther and Calvin condemned only vows relating to acts which were not of obligation, the latter because he considered all good actions as obligatory, the former because the vow of a free action was contradictory to the spirit of the new law. Both denied that the vow was an act of religion and justified it by the simple human reason of strengthening the will. Certain recent tendencies have minimized the importance at least of vows made by members of religious communities. Errors of this kind are due to overemphasis of the fact that vows, and especially the perpetual vow of chastity, of religious life, or of missionary labour, do not imply any special instability in the person who makes them, but only the fickleness natural to the human will; and that instead of denoting the grudging service of a slave, they imply rather the enthusiasm of a generous will, eager to give and sacrifice beyond what is necessary, and at the same time so sincere in self-knowledge as to imitate warriors who burned their ships to cut off the possibility and even the temptation to flight. In the case of a will incapable of change, a vow would have no meaning; it were useless to offer a perseverance that could never be found wanting; for this reason it is not suitable to Christ, or the angels, or to the blessed in heaven.

II. MORAL AND THEOLOGICAL CONSIDERATIONS.—A vow, even in an unimportant matter, presupposes the full consent of the will; it is an act of generosity towards God. One does not give unless one knows fully what one is doing. Every substantial error, or indeed every error which is really the cause of making a vow, renders the vow null and void. This condition must be properly understood; to judge of the effect of the error, it is necessary to know the will of the person making the vow at the moment of making it. One who can say sincerely, "if I had known this or that, I would not have made the vow", is not bound by the vow. If, however, one who is aware of some ignorance on the matter of a vow, but, in spite of that, generously decides to make it, knowing its general import and that it is in itself proper and commendable, such as the vow of chastity, for instance, is bound by it, as it is entirely valid. Lastly, the vows which accompany the entrance into a state, such as the vows of religion, can only be rendered void by some really substantial error. The good of the community requires this stability. For every vow whatsoever such knowledge and liberty are required as render a person capable of committing serious sin; though it does not follow that at the age when one is capable of committing mortal sin, one is capable of understanding the importance of a perpetual engagement.

The object of a vow, according to the classical formula, must be not merely something good, but something better; whence it follows that no vow must be made to God of any unlawful or indifferent matter. The reason is simple: God is all holy and cannot accept the offering of anything which is bad or less good in its nature. Again, the object of the vow must be something that is humanly possible, for no one can be bound to do what is impossible. No man can make a vow to avoid all manner of sin, even the slightest, because this is morally impossible. The vow to avoid deliberate sin is valid, at least in persons who have made some progress in virtue. A vow may apply to a duty already existing or to acts which are not commanded by any law. A vow, being a personal act, binds only the person who makes it; but a superior, who makes a vow in the name of his community, may, within the limits of his authority, command the fulfilment of the vow. (As to the obligation of heirs, see section III of this article.) A vow binds according to the intention of the person who makes it; and this

intention must be reasonable: in an unimportant matter, one cannot bind oneself under pain of grievous sin. In order to estimate the gravity of the matter, we distinguish between vows which affect isolated acts, and vows which relate to a series of acts. To an isolated act the well-known rule applies: The matter is grave if, in the hypothesis of an ecclesiastical command, it would oblige under mortal sin; but if the vow relates to a series of acts, then we must see what is truly important in regard to the end pursued. Thus every grave offence against the virtue of chastity, as it should be observed outside the married state, is a serious matter for the vow of chastity. The omission of one or two Masses or one or two Rosaries is not a grave matter in the case of a vow to be present at Mass or to say the Rosary every day. Every mortal sin is a grave offence against a vow to do what is most perfect; it is not the same with venial sin, even when deliberate; there must be a habit of committing acts which are certainly imperfect, in order to constitute a grave sin against this vow.

A vow is fulfilled by doing what has been promised, even without a positive intention of fulfilling the vow. One should personally fulfil the vow of some act or omission, promised as such; as, for instance, the vow of a pilgrimage, but may fulfil through another such a vow as that of almsgiving, or donation or restitution of property. All obligation ceases when the fulfilment of the vow becomes impossible or harmful, or if the reason for the vow ceases to exist. (As to dispensation from vows, see section III.) A vow is a good action, but should be made with prudence and discretion; in the Christian life, love is better than bonds. We should avoid vows which are embarrassing, either because they are too numerous or because we may be unable to fulfil them (for failure to fulfil a vow is sure to be followed by sorrow which may endure for a long time); besides such vows as are not helpful to sanctification or charity. The more important the obligation, the more careful reflection and preparation it requires. No objection can be made to reasonable vows made in order to increase the efficacy of prayer; but the vows to be commended above all are those which give us strength against some weakness, help us to cure some fault, or, best of all, contain the germ of some great spiritual fruit. Such are the vows of religion or missionary work.

III. Canonical Aspect.—A. *Division of Vows.*—The vow properly so called is made to God alone, but promises made to the saints have a certain resemblance to vows and are often accompanied by a vow, as we have already seen. A vow may be the act of a private person, or the act of a superior representing a community. In the latter case the community is only indirectly bound by the vow. The sentiment which leads a person to take a vow marks the distinction between absolute and conditional vows. The condition may be suspensive, that is to say, it may make the commencement of the obligation depend on the happening or the not happening of some future uncertain event; for instance, the words, "If I recover my health", make the obligation commence upon the recovery; or it may be resolutory, that is, it may have the effect of rescinding the vow, as if the person adds to the vow the words, "Unless I lose my fortune", in which case the vow ceases to bind if the fortune is lost. The same sentiment distinguishes between simple, or pure, vows, by which a person promises simply to do an act which is pleasing to God, and vows having some special end in view, such as another's conversion. According to their object, vows may be personal, as a promise to do a certain act; or real, as a promise of a certain thing; or mixed, as a promise to nurse a sick person with one's own hands. They may also have reference to a single definite object, or leave the choice among two or three objects (disjunctive vows). According to the manner of their utterances, there are vows interior and exterior; vows express, and vows tacit or implied (as for instance, that of the subdeacon at his ordination); vows secret, and vows made in public. According to their juridical form, they may be private or made with the Church's recognition; and these last are divided into simple and solemn vows. Lastly, from the point of view of the dispensation required, vows are either reserved to the Holy See or not reserved. In itself the vow is a promise, and does not imply any surrender or transfer of rights; certain vows, however, according to ecclesiastical law, modify the rights of persons; such are the vows taken in religious orders.

B. *Simple and Solemn Vows.*—Under Religious Life we have seen how the distinction arose historically between simple and solemn vows, the names of which appear in the twelfth and thirteenth centuries. Various opinions have been expressed as to the matter of this distinction, and the question has not yet been decided. Some persons make the essential solemnity consist in the surrender of oneself which accompanies certain vows; this is the opinion of Gregory of Valentia (Comment. theol., III, D. 6, Q. vi, punct. 5) and many recent Thomists. But the surrender is found in vows which are not solemn, such as the vows of scholastics of the Society of Jesus, who would not be religious properly so-called, if their surrender differed essentially from that of the professed fathers. Moreover, the surrender really accompanies only a vow of obedience accepted in a religious order, while other vows are solemn, even without any question of obedience, such as the vow of chastity made by subdeacons. In the opinion of Lehmkuhl (Theol. mor., I, nn. 647–50) the solemnity of the vow consists in a spiritual consecration, the effect of which is that, after such a vow, a person is irrevocably set apart and appointed by the Church to serve God by the offering of that vow. This opinion has its attractive side; but does it agree with history? The vow of pilgrimage to the Holy Land was temporary and solemn. Or does it agree with the definition of law? Boniface VIII declares those vows to be solemn which are accompanied either by a consecration or by a religious profession. And lastly, does not the consecration logically follow the solemnity, rather than precede or cause it? In spite of its complication and the forced explanations to which recourse is had, in order to escape from the difficulty, the opinion of Suarez (De religione, tr. VII, c. ii, c. x, n. 1; c. xii, nn. 7–9; c. xiii, nn. 3, 8–13; c. xiv, n. 10) still finds distinguished defenders, especially Wernz (Jus Decretalium, III, n. 572). This opinion places the essence of the solemnity in the absolute surrender of himself by the religious, and the acceptance of that surrender by the religious order, which is accomplished by solemn profession, and also in the incapacity of a person who is bound by solemn vows to perform validly acts that are contrary to those vows; such as the incapacity to possess property, or to contract marriage. But historically this incapacity was not and is not always attached to solemn vows; the solemn vow of obedience does not as such involve any particular incapacity; and often solemn vows do not produce this effect. Will they be called solemn as being attached to the vow of obedience, and solemnized by the surrender of oneself?

But, apart from the arbitrary nature of these explanations, the vow of the Crusader was solemn without being attached to any more general vow of obedience; and we have seen that the surrender does not constitute the solemnity. For this reason we prefer a simple opinion, which, in accord with Vasquez (In I–II, Q. xevi, d. clxv, especially n. 83) and Sanchez (In decalogum, l. 5, c. 1, n. 11–13), places the material solemnity of vows of religion in the surrender followed by irrevocable acceptance; and with Laymann (De statu religioso, c. i, n. 4), Pellizarius (Manuale regularium, tr. IV, c. i, nn. 10–18), Medina (De sacrorum

hominum continentia, l. 4, controv. 7, c. xxxviii), V. De Buck (De solemnitate votorum epistola), Nilles (De juridica votorum solemnitate), and Palmieri (Opus theol., II, pp. 445, 446) respects the ordinary juridical signification of the solemn act. The juridical solemnities are formalities to be observed in order to give to the act either its legal value or at least the more or less valuable guarantee of perfect authenticity. This very simple explanation accounts for the historical changes, both those which have reference to the number and conditions of vows, and those which concern their effects. It is natural that there should be greater difficulty in obtaining a dispensation from a solemn vow, and also that the Church should attach certain disabilities to such a vow. But these effects of solemn vows cannot constitute the essence of such vows. However this may be, canon law at the present day does not recognize any vow as solemn except the vow of chastity, solemnized by religious profession in an order strictly so called. The vows taken in religious congregations, like the simple vows which in religious orders precede the solemn profession, and also the complementary simple vows which follow the profession in some institutes, and lastly the final simple vows taken in certain religious orders in place of solemn profession, are, strictly speaking, private; but they derive a certain authenticity from the approval of the Church and the circumstances in which they are taken.

C. *Obligation of the Heir.*—In itself the vow creates a personal obligation, which does not arise from the virtue of justice and which would seem to cease at the death of the person taking the vow. It is admitted, nevertheless, that heirs are bound to fulfil the vows called real, because they imply a promise to make over certain property or money; the origin of this obligation is the Roman law "De pollicitionibus", accepted as canon law. As to its nature, it is an obligation of religion, if the person making the vow has not made a bequest of the property by will. In this supposition the obligation would be of justice; but in the other cases, seeing that the law mentions no specific title, but simply declares that the obligation of the vow devolves on the heirs, we infer it devolves *talis qualis*, that is as a religious obligation. The obligation of the vow is cancelled not only by the performance of the work promised, but also by the effective substitution of a better work, and by any circumstance which would have prevented the obligation from arising; as, for instance, if the work became useless, or unnecessary, or impossible. The obligation of the vow may also be annulled by lawful authority. We shall first sum up the generally accepted doctrine, and then endeavour to explain it briefly.

We must distinguish between the power to annul a vow and the power to dispense from the obligation to fulfil it. A vow may be annulled directly or indirectly. No vow can be made to the prejudice of an obligation already existing. If a person entitled to benefit under a previous obligation asserts a claim which is incompatible with the fulfilment of a vow, the fulfilment is prevented, and the obligation is *ipso facto* at least temporarily removed. Thus, a master may require the performance of services promised by the contract of hiring, without reference to any vow subsequently made; a husband may also require his wife to fulfil a conjugal duty. This is indirect annulment, which presents no difficulty. But besides this, certain persons, in virtue of a general power over the acts of others, may directly and finally annul all vows made by their subjects, or may prevent them generally from taking vows in the future. This power belongs to the father or guardian in the case of a minor, to the regular prelate, and even to the superior of religious congregations, in the case of professed religious; and, according to many authorities, to the husband, in the case of the married woman; and the person exercising this power of annulment is not required to prove the existence of just cause.

The power of dispensing, on the contrary, requires a just cause, less, however, than that which would suffice by itself to exempt from a vow. A still less reason is enough to commute the vow into another good work, especially if the latter is almost equivalent to the work promised. According to canon law, all vows made before solemn profession cease to bind by the fact of that profession, due regard being shown to the rights of third persons; and it is always permissible for a person to commute vows previously made into those of his or her religious profession, even when this is not solemn. When a vow is commuted by ecclesiastical authority, although the person who has taken the vow may always fulfil his obligation by doing the work originally promised, he is not in any case bound to do so, even if the substituted work becomes impossible. The power of dispensing and commuting belongs to those who have ordinary jurisdiction (besides the pope, the bishop and the regular prelate) over all vows not reserved to the pope and vows the dispensation from which does not prejudice the rights of third persons. Without the consent of the latter these rights cannot be prejudiced by a dispensation from the vow, except by the exercise of a supreme power over those rights, such as is possessed by the pope over the rights of religious congregations. Moreover, the power of dispensation may be delegated either in special cases or even generally: thus the confessors of the regular orders may grant dispensation from vows to their penitents—that is to persons whose confessions they are authorized to receive.

Dispensation from a vow is ordinarily justified by great difficulty in its fulfilment or by the fact that it was taken without due deliberation, or by the probability of some greater good either to the person taking it or to others, as, for instance, to a family, the State, or the Church. In dispensing from vows, the ecclesiastical superior does not dispense from any Divine law, but he exercises the power of the keys, the power of binding and loosing, in order to remit the debt contracted to God: and this power appears so useful to society, that, even if it had not been formally conferred by Christ, we might contend that it would always have belonged to the authority responsible for the public interests of religion. (See Suarez, "De religione", VI, Q. xviii.) The direct annulment of vows is more difficult of explanation; for no one can have a power extending so far as to interfere with the interior acts of another person. A son not yet arrived at the age of puberty may, even without the consent of his parents, make a promise of marriage; why does he appear to be unable, by reason of his tender age, to bind himself by any vow to God? We may observe that the distinction between direct and indirect annulment is not found in St. Thomas, or in Cajetan, but dates from a later period. With Lehmkuhl, we cannot explain this power without the intervention of ecclesiastical authority: in our opinion, the Church, in consideration of the weakness of minors and the condition of religious and married women, gives them a general conditional dispensation, that is to say a dispensation at the discretion of the father, the superior, or the husband. The power to commute vows does not give the power to dispense from them; but the power over vows may, according to a probable opinion, extend also to oaths, and even to vows confirmed by oaths.

E. *Reserved Vows.*—No person may, in virtue of ordinary powers, dispense from vows which the sovereign pontiff has reserved to himself. These vows are, first, all such as form part of a religious profession, at least in an institute approved by Rome, and this reservation applies also to vows taken by women belonging to orders, entitled to make solemn vows, but who in some countries take only

simple vows. Besides these, five vows are reserved to the Holy See: the vow of perpetual chastity, the vow to enter the religious state (that is in an institution with solemn vows), a vow of a pilgrimage to the tombs of the Apostles, to St. James of Compostela, or to the Holy Land. However, these vows are only reserved if they are made under grave obligation, with full liberty and unconditionally, and if they include the whole object of the vow. The reservation does not extend to accidental circumstances, for instance, to enter one order in preference to another, or to make a pilgrimage in this or that manner. In urgent cases, when there would be great peril in delay, the ordinaries may, if necessary, dispense even from reserved vows.

IV. The Vow of Chastity.—The vow of chastity forbids all voluntary sexual pleasure, whether interior or exterior: thus its object is identical with the obligations which the virtue of chastity imposes outside the marriage state. Strictly speaking, it differs (though in ordinary language the expressions may be synonymous) from the vow of celibacy (or abstinence from marriage), the vow of virginity (which becomes impossible of fulfilment after complete transgression), or the vow not to use the rights of marriage. The violation of the vow of chastity is always a sin against religion; it constitutes also a sacrilege in a person who has received Holy orders, or in a religious, because each of these persons has been consecrated to God by his vow: his vow forms part of the public worship of the Church. Some authors consider that this sacrilege is committed by the violation of even a private vow of chastity. Although a sin against the virtue of chastity is committed, there is no violation of the vow when a person without experiencing any sexual pleasure personally becomes an accomplice (as for instance by counsel) in the sin of another person not bound by a vow. Unless the person concerned is able honestly to abstain from all use of the rights of marriage, every simple vow of chastity constitutes a prohibitive impediment to marriage; sometimes, as is the case in the Society of Jesus, it becomes by privilege a diriment impediment; when joined to religious solemn profession, it has the effect even of annulling a previous marriage not consummated. Some theologians have expressed the opinion that the religious profession produced this effect by Divine law; but it is more usual at the present day, and it seems to us more correct, to see in this a point of ecclesiastical discipline. A person who, in defiance of his solemn vow, attempts to contract marriage, incurs the excommunication reserved to the bishop by the Constitution "Apostolicæ Sedis". Marriage following after the simple vow of perpetual chastity has the effect of making the perfect fulfilment of the vow impossible, as long as the married state continues; therefore the observance of the vow is suspended, and the bishop or the regular confessor may give permission for the use of marriage. If the marriage is dissolved, the vow recovers its full force. We have already seen that the vow of the wife, taken at marriage, can be directly annulled by the husband, and that of the husband indirectly by the wife.

The Sovereign Pontiff may dispense from the vow, even the solemn vow, of chastity. History contains well-known examples of such dispensations; thus, Julius III permitted Cardinal Pole to dispense even priests who, at the time of the Anglican schism, had contracted marriage; Pius VII dispensed priests who were civilly married under the French Revolution. But such dispensations are only granted for exceptionally grave reasons; and even when a case is one of a simple vow of perpetual chastity freely and deliberately taken, the Holy See ordinarily grants a dispensation only in view of marriage, and imposes a perpetual commutation, such as the condition of approaching the sacraments once a month.

V. Historical Views.—Historically there are frequent instances of special vows in the Old Testament, generally under the form of offerings conditionally made to God—offerings of things, of animals, even of persons, which might, however, be redeemed; offerings of worship, of abstinence, of personal sacrifices. See for example the vow of Jacob (Gen., xxviii, 20–22), of Jephte (Judges, xi, 30, 31), of Anna the mother of Samuel (I Kings, i, 11), in which we find an example of Nazaritism, and the imprecatory vow of Saul (I Kings, xiv, 24). In Deuteronomy, xxiii, 21–23, it is laid down that there is no sin in not making a promise to God, but that there is sin in delaying to pay the vow. The New Testament contains no express commendation of vows; but two instances of special vows are specially recorded in the Acts of the Apostles (xviii, 18, and xxi, 23). In both these passages, the vows are of the same nature as those of the Nazarenes. These particular vows were not unknown to the Fathers of the Church, especially to St. Ambrose, "De officiis ministrorum", III, xii (P. L., XVI, 168); St. Jerome, Ep. cxxx (P. L., XXII, 1118) and St. Augustine, Sermon cxlviii (P. L., XXXVIII, 799). But the Church especially recognized the promise to devote one's life to the service of God; baptism itself is accompanied by promises which were formerly considered as genuine vows, and which contain in reality a conseeration of oneself to Jesus Christ by the renunciation of the devil and paganism. At a very early period continence was professed by virgins and widows; and though this profession appears rather under the form of the choice of a state of life than a formal promise, in the fifth century it was considered strictly irrevocable.

St. Thomas, *Summa theologica*, II–II, Q. lxxxviii, Q. clxxxiv, a. 4; Idem, *In IV sent*, d. xxxvi, Q. 1; Idem, *Quodlibet*, iii, a. 18, viii, a. 10; Idem, *Opusc.* xviii (al. xxii), c. xxiv; Suarez, *De religione*, tr. VI, VII, vi, vii, I. II, v–xiv; tr. X, I. IV, c. iv; Vasquez, In I–II, Q. xcvi, a. 4, disp. clxv; Sanchez, *In decalogum*, I. IV; I. V; c.i, nn. 1–13; Idem, *De matrimonio*, I. VII, disp. xxv, xxvi; Pellizarius, *Manuale regularium*, tr. IV, i, v; St. Alphonsus, *Theol. mor.*, I. IV, tr. ii, c. ii; De Buck, *De sollemnitate votorum, præcipue paupertatis religiosæ, epistula*; Nilles, *De juridica votorum sollemnitate* in *Kath. Zeitschrift*, X (Innsbruck); Koch, *Lehrbuch der moral theologie*, 66 101, 102; Lehmkuhl, *Theol. mor.*, I, nn. 575–633, 647–650 (2nd ed.); Schonen, *Das wesen der Gelübde-solemnität* in *Theol. Quartalschrift* (Tübingen, 1874–5); Vermeersch, *Quæstiones morales selectæ*, I, Q. iv, c. iv (Bruges, 1912); Idem, *De Sollemnitate votorum* in *De Religiosis institutis et personis*, II (4th ed.), Supplementum II (Bruges, 1910); Wernz, *Jus decretalium*, III; Idem, *Jus administrationis eccl. cathol.*, n. 572, III, n. 654; Idem, *Jus matrimoniale*, n. 396, nota 8; Wandinger in Kraus, *Realencycl. der christ. Alterthümer* (Freiburg im Breisgau, 1882), s. v. *Gelübde*; Buhl (Protestant) in *Alten. Test. Realencycl. für protestantische Theol. und Kirche* (3d. ed., Leipzig, 1899), s. v.

A. Vermeersch.

Vrau, Philibert, "the holy man of Lille", organizer of numerous Catholic activities; b. at Lille, 19 Nov., 1829; d. there, 16 May, 1905. His father was a manufacturer of sewing thread; his mother, Sophie Aubineau, was a Parisian of refinement and intelligence. He attended the municipal college of Lille. His teacher, a pupil of Victor Cousin, inspired him with such enthusiam for philosophical problems that after receiving his degree he devoted what leisure he had to them with a few young men he grouped around him. Influenced by unsound philosophy, he gave up the practice of his religion for four years, yet during this time he was active in a purely philanthropic society for the aged poor. After his conversion in 1854 he turned this into a religious society. His mother's prayers for him had been constant. Wholesouled always, he now desired to enter the religious life, but his parents' need of their only son restrained him. The failure of a banking scheme, through imprudent partners, plunged them heavily in debt; and as Philibert had now to retrieve the losses of the firm, none but the lay apostolate was open to him. After his conversion his ambition was to make Lille a truly Catholic city; in this aim he was seconded by his brother-in-law, Dr. Camille Féron-Vrau (1831–

1908), who had been his most intimate friend from childhood. Féron-Vrau had not shared the philosophical aberrations of Philibert, but had studied medicine in Paris and was established at Lille, the friend of the poor and a skilful practitioner. When a new partner was needed in the Vrau firm in 1871 he abandoned his professional career. He established religious and beneficial societies for the working people, planned model dwellings for them, and also organized a society of employers and employees to close the gulf infidelity was making between capital and labour. He insisted on the right of the labourer to a living wage. In all this Philibert Vrau co-operated. Féron-Vrau was arrested in 1892 for allowing a religious element in the association of employers and employees of which he was president, and it was dissolved by law, but was soon revived under another name. Nocturnal adoration of the Blessed Sacrament was introduced into Lille by Philibert Vrau in 1857. He was largely instrumental in establishing Eucharistic Congresses. Urged by Mlle Tamisier, Mgr de Ségur had appealed to Philibert Vrau, and the first congress was held at Lille. Catholic education from the primary school to the University of Lille owed much to him and to Féron-Vrau (see LILLE). Both greatly promoted the efficiency of the Conference of St. Vincent de Paul and multiplied its numbers. Féron-Vrau did much to Catholicize the medical profession, notably through the Society of St. Luke. After the death of his mother in 1888, Philibert Vrau devoted his time almost exclusively to prayer and numerous good works. He travelled much in these interests but in the humblest way. At the Vatican he was a familiar figure. The power of the press for good had not been overlooked by him, but to his nephew, Paul Féron-Vrau, the systematized apostolate of "The Good Press" is due. Philibert Vrau was sentenced to a month's imprisonment and a fine for allowing some Sisters of Providence, though now in secular dress, to continue their superintendence of the women in his factories, a charge which they had begun in 1876. An appeal was made and the case was called up again two days after his death. In the crypt of the Church of Our Lady of Trielle, built by their efforts, are the busts of the two men who had worked so hard to supernaturalize all the activities of life.

BAUNARD, *Les deux frères, Philibert Vrau, Camille Féron-Vrau* (Paris, 1911); IDEM, *Philibert Vrau et les œuvres de Lille* (2nd ed., Paris, 1907); *A Modern Saint* in *Catholic World* (August, 1909).

B. RANDOLPH.

Vrie, THEODORIC, historian of the Council of Constance. He describes himself as a brother of the Order of Hermits of St. Augustine, and a lector in sacred theology in the Province of Saxony. From his description of facts it appears that Vrie must have been an eye-witness of the events he records. The history is brought down to the election and consecration of Martin V, 21 Nov., 1417. Vrie was still living in the summer of 1425, when a general chapter of his order at Rome authorized the republication of his work. Vrie's work is modelled on the "De consolatione philosophiæ" of Boetius; this also is its original title. It presents a vivid picture of the facts and disorders of the time, pointing out their source, and the remedy of the evils under the form of a series of dialogues in prose and metre between Christ and the Church Militant. The "De consolatione" of Vrie was printed at Cologne in 1484 with the works of Gerson (fourth volume), but was not repeated in the Strasburg edition of Gerson of 1494. It was printed again with a short life of the author in von der Hardt (see below).

VON DER HARDT, *Magni Œcumenici Concilii Constantiensis Historia* (6 vols., Frankfort and Leipzig, 1697), I, introd., 1–228; LANTERI, *Postrema sæcula sex* (Tolentino, 1858); ALZOG, *Manual of Church History* (Cincinnati, 1903), II, 858.

FRANCIS E. TOURSCHER.

Vrimaria, HENRICUS DE. See HENRY OF FRIEMAR.

Vulgate, REVISION OF.—In the spring of 1907 the public press announced that Pius X had determined to begin preparations for a critical revision of the Latin Bible. The need for such a revision had long been recognized and in fact it formed one item in the programme of the Biblical Commission established by Pope Leo XIII. In spite of the care which during forty years had been bestowed upon the text of the present authentic edition issued by Clement VIII in 1592, it had been recognized from the first that the text would have to be revised some day, and that in some ways this Clementine revision was inferior to the Sixtine version of 1590, which it had hastily superseded. Many generations have passed away without the realization of this expected revision. The last few decades have been pre-eminently a period for the critical examination of texts, classical and other, and it has of late been frequently urged upon the ecclesiastical authorities that the time had come when the well-established principles of textual criticism should be applied to determine the most correct Latin text of the Holy Scriptures. Private individuals, like the learned Barnabite Fr. Vercellone, had done something to prepare the way for such a work by the collection of manuscript variants, etc., and such works had received the thanks and other marks of approval from the authorities of the time, but no official action had been taken until Pope Pius X announced his intention of preparing for the revision.

In May, 1907, the abbots president of the various Benedictine congregations assembled in Rome received a communication from Cardinal Rampolla, asking the order in the pope's name to undertake the first stages in the process of revision of the Vulgate texts. Although the fathers fully recognized that such a work must necessarily be arduous, lengthy, and costly, they unanimously voted acceptance of the honourable task thus confided to them. In the autumn of the same year the present writer was appointed the head of a small commission of Benedictines to organize the work, to consider the best means of carrying out the wishes of the pope, and to determine the principles upon which the work of revision should proceed.

As considerable doubt has been expressed as to the exact scope of the present commission, it may be useful here to state clearly that its end is not to produce a Latin Bible, to be proposed as an official text for the approbation of the Church, but to take merely a preliminary step towards that official version. The object is clearly set forth in the charge given by the pope to the commission. It is to determine as accurately as possible the text of St. Jerome's Latin translation, made in the fourth century. This text is admitted on all hands to be an absolute necessity as a basis of any more extended and critical revision.

The Latin text of the Sacred Scriptures had existed from the earliest times of Christianity. The translator or translators were unknown to St. Augustine and St. Jerome; but the former says that the old Latin version had certainly come "from the first days of the Faith", and the latter that it "had helped to strengthen the faith of the infant Church". Made and copied without any official supervision these western texts soon became corrupt or doubtful and by the time of St. Jerome varied so much that that doctor could declare that there were almost "as many readings as codices". It was this that, as Richard Bentley, writing to Archbishop Wade, declares, "obliged Damasus, then Bishop of Rome, to employ St. Jerome to regulate the last revised translation of each part of the New Testament to the original Greek and to set out a new edition so castigated and corrected". This St. Jerome did, as he declares in his preface "ad Græcam Veritatem, ad exemplaria Græca sed Vetera."

At the present day scholars are practically agreed as to the competence of St. Jerome for the work given

him by Pope St. Damasus. He, moreover, had access to Greek and other MSS., even at that time considered ancient, which are not now known to exist; he could compare dozens of important texts, and he had Origen's "Hexapla" and other means of determining the value of his material, which we do not possess. It is obvious that the pure text of St. Jerome must form the basis of any critical version of the Latin Bible, and, what is more, that it must be taken into account in any critical edition of the Septuagint Greek version of the Old Testament and the various Greek texts of the New Testament, no manuscript copies of which are older than St. Jerome's Latin translation made on the then ancient copies. Richard Bentley, the great scholar, as long ago as 1716, saw the importance of St. Jerome's translation. "'Twas plain to me", he writes, "that when that copy came first from that great Father's hand, it must agree exactly with the most authentic Greek exemplars; and if now it could be retrieved, it would be the best text and voucher for the true reading out of several pretended ones." Substantially, no doubt, the present authentic Clementine text represents that which St. Jerome produced in the fourth century, but no less certainly it, the printed text, stands in need of close examination and much correction to make it agree with the translation of St. Jerome. No copy of the actual text is known to exist; and the corruptions introduced by scribes, etc., in the centuries posterior to St. Jerome, and even the well intentioned work of the various correctors, have rendered the labours of trying to recover the exact text from existing MSS. both difficult and delicate. This, however, is the work which must be done as the first step in the revision of the Vulgate. It is consequently the aim of the present commission to determine with all possible exactitude the Latin text of St. Jerome and not to produce any new version of the Latin Scriptures. Of course it is altogether another matter to determine how far St. Jerome was correct in his translation: to settle this will no doubt be the work of some future commission.

In the autumn of 1907 the present writer reached Rome to make preparation for beginning the work thus entrusted to the Benedictine Order. From the first Pius X manifested his personal interest in the work, and discussed various points of detail. He made it clear that he desired the work of revision to be conducted upon the most approved scientific methods of modern times and that no expense was to be spared in securing thorough and accurate work in the collation and comparison of MSS. On 3 December, 1907, he addressed a letter to the Commission in order to make clear in as public a manner as possible his own personal interest in the work. He expressed his desire that an exhaustive examination of the libraries of Europe, public and private, should be made to bring to light any MSS. hitherto unknown and to furnish reliable copies and collations of the most important early texts. He urged all who in any way could assist in furthering this work to do so, either by personal service or by helping to meet the expenses by their alms, and upon all such he bestowed his Apostolic blessing.

Before the beginning of the year 1908 the small Commission had begun their sittings in Rome, which were chiefly occupied for some months in considering how best to start the work. For the purpose of bringing together the collations of the various MSS., it was determined to print an edition of the Clementine text for the use of those engaged in the work. Three courses seemed open: the variants could be entered on slips of paper with reference to some text already printed; or a chosen text might be mounted on paper and used for bringing together the various readings; or thereby the received text might be printed for their special work in such a way that the variations of MSS. could be entered upon the sheets as prepared. This last method was chosen by the pope himself, who desired that the best system should be adopted in spite of the great expense entailed by printing the entire Bible.

The printing of this Bible occupied considerable time, and it was not until the autumn of 1908 that it was ready for distribution. The edition is printed in such a way that the print occupies about a third of each page, the rest being left blank; there are no capital letters and no stops; and no word is divided between two lines. In this way the printed text is most easily corrected according to any MS. with which it is compared. If there is a capital letter in the MSS. two strokes under the letter in the print shows this; if a word or letter, etc., is different in the MSS., it is corrected in the printed sheet in the same way that it is usual to correct a proof sheet. Additions of words or sentences or their absence in the MS. are shown in the usual way. The result, when the printed sheets have been fully collated, is that the corrected copy of the Bible, or any book of the Bible, represents, or should, if properly collated, represent, the manuscript exactly. To secure accurate work the rule was laid down that no collation of any MS. should be accepted as final unless the collation made by one worker should be gone over by another person.

The Bible printed in this way extended to nearly 5000 pages, the Old Testament occupying roughly 4000. The Psalms took up some 299 pages and St. Paul's Epistles 278. The version of the Psalms prepared for the workers was arranged in a new fashion, which has proved to be very useful in practice. St. Jerome was responsible for three versions of the Psalms. His first recension was made upon the old Latin version in use at that time. He compared it with the Greek of the Septuagint, and issued his corrections, which were accepted and passed into use, especially in Italy, becoming known as the "Romana version". After a brief time, however, St. Jerome found that the corrections he had made were not adequate, and he made a second recension with further corrections from the Greek, which subsequently was taken up in France, and was the version most in use in Gaul, etc., and became known as the "Gallicana". Gradually this recension superseded the "Romana version", which, however, remained in use in Rome for a considerable time, and at the present day is still used in the Divine Office chanted at St. Peter's. The "Romana version" was that which St. Augustine of Canterbury, coming as he did from Rome, brought with him to England, and it apparently remained the common version in that country until the Norman conquest.

The two versions thus made by St. Jerome by corrections of the old Latin in view of the Greek naturally contain much that is the same. To show this at a glance the common part has been printed in the centre of the text and the variants on either side, on the one the readings of the "Romana", on the other those of the "Gallicana". By the help of this print it is possible to see at once what version is to be collated, and the vacant space on the page serves for the collation of either version. The third version made by St. Jerome at a later period of his life was translated directly from the Hebrew. Although St. Jerome considered that this version really represented the true sense of the Psalmist, it was never accepted by the Church for practical use. It is to be found in some Bibles, especially of Spanish origin, either as an addition to the usual "Gallicana version", or in place of it. For the purpose of collating this Psalter of St. Jerome from the Hebrew it was necessary to print the best text of it separately.

The printing of this Bible occupied almost twelve months, and the preparation of the text and the corrections of the proof sheets alone were no light task.

One hundred copies were printed on the best hand-made paper to be used in the collation of the most important manuscripts, two hundred on ordinary book paper for the less important, and one hundred upon thin paper for taking about to various libraries with greater ease than would have been the case with Bibles printed upon the heavier papers.

These sheets for collation have been in use since the early part of 1909, and already the collated copies, which have been returned to St. Anselm's, Rome, form a considerable collection of some sixty-five volumes. When the finished sheets have been received they are strongly bound into volumes containing portions of the Bible occupying perhaps six or seven volumes. Thus, when the full collation of the manuscript already begun is finished, there will be over a hundred bound volumes on the shelves of the working room in Rome.

For determining the importance of any text it is obviously of value to be able to settle the place or country from which the manuscript originally came. This is sometimes very difficult; and any help in settling this question is of considerable use, as it frequently shows the influence to which the manuscript was subject in the process of making. It is now understood that "capitula" or "breves", or, as we might call them, "tables of contents", which in most ancient Bibles are to be found before each Book of Sacred Scripture, are of great value in determining the place or country of origin. As these "capitula" were no part of the sacred text, they frequently varied in number and in form of expression, according to the desire of the authority engaged upon copying a manuscript. The ordinary scribe would, no doubt, copy exactly what was before him, even the "capitula" of the particular volume. But any specially learned man, or one interested in the sacred text for some reason or other, would not hesitate to make his own divisions and express the contents in his own way. These probably would be copied subsequently by local scribes, and the variations would now very possibly determine the locality where the manuscript was made. For the purpose of collecting and arranging the various versions of these "capitula", tables were drawn up, in which the changes can easily be noted. Already the collection of these extra-biblical portions of the older manuscripts is so considerable that it has become possible to arrange them provisionally in a volume, which is being printed to assist searchers in the various libraries to classify, at least in the first instance, the manuscripts that pass under their hands.

Another work that it has been found necessary to undertake immediately, in order to assist the worker in the libraries of Europe, is a provisional hand-list of Latin Biblical MSS., entire Bibles, portions of Bibles, or fragments. In this it is hoped to give indications of where, if at all, these MSS. have been noted or published, and gradually that the Commission will be able to collect and publish a corpus of all early Latin Biblical MSS. and fragments. The preparation of this hand-list is now well advanced.

In the course of researches for MSS. of the Vulgate many fragments of the older Latin version and other important documents were likely to come to light. As, moreover, it was necessary, in order to determine the text of St. Jerome, to know the versions of Scripture which he had to work upon, the commission determined to publish from time to time the most important of these under the general title of "Collectanea Biblica Latina". In this collection will appear two old Cassinese Psalters, edited by Abbot Amalle; fragments of the old Latin Bible, from the margin of the Leon Bible; and a MS. found by Dom Donatien de Bruyne in Spain; the Tours Pentateuch, edited by Dom Henri Quentin, etc. It soon became apparent to the Commission that it was necessary to use photography in the work of collating. The utility of a great collection of photographic representations of Biblical manuscripts is obvious. No one is absolutely exact in collating, and when the various collations are being compared, doubt as to the correct reading must sometimes arise. If the collation is one that has been made of a transcript in some far distant library, it is impossible at the moment and without great difficulty and the expenditure of much time and trouble to resolve the doubt. The possession of a photographic copy of the MS. allows the reading to be verified in a few minutes.

Moreover, photographic copies assist the process of collation very considerably. If the photograph is really good it is easier work to deal with it than with a manuscript, and the worker is not bound to the hours and days of the library in which it is preserved. Moreover, photographs can be sent to people willing and able to do the work, who are unable to go to the place where the manuscript is.

It was resolved to procure the best possible apparatus, and Dom Henri Quentin charged himself with watching over the department for the commission. Mgr Graffin, who had long experience with the black-and-white process in the copying of Oriental MSS., placed his knowledge at the commission's disposal, and the results achieved have been even better than was anticipated. The machine used is capable of producing copies in any size that may be desired, and there are now bound volumes of photographs from folio size to small octavo. Copies of many of the most important Biblical MSS. have already been taken in Paris, London, Rome, and elsewhere, and an entire photograph reproduction of the Codex Amiatinus, with its many hundred folios, has lately been added to the commission's ever-growing collection. The list made in November, 1911, gives some hundred bound volumes of photographs. Many of these have already been collated, and others are waiting to be dispatched to collaborators to undergo the process.

Owing to defects in the manuscripts themselves, and sometimes of course in the photographs, it has been found necessary to collate the copy with the original text. Where there is any defect or place for doubt as to the reading of the photograph, the reading is entered in the margin of the mounted photograph. When this has been done the result is that the copy is as perfect a reproduction of the original text as it is possible to obtain, and the collections of photo-copies and MSS. collated with printed texts of the commission's prepared Bible, form as good a mass of material for working purposes as it is possible to procure.

Besides the material for the revision of the present text, the Commission has been endeavouring during the past two years to amass a collection of all the Biblical texts already in print. This has been a difficult and costly process, but considerable progress has been made with this branch of the work, and the collection at the present moment upon the shelves of the working-room in Rome has already shown how useful and indeed necessary it is to have all these texts at hand for reference.

The process of gathering the variants of the different MSS. for the purpose of comparison will be commenced almost immediately. A trial volume of one book of the Old Testament, with columns for some thirty manuscript readings, was prepared at the beginning of 1911, and by the experience gained in this trial collection large registers have been made to continue and extend the process. The experience gained by the trial volume shows that by this method it will be possible to divide the collated manuscripts into families, and otherwise to determine the best readings.

The work of exploring the various libraries of Europe was commenced almost at once. The contents of most of them were already arranged and catalogued, but for the most part the various Latin Biblical MSS. had not been sufficiently studied or collated to allow the Commission to dispense with a fuller examination and a thorough collation. This was set on foot in various places at once. The finest collection of such MSS. is probably in the Bibliothèque Nationale at Paris. For the past three years two, and sometimes three, Benedictines have been at work on this precious collection of Biblical treasures. The authorities have given the workers every facility for photographing and collating any manuscript desired. In this way the Commission now possesses complete photographs of several of the most important codices, and collations of all these are either already finished, or are in the process of being done by the collaborators. In London too the authorities of the British Museum readily permitted the Commission to do what was desired to secure copies and collations. Last summer Dom Henri Quentin travelled with the photographing machine in Italy. At Florence he secured a large-sized copy of the celebrated "Biblia Amiatina", now in the Laurentian Library in that city. It may be useful to say a word about the almost romantic history of this manuscript, especially as it may very possibly be found to be among the most important MSS. for the Vulgate text.

The "Codex Amiatinus", so-called because it at one time belonged to the monastery of Amiata, was much used by the revisers of the sixteenth century who produced the Sixtene version of 1590. It was then considered to be a very excellent Italian MS., and it was so considered until quite recent times. We now know that the volume was actually copied in the north of England about the year 700. On the second page of the codex there is an inscription saying that the volume was given to the monastery of Saint Saviour's, Amiata, by a certain abbot, Peter the Lombard. Some few years ago the celebrated De Rossi, examining these lines, pointed out that they were not the original lines, and that in particular the Abbot Peter's name had been written over an erasure and that the original name was a name like "Ceolfridas". This conjecture was confirmed by the Cambridge scholar, Dr. Hort, who pointed out that these very lines with changes in those places where changes had been made in the original were given in the ancient lives of the abbots of Wearmouth and Jarrow as having been in the copy of the Bible taken from England as a present to the pope in A. D. 715.

The history of this precious volume is now clear. St. Benet Biscop, the founder of the twin monasteries of Wearmouth and Jarrow, went many times to Rome in the seventh century and brought back many MSS. St. Bede, who wrote about the abbots of his monastery, tells us that on one occasion Biscop returned with a great Bible "of the new translation" (i. e. St. Jerome's Vulgate). Of this St. Benet Biscop's successor, Ceolfrid, had three copies made at Wearmouth: one for each of the monasteries and the third destined as a present to the pope. Abbot Ceolfrid resigned his abbey in 715, and determined to pay a visit to Rome in order to carry with him the great Bible he had prepared for the pope. St. Bede describes his setting forth on his journey with one of his monks bearing the large volume. St. Ceolfrid died upon the journey, and it is doubtful whether the Bible ever found its way to Rome: at any rate all trace of it was lost until it was recognized in the "Codex Amiatinus", through the joint scholarship of De Rossi and Dr. Hort.

The book itself is of great size, each page being 19½ by 13½ inches. It is written in the most regular uncial hand in two columns to the page. Not even a fragment of the other two copies mentioned by St. Bede was known to exist, until quite recently. Two years ago the present writer received, through the kindness of Mr. Cuthbert Turner of Oxford, two large photographs of a page of a Bible, which is undoubtedly a fragment of one of these two MSS. Canon Greenwell of Durham had some years before obtained the leaf from the binding of an old account book, which had been bound at New Castle in the year 1798. It would seem, therefore, that at that time some portions of these precious codices were in existence. It is possible of course that other portions may yet be found in other bindings. The leaf found by Canon Greenwell has now been acquired by the British Museum.

For the Gospels another celebrated MS., known as the "Lindisfarne Gospels", also written in the north of England about the same time (A. D. 700), may be noted here as furnishing a pretty page in the history of the sacred text. This wonderful MS., which is to be seen among the treasures of the British Museum, was written by Bishop Eadfrith of Lindisfarne (A. D. 698–721) and illuminated by his contemporary, Ethelwald. The illuminations, which manifest the characteristics of Irish art, are of exceptional beauty, and in some ways are not surpassed by any other contemporary MS. The history of the volume deserves a brief notice. It was at Lindisfarne until the invasion of the Danes in 875 forced the monks to carry it away, together with the shrine of St. Cuthbert. Tradition says that whilst flying from the Danes the monks on reaching the western coast of the mainland conceived the intention of carrying their treasures over to Ireland. On making the attempt they were compelled to return, but not before the volume of the Gospels they were carrying had fallen overboard into the sea. It was recovered in a wonderful manner, which is related in the twelfth century by Simeon of Durham. Strange to say, some of the blank leaves at the end seem to show marks of water stains.

The great interest of the volume, apart from its artistic merits, lies in its pictures of the Evangelists, etc. Whilst the borders of these pictures are characteristic of the exquisite interlaced pattern work of the Irish scribes, the figures themselves are quite different and are suggestive at once of Byzantine models. It had long been a puzzle to archæologists to account for the existence of such models in the north of England in the early part of the eighth century. It is seldom that so satisfactory an answer can be given to a problem of this nature. The text of the Gospels was copied from a volume brought into England by the Roman missioners, and thus coming from the south of Italy would probably have had illuminations made after the Byzantine style of art. This knowledge we owe to the researches of Mr. Edmund Bishop, which were first published by Dom Morin in the "Revue Bénédictine." The Gospel "capitula" (the indications of portions of the Gospels to be read in the churches) follow the Neapolitan use, and the calendar of the volume enabled Mr. Bishop to give the exact place as the island of Nisita, in the Bay of Naples. To fill up the story is easy: The Abbot Hadrian, who accompanied St. Theodore the Greek to England when he was sent over as Archbishop of Canterbury, was abbot of Nisita. St. Benet Biscop, who acted as their guide to England, welcomed them to his monasteries in the north; and there can be little doubt that Abbot Hadrian brought thither the volume with Byzantine models, made in South Italy, which were copied by the Irish scribes as we see them to-day in the Lindisfarne Gospel Book.

In Rome a partial collation and an entire photographic copy have been made of the important Bible

at St. Paul's-without-the-Walls. This is a fine copy of the Alcuin Bible, with many beautiful illuminated letters and pages. Probably the best exemplar of this Bible is the large codex at Zurich, a photographic copy of which has also been secured together with a collation of the Octateuch made for the Commission by the under-librarian, Dr. Werner. A third copy is the best known of the three, that at the Vallecelliana Library in Rome. A collation of the Pentateuch of the last has been made for the Commission by Father Bellasis of the Oratory; but it has not yet been photographed, owing to difficulties made by the custodians. The Commission came to the conclusion that the collation of these three manuscripts would be sufficient to determine the type of the corrections made by Alcuin. These should be of interest to Englishmen since for the purpose of his revision Alcuin sent over to the libraries of England to obtain the best MS. evidence. The copy of the Alcuin Bible at St. Paul's in Rome has a special interest since in the thirteenth century Bishop Gradisson of Exeter ordered all the copies of the Sacred Scriptures in his diocese to be corrected according to a copy of the text of that Bible.

Whilst in Italy Dom Quentin went to the monastery of La Cara and photographed the interesting Bible of Spanish origin, which has long been in the possession of the monastery there. Most of the text has now also been collated on the MS. by Dom Cottereau, who has spent many months at the monastery for that purpose.

It was supposed that a good deal of important material was likely to be found in the cathedral and other libraries of Spain; and in the spring of 1909 Dom de Bruyne undertook to make a *voyage littéraire* for the Commission in that country. His object was to examine the Biblical MSS. known to exist and to see if others could be found. In his report to the Commission he says: "I had an excellent guide in the 'Handschriftenschätz Spaniens' of R. Beer. The two most important *lacunæ* in it relate to the manuscripts of Roda and Urgel. It might well be thought that these two important collections had disappeared or been lost. I, however, found them intact or nearly so, the first in the Cathedral of Lerida, kept in a special book-case; the second at Urgel itself. In most of the libraries of Spain manuscript catalogues sufficiently good are to be found." It may be of interest to give a list of the libraries of Spain which were examined by Dom de Bruyne in the course of his journey. Barcelona (Archivio de la Corona de Aragon and the cathedral); Vich; Tarragona (Bibl. Provincial and the Seminario); Saragossa (Séo, N. D. del Pilar, and the university); Siguenza; Madrid (Bib. Nacional, Academia de la Historia, Museo archeologico, Archivio historico nacional, university and Bib. Real); Escurial; Toledo; Leon (cathedral library and that of S. Isidoro); Burgos (cathedral, seminary, and Bib. provincial), Urgel, Gerona, and Pampeluna.

Dom de Bruyne thus sums up the results of his journey in Spain: "I have descriptions of all the Bibles, more or less at length, according to their age and importance. Some of the volumes have been collated, either wholly or in part. All the leaves of two Biblical palimpsests (Escurial, R. H, 18, and Leon, cathedral archives, 15) have been identified; the text of Baruch, up to this time only known by the Codex Gothicus Legionensis, which had been published by Hoberg from a copy in the Vatican, made in the sixteenth century, has been collated upon the MS. at Leon and compared with other independent copies I discovered. At Siguenza I found a fragment in Arabo-Latin of St. Paul, which has been published in the 'Revue Biblique' in 1910. The interesting marginal notes of the same Leon Bible, published in part by Vercellone from the Vatican sixteenth-century copy, were reviewed and completed upon the original MS.; and I found another independent MS. text of these notes at Madrid, so that it will now be possible to give a critical edition of these important fragments." This edition of fragments of the old Latin text is being prepared by Dom de Bruyne, and will in due course be published in the proposed series of texts and studies, called the "Collectanea Biblica Latina", projected by the commission.

The Commission has during the past year been able to add to its collection of collations those of two MSS. possessed by Mr. Pierpont Morgan. He kindly permitted Mr. Hoskier to examine and collate these manuscripts for the Commission. The first is the precious codex known as the "Golden Gospels". Samuel Berger has said of this volume: "In the important and ancient group of MSS. written in golden letters the oldest is beyond doubt the famous Hamilton MS., 251." At the sale of the Hamilton collection in 1890 this volume was purchased for an American gentleman named Thomas Irwin of Oswego. On his death it was purchased by Mr. Pierpont Morgan and added to his collection. The collation made for the Commission by Mr. Hoskier has recently been published in a magnificent folio volume with several facsimiles in colour and gold. Mr. Hoskier prefaced it by an ample introduction both palæographical and critical. In this same volume is the collation of a fragment of the Gospels also in the possession of Mr. Pierpont Morgan. This fragment of seventeen leaves is written in a remarkably fine uncial hand, and the rest of the MS. is to be found in the "Musée Germanique" of Nuremberg. A collation of this part was made in 1881, and printed by Dombart in the "Zeitschrift für Wissenschaftliche Theologie" (De Codice Cremifanensi Millenario, Pars I).

The work of collation is necessarily long and tedious. It requires great care and minute observation since nothing is too small to be passed over, for the most insignificant thing may be found to throw light on a problem or help to identify a manuscript. A few tags of torn-out leaves in a manuscript of St. Paul at Monza have helped to clear up a disputed point of importance. The addition by the hand of a corrector of the Irish symbol for *autem* (but) in a very old Heptateuch in the Vatican Library is the sole certain indication in the volume that it had passed at one time under Celtic influences, and this has immediately connected it with St. Columban's colony at Bobbio. In the fragments of the old Itala version written on the margins of the Codex Toletanus and in another MS. at Madrid, appears the word *mulecula*. It is in no dictionary, but it appears in one of the inscriptions at Pompeii: *mula docet muleculam*. De Rossi conjectured that it was a barbarous Latin word for "fly", and this explanation was accepted until the present time, when, from the Greek of the passages of the old Itala, it evidently means "young mule". Thus the sentence at Pompeii becomes clear.

From time to time the Commission has come across fragments of Bibles in the course of researches in libraries, which show how precious MSS. have been destroyed. When other and newer texts had been made for the use of some church or monastery there appears to have been little hesitation in using the older copies for binding purposes or, for the sake of the parchment, obliterating the original writing and putting some other text upon it. Thus in the bindings of books at Durham and at Worcester some precious fragments of very old Bibles have been found. At Worcester the fragments recovered in this way may not impossibly be leaves of a Bible presented to Worcester by King Etheldred in the tenth century. Perhaps the most curious fragment of a Gospel Book that has come to the Commission's

notice is a portion of a fine Spanish MS. of large size. This, which contained the whole of the Gospel of St. John, had been torn out of a volume in such a way that several fragments of the Gospel of St. Luke had been left on torn leaves of fine parchment. The Commission has endeavoured in vain to locate the rest of the text from which this excellent Visigothic fragment had been so ruthlessly torn away.

The Commission has frequently been asked how the large expenses of its work are provided. It is obvious that the cost of printing the text of the Clementine Bible, as well as for gathering the collations, was not inconsiderable, especially as a part of the print was upon the best hand-made paper, to provide against the chance of loss through perishability of a paper of inferior quality. The photographic apparatus was also a great initial expense, and although the photographs are taken at the smallest possible cost, the production of entire Bibles comes to a very large sum. Besides this there is the cost of mounting and binding the photographs in volumes, besides the binding of the volumes of completed collations. This may be called the mechanical side of the work. The work of research and collation is of course done gratuitously, but the journeys necessary for making proper researches in the libraries of Europe and the support of the scholars engaged in the work must be paid for.

To meet these expenses Pius X charged the present writer to make an appeal to the generosity of Catholics and others throughout the world. He thought that the need of some such revision of the Latin text of the Holy Scriptures was so obvious that the funds would be provided by the generously disposed. From the first the Pope declared that he would be responsible in the last resort; but so far the generosity of the faithful, particularly in America, has enabled the writer to find the money requisite to keep the work going after the pope had met the initial expense of printing the text for the collations.

FRANCIS A. GASQUET.

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Waagen, Wilhelm Heinrich, geologist and paläontologist, b. at Munich, 23 June, 1841; d. at Vienna, 24 March, 1900. He completed a brilliant course at the University of Munich with the degree of Doctor of Philosophy and the publication of an elaborate work on geology, which was crowned by the university. In 1866 he became an instructor in paläontology at the University of Munich, and at the same time taught Princess Theresa and Prince Arnulf of Bavaria. Although an excellent teacher, and especially competent in practical work, Waagen, who was a most loyal Catholic, had little prospect of obtaining a professorship at the University of Munich. Consequently, in 1870, he accepted the offer of a position as assistant in the geological survey of India. The severity, however, of the Indian climate obliged him to return permanently to Europe in 1875. In 1877 he became instructor at the University of Vienna, and lectured with great success on the geology of India. In 1879 Waagen went to the German Polytechnic of Prague as professor of geology and mineralogy; in 1890 he was professor of paläontology at the University of Vienna; in 1886 he had declined a call to the school of mines at Berlin. He was named councillor of the board of mines (*Oberbergart*), and in 1893 was made a corresponding member of the Academy of Sciences. Waagen's writings before his trip to India treat especially the German Jura and its fossils. He did work of permanent value in the geological investigation of India (the Salt Range) by the scientific presentation of rich paläontological material. In 1869, after an exhaustive study of ammonites, Waagen advocated the theory of evolution or mutation for certain series of fossils. As a young man he had taken an active part in the Catholic life of Munich, and two years before his death he wrote a treatise on the first chapter of Genesis which shows both the learned geologist and the devout Christian.

Waagen was one of the editors of the periodical "Geognostisch-paläontologische Beiträge"(Munich), and during the years 1894–1900 editor of the "Beiträge zur Paläontologie Oesterreich-Ungarns und des Orients" (Vienna); after the death of Barrande (1883) he edited several volumes of Barrande's work "Système silurien". Waagen's most important works were: "Der Jura in Franken, Schwaben und der Schweiz" (Munich, 1864); "Klassification der Schichten des obern Jura" (Munich, 1865); "Die Formenreihe des Ammonites subradiatus" (Munich, 1869); "Ueber die geologische Verteilung der Organismen in Indien" (Vienna, 1878); "Das Schöpfungsproblem" in "Natur und Offenbarung" (Münster, 1898; as a separate publication, 1899); "Gliederung der pelagischen Sedimente des Triassystems" (Vienna, 1895). He wrote in English: "Jurassic Fauna of Kutch" (1873–6); "Productus Limestone" (1879–91); "Fossils from the Ceratite Formation" (1892).

Uhlig in *Centralblatt für Mineralogie, Geologie und Paläontologie* (Stuttgart, 1900).

Joseph H. Rompel.

Wace, Robert, poet, b. at Jersey, about 1100; d. at Bayeux, 1174. His maternal grandfather, Toustein, was a chamberlain to Duke Robert, and his family belonged to the nobility. When very young, as he was destined to the Church, he was sent to Caen to make his studies, and afterwards to Paris. Between 1130 and 1135 he returned to Caen, where he was appointed *clerc lisant* (reader) to King Henry I. Being in straitened circumstances, he began to write to increase his resources. The first of his works that have come down to us are: "The Life of St. Nicholas"; "The Life of St. Margaret"; and the "Brut", better known under the title of "Geste des Bretons". The latter poem, presumably finished in 1155, was presented to Aliénor, Queen of England; the two other works had been written for wealthy lords who had books translated from Latin for their personal instruction. In 1160 he began his "Roman du Rou", or "Geste des Normanz", dedicated to King Henry II. In 1162 he accompanied the king at Fécamp, when the remains of Richard I and Richard II were removed. He was appointed canon of Bayeux not between 1155 and 1160, but between 1160 and 1170, according to his own authority. At the beginning of his poem, he says positively that when he began to write the Rou's history, in 1160, he was "a clerk of Caen", while in the second part (certainly composed after 1170) he states that he was granted a prebend in the church of Bayeux by King Henry.

Paris in *Romania*, IX; Meyer in *Romania*, XVII (Paris).

Louis N. Delamarre.

Wächter, Eberhard, painter, b. at Stuttgart, 29 February, 1762; d. at Stuttgart, 14 August, 1852. He studied painting at Paris under Regnault, David, and Gros, and later went to Rome, where he improved his French classical style of painting by the study of Italian art. He appreciated Carstens's freer style with its sterling merit, and adopted the ideas of the Romantic school. While at Rome he became a Catholic. He gained great influence over his contemporaries by his fine perception of the depths of feeling that could be evoked from the subjects he used. To this period of his best work belong a "Child Jesus on the Lamb", "Belisarius at the Porta Pinciana at Rome", and "Job and His Friends". In 1798 the French drove him from Rome, and he went to Vienna, as he found no place in his native town of Stuttgart, on account of his conversion. At Vienna he illustrated books and made drawings, many of which were etched or engraved by Rahl and Leybold. While there he also painted a "Mater dolorosa", a "Caritas", and "Criton Visiting Socrates in Prison". Wächter was the real founder of the Brotherhood of St. Luke, a society of those painters who soon after established at Rome a more natural and thoughtful school of painting, known as the Nazarenes. Wächter finally went to Stuttgart, where he painted "Cimon in Prison", "Ulysses and the Sirens", the "Boat of Life", "Andromache standing at the Urn with Hector's Ashes", the "Greek Muse mourning over the Ruins of Athens", a "Virgin with St. John Sorrowing at the Grave of Christ", etc. He excelled in treating lyrical and elegiac subjects.

Winterlin, *Würtembergische Künstler in Lebensbildern* (Stuttgart, 1895); Riegel, *Gesch. der neueren deutschen Kunst*, I (Hanover, 1876); Reber, *Gesch. der neueren deutschen Kunst*, I (Stuttgart, 1884).

G. Gietmann.

Wadding, Luke, historian and theologian, b. at Waterford, Ireland, 16 Oct., 1588; d. at St. Isidore's College, Rome, 18 Nov., 1657.

I. Birth and Education.—He was the son of Walter Wadding, a citizen of eminence, and Anastasia Lombard, a near relation of Peter Lombard, Archbishop of Armagh. He was the eleventh of fourteen

children and was baptized on the feast of St. Luke. Many members of his family distinguished themselves in their various careers. His brother Ambrose, the Jesuit, taught philosophy with applause at Dillingen, Bavaria, where he died in the flower of his age. His cousins Richard Wadding, the Augustinian, and Peter and Michael Wadding, Jesuits, shed lustre on their respective orders. He was brought up piously by his excellent parents, who, Harold tells us, required all their children, boys and girls, when able to read, to recite daily the Little Office of the Blessed Virgin, and, at stated times, the Penitential Psalms with the litanies and orations, the Office of the Dead, and other prayers contained in the so-called minor Breviary of Pius V, then much in use among Catholics in Ireland. At the age of thirteen he had already acquired a good knowledge of the Classics, and had learned to write Latin, prose and verse, with facility. The excellence of his early classic training shows out through all his writings. He lost both parents at the age of fourteen, but his brother Matthew took charge of his education and put him to study philosophy. He read logic and part of physics in Ireland, and then entered the Irish seminary at Lisbon, prosecuting his studies under the Jesuits. After six months he left the seminary to enter the noviciate of the Friars Minor in the Convent of the Immaculate Conception at Matozinhos, near Oporto. Having made solemn profession and received minor orders in 1605, his superiors sent him to Leyria, the house of studies, to specialize in Scotistic philosophy for two years. Richard Synott, of Wexford, companion of Wadding's noviciate and studies, and afterwards Guardian of S. Isidore's, Rome, died a martyr in Ireland at the hands of the soldiers of Cromwell. Wadding read theology at Lisbon, and then for three years at Coimbra, hearing in this latter place Didacus Limadensis, O.F.M., at the College of S. Bonaventure, and Suarez and Ægidius a Præsentatione, O.S.A., at the university. The Benedictine monk Leo a S. Thoma bears witness to the great talents he displayed (see Harold, "Vita", c. v.). Ordained priest in 1613 and commissioned to preach, he showed himself a perfect master not only of rhetorical art but of the Portuguese and Castilian languages. He commenced in 1613 to draw up a *sylva* or commonplace-book of quotations from the Scriptures, the Fathers, the lives of the saints, etc., which is still preserved in two large volumes of MS. in the archives of the order at Merchant's Quay, Dublin. After a brilliant academic display at Lisbon during a provincial chapter, Antony a Trejo, the vicar-general of the order, sent him to Salamanca for fuller opportunities. Here he mastered Hebrew, composed his work on the origin and excellence of that tongue, and was assigned the chair of theology in the College of St. Francis.

PORTRAIT OF WADDING, ASCRIBED TO RIBERA
Now in the National Gallery, Dublin

II. EMBASSY TO ROME.—He filled the office of professor till 1618, when, though only in his thirtieth year, he was chosen by Philip III for the office of theologian to the embassy which Philip was then sending to Paul V to promote the doctrine of the Immaculate Conception. Antony a Trejo, Bishop of Cartagena, who, as vicar-general of the order, had been Wadding's patron and admirer, was the legate-extraordinary appointed for the purpose. Leaving the Court of the Catholic King on 1 Oct., 1618, the embassy reached Rome on 17 Dec. In search of materials for the work entrusted to him, as well as for his other studies, Wadding spent whole days in the libraries of Rome, visiting also those of Naples, Assisi, Perugia, and other cities. The composition of the more important *vota* of the legate, the preparation of the pleadings before the pope, and the solution of the theological difficulties devolved in great measure on him. He has given us the history of the embassy in his "Acta legationis", a succinct and objective statement of the proceedings and of the theological issues demanding solution. At this time we find him in close correspondence with the exiled Archbishop of Tuam, Florence Conry, to whom he sent a MS. copy of his "Acta" to Louvain. In May, 1620, the legate returned to his diocese in Spain, but Wadding was ordered to remain in Rome to assist the new chargé d'affaires. While the commission lasted he was its accredited theological adviser. Philip IV, in a gracious letter, thanked him profusely for his services in this connexion. The three *opuscula* on the redemption, baptism, and death of the Blessed Virgin (1655 and 1656), were written as contributions to the question before the commission.

III. LITERARY ACTIVITY.—But Wadding's activity was not confined to the work of the embassy. His predominating idea for a long time had been to vindicate the name of his order by rescuing from oblivion the memory of the men who had rendered it illustrious in every age. The publication of their writings and the recording of their deeds he considered the best answer to those who charged the order and its founder with being professionally opposed to learning. He found an ardent and effective supporter in the general for the time being, Benignus a Genoa, who in 1619 by encyclical letters to the whole order ordained that suitable men should be told off in each province to transcribe and forward to Rome all documents bearing on the history of the order. The materials thus accumulated were handed over to Wadding. The most distinguished of the collaborators referred to were Bartholomew Cimarelli and Jacobus Polius, the former working in the archives and libraries of northern and central Italy, the latter in those of Germany.

As a first instalment Wadding published in 1623 at Antwerp a complete and annotated edition of the "Writings of St. Francis", which he dedicated to the brothers Trejo, the cardinal and legate. This work was enough to show that St. Francis himself was above all suspicion of enmity to learning. While the edition of the "Writings of St. Francis" was in course of preparation, Marius a Calasio, a learned Franciscan, died in Rome, leaving unpublished four large tomes of a Hebrew concordance, besides a Hebrew grammar and dictionary. Wadding undertook the publication, being able, through the munificence of Paul V, to establish for the purpose a printing-press with Hebrew type at the Convent of Ara Cœli. To this work, which was considered at the time a valuable contribution to Biblical knowledge, he prefixed his own essay "De hebraicæ linguæ origine, præstantia et utilitate ad ss. litterarum interpretes", which he had composed at Salamanca. About the same time he undertook the publication of the works of Angelo del Paz, a friar of great learning who died in the odour of sanctity some twenty years before in the convent of Montorio. The first tome appeared in 1623, being Angelo's commentaries on the Gospel of St. Mark; the commentaries on the Gospel of St. Luke followed in 1625 and 1628, with

the promise of two other volumes which, however, never saw the light. In 1624 he issued in one volume the "Concordance of St. Antony of Padua" and the "Promptuarium morale" of an anonymous Irish Franciscan, probably Thomas Hibernicus, adding ample marginal notes of his own. In this same year (1624) there appeared at Vienna, but under another name, Wadding's account of the martyrdom at Prague of fourteen Friars Minor, put to death for the Faith by the Bohemian heretics. Hieronymus Strasser, to whom the author sent his MS. with a view to certain corrections, published the whole under his own name: Wadding himself, who gives Strasser a place among the "Scriptores", gives us at the same time the true genesis of the German friar's work. It was also in this year (1624) that he published his "Legatio Philippi III et IV".

In 1625 he issued at Madrid his "Apologeticum de prætenso monachatu augustiniano S. Francisi", in refutation of the theory that the founder of the Friars Minor had been an Augustinian. The third edition (Lyons, 1641) contains the author's response to Thomas Herera, a learned Augustinian. The singular theory has not since been broached. At the desire of Urban VIII, Wadding undertook in 1630 to correct and edit, in collaboration with Victorelli and Ughelli, the "Lives of the Popes and Cardinals" by Alphonsus Ciacconius. Other minor publications were: a "Life of Bl. Peter Thomas, Patriarch of Constantinople" (Lyons, 1637); a corrected and annotated edition of the metrical "Life of St. James della Marchia" by John Petrucci, Archbishop of Tarentum (Lyons, 1641); an edition of the "Oculus moralis" of Joannes Guallensis, O.F.M. (which had been hitherto attributed to Raymundus Jordanus, Canon Regular of St. Augustine); and an edition of the "Collection of sayings and deeds of celebrated Philosophers" and of the treatise "De sapientia sanctorum", by the same writer (Rome, 1655); a "Life of St. Anselm", Bishop of Lucca, from materials which the author had come across in his studies on the pontificate of Gregory VII (Rome, 1657); an edition, on a new plan, of the "Summa casuum" of Emanual Rodericus, brought out at Salamanca when the editor had just completed his theological studies (1616); "Epigrammata pia", a collection of Latin verses and inscriptions composed by Wadding when professor at Salamanca, and published by Francis a Susa, ex-general of the order, in his "Sanctorale seraphicum" (Salamanca, 1623). Marraecio (ap. Joan. a S. Antonio) refers to the publication by Wadding of a tractate, "De scandalis in controversia Immaculatæ Conceptionis", and Sbaralea (Supp.) mentions a posthumous work on the Jansenists, published in 1696. Finally, the author himself in his "Scriptores" mentions among his published writings "Officia plurima, præsertim lectiones II Noct., Sanctorum Ecclesiarum tum in Hispania, Germanica, Bohemia, Hungaria", etc.—liturgical offices written in his capacity of consultor to the S. Congregation of Rites.

But Wadding's fame as a writer and a critic rests chiefly on his monumental edition of Scotus, on the "Scriptores", and, above all, on the "Annales ord. minorum". In 1639 he published at Lyons a complete edition of the writings of the Subtle Doctor, in 16 volumes, having devoted four years to the proximate preparation. He corrected the text throughout according to the best MSS. and earliest impressions, inserted everywhere critical notes and learned *scholia*, and enriched the edition with the commentaries of MacCaughwell, Hickey, Lychetus, Ponce, and others. It was a colossal undertaking, and would alone have immortalized his name. His life of John Duns Scotus, which is prefixed to the first volume, appeared separately in 1644. The "Scriptores ord. minorum" he published in 1650 in one folio volume. It is an alphabetical list of the writers of the Seraphic Order with a syllabus of their works. It still holds its place, along with the "Supplementum" of Sbaralea, as the standard work on the subject. A new edition by Dr. Nardecchia of Rome is now nearing completion. But Wadding's greatest literary achievement was the "Annales ord. minorum", a history of the Franciscan Order from its foundation. Eight volumes appeared between 1625 and 1654, bringing the work down to 1540. Two other volumes were to appear, but death intervened. He closed the eighth tome with the words: "suspenso calamo illud unum agam quod potissimum necessarium est: animæ scilicet procurandæ totus incumbam". This great work, which critics, worthy of the name, have never ceased to extol, has placed its author in the foremost rank of ecclesiastical historians. To say that the work is free from defects would be to demand for it more than is given to man to accomplish. Considering the magnitude of the undertaking and that the author's work was, largely, the work of a pioneer, it must be acknowledged to be a compilation of exceptional accuracy. The strictures of those critics who find "serious chronological errors" and a "want of accuracy and scientific method" in the Annals are hardly borne out by a close study of the work itself. "Only those who have consulted the Annals hundreds and thousands of times", writes Holzapfel (Geschichte des Franziskanerordens, 582), "can appreciate Wadding at his true worth." Wadding has had several official continuators of the "Annales", but all of them vastly inferior to himself, the author of Vol. XIX being perhaps an exception.

Besides the works he succeeded in publishing, Wadding had projected various others, for which he left a considerable amount of material. Among them were the following: history of Popes Clement VIII, Leo XI, Paul V, Gregory XV, and Urban VIII, and of the cardinals created by them; an edition of the rarer works of famous Franciscan writers; the Annals of the Kingdom of Ireland (from which project he withdrew owing to the impossibility at the time of obtaining necessary documents from Ireland); a volume of his own letters; the Acts of all the Chapters General of the order (in which work he was anticipated by Michael Angelo of Naples, who began the publication of the "Chronologia historico-legalis" in 1650); a history of all the bishoprics of the Universal Church; and an exposition of the Rule of St. Francis. Our admiration at the activity displayed in so many works increases as we recall the circumstances under which he wrote. His daily occupations, says his biographer, were so numerous that most of his literary work was done in the quiet hours between sundown and midnight. He himself, in his preface to Vol. VI of the "Annales", writes: "In solo noctis decursu licuit opus compingere, die universo per molestas curas distracto." Moreover, though his energy was prodigious, his physical constitution often proved unequal to the strain. From the age of twenty-two he suffered from headaches of the most violent kind, once and often twice in each month.

IV. Work for Ireland.—When he arrived at Rome in 1618 he found the name of Ireland partly ignominiously ignored, partly (owing to the wiles of her traditional enemies) disparaged and reviled. But he lost no opportunity of rectifying matters, and soon succeeded in making Ireland known and respected. Two flourishing institutions founded by him now spoke in her favour—the Irish Franciscan College of St. Isidore and the Ludovisian College for Irish secular priests. St. Isidore's he founded in 1625, being authorized thereto by letters patent of the general (13 June) and a special Bull of Urban VIII (20 Oct.). Such men as Antony Hickey, Patrick Fleming, John Ponce, and Martin Walsh were the first professors. Wadding proceeded to extend the existing buildings (a suppressed Spanish convent),

which the generosity of his friends enabled him to purchase. The college, as it stands to-day, is practically his exclusive creation. He procured for the library 5000 select works, besides a precious collection of MSS. bound in 800 volumes. During the first thirty years of its existence this college educated 200 students, 70 of which number filled chairs of philosophy and theology in various countries of Europe. Others, returning to Ireland, worked in the ministry, and many of them were called to lay down their lives for the Faith. Each year Wadding kept the Feast of St. Patrick with great solemnity at St. Isidore's; and it is due to his influence, as member of the commission for the reform of the Breviary, that the festival of Ireland's Apostle was inserted on 17 March in the calendar of the Universal Church. A few years after the foundation of the College for Irish Franciscans, Wadding prevailed on Cardinal Ludovisi, protector of Ireland, to signalize his protectorate by the endowment of a similar institution for the Irish secular clergy. The cardinal consented, and, Wadding having drawn up a code of constitutions, the college was opened on 1 Jan., 1628. The students attended lectures in the halls of St. Isidore's until 1635, when Wadding and his brethren surrendered the administration of the college to the Jesuits. By a Rescript of Alexander VII given at Castel Gandolfo in 1656, Wadding founded another house at Capranica, a town some thirty miles north of Rome, to serve as a novitiate to St. Isidore's.

Wadding was not only the official representative and indefatigable agent in the Roman Curia of the archbishops and bishops of Ireland, but the Holy See itself took no measure of importance concerning that country without consulting him. The Supreme Council of the Confederates, by letters patent of 6 Dec., 1642, nominated him their agent and procurator in Rome and the whole of Italy. It was at his suggestion that Father Scarampi, the Oratorian, was sent in 1643 as papal envoy to Ireland, with supplies of arms, ammunition, and money. Wadding himself had sent similar supplies in the preceding year, as well as Irish officers trained in the armies of France and the Netherlands. He procured letters from the Holy See to the Catholic powers of Europe to enlist their sympathies and secure their aid in favour of the Irish war. In 1645 he prevailed on the new pope, Innocent X, to send another envoy to Ireland, with the powers and dignity of an Apostolic nuncio, Archbishop Rinuccini being sent. On his departure from Rome the nuncio received from Wadding the sum of 26,000 *scudi* towards the Irish cause. Wadding sent him a similar sum the year after through Dean Massari, to mention only some of his contributions. Great was the interest now evinced in Irish affairs at the Roman Court. The tidings of O'Neill's victory at Benburb (5 June, 1646) caused much rejoicing; a solemn Te Deum was sung in the Basilica of St. Mary Major, and the standards taken in the battle, being sent out by the nuncio, were hung as trophies in the cupola of St. Peter's. Innocent X, through Wadding, sent his blessing to Owen Roe O'Neill and with it the sword of the great Earl of Tyrone. But jealousy and disunion among the Confederate chiefs ruined all, and no one felt the blow so much as Wadding.

V. Official Career.—Luke Wadding was a *lector jubilatus* of sacred theology and "chronologist of the whole Order of Friars Minor". He was guardian, for four terms, of St. Isidore's, and *prases* of the Irish College. He was appointed procurator of the order in 1630, but did not take office; reappointed in 1632, he retained the position to 1634. In his capacity of procurator he was Lenten preacher to the papal Court. Being nominated vice-commissary of the order in the Roman Curia in 1645, he insisted on being dispensed; but he was obliged to assume the duties of commissary in 1648. Paul V nominated him qualificator of the Holy Office, and Gregory XV consultor of the Index. He was made consultor of the Rites and of the Propaganda by Urban VIII, and named member of the commission for the reform of the Roman Breviary and the other liturgical books by the same pontiff. He was, besides, the trusted adviser of successive popes, many cardinals, and the superiors of his order. Were it not for his humility, he might have attained to the highest honours in the Church. He was postulated for many episcopal and metropolitan sees, but constantly refused the dignity. He was invited by prominent members of the cismontane section of the order to join their family, with a view to qualifying for election to the generalate (which they promised in that event), but he declined. The Supreme Council of the Confederation sent letters to Urban VIII on 14 June, 1644, and to Innocent X on 23 November of the same year, to raise Wadding to the cardinalate. But he himself succeeded in suppressing the documents at Rome, and it was only after his death that they were discovered among his papers. Writing to the Supreme Council, Wadding excuses himself for this act of humility, alleging that he thought he could serve his country more effectively in a position less prominent than that of cardinal. It is stated of Wadding by contemporary writers that he received votes to be pope. If this statement be true, it must have reference to the conclaves of 1644 or 1655. Wadding's piety was equal to his learning, and his death was that of a saint.

Waddingus-Seraalea, *Scriptores ord. minorum* (Rome, 1806); Joannes a S. Antonio, *Bibliotheca universa Franciscana* (Madrid, 1732); Marraccio, *Bibliotheca Mariana* (Rome, 1646); *Works of Sir Jas. Ware*, ed. Harris (Dublin, 1764); Nicholson, *Irish Historical Library* (Dublin, 1724); *Ancient and Present State of Co. and City of Waterford* (Dublin, 1746); Watt, *Bibliotheca Britannica* (Edinburgh, 1824); Ryan, *Worthies of Ireland* (London, 1821); M'Gee, *Irish Writers in the 17th Century* (Dublin, 1846); Webb, *Dictionary of Irish Biography* (Dublin, 1878); Hore, *History of Town and County of Wexford* (London, 1904); *Ulster Journal of Archæology*, VII.

Harold, *Fr. Lucæ Waddingi, annalium minorum authoris, Vita* (Rome, 1662), prefixed to Harold, *Epitome annalium*; also in *Annales minorum*, I (2nd ed., Rome, 1731); MSS. in the archives of the Franciscan Fathers, Merchants' Quay, Dublin, and in the archives of various libraries in Rome; Brenan, *Eccl. Hist. of Ireland*, II (Dublin, 1840), 260–69; Gilbert, *Hist. of Irish Confederation*, I–VII (Dublin, 1882–91), passim; Rinuccini, *Nunziatura*, ed. Aiazzi (Florence, 1844), 419; Holzapfel, *Geschichte des Franziskanerordens* (Freiburg, 1909), 580–3; Donnelly, *Irish College, Rome* (Dublin), 3–5.

Gregory Cleary.

Wadding (Godinez), Michael, mystical theologian, b. at Waterford, Ireland, in 1591; d. in Mexico, Dec., 1644. At an early age he lost his father, Thomas Wadding, and his mother, Marie Valois. For two years he studied at the Irish seminary of Salamanca, entering the Society of Jesus, 15 April, 1609. After years at the novitiate of Villagarcia he obtained permission to go to the missions of Mexico, where he took the name of Godinez, by which he is best known. He made his profession, 26 Aug., 1626. He devoted several years to the rough mission of Sinaloa, and in 1620 he was among the Mayos and the Tephanes; he also took charge of the Comicaris, and, at the cost of much labour, won over the Basiroas, whom he joined to Christian tribes. He relates in his "Teologia mistica" (I, 3, VII), as one who endured them himself, the privations and sufferings undergone by the missionaries. He taught for several years in various colleges in Mexico. Father Alegre remarks that according to the archives of his province he died on 18 Dec., and not 12, as is generally stated in agreement with Father La Reguera. Michael Wadding was distinguished by his profound knowledge of the supernatural states and by rare prudence in the direction of souls. His "Practica de la teologia mistica", the fruit of long personal experience rather than of study, was published nearly 40 years after his death (1681), and has gone through 10 editions; but outside of Spanish

it is chiefly known by the voluminous commentary of Father Manuel La Reguera (2 vols. in fol., Rome, 1740–45). In his notice of the author La Reguera also ascribes to him a "Life of Sister Mary of Jesus". Godinez certainly left notes on this servant of God whom he had directed, but it does not seem that they were ever published.

ALEGRE, *Hist. de la C. de J.* in *Nueva España*, II, 122, 123, 247; LA REGUERA, loc. cit.; SOMMERVOGEL, *Bib. S. J.*; URIARTE, *Catálogo razonado de obras anonimas y seudonimas*, n. 4568.

ERNEST M. RIVIÈRE.

Wages. See COMPENSATION.

Waire, VENERABLE, English friar and martyr, hanged, drawn, and quartered at St. Thomas Waterings in Camberwell (a brook at the second milestone on the Old Kent Road), 8 July, 1539. All authorities agree that there were four martyrs at this time and place, and all agree that one of them was the Vicar of Wandsworth, Surrey. It is certain that the name of the last was John Griffith, generally known as Ven. John Griffith Clarke, and that he was chaplain to Henry Courtenay, Marquis of Exeter, who was executed, 9 December, 1538, or 9 January, 1538–9, and that he was also Rector of Dolton, Devon. Stow is the only person to mention "Friar Waire". Sander speaks of "a monk whose name was Mayer"; but he wrote in Latin and his work was printed abroad. It is clear that Waire was a friar, for both Wriothesley and Lord Lisle's servant, John Husee, speak of two friars as having suffered with Griffith. Of the two unnamed martyrs we know that one was a priest and Griffith's curate or chaplain at Wandsworth. The other was either a friar, as Wriothesley and Husee say, or one of Griffith's servants, as is asserted by Stow and Sander. It is possible that Friar Waire is to be identified with Thomas Wyre, one of the signatories to the surrender of the Franciscan friary of Dorchester, 30 September, 1538. However it is uncertain to what order he belonged. If he was a Franciscan it is remarkable that his death is not recorded in the "Grey Friars' Chronicle", and that no mention is made of him in such English Franciscan martyrologists as Bourchier or Angelus a S. Francisco.

GAIRDNER, *Letters and Papers Henry VIII*, XIII (London, 1893), ii, 183; GAIRDNER AND BRODIE, *Letters, etc.*, XIV (London, 1894), i, 403, 455, 486, 519; LEWIS, *Sander's Rise and Growth of the Anglican Schism* (London, 1877), 141; *Wriothesley's Chronicle*, ed. CAMDEN SOC., I (Westminster, privately printed, 1875–7), 101; STOW, *Annales* (London, 1615), 576.

JOHN B. WAINEWRIGHT.

Waitzen (VÁCZ), DIOCESE OF (VACIENSIS), in Hungary, suffragan of Gran, probably founded by King St. Stephen. Nothing is definitely known about the year of foundation or the first bishops, whose names were Clement, Lazarus, and Aaron. It is said that Lazarus was bishop from 1075–77. In 1102 lived Bishop Stephen, and beginning with Marcellus (1105–19) the series of bishops is uninterrupted. Among the bishops of Waitzen in earlier times are particularly notable: Johannes de Surdis (1363–73), ambassador of King Louis I to Italy in 1369, later on Archbishop of Gran; Vincent Szilassy (1450–73), a member of the embassy which brought the newly-elected King Matthias Corvinus from Prague to Waitzen; Wladislaw Szalkai (1514–23), chancellor of King Louis II and afterwards Archbishop of Gran; Martinus Pethe (1582–86), transferred to Kalocsa. Among the late bishops are mentioned: Sigismund Kolonits (1709–16), transferred to Vienna, and first Archbishop of Vienna; Count Michael Althann (1718–34), sent as viceroy to Sicily by Emperor Charles VI, and afterwards cardinal; Count Christopher Migazzi, cardinal and Archbishop of Vienna, twice Bishop of Waitzen (1756–57; 1762–82); Augustinus Roskoványi (1851–59), an eminent theological writer, transferred to Neutra in 1859. He was succeeded by Anthony Peitler, 1859–85, who founded the library at Waitzen. Since 1900 Count Charles Csaky is bishop. In 1514, when the Turks conquered Waitzen, the chapter ceased to exist, but was re-established in 1700. The diocese includes parts of the counties of Nográd, Pesth, Csongrád, and Jász-Nagykun-Szolnok, and is divided into three archdeaconries and nineteen vice-archdeaconries. Within the diocese are five titular abbeys, four provostships, and six titular provostships. The chapter has twelve canons and six titular canons. The number of parishes is 123; that of the clergy, 266. The right of patronage is exercised by 44 patrons. The diocese includes 7 monasteries and 12 nunneries, with altogether 232 inmates. The Catholic population is 757,827.

DESERICIUS, *De episcopatu Vaciensi historia* (Budapest, 1770); PRAY, *Specimen hierarchiæ Hungaricæ*, II, 330–358; *Schematismus episcopatus Vaciensis pro 1911; A katolikus Magyarország* (Budapest, 1902), in Hungarian.

A. ALDÁSY.

Wakash Indians, a linguistic family inhabiting the western coast of British Columbia from 50° 30′ to Garden Channel, and the west and northwest of Vancouver Island, as well as a small region around Cape Flattery, Washington. They comprise several tribes, speaking separate dialects, of which the three most important are the Hailtzuk, Kwakiutl, and Nootka. The Indian name Wakesh (*Waukash*, good) was given by one of the early explorers who believed it to be the tribal appellation. In culture the Wakash closely resemble their neighbours the Salishan on the south and the Tsimshian on the north; physically and linguistically they are akin to the former. Juan de Fuca was probably the first white man to meet the tribe, and Juan Pérez visited the Nootka in 1774. After 1786 English mariners frequently sailed to Nootka Sound; in 1803 the crew of the American ship "Boston" were almost all killed by these Indians. In 1843 the Hudson's Bay Company established a trading post at Victoria, and since then there has been constant communication with the natives, but with the usual result that the immorality of the whites, in conjunction with the ravages of smallpox, has brought about a gradual decrease in the Indian population. In 1903 they numbered about 5200, of whom 2600 were in the West Coast Agency, 1300 in the Kwakewlth Agency, 900 in the North West Coast Agency, and 410 at Neah Bay Company, Cape Flattery. In 1909 they numbered 4584, including 2070 Kwakiutl and 2494 Nootka. The latter have embraced Catholicism; though the missions have been successful among the northern Kwakiutl, the southern branch cling to their Shamanistic practices.

The Wakashan were excellent mariners, and went out on the ocean to hunt for whales. Their diet was mainly fish, varied with berries and roots. They were good wood-carvers, though not so skilful as the Haida and Thingit. Their dwellings were large cedarwood structures, erected near the shore, each accommodating several families. The Kwakiutl, who lived on both sides of Queen Charlotte Island, consisted of twenty tribes, the Kwakiutl proper dwelling near Fort Rupert. They are conservative, and are respected by the neighbouring Indians as the guardians of the priestly rites. The Heiltruk Kwakiutl reckon descent by the female line. Head-flattening was common on Vancouver Island. Secret societies flourished among the tribes, initiation being accompanied by feasting, torture, vigils, and making presents to all who attended the ceremony. The highest society, the *hamatsa* or cannibal society, was composed solely of those who had passed eight years in a lower organization. The Nootka, consisting of twenty-three tribes, dwell on the shores between Cape Cook on the north and Port San Juan on the south, and include the Makah Indians at Cape Flattery. The latter call themselves

Kive-net-che-chat, or Cape people; they are of medium stature, and well proportioned. Formerly they lived in villages consisting merely of seven or eight cedar-wood houses, and excelled only in fishing. Marriage was a very slender bond, but was not allowed within the fourth degree. Both sexes had their noses pierced, and generally had shells suspended therefrom. They adored a chief deity, "Chabatta-Hatartstl", the great-chief-who-lives-above, and believed in spirits and the transmigration of souls. They held frequent representations, called *tamanwas*, depicting their mythological legends. The Makah women were clever basket-makers. The tribe still shows traces of an admixture of European blood, accounted for by the shipwreck of a Russian boat many years ago.

SWANTON in *Handbook of American Indians*, II (Washington, 1910).

A. A. MACERLEAN.

Walafrid (WALAHFRID), surnamed STRABO "the Squinter", German poet and theologian of the ninth century, b. in Swabia of poor parents; d. at Reichenau, 849. He studied at Reichenau under Tatto, Erlebold, and Wettin, and later at Fulda under the famous Rabanus Maurus. In 829 he became preceptor of the young Prince Charles (the Bald) at the Court of Louis the Pious. In 838 he succeeded Erlebold as abbot of Reichenau; but, as he sided with Lothair in the war between the sons of Louis, he was driven from Reichenau and fled to Speyer. He was soon reconciled with Louis the German, and reinstated in his dignity, which he held until his death. Walafrid's works, written in a fluent, elegant Latin, consist of poems and of theological treatises in prose. The "Visio Wettini" is his most remarkable poem. It describes a journey through the other world in the form of a vision vouchsafed to the monk Wettin a few days before he died (824), and is the earliest example of that type of literature which culminated in Dante's "Divine Comedy". The "Versus de imagine Tetrici", in the form of a dialogue between the poet and his genius, were inspired by the equestrian statue of Theodoric which Charlemagne had brought from Ravenna and placed before the palace at Aachen. While the Gothic king is denounced as a heretic and tyrant, occasion is found for paying homage to Louis the Pious and the Empress Judith. In the "Hortulus" the poet lovingly describes the plants and flowers of his cloister-garden. Walafrid also wrote hymns and epistles in verse, but of these only a portion is preserved. Of his prose-works the most famous is the "Glossa ordinaria", a commentary on the Scriptures, compiled from various sources. The work enjoyed the highest repute throughout the Middle Ages. The "Liber de exordiis et incrementis quarundam in observationibus ecclesiasticis rerum" is valuable as a history of the cult of the Church. Walafrid also wrote in prose the lives of St. Gall and St. Othmar, and in verse the lives of St. Blaitmaicus, abbot of Iona, and of St. Mammas, the martyr. His works are edited in P. L., CXIII, CXIV; the poems also separately by Dümmler, "Poetæ latini ævi Carolini", in "Mon. Germ. Hist.", II (Berlin, 1884), 259–473.

EBERT, *Allgemeine Gesch. der Litteratur des Mittelalters*, II (Leipzig, 1880), 145–66; WATTENBACH in *Allgemeine Deutsche Biographie*, XL, 639–40; GRIMM, *Das Reiterstandbild des Theodorich zu Aachen u. das Gedicht des Walafrid Strabus darauf* (Berlin, 1869); JUNDT, *W. Strabon, l'homme et le théologien* (Cahors, 1900).

ARTHUR F. J. REMY.

Walburga (WALTPURDE, WALPURGIS; at Perche GAUBURGE; in other parts of France VAUBOURG, FALBOURG), SAINT, b. in Devonshire, about 710; d. at Heidenheim, 25 Feb., 777. She is the patroness of Eichstadt, Oudenarde, Furnes, Antwerp, Gronigen, Weilburg, and Zutphen, and is invoked as special patroness against hydrophobia, and in storms, and also by sailors. She was the daughter of St. Richard, one of the under-kings of the West Saxons, and of Winna, sister of St. Boniface, Apostle of Germany, and had two brothers, St. Willibald and St. Winibald. St. Richard, when starting with his two sons on a pilgrimage to the Holy Land, entrusted Walburga, then eleven years old, to the abbess of Wimborne. In the claustral school and as a member of the community, she spent twenty-six years preparing for the great work she was to accomplish in Germany. The monastery was famous for holiness and austere discipline. There was a high standard at Wimborne, and the child was trained in solid learning, and in accomplishments suitable to her rank. Thanks to this she was later able to write St. Winibald's Life and an account in Latin of St. Willibald's travels in Palestine. She is thus looked upon by many as the first female author of England and Germany. Scarcely a year after her arrival, Walburga received tidings of her father's death at Lucca. During this period St. Boniface was laying the foundations of the Church in Germany. He saw that for the most part scattered efforts would be futile, or would exert but a passing influence. He, therefore, determined to bring the whole country under an organized system. As he advanced in his spiritual conquests he established monasteries which, like fortresses, should hold the conquered regions, and from whose watch-towers the light of faith and learning should radiate far and near.

Boniface was the first missionary to call women to his aid. In 748, in response to his appeal, Abbess Tetta sent over to Germany St. Lioba and St. Walburga, with many other nuns. They sailed with fair weather, but before long a terrible storm arose. Hereupon Walburga prayed, kneeling on the deck, and at once the sea became calm. On landing, the sailors proclaimed the miracle they had witnessed, so that Walburga was everywhere received with joy and veneration. There is a tradition in the Church of Antwerp that, on her way to Germany, Walburga made some stay there; and in that city's most ancient church, which now bears the title of St. Walburga, there is pointed out a grotto in which she was wont to pray. This same church, before adopting the Roman Office, was accustomed to celebrate the feast of St. Walburga four times a year. At Mainz she was welcomed by her uncle, St. Boniface, and by her brother, St. Willibald. After living some time under the rule of St. Lioba at Bischofsheim, she was appointed abbess of Heidenheim, and was thus placed near her favourite brother, St. Winibald, who governed an abbey there. After his death she ruled over the monks' monastery as well as her own. Her virtue, sweetness, and prudence, added to the gifts of grace and nature with which she was endowed, as well as the many miracles she wrought, endeared her to all. It was of these nuns that Ozanam wrote: "Silence and humility have veiled the labours of the nuns from the eyes of the world, but history has assigned them their place at the very beginning of German civilization: Providence has placed women at every cradleside." On 23 Sept., 776, she assisted at the translation of her brother St. Winibald's body by St. Willibald, when it was found that time had left no trace upon the sacred remains. Shortly after this she fell ill, and, having been assisted in her last moments by St. Willibald, she expired.

St. Willibald laid her to rest beside St. Winibald, and many wonders were wrought at both tombs. St. Willibald survived till 786, and after his death devotion to St. Walburga gradually declined, and her tomb was neglected. About 870, Otkar, then Bishop of Eichstadt, determined to restore the church and monastery of Heidenheim, which were falling to ruin. The workmen having desecrated St. Walburga's grave, she one night appeared to the bishop, reproaching and threatening him. This led to the solemn

translation of the remains to Eichstadt on 21 Sept. of the same year. They were placed in the Church of Holy Cross, now called St. Walburga's. In 893 Bishop Erchanbold, Otkar's successor, opened the shrine to take out a portion of the relics for Liubula, Abbess of Monheim, and it was then that the body was first discovered to be immersed in a precious oil or dew, which from that day to this (save during a period when Eichstadt was laid under interdict, and when blood was shed in the church by robbers who seriously wounded the bell-ringer) has continued to flow from the sacred remains, especially the breast. This fact has caused St. Walburga to be reckoned among the *Elæophori*, or oil-yielding saints (see OIL OF SAINTS). Portions of St. Walburga's relics have been taken to Cologne, Antwerp, Furnes, and elsewhere, whilst her oil has been carried to all quarters of the globe.

The various translations of St. Walburga's relics have led to a diversity of feasts in her honour. In the Roman Martyrology she is commemorated on 1 May, her name being linked with St. Asaph's, on which day her chief festival is celebrated in Belgium and Bavaria. In the Benedictine Breviary her feast is assigned to 25 (in leap year 26) Feb. She is represented in the Benedictine habit with a little phial or bottle; as an abbess with a crozier, a crown at her feet, denoting her royal birth; sometimes she is represented in a group with St. Philip and St. James the Less, and St. Sigismund, King of Burgundy, because she is said to have been canonized by Pope Adrian II on 1 May, the festival of these saints. If, however, as some maintain, she was canonized during the episcopate of Erchanbold, not in Otkar's, then it could not have been during the pontificate of Adrian II. The Benedictine community of Eichstadt is flourishing, and the nuns have care of the saint's shrine; that of Heidenheim was ruthlessly expelled in 1538, but the church is now in Catholic hands.

BUTLER, *Lives of the Saints* (London, 1833); HOPE, *The Conversion of the Teutonic Race*, II (London); *Lives of the English Saints*, II (London, 1844); *Acta SS.*, III Feb.; MABILLON, *Acta SS. Bened.*, III, ii, 287–308; *P. L.*, CXXIX, 866–898; CXI, 1091–1102; SEITERS, *Bonifacius, der Apostel der Deutschen* (Mainz, 1845); OZANAM, *Etudes germaniques*, II.

GERTRUDE CASANOVA.

Waldeck (or WALDECK-PYRMONT), PRINCIPALITY OF, a state of the German Empire, with an area of 433 square miles; in 1910 it had 61,723 inhabitants; in 1905, 59,127. The principality consists of two parts: (1) the southern principality, called Waldeck, surrounded by the Prussian Provinces of Hesse-Nassau and Westphalia, and having an area of 407 square miles, with a population, in 1905, of 49,965; (2) the northern principality, called Pyrmont, surrounded by the Principality of Lippe, the Duchy of Brunswiek, and the Prussian Province of Hanover, with an area of 26 square miles and a population, in 1905, of 9162. The entire principality contained, in 1905: 56,341 Protestants; 1890, or 2 per cent, Catholics; and 629 Jews. The country is named from the fortified castle of Waldeck situated on the Eider, a western branch of the Fulda. About 1150 Widukind V of Schwalenberg took the castle and called himself Count of Waldeck. From 1438 Waldeck was a fief of Hesse, a relation virtually dissolved by the Confederation of the Rhine in 1806, and finally in 1846 by a decision of the Diet of the German Confederation. In 1631, when the Countship of Gleichen became extinct, the Countship of Pyrmont fell to Waldeck. In the war of 1866, between Prussia and Austria, Waldeck supported Prussia and entered the North German Confederation. The administration was transferred to Prussia by the Treaty of Accession of 1867. In 1877 this treaty was renewed for ten years, and in 1887 for an indefinite period, subject to two years' notice of abrogation. Since 1893 the ruler has been Prince Friedrich (b. 1865).

Before the great religious schism of the sixteenth century Waldeck belonged in ecclesiastical matters partly to the Archdiocese of Cologne, partly to the Diocese of Paderborn, while scattered parishes also belonged to the Archdiocese of Mainz. The new doctrine was introduced into the country in 1527–43 by Count Philip III. The Catholic Faith was maintained longest in the town of Korbach (until 1543). A portion of the Countship of Düdinghausen, consisting of the parish of Ebbe with the townships of Hillershausen and Niederschleidern, was annexed by an agreement with its feudal lord, the Archbishop of Cologne. Thus Waldeck once more had a Catholic parish. Even now, the townships of Ebbe and Hillershausen are almost entirely, while Niederschleidern is still half, Catholic. The ecclesiastical jurisdiction over the parish of Ebbe was retained by the Archbishop of Cologne, but in 1821 the Bull "De salute animarum" transferred it to the Bishop of Paderborn. Waldeck received another Catholic parish in 1900, that of Arolsen, a settlement established by Prince Friedrich Anton Ulrich. A third parish, Korbach, was formed in 1911.

The Principality of Pyrmont was in the Middle Ages a fief of the bishops of Paderborn. It became entirely Protestant. Towards the end of the eighteenth century Franciscans from Lüdge held missions there during the season of the year when it was frequented as a watering-place. In 1853 the State permitted regular Sunday services, and in 1861 the parish of Pyrmont was formed. Before appointing a parish priest the bishop must present the name of one candidate to the Government of Waldeck, or, in the case of Arolsen, the names of two candidates. The Government has the right of objecting to each appointment. The candidate must swear to observe the Constitution of Waldeck. The stipends of the priests are paid out of the revenue of the church fund, the church taxes, and allowances made by the Government and the prince. The houses of female orders are: at Arolsen an institution for preparing communicants called the St. Marienstift, conducted by Sisters of St. Vincent from Paderborn; at Bad Wildungen, a lodging-house and sanitarium, called St. Liboriushaus, conducted by Franciscan Nuns; in Pyrmont, St. Georgstift conducted by Franciscan Nuns. There are no male orders, nor are there any state laws as to the admission of orders. The Catholic community is increased in summer by the numerous Polish agricultural labourers and in Pyrmont and Bad Wildungen by a large number of visitors for the cures. The public primary schools are Lutheran. In places where there is a Catholic minority, the Catholics may demand the opening of a Catholic public school at the public expense, if for the last previous ten years there have been on an average at least fifty Catholic children of school-age. There have been three Catholic primary public schools since the middle of the seventeenth century: at Ebbe, in 1910 (70 pupils), at Hillershausen (42 pupils), and at Niederschleidern (16 pupils). In 1911 there was added to these three the Catholic school at Arolsen, which was founded in 1845 and had been until 1911 a private school. The Catholic school in Pyrmont, open since 1882 (49 children), is supported by the Catholic parish. Since 1911 a Catholic primary school (40 children) has existed at Korbach.

WAGNER, *Geschichte Waldecks und Pyrmonts* (Wildungen, 1888); SCHULTZE, *Waldeckische Reformationsgeschichte* (Leipzig, 1902). Protestant; FREISEN, *Staat und kath. Kirche in den deutschen Bundesstaaten*, I (Stuttgart, 1906), 283 sqq.

HERMANN SACHER.

Walden (WALDENSIS), THOMAS. See NETTER, THOMAS.

Waldenses (WALDENSIANS), an heretical sect which appeared in the second half of the twelfth century and, in a considerably modified form, has survived to the present day.

NAME AND ORIGIN.—The name was derived from Waldes their founder and occurs also in the variations of Valdesii, Vallenses. Numerous other designations were applied to them; to their profession of extreme poverty they owed the name of "the Poor"; from their place of origin, Lyons, they were called "Leonistæ"; and frequently the two ideas were combined in the title "Poor Men of Lyons". Their practice of wearing sandals or wooden shoes (sabots) caused them to be named "Sandaliati", "Insabbatati", "Sabbatati", "Sabotiers". Anxious to surround their own history and doctrine with the halo of antiquity, some Waldenses claimed for their churches an Apostolic origin. The first Waldensian congregations, it was maintained, were established by St. Paul who, on his journey to Spain, visited the valleys of Piedmont. The history of these foundations was identified with that of primitive Christendom as long as the Church remained lowly and poor. But in the beginning of the fourth century Pope Sylvester was raised by Constantine, whom he had cured of leprosy, to a position of power and wealth, and the Papacy became unfaithful to its mission. Some Christians, however, remained true to the Faith and practice of the early days, and in the twelfth century a certain Peter appeared who, from the valleys of the Alps, was called "Waldes". He was not the founder of a new sect, but a missionary among these faithful observers of the genuine Christian law, and he gained numerous adherents. This account was, indeed, far from being universally accredited among the Waldenses; many of them, however, for a considerable period accepted as founded on fact the assertion that they originated in the time of Constantine. Others among them considered Claudius of Turin (d. 840), Berengarius of Tours (d. 1088), or other such men who had preceded Waldes, the first representatives of the sect. The claim of its Constantinian origin was for a long time credulously accepted as valid by Protestant historians. In the nineteenth century, however, it became evident to critics that the Waldensian documents had been tampered with. As a result the pretentious claims of the Waldenses to high antiquity were relegated to the realm of fable.

The real founder of the sect was a wealthy merchant of Lyons who in the early documents is called Waldes (Waldo). To this name is added from 1368 the designation of Peter, assumed by him at his "conversion", or more likely attributed to him by his followers. Few details concerning his personal history are known; there are extant, however, two important accounts of the complete change in his religious life; one written about 1220 by a Premonstratensian monk, usually designated as the "anonymous chronicler of Laon"; the other by the Dominican Friar and Inquisitor Stephen of Bourbon (d. about 1262), and dates back to about the middle of the thirteenth century. The former writer assigns a prominent place to the influence exercised on Waldes by the history of St. Alexius, while the latter makes no mention of it but speaks of his acquaintance with the contents of the Bible through translations. The history of Waldes's conversion may perhaps be reconstructed in the following manner. Desirous of acquiring a knowledge of biblical teaching, Waldes requested two priests to translate for him the four Gospels. In a similar manner he subsequently obtained translations of other Biblical books and of some writings of the Fathers. Through the reading of these works he was attracted to the practice of Christian perfection; his fervour increased when one day he heard from an itinerant singer (*ioculator*) the history of St. Alexius. He now consulted a master of theology on the best and surest way to salvation. In answer the words of Christ to the rich young man were cited to him: "If thou wilt be perfect, go sell what thou hast, and give to the poor." (Matt., xix, 21). Waldes immediately put into effect the counsel of the Divine Master. He made over part of his wealth to his wife, part to those from whom he had acquired it, left some to the nuns of Fontevrault in whose monastery he placed his two little daughters, and distributed the greatest part to the poor. On the feast of the Assumption, 1176, he disposed of the last of his earthly possessions and shortly after took the vow of poverty. His example created a great stir in Lyons and soon found imitators, particularly among the lower and uneducated classes. A special confraternity was established for the practice of apostolic poverty. Its members almost immediately began to preach in the streets and public places and gained more adherents. Their preaching, however, was not unmixed with error and was consequently prohibited, according to Stephen of Bourbon, by the Archbishop of Lyons, according to Walter Map, present at the assembly, by the Third General Lateran Council (1179). The Waldenses, instead of heeding the prohibition, continued to preach on the plea that obedience is due rather to God than to man. Pope Lucius III consequently included them among the heretics against whom he issued a Bull of excommunication at Verona in 1184.

DOCTRINE.—The organization of the Waldenses was a reaction against the great splendour and outward display existing in the medieval Church; it was a practical protest against the worldly lives of some contemporary churchmen. Amid such ecclesiastical conditions the Waldenses made the profession of extreme poverty a prominent feature in their own lives, and emphasized by their practice the need of the much neglected task of preaching. As they were mainly recruited among circles not only devoid of theological training, but also lacking generally in education, it was inevitable that error should mar their teaching, and just as inevitable that, in consequence, ecclesiastical authorities should put a stop to their evangelistic work. Among the doctrinal errors which they propagated was the denial of purgatory, and of indulgences and prayers for the dead. They denounced all lying as a grievous sin, refused to take oaths and considered the shedding of human blood unlawful. They consequently condemned war and the infliction of the death penalty. Some points in this teaching so strikingly resemble the doctrines of the Cathari that the borrowing of the Waldenses from them may be looked upon as a certainty. Both sects also had a similar organization, being divided into two classes, the Perfect (*perfecti*) and the Friends or Believers (*amici* or *credentes*). (See CATHARI and ALBIGENSES.)

Among the Waldenses the perfect, bound by the vow of poverty, wandered about from place to place preaching. Such an itinerant life was ill-suited for the married state, and to the profession of poverty they added the vow of chastity. Married persons who desired to join them were permitted to dissolve their union without the consent of their consort. Orderly government was secured by the additional vow of obedience to superiors. The perfect were not allowed to perform manual labour, but were to depend for their subsistence on the members of the sect known as the friends. These continued to live in the world, married, owned property, and engaged in secular pursuits. Their generosity and alms were to provide for the material needs of the perfect. The friends remained in union with the Catholic Church and continued to receive its sacraments with the exception of penance, for which they sought out, whenever possible, one of their own ministers. The name Waldenses was at first exclusively reserved to the perfect; but in the course of the thirteenth century the friends were also included in the designation. The perfect were divided into the three classes of bishops, priests, and deacons.

The bishop, called "major" or "majoralis", preached and administered the sacraments of penance, Eucharist, and order. The celebration of the Eucharist, frequent perhaps in the early period, soon took place only on Holy Thursday. The priest preached and enjoyed limited faculties for the hearing of confessions. The deacon, named "junior" or "minor", acted as assistant to the higher orders and by the collection of alms relieved them of all material care. The bishop was elected by a joint meeting of priests and deacons. In his consecration, as well as in the ordination of the other members of the clergy, the laying-on of hands was the principal element; but the recitation of the Our Father, so important in the Waldensian liturgy, was also a prominent feature. The power of jurisdiction seems to have been exercised exclusively by one bishop, known as "rector", who was the highest executive officer. Supreme legislative power was vested in the general convention or general chapter, which met once or twice a year, and was originally composed of the perfect but at a later date only of the senior members among them. It considered the general situation of the sect, examined the religious condition of the individual districts, admitted to the episcopate, priesthood, or diaconate, and pronounced upon the admission of new members and the expulsion of unworthy ones.

The Lombard communities were in several respects more radical than the French. Holding that the validity of the sacraments depends on the worthiness of the minister and viewing the Catholic Church as the community of Satan, they rejected its entire organization in so far as it was not based on the Scriptures. In regard to the reception of the sacraments, however, their practice was less radical than their theory. Although they looked upon the Catholic priests as unworthy ministers, they not infrequently received communion at their hands and justified this course on the ground that God nullifies the defect of the minister and directly grants His grace to the worthy recipient. The present Waldensian Church may be regarded as a Protestant sect of the Calvinistic type. It recognizes as its doctrinal standard the confession of faith published in 1655 and based on the Reformed confession of 1559. It admits only two sacraments, baptism and the Lord's Supper. Supreme authority in the body is exercised by an annual synod, and the affairs of the individual congregations are administered by a consistory under the presidency of the pastor.

HISTORY.—*The Waldenses in France and Spain.*—The preaching of Waldes and his disciples obtained immediate success not only in France, but also in Italy and Spain. The Italian adherents at a very early date constituted themselves independently. In France the movement gained ground particularly in the south, whence it spread to Northern Spain. The Church sought to avert by persuasion the danger of numerous defections. As early as 1191 a religious conference was held between Catholics and Waldenses at a place which has not been recorded; it was followed by a second held at Pamiers in 1207. The latter meeting brought about the return to the Church of Duran of Huesca and several other Waldenses. With the authorization of Innocent III they organized themselves into the special religious order of the Poor Catholics for the conversion of the Waldenses. This purpose was only attained in a very small degree; but force soon checked the heretical movement. In 1192 Bishop Otto of Toul ordered all Waldenses to be put in chains and be delivered up to the episcopal tribunal. Two years later King Alphonso II of Aragon banished them from his dominions and forbade any one to furnish them with shelter or food. These provisions were renewed by Pedro II at the Council of Gerona (1197), and death by burning was decreed against the heretics.

The French authorities seem to have proceeded with less severity for a time. The Albigensian wars, however, also reacted on the policy towards the Waldenses, and in 1214 seven of these suffered the death penalty at Maurillac. But it was only toward the middle of the thirteenth century that the heresy lost ground in Provence and Languedoc. It did not disappear in these provinces until it was merged in the Protestant Reformation movement, while Spain and Lorraine were freed from it in the course of the thirteenth century. The most conspicuous centre of Waldensian activity in France during the later Middle Ages was Dauphiné and the western slope of the Cottian Alps. The sect seems to have been introduced into this territory from Lombardy. From Dauphiné and the valleys of the Alps it carried on missionary work in all Southern France to the Atlantic seaboard. In 1403 a determined effort was made to win back the Waldenses of the valleys of Louise, Argentière, and Freissinières; but the apostolic labours of even a St. Vincent Ferrer were powerless. The Inquisition was equally unsuccessful, as were also the stern measures of the local civil authorities. The policy of repression was temporarily abandoned under King Louis XI, who, believing them to be orthodox, extended to the Waldenses of the above-mentioned valleys his royal protection in an ordinance of 1478.

This period of peace was followed in 1488 by a crusade summoned by Innocent VIII against the Waldenses. The war did not succeed in stamping them out. But, soon after, the Reformation profoundly modified the sect's history and doctrinal development. A deputation composed of G. Morel and P. Masson was sent in 1530 to Switzerland for information concerning the new religious ideas. On their return journey Masson was arrested at Dijon and executed; Morel alone safely accomplished his mission. The report of this journey led to the assembling of a general convention to which Farel and other Swiss Reformers were invited. The meeting was held at Chanforans in the valley of Angrogne and the Reformed teaching substantially adopted (1532). A minority opposed this course and vainly sought to stem the tide of radicalism by an appeal for assistance to the Bohemian Brethren. A new convention held in the valley of St. Martin in 1533 confirmed the decisions of Chanforans. The open adoption of Protestantism soon led to persecution in which Waldensianism disappeared from Provence (1545). The history of the communities in other districts became henceforth identified with that of Protestantism in France.

The Waldenses in Italy and other Countries.—Italy became a more permanent home of Waldensianism and more active in missionary work than France. During the very first years of Waldes's preaching, converts to his views are mentioned in Lombardy. They increased rapidly in number and were joined by some members of the Order of the Humiliati. But dissensions soon arose between the Waldensians in France and in Lombardy. The latter organized guilds of craftsmen, desired leaders of their own, and refused admission among the perfect to married persons without the consent of their consort. On Waldes's refusal to sanction these points his followers in Italy seceded during the first decade of the thirteenth century. After his death a vain attempt at reunion was made at Bergamo in 1218. The Italian branch after some time not only prospered in the valleys of western Piedmont, but also established important colonies in Calabria and Apulia. In the fifteenth century communities hardly less important are mentioned in the Papal States and other parts of Central Italy.

The appearance of the Waldenses in the Diocese of Strasburg is recorded in 1211 and the years 1231–

1233 were marked in Germany by resolute efforts to stamp out their errors. But soon, adherents of the sect were found in Bavaria, Austria, and other sections. They spread in the north to the shores of the Baltic Sea, and in the east to Bohemia, Poland and Hungary. With the appearance of new heresies they at times partly lost their distinctive character. In Bohemia they amalgamated with the Hussites and the Bohemian Brethren without losing all their peculiarities.

Protestantism was still more readily accepted. Not only were its teachings universally adopted, but numerous Waldensian communities were merged in the Protestant churches, the Italian congregations alone retaining an independent existence and the original name. Those in the Piedmontese valleys enjoyed religious peace from 1536–1559, owing to the political dependence of the districts upon France. A contrary policy was pursued by the Dukes of Savoy; but the Waldenses at the very outset successfully resisted, and in 1561 were granted in certain districts the free exercise of their religion. In 1655 violence was again fruitlessly resorted to. Later in the same century (1686, 1699) some of them, under stress of renewed persecution, emigrated to Switzerland and Germany. In Piedmont civil equality was granted them in 1799 when the French occupied the country. They enjoyed this peace until the downfall of Napoleon I, but again lost it at the return of the house of Savoy. From 1816 onward, however, gradual concessions were made to the Waldenses, and in 1848 Charles Albert granted them complete and permanent liberty. Renewed activity has since marked their history. They founded in 1855 a school of theology at Torre Pellice and transferred it to Florence in 1860. Through emigration they have spread to several cities of Southern France, and also to North and South America. There are five congregations in Uruguay and two in Argentina. Three colonies have settled in the United States: at Wolfe Ridge, Texas; Valdese, North Carolina; and Monett, Missouri. The communities which in the seventeenth century settled in Germany have since severed their connexion with the church and abandoned their original language. In Hesse-Darmstadt they were prohibited the use of French in 1820–21; in Würtemberg they joined the Lutheran State Church in 1823. The present Waldensian Church has an aggregate membership of about 30,000; it receives financial support from the "American Waldensian Aid Society" founded in 1906, and from a similar organization in Great Britain.

ANONYMUS LAUDUNENSIS, *Chronicon Universale* in BOUQUET, *Recueil des historiens des Gaules et de la France*, XIII (Paris, 1786), 680 sqq.; STEPHEN OF BOURBON, *Tractatus de septem donis Spiritus Sancti* in DE LA MARCHE, *Anecdotes historiques* (Paris, 1877), 290–99, 307–14; MONETA, *Adversus Catharos et Valdenses*, ed. RICCHINI (Rome, 1743); PERRIN, *Histoire des Albigeois* (Geneva, 1618); IDEM, *Histoire des Vaudois* (ibid., 1619); MAITLAND, *Facts and Documents illustrative of the History of the Ancient Waldenses* (London, 1832); DIECKHOFF, *Die Waldenser im Mittelalter* (Gottingen, 1851); BERNARD OF FONTCAUDE, *Liber adversus Waldensium sectam* in *P. L.*, CCIV, 793–840; DÖLLINGER, *Beiträge zur Sektengeschichte des Mittelalters* (Munich, 1890); SCHAFF, *Creeds of Christendom* (New York, 1877), I, 565–80, 874–81; III, 757–770, 799–806; CURTIS, *A History of Creeds and Confessions of Faith* (Edinburgh, 1911); CHABRAND, *Vaudois et Protestants des Alpes* (Grenoble, 1886); BRUNEL, *Les Vaudois des Alpes Françaises* (Paris, 1888); CHEVALIER, *Mémoire historique sur les hérésies du Dauphiné* (Valence, 1890); LEA, *History of the Inquisition during the Middle Ages* (New York, 1888); LÉGER, *Histoire générale des églises évangéliques des vallées de Piémont ou Vaudoises* (Leyden, 1669); GILLY, *Narrative of an Excursion to the Mountains of Piedmont* (London, 1827); IDEM, *Waldensian Researches* (ibid., 1831); MUSTON, tr. HAZLITT, *The Israel of the Alps* (2nd ed., London, 1853); MELIA, *The Origin, Persecutions and Doctrines of the Waldenses* (London, 1870); MÄRKT in KALB, *Kirchen u. Sekten der Gegenwart* (2nd ed., Stuttgart, 1907); GIBSON, *The Waldenses, their Home and History* (Edinburgh, 1903); MARTINÉ, *Die Waldesier u. die husitische Reformation in Böhmen* (Vienna and Leipzig, 1910); MUSTON, *Bibliographie historique et documentaire de l'Israel des Alpes* (Paris, 1851); TODD, *The Books of the Vaudois preserved in Trinity College, Dublin* (London, 1865).

N. A. WEBER.

Waldo, PETER. See WALDENSES.

Waldsassen (settlement in the woods), ABBEY OF, on the River Wondreb, Upper Palatinate, near the border of Bohemia, in the Diocese of Ratisbon. This celebrated Cistercian monastery was founded by Gerwich von Wolmundstein, a Benedictine monk of the Abbey of Sigeberg, with the permission of his former Abbot Kuno, then Bishop of Ratisbon. Gerwich built the monastery (1128–32). The original community was sent to Waldsassen from Volkenrod, in Thuringia, of the line of the Abbey of Morimond. The first abbot was elected in 1133. Soon the monastery became one of the most renowned and powerful of the times. As the number of monks increased, several important foundations were made: Sedlitz and Ossegg in Bohemia; Walderbach, near Ratisbon; etc. Several of its thirty-seven abbots up to the Reformation were illustrious for sanctity and learning; of them Hermann the seventh, and John the seventeenth, as well as Gerwich, its founder, and Wigand, the first prior, are commemorated in the menology.

From the middle of the fourteenth century Waldsassen alternated with periods of prosperity and decadence; wars, famines, excessive taxation, and persecution from the Hussites made it suffer much. During the Bavarian War (1504) the monastery, church, and farm-buildings were burned, but immediately afterwards rebuilt, and the new church consecrated in 1517. A few years later part of the buildings were again destroyed during war, and beautifully restored by George III (1531–37), who was the last of the first series of abbots. From 1537 to 1560 administrators were appointed by civil authorities. Frederick III, Elector Palatine, named his brother Richard, a Protestant, for this office. The monks were then forced to apostatize or flee, or were put to death. For about a hundred years it remained in this condition, during which time it was almost totally burned in the Swedish war. After the Peace of Westphalia the Catholic religion was restored in Bavaria. In 1669 Waldsassen was restored to the Cistercians, and in 1690 Albrecht, first of the second series of abbots (six in number), was elected. The buildings were sumptuously rebuilt, and the number of religious again became considerable. It became especially renowned for its hospitality, particularly during the famines of 1702–03 and 1772–73, and during the French Revolution. Under Abbot Athanasius (1793–1803) science and learning were highly cultivated. When the monastery fell under the laws of suppression in 1803 it numbered over eighty members, who were dispersed after having been granted a pension by the Crown, which confiscated all their possessions. In 1863 the remnants of the old abbey were bought by the Cistercian Nuns of Seligenthal; the following year they took possession, established monastic enclosure, and opened an institute for the education of girls. Finally it was erected into a regular monastery, with novitiate, to which many candidates have been admitted; to-day the monastery numbers over a hundred nuns.

JONGELINUS, *Notitia Abbatiarum Ord. Cisterciensis* (Cologne, 1640); MANRIQUE, *Annales Cistercienses* (Lyons); SARTORIUS, *Cistercium Bis-Tertium* (Prague, 1700); BRUNNER, *Ein Cistercienserbuch* (Würzburg, 1881); WINTER, *Die Cistercienser des Nordöstlichen Deutschlands* (Gotha, 1868); BINHACK, *Die Aebte des Cistercienser Stifts Waldsassen 1133–1506* (Eichstätt, 1887); IDEM, *Geschichte des Cistercienserstiftes Waldsassen 1661–1756* (Ratisbon, 1888); IDEM, *Geschichte des Cistercienser Stiftes Waldsassen 1756–1792* (Eichstatt, 1896); IDEM, *Geschichte des Cistercienser Abtei Waldsassen 1792–1795* (Bregenz, 1900); IDEM, *Geschichte des Cistercienser Stiftes Waldsassen 1800–1803* (Passau, 1897); *Kalender für Katholische Christen* (Sulzbach, 1867); DUBOIS, *Histoire de Morimond* (Dijon, 1852); *Chrono-Topographia Cong. Cist. S. Bernardi per Superiorem Germaniam* (1720); JANAUSCHEK, *Originum Cisterciensium*, I (Vienna, 1877); *Catalogus personarum religiosarum S. Ord. Cisterciensis* (Rome, 1906); two MSS., one of the old history of Waldsassen and the other of its present condition.

EDMOND M. OBRECHT.

Waldseemüller (Græcized ILACOMILUS), MARTIN, learned Humanist and celebrated cartographer, b. at Wolfenweiler near Fribourg, or in Fribourg itself, about 1475; d. as a canon of St-Dié in Lorraine, probably at the beginning of 1522. The first authentic information concerning Waldseemüller is to be found in the matriculation register of the University of Fribourg, where his name is entered on 7 December, 1490, as "Martinus Walzenmüller de Friburgo Constantiensis Diocesis". His father moved about 1475 from Wolfenweiler to Fribourg; his mother seems to have been a native of Radolfzell on Lake Constance. There is no documentary evidence as to Martin's course of study at the university; it is plain, however, that he studied theology, for in 1514 he applied as a cleric of the Diocese of Constance for a canonry at St-Dié, and obtained it. That he began early to devote himself to geographical and chartographical studies is also clear from his great masterpieces of geographical map-making which established his fame as early as 1507: the great map of the world and wall-map containing the name America; the small globe that also gives the name America, and the text to accompany the map and the globe, the much prized "Cosmographiæ introductio", which among other things gives the reason for the use of the name America on the map and globe, and contains, as an appendix, a Latin translation of the four journeys of Amerigo Vespucci. The title of this remarkable work, one of so much importance especially for America, is: "Cosmographiæ introductio cum quibusdam geometriæ ac astronomiæ principiis ad eam rem necessariis. Insuper quatuor Americi Vespucii navigationes. Universalis Cosmographiæ descriptio tam in solido quam plano, eis etiam insertis, quæ Ptholomæo ignota a nuperis reperta sunt". The map of the world of 1507, entitled "Universalis cosmographia secundum Ptholomæi traditionem et Americi Vespucii aliorumque lustrationes", attracted the same attention upon its rediscovery by the writer of the present article as it did when first published. As Waldseemüller himself states, a thousand copies of the map were issued. Of these only a single copy seems to have been preserved, and this was found in the library of Prince von Waldburg-Wolfegg-Waldsee in the Castle of Wolfegg in Würtemberg. The map consists of twelve sections engraved on wood, and is arranged in three zones, each of which contains four sections; each section measuring to its edge 18 x 24½ inches. The map, thus covering a space of about 36 square feet, represents the earth's form in a modified Ptolemaic coniform projection with curved meridians. It produced a profound and lasting impression on chartography, being of a wholly new type and representing the earth with a grandeur never before attempted. The preservation of the single copy of the map is due to the fact that the noted chartographer, Johannes Schöner, bound the different sheets together in a cover.

After completing the great publication of 1507, Waldseemüller and his friend Matthias Ringmann (Philesins) devoted themselves to completing the new Latin edition of the geography of Ptolemy. While Ringmann corrected the texts of the editions of Ptolemy issued at Rome and Ulm by means mainly of a manuscript Greek text borrowed from Italy that is now known as the "Cod. Vatic. Græc. 191", Waldseemüller went over the accompanying maps and supplemented them by the addition of twenty modern ones, "which may be regarded as the first modern atlas of the world" (Nordenskiöld, "Facsimile-Atlas"). In these chartographical labours Waldseemüller was aided by the secretary of Duke René of Lorraine, Canon Gaulthier Lud, who provided the necessary materials for the maps and the expenses of the printing. Waldseemüller sought in 1511 to interest René's son and successor, Duke Antoine, in his chartographical labours by dedicating to him the first printed wall map of Central Europe, the "Carta itineraria Europæ", which has also been preserved in one copy found by Professor Dr. von Wieser. It does not appear, however, that Waldseemüller succeeded in this effort, for the publication of the edition of Ptolemy was not, as intended, at the expense of Lud and with the aid of the duke, but at the expense of Oessler and Uebelin, citizens of Strasburg. Waldseemüller's name is not mentioned in this celebrated edition of Ptolemy of 1513, although he seems to have taken part in the production of the work as printer; he calls himself explicitly in a letter written at this date in Strasburg: "clerc du diocèse de Constance, imprimeur, demeurant à Strassburg" (cleric of the Diocese of Constance, printer, living at Strasburg).

After the completion of the Strasburg edition of Ptolemy and after he had obtained the canonry at St-Dié, to which Duke Antoine had the right of presentation, Waldseemüller zealously continued his chartographical labours in the little city of the Vosges Mountains. In addition to the map of the world in the "Margarita Philosophica nova" (Strasburg, 1515), issued by Gregorius Reisch, another result of his exhaustive research is the "Carta marina navigatoria" of 1516, which fairly competes in size and value with the great map of the world of 1507. It is markedly superior to the map of 1507 in its artistic ornamentation, and there are many important changes from the former map. It was so favourably received that the celebrated printer of Strasburg, J. Grieninger, applied to Waldseemüller to prepare German inscriptions for the map and to supply it with a fully illustrated German text so as to make it accessible to a greater number of persons. Waldseemüller began at once to make the preliminary preparations for this task, but death prevented him from completing it, as it also prevented his finishing a new edition of Ptolemy which was to be of a more convenient size and was to have an explanatory text and a large number of illustrations. Both these undertakings were completed by the physician Laurentius Fries; unfortunately, what he produced did not equal the work of his predecessor. Much credit, however, is due the modesty with which Fries, in the Strasburg edition of Ptolemy of 1525, deprecates being praised for simply having reduced in form the work of another to whom the praise is due. Waldseemüller's maps and explanations are retained almost without change in the editions of Ptolemy of the years 1525, 1535, and 1541, while important emendations were made in the text of Ptolemy. Waldseemüller undoubtedly was one of the most distinguished chartographers of his time, and his work made a marked impression upon the development of chartography.

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JOS. FISCHER.

Walenburch, ADRIAN and PETER VON, auxiliary bishops of Cologne and celebrated controversial theologians, b. at Rotterdam at the beginning of the seventeenth century, exact dates of birth unknown; Adrian d. at Mainz, or Wiesbaden, 11 or 14 September, 1669; Peter d. at Cologne, 21 Dec., 1675. The early accounts of the brothers do not agree as to whether they were Protestants or Catholics in their youth. The brothers studied law in France and received the doctorate in civil and canon law. After returning to Rotterdam they studied Catholic theol-

ogy. On account of the religious turmoil in Holland they went to Germany, living at the Court of the Duke of Pfalz-Neuburg at Düsseldorf till 1646, when they went to Cologne. There in 1647 Adrian was made a cathedral canon. In 1661 the Archbishop and Elector of Cologne, Maximilian Heinrich of Bavaria, appointed Adrian Auxiliary Bishop and Vicar-General of Cologne and consecrated him titular Bishop of Adrianople on 30 Nov., 1661. The younger brother, Peter, became a canon of the collegiate Churches of St. Peter and St. Victor at Mainz; in 1658 he was made titular Bishop of Mysia and auxiliary bishop to the Archbishop and Elector Johann Philip von Schönborn. The last years of his stay at Mainz coincide with the first years of Leibniz's residence at the Court of Mainz. Peter aided Leibniz in his theological studies in connexion with his scheme of ecclesiastical reunion. After Adrian's death Peter was appointed in 1669 Auxiliary Bishop of Cologne. The brothers were noted for their theological learning; they were also voluminous writers in theological controversy with Protestants. Peter was the chief author of their joint works. They also engaged in literary controversy with many learned Protestant theologians, as Coccejus, Crocius, Hülsemann, Dannhauer, and Drelincourt. Their works are distinguished by clear and thorough reasoning, and a moderate charitable tone. The most noted of the conversions effected by the brothers is that of the Landgrave Ernst of Hesse-Rheinfels, at Cologne in 1652. Their collected works were issued in two volumes folio (Cologne, 1669–71). The first volume contains mainly the exposition of principles, partly in treatises which lay the fundamental basis, partly in further discussions with Protestant opponents. The last treatise is a satire on Oliver Cromwell as the protector of Protestantism. The second volume "Tractatus speciales de controversiis fidei" (Cologne, 1671) contains seventeen treatises on special subjects.

FOPPENS, *Bibl. belgica*, II (Brussels, 1739), 1018–9, with portraits; HARTZHEIM, *Bibl. coloniensis* (Cologne, 1747), 8–9, 285–86; RASS, *Die Convertiten seit der Reformation*, VII (Freiburg, 1868), 397–443, on pp. 405–43 is given the first paragraph of the reasons of Landgrave Ernst of Hesse for returning to the Church; HURTER, *Nomenclator literarius*, IV (3d ed., Innsbruck, 1910), 79–82; WERNER, *Gesch. der apolog. und polem. Literatur*, IV (Schaffhausen, 1865), 586–7.

FRIEDRICH LAUCHERT.

Wales is that western portion of Great Britain which lies between the Irish Sea and the River Dee on the north, the counties (or portions of the counties) of Chester, Salop, Hereford, and Gloucester on the east, the estuary of the Severn on the south-east, the Bristol Channel on the south, and Saint George's Channel on the west.

NAME.—The name Wales has been given to this country not by its own inhabitants but by the Teutonic occupiers of England, and means "the territory of the alien race". "Welsh" (German *Wälsch*) implies a people of either Latin or Celtic origin living in a land near or adjoining that of the Teutons; thus *Wälschland* is an obsolescent, poetical German term for Italy. After an invasion lasting 330 years, the Anglican, Saxon, and Jutish "comelings" having driven the earlier "homelings" into the hill-country of the west by steady encroachments and spasmodic conquests, the names Wales and Welsh were applied to the ancient people and the land they retained. Wales is in French *Pays de Galles*, from Latin *Gallia*, Low Latin *Wallia*. In the Middle Ages the Welsh coined in their own tongue a name of similar origin for their country, when, in poetry only, they termed it *Gwalia*. The Welsh language, however, has no cognate word for the people themselves; they have, ever since the days of the Saxon Heptarchy, styled themselves by no other title than *Cymry*. The etymology of this word has been a much debated question, but in the opinion of Sir John Rhŷs (a prime authority) it is compounded of the British *con bro* and means "compatriots"—the federated tribes of ancient Britain who together contested the soil of their native land with the Germanic invader. In Welsh *Cymru* means Wales, *Cymro* a Welshman, *Cymraes* a Welshwoman, and *Cymry* Welshmen.

ETHNOLOGY.—The early Welsh were an association of tribes united in a common cause against a common foe; and whilst they were designated by that foe "the aliens", they called themselves "the federated patriots". In the main the Welsh were Britons. The reason why they did not continue to style themselves Britons was that they were not wholly British, nor even wholly Celtic. Some of their tribes were Celts of the Brythonic, or British, stock, others belonged to the earlier Goidelic, or Gaelic, division of the Celtic race, whom the Britons, a later Celtic immigration, had subdued and partially absorbed. The Goidels, moreover, were in great part made up of yet older, non-Aryan, peoples whom they and their predecessors had successively conquered. The Welsh, therefore, racially represent an unknown series of the earliest settlers in Britain; they are not merely Ancient Britons, but the heirs of all the aborigines of the island, from the cave-men downwards. Though the Cymry knew enough of their racial history to call themselves a federation, they cared nothing about the origins of their Teutonic foes. The invaders came from various countries of northern Europe, and it was the Angles or English who eventually gave their name to the new nation. It was, however, the West Saxons who formed the advance guard of the Germanic invasion, and *Saeson* (sing. *Sais*) was the term applied by the Welsh to the unwelcome visitors.

DEFINITION.—When we come to define the precise bounds and limits of Wales, we at once face a difficulty which has hardly yet been satisfactorily met by geographers. The most perplexing disagreement prevails among writers as to what exactly Wales is; and the question is variously answered, according to the views of each individual on points of nationality—views usually influenced by his racial and political prejudices. One opinion is that Wales consists of twelve particular counties, and that its eastern boundary is identical with that of the eastern-most of those twelve counties. This is the popular, English, schoolmanual view. According to another view, Wales has thirteen counties, Monmouthshire being the thirteenth, in addition to the above twelve. The English and anglicized inhabitants of the thirteenth county vehemently deny the correctness of its inclusion. They point to the fact that, although Henry VIII had declared the thirteen counties to constitute the Principality of Wales, a statute of Charles II so far detached Monmouthshire from the others as to annex it to the Oxford Assize Circuit. To this the

nationalists reply that a council sitting round a table in London could no more unmake Wales than they could transform England into Scotland, or Derbyshire into a part of Ireland.

Any declaration by a government as to what territory shall or shall not be considered as Wales is obviously a political arrangement and cannot affect the concrete facts of the case. Although no Act of Parliament applying to Wales affects Monmouthshire unless that county is expressly mentioned, Monmouthshire is as Welsh as Merionethshire. It has, indeed, historical associations which might entitle it to be considered the premier county of Wales. On the grounds of history, ethnology, and language, it is necessary to include likewise certain western parishes in Shropshire, Herefordshire, and Gloucestershire as forming part of the real Wales, that is to say, of Wales as we are about to define the term. It would seem, in fact, that the only true and comprehensive definition of Wales is as follows:—Wales is that territory north of the Bristol Channel which, since the subjection of South Britain by the English, has continuously been peopled by the descendants of its original pre-Germanic inhabitants. This includes the thirteen whole counties, with certain parishes in the shires of Salop, Hereford, and Gloucester; and in some places the boundary passes east of Offa's Dyke, the limit made by the victorious King of the Mercians in 779.

Counties.—The following are the names of the counties of Wales, with their Welsh equivalents:

North Wales (*Y Gogledd*): Flintshire (Flint); Denbighshire (Dinbych); Carnarvonshire (Caernarfon); Anglesea (Môn); Merionethshire (Meirionydd); Montgomeryshire (Trefaldwyn).

South Wales (*Y Deheudir*): Cardiganshire (Aberteifi); Radnorshire (Maesyfed); Pembrokeshire (Penfro); Carmarthenshire (Caerfyrddin); Brecknockshire (Brycheiniog); Glamorgan (Morganwg); Monmouthshire (Mynwy). The County of Glamorgan is not rightly styled a shire; "Glamorganshire", though the term is often used, is a misnomer. This rule has been authoritatively settled within the last few years and is observed in State documents. In Shropshire the hundreds of Oswestry and Clun, and in Herefordshire those of Ewyas Lacy, Webtree and Wormelow, are the portions of adjoining English counties which must be included in a logical and complete survey of Wales. Even in Gloucestershire, the westernmost parishes north of the Severn and east of the Wye—notably Newland, Saint Briavel's, and Llancaut—are at least as much Welsh as English by their history. It will thus be seen that the eastern boundary of the true Wales is widely different from that traced by the hand of custom and convention.

Physical Features.—That the Celts and pre-Aryans of South Britain were able to preserve themselves as a federation of non-Germanic peoples in the western parts of the island was doubtless due to the physical character of the country, which the Romans named "Britannia Secunda", and the English called Wales. "Hen Gymru fynyddig, paradwys y bardd" (Mountainous old Wales, paradise of the bard); this is true only in a rough and rather poetical sense. Such mountains as Snowden (Welsh *Eryri*) in North Wales, Plinlimmon (*Pumllyman*) in Central Wales, and Sugarloaf (*Pen-y-fan*) in South Wales can justly claim the title of mountain; but, for the most part, the altitudes in Wales are rather to be regarded as big hills than as little mountains, and are oftener round or hummock-shaped than peaked or precipitous. There are, moreover, many wide areas of plain and fen, especially along the Severn estuary and the southern coast. On the whole, the surface of the country is beautifully diversified, hills, valleys, rivers, and sea combining to produce scenery of world-wide renown. In North Wales the views are generally grander than in the south, where the coast-line is tamer and the country more pastoral than wild and awe-inspiring. In both halves of the principality there is abundance of woods and heath, while pasture predominates over arable land, especially since the decline of agriculture which marked the close of the nineteenth century.

Agriculture.—Farming is carried on in every county, though greatly restricted by the mines and factories of the coal and iron districts. Grain has never been largely produced in Wales, save in such purely agricultural localities as Welsh Herefordshire and the Vale of Glamorgan. On the other hand, milk, butter, eggs, poultry, and butcher's meat have always been a staple product. The close grass of the hills produces the famous small "Welsh mutton" whose flavour is so peculiarly sweet. The ancient Welsh breed of cattle was small and black. It is now extinct or nearly so; but from it are descended the large black cattle of Carmarthenshire, which are themselves giving place to the fine brown-and-white "Herefordshires". The immemorial use of oxen for ploughing died out at the middle of the last century.

Mines.—The mines and ironworks of Wales, though some are to be found in the north, are principally in Glamorgan and West Monmouthshire. The Romans worked seams of coal which lay near the surface, on the sides of some hills in South Wales, and this primitive mode of obtaining the mineral from levels or adits was continued down to modern times by the farmers, for obtaining domestic supplies of fuel. Towards the close of the eighteenth century, however, with the use of steam and machinery for pumping and winding, the practice of deep sinking, and other improved methods gradually produced the highly complex type of coal-mine of to-day. Mining and the attendant industries, while augmenting the material prosperity of Wales, have ruined much of her loveliest scenery. It is commonly remarked that (owing to some natural laws as yet undiscovered) it is always the most beautiful valleys which are found to contain coal in commercially requisite conditions and quantity. Limpid stream, bird-haunted grove, and flowery glade then give place to a labyrinth of mechanism, a black desert of coal-dust and mine refuse, and leagues of mean and depressing streets.

Population.—The populations of the counties of Wales vary according to the industrialism of each. The inhabitants in the coal districts outnumber those of all the rest of the principality. Glamorgan is by far the most populous county. Some rural districts have been so drained of their inhabitants in the last thirty years, that they can best be described as wildernesses dotted with ruinous dwellings. The original population has been to some extent replaced by immigrants from England, but only to a small degree in the country parts. Gloucestershire, Somersetshire, and the south of Ireland are the districts which have most largely recruited the population of South Wales, chiefly by settlement in the big towns. Mid-Wales receives its foreign influx principally from the Midlands of England. North Wales is indebted to Manchester, Liverpool, and Chester for its fresh blood, but there is also some immigration from Ireland to the more populous centres.

The Welsh, though mainly a Celtic nation, are a composite folk made up of Celts and of many pre-Aryan peoples—a mélange of all the aborigines of the Isle of Britain. Remains of paleolithic man have been found in the limestone caves of the Wye Valley, along with bones of the cave-bear, hyena, etc. How far this early human race has influenced the Welshman of the present age, it is impossible to say; but there is no doubt that the racial type known as the "small dark Welsh", prevalent in certain districts (and, curiously, indigenous in the coal valleys of the south), is that of the latest pre-Aryan folk with whom the first Celtic immigrants came in contact. That

race has been identified with the Basques of the Pyrenees and the Berbers of North Africa. Though there are no linguistic evidences to support either identification, there are reasons for believing that the "small dark" Welshmen are of the same race as the original Iberians of Spain and Portugal. It is, in any case, certain that they are the Silurians of the period of the Roman invasion under Claudius (A. D. 43). We are on equally sure ground in saying that the Celts of the first immigration, the Gael (akin to the Irish, Highland Scots, and Manx), have preserved their racial identity more or less completely in certain parts of both North and South Wales. The largest section of the Welsh nation, however, are Celts of the British stock, a pure tribe of which stretches in a wide band across Central Wales. Many of the ogham and Latin inscriptions on rude stone monuments of the Romano-British period in Wales were evidently made not by British but by Gaelic Celts. It is, however, as yet uncertain what proportion (if any) of these stones commemorate invaders from Ireland.

History and Language.—After an occupation lasting 360 years, the Romans left a Britain which was thoroughly permeated by the civilization of the Empire. In this Wales largely participated, though it is chiefly in South-east Wales that the traces of Imperial Rome must be sought. Recent excavation has exposed vast remains of the power and luxury of the conquering race, at Caerwent in Monmouthshire (once a seaport); and at Caerleon, in the same county, classical antiquity competes with Arthurian romance for the visitor's attention. Many Welsh pedigrees assign to existing families a Roman ancestor in the person of some official who lived in the period between the departure of the legions and the Saxon Conquest. It is, however, chiefly in the domains of language and religion that Rome has left an abiding imprint on Wales.

Welsh, as a branch of the Celtic family of languages, has close affinities with Latin; but, besides, has borrowed much from her Italic sister. An enormous proportion of Welsh words are direct importations from Latin, modified by generations of Welsh-speakers. Particularly is this the case with words expressive of religious, theological, and ecclesiastical ideas. Very few of these are of other than Roman origin. This fact is, of course, owing to the circumstances which attended the introduction of Christianity into Britain. The first Christians in this island were persons who had come in with the Roman army, and in due course these foreign Christians were sufficiently numerous to form congregations in the principal *coloniæ* of Britain. There was a Roman bishop at Caerleon, where a large garrison was permanently quartered. Lucius, the "King of Britain" whom the "Liber pontificalis" represents as sending a letter to Pope Saint Eleutherius asking to be made a Christian "by his mandate", would seem to have been a native *regulus* of Gwent, the region in which Caerleon is situated. It was inevitable that the Britons, deriving all their knowledge of Christianity from Rome and the Romans, should adopt Latin words for their new Christian terminology. So it comes that the Welsh for such words (to cite a few typical instances) as holiness, faith, charity, grace, hell, purgatory, sacrament, mass, vespers, pope, bishop, priest, deacon, abbot, monk, church, hospital, altar, chasuble, cross, parish, saint, martyr, anchoret, cell, gospel, consecration, baptism, Christmas, the Epiphany, Lent, Easter, and a thousand others, is in each case the Latin word, modified by the laws of Welsh phonology. "Sacramentum" has become *sacrafen;* "episcopus", *esgob;* "ecclesia", *eglwys;* "altar", *allor;* "Caresima", *Carawys;* and so on.

Welsh holds a position between Munster Irish on the side of Gaelic, and Cornish on the side of the British division of Celtic—but much nearer the latter. It is not so soft as Irish or Cornish, yet very musical. Its gutturals and aspirate *lls* sound rough to foreign ears, and an English writer has picturesquely described Welsh as "a language half blown away by the wind"; but there can be no question as to its richness in pure vowel-sounds or its masculine force. During the past century English has unceasingly encroached upon the ancient tongue, driving the linguistic boundary ever further west. Industries, railways, and public elementary schools have been the chief enemies of Welsh, and the extinction of this venerable speech must be looked for in the next generation or two. The language, nevertheless, shows marvellous vitality in the face of odds, and a widespread literary revival has brightened its declining years.

After the departure of the Romans from Britain, the native inhabitants retained a semblance of Roman institutions. Considerable vestiges of these remained among the Welsh in the time of the Saxon Heptarchy. The clan system and other Celtic customs, however, which Roman rule had recognized, continued in force long after imperial forms were forgotten. Only for a brief period were the Welsh united under one sovereign, in the successive reigns of Rhydderch Mawr (Roderick the Great) and his son Howel Dda, or the Good, both of whom were strong rulers and wise legislators. The laws of Howel Dda are yet extant. They commence with a declaration that the king had obtained their sanction by the Pope of Rome, and their tenor is one of reverence for the Christian Faith and Church. It was only by slow degrees that the native laws and customs were ousted by Anglo-Norman usages and the machinery of feudalism. The feudal system, indeed, hardly penetrated beyond the borderland (called the Marches) where, in their castles and walled towns, dwelled the Palatine lords who held those lands by right of conquest. By Henry VIII the laws of the principality, native and feudal, were assimilated to those of England—though certain peculiar legal institutions, such as the courts of great session, remained till the reign of William IV. At the same time Wales was divided into counties or shires, some of which were based on and named after the ancient lordships. Though possessing many old boroughs, Wales had no capital town until a few years ago. In 1905 King Edward VII by royal charter conferred on the county borough of Cardiff the rank of a city, and gave to its chief magistrate the title of lord mayor. This action afforded great satisfaction to the Welsh people, inasmuch as Cardiff is superior to any other town in Wales both in commerical importance and in antiquity. Its history goes back to the Roman occupation, and the place is linked with Llandaff, the oldest episcopal see. These considerations have earned for Cardiff universal recognition as the capital of Wales.

Religion.—The religion of the pre-Aryan inhabitants of Britain was a nature-worship which included certain animals among its divinities. The Celtic religious system was likewise a nature-cult, but resembled that of the Greeks, Latins, and other Aryans in deifying abstract ideas rather than material objects. Hence the gods of the Britons were equations of those of their Roman conquerors—Nudd, or Nodens, being the Celtic equivalent of Neptune; Pwyll (Pen Annwn, "the head of Hades") the Welsh counterpart of Pluto, and so of the rest. The primitive totemism of the earlier inhabitants, however, made a deep impression on the religious ideas of the Celts, and has even left permanent traces in Welsh nomenclature. Such names as Mael-sêr (servant of the stars), Gwr-ci and Gwr-con (man of a dog, or dogs), and Gwr-march (man of a horse) are examples.

By the end of the Roman occupation, the Britons of Wales had for the most part become Christians, Paganism lingering only in a few remote districts, and chiefly among the Gaelic tribes. At first the discipline of the Celtic Church followed closely that

of Rome, whence (if we may trust Welsh and Roman traditions alike) the first missionaries had come to Britain. According to the "Annales Cambriæ", the earliest and a very reliable native authority, the Britons complied with Rome's reform of the Easter cycle in the year 453. There was frequent communication between the British Christians and the pope, and British bishops took part in the Council of Arles, at which papal representatives assisted. When Saint Augustine came to evangelize the Anglo-Saxons, his first step was to invite the co-operation of the Welsh clergy—a fact which proves that these latter were in full communion with Rome and the Catholic Church at large. By that time, however, the British or Welsh Christians had already long been practically cut off from personal communication with the rest of Christendom by the Germanic invasion, and thus had to some extent lost touch with the Roman See. The result was becoming gradually apparent. Peculiar usages in ritual and discipline, known as "Celtic customs", had been evolved from principles orthodox enough, and in some cases actually Roman in origin, but which had petrified into abuses. Rome would gladly have abolished these, but the Welsh cherished them in her despite, as symbols of nationality. They condemned Saint Augustine as the apostle of their Saxon foe, and, deeming the latter more worthy of eternal reprobation than of the joys of heaven, refused to have a hand in their conversion. This attitude of the native bishops, no doubt, brought the Welsh Church into a situation perilously near schism; but the period of tension was of relatively brief duration. In the ninth century Wales renounced all such national customs as were held unorthodox by Rome, and even accepted (with a bad grace, perhaps) the metropolitan jurisdiction of Canterbury. Thereafter it was the boast of Welshmen that their countrymen had never swerved from the true profession of the Catholic and Roman Faith.

The Reformation came to Wales as a foreign importation, imposed upon the nation by the sheer weight of English officialdom. Of this there is abundant evidence from contemporary records. Protestantism was against all the sentiment of Welsh nationality, all the traditions and associations dearest to the people. Barlow, the first Protestant Bishop of Saint David's, proposed that the see should be removed to Carmarthen, to avoid the Catholic memories and atmosphere which hung around the shrine of Cambria's patron saint. The bards denounced the Reformation with invective, satire, and pathos. Sion Brwynog, of Anglesey, who flourished in the reign of Edward VI, composed a poem entitled "Cywydd y Ddwy Ffydd" (Ode to the Two Faiths), portions of which may be baldly translated as follows: " . . . Some men are resolute in the new way, and some are firm in the old faith. People are found quarrelling like dogs; there is a different opinion in each head . . . The Apostles are called pillars; poor were they while they lived (a thing not easy to the generation of to-day). Away from wives and children, to Jesus they turned. With us, on the contrary, a priest (of all persons) leaves Jesus and His Father, and to his wife freely he goes. His malice and his choler is to be angry about his tithes . . . At the table, with all the power of his lungs, he preaches a rigmarole . . . not a word about Mass on Sunday, nor confession, any more than a horse. Cold, in our time, as the grey ice are our churches. Was it not sad, in a day or two, to throw down the altars! In the church choir there will be no wax at all, nor salutary candle, for a moment. The church and her perfumes [sacraments] graciously healed us. There was formerly a sign to be had, oil anointing the soul. Woe to us laymen all, for that we are all without prayer. There is no agreement in anything betwixt the son and his father. The daughter is against the mother, unless she turn in mischance. . . . Let us confess, let us approach the sign [of the cross, in absolution]; God will hear and the Trinity. . . . Let us go to His protection, praying; let us fast, let us do penance. . . . The world, for some time past, does not trust the shepherds. It behoves a man to trust the God of Heaven. I believe the word of God the Son."

In the Cardiff Free Library is a Welsh prose manuscript of the age of Elizabeth, by an unknown author. It is a defence of the old religion against the doctrines of the Protestants, whom it terms "the New Men". The book has leaves missing at both ends, but was divided into twelve chapters, each dealing with a leading point in the controversy, as the Real Presence; communion in one kind; purgatory, and prayer for the dead; prayer to, and the intercession of, the saints, and the veneration of relics; pilgrimages, images, and the sign of the cross. The composition is excellent, and the matter, for those fierce times, moderate in tone. A good deal of national feeling is apparent. Referring to the recent translation of the New Testament into Welsh by the state Bishop of Saint David's, and especially to the preface, he says that, though the bishop claims to hold the primitive Faith, it is only the misbelief of which the ancient heretics boasted. In another chapter the author compares Naaman's Jewish maiden to a Welsh girl recommending her master to try the virtues of Saint Winifred's Well, in Flintshire; and he rebukes the "New Men" for mocking the Catholics when these go to Holywell on pilgrimage and bring home water, moss, or stones from it. The heretics seek a natural reason for the virtues of that well, which cures all manner of sick folk Great, he says, are the miracles wrought at Saint Winifred's Well, even in these evil days, since the false new faith came from England. Ignorance has increased in Wales, adds the writer, since the churches were cleared of pictures and images, which were books of instruction to the unlettered. The glory of Britain departed when the crucifix was broken down. The legend of the cross of Oswestry is referred to, as also the miraculous appearance of the figure of the cross in a split tree-trunk (at Saint Donat's) in Glamorgan. This last event had occurred a very few years previously, and made so remarkable an impression on the people that the authorities prohibited any reference to the marvel.

For a hundred years after the Reformation manuscript books containing Welsh poetry and prose of the most distinctly "Popish" character continued to be cherished in mansions and farmhouses, and passed from hand to hand until they were worn out. Many still survive, tattered and soiled, but eloquent witnesses of the Catholicism which died so hard in Wales. The bards' favourite subjects were the Blessed Virgin, the national saints, the rosary, the roods (calvaries) in the churches, the Mass, the abbeys, and the shrines of the city of Rome. From such a manuscript as is described above, the following poem may be noticed, almost at random. It is entitled "Cywydd y paderau prennau" (Ode to the wooden beads) and commences thus: "There is one jewel for my poor soul, in a life which desires not sin; it is the beads, in four rows. A son of learning [a cleric] gave them to an old man. Holy Mary, for that he gave it from his keeping, grant thy grace to Master Richard. The Canon sent ten fine beads [decades], that may hang down to one's knee. I obtained ten of God's apples [the large beads], and I carry them at my side—ten were obtained from Yale with great difficulty. Those ten are in memory of you. Ten words of religious law, ten beads follow after them. . . . The man to the cleric of the glen gave beads on a string; Mary's ornament, in tiny fragments, placed upon silk. . . . Wood is the good material—wood from Cyprus in Europe . . . . Suitable are these for a gift—bits of the tree of Him Who redeemed us. . . ."

The bard was Gitto'r Glyn, who flourished about 1450; the transcript was made about the year 1600.

Writing soon after the Reformation, the bard Thomas ap Ivan ap Rhys begs his lord not to stay in England. He is sure to encounter treachery. The Mass is cut up as a furrier does his material; Matins and Vespers are a thing detested. Nobody attends to the seven petitions of the Pater Noster. People eat meat on Wednesdays and Saturdays—even on Fridays, on which day it used to be thought poison. It is no wonder that streams, orchards, and ploughed fields no longer yield their increase. Every man of them is no better than a beast, for they never bless themselves with God's word—while others have their heads cut off as traitors and are punished more and more (Creawdwr Nef arno y crier).

The "Carols" of Richard Gwyn *alias* White, who was cruelly martyred in Elizabeth's reign, had (though never printed) a great popularity, and must have borne a large share in the work of the Counter-Reformation in Wales. White was a schoolmaster at Wrexham, and a man of considerable attainments. His attachment to Catholicism was that of the scholar and the martyr combined, and the influence of his controversial rhymes was widespread and profound. In form and style he is evidently the model of Vicar Prichard's "Canwyll y Cymry" (Welshman's Candle), written in the reign of Charles I. This Protestant work, though, unlike the verses of Richard White, it was not only printed but also circulated with the support of the state Church, is by no means the equal of its prototype either in the purity of its Welsh or in the force and picturesqueness of its diction. White describes the Catholic Church as "a priceless institution conspicuous as the sun, though smoke mounts from Satan's pit, between the blind man and the sky". He gives nine reasons why men should refuse to attend the heretical worship: "Thou art of the Catholic Faith; from their church keep thyself wisely away lest thou walk into a pitfall. [This is his main argument.] The English Bible is topsy-turvy, full of crooked conceits. In the parish church there is now, for preacher, a slip of a tailor demolishing the saints; or any pedlar, feeble of degree, who can attack the pope. Instead of altar, a sorry trestle; instead of Christ, mere bread. Instead of holy things, a miserable tinker making a boast of his knavery. Instead of the images, empty niches. They who conform to the new religion will lose the seven virtues of the Church of God, the communion of all saints, and the privilege of authority given by Jesus Christ Himself to pardon sin." White's scornful description of the heretical ministers is founded on the fact that the difficulty of finding educated men to fill the places of the ejected Catholic clergy had necessitated the appointment of handicraftsmen of various kinds, and even grooms, to act as teachers of the Reformed religion.

The sacking of a secret Jesuit college in the Mennow Valley, South Wales, in 1680, led to the discovery of a store of "contraband Catholic" printed books and manuscripts, some in English and some in Welsh. Many of these are now in the library of the cathedral of Hereford. At that date there was living in Monmouthshire a learned Benedictine, Dom William Pugh. He had led a chequered life. Born of an ancient Catholic family in Carnarvonshire, he became a doctor of medicine. On the outbreak of the Civil War he joined the Royalist army as a captain, and was one of the garrison besieged by Fairfax in Raglan Castle. Afterwards he became a monk and a priest, and wrote a large manuscript collection of prayers and hymns in Welsh, many of which are his own composition, others translations and transcripts. To him we are indebted for the preservation of White's "Carols". In 1618 Captain Pugh composed a Welsh poem in which loyalty to his temporal sovereign is combined with devotion to the Catholic Church. He begins by saying that the political evils afflicting Britain are God's punishment for the country's abandonment of the true religion. People were far happier, he proceeds, when the Old Faith prevailed. But a better time is coming. The English Roundheads will be made square by a crushing defeat, and the king will return "under a golden veil"; Mass shall be sung once more, and a bishop shall elevate the Host. Here we have evidently a mystical allusion to the King of Kings on His throne in the tabernacle, and this is the theme underlying the whole poem.

It would be easy to quote similar examples from the Welsh literature of any period previous to the Civil Wars—after which time Catholicism rapidly lost its hold on Wales. As a consequence of that political and social upheaval, an entrance into the country was effected by the Puritanism which was destined, in the course of little more than a century and a half, to transform the Welsh people spiritually, morally, and mentally—and, as many people judge, not for the better in either respect. This loss of the Church's ground was, humanly considered, entirely owing to the failure in the supply of a native clergy, brought about by racial jealousies between the Welsh and English seminarists in the English College, Rome, at the beginning of the seventeenth century. Within a hundred years, this circumstance led to a dearth of Welsh priests able to minister in the native tongue. After the Titus Oates persecution (1679–80) the few Welsh-speaking clergy who had remained in the country were either executed or exiled, and the chill mists of Calvinism settled on Cambria's hills and vales. Thenceforward, Welsh Catholics were a genus represented by a few rare specimens. Mostyn of Talacre, Jones of Llanarth, Vaughan of Courtfield are almost the only ancient families of Catholic gentry left to Wales at the present day; and the only old Welsh missions still containing a proportion of native hereditary Catholics are Holywell in the north, and Brecon and Monmouth in the south.

The eighteenth century saw but a very small output of Welsh Catholic literature, either printed or manuscript. Almost all there is to show for that period is a version of the "Imitation of Christ", and "Catechism Byrr o'r Athrawiaeth Ghristnogol" (London, 1764), a short catechism of Christian doctrine. It is in excellent Welsh by Dewi Nantbrân, a Franciscan. The number of Catholic books for Welshmen increased rapidly in the course of the nineteenth century. In 1825 appeared "Drych Crefyddol". Its full title translated is "A religious mirror, shewing the beginning of the Protestant religion, together with a history of the Reformation in England and Wales". Of this small work, by William Owen, only two copies are known to exist—one being in the possession of the present writer. It is embellished with a few rude woodcuts, and comprises an account of the Welsh martyrs. A catechism in Welsh called "Grounds of the Catholic doctrine contained in the profession of faith published by Pope Pius IV" (Llanrwst, 1839) is now very rare. Since then many such publications have appeared. In 1889 Saint Teilo's Society was founded at Cardiff, with the sanction of the Right Rev. Dr. Hedley, O.S.B., Bishop of Newport and Menevia, for printing Welsh Catholic literature, and produced many pamphlets and books, including a prayer-book, "Llyfr Gweddi y Catholig" (Cardiff, 1899). The Breton Oblates at Llanrwst publish a bilingual monthly magazine called "Cennad Catholig Cymru" (The Catholic Messenger of Wales), which is doing an excellent work among the people.

Wales possesses an extensive vernacular Press, whereof by far the largest portion is controlled by the Nonconformist and Radical party. All the Dissenting denominations have their literary organs, and the

Established Church is similarly represented. As a general rule, the Welsh Press deals with Catholicism only in a hostile manner; but in quite recent years a more moderate tone has been adopted in a few of the less Puritanical newspapers and magazines. The largest denomination in Wales is that of the Calvinistic Methodists (now often styled the Presbyterian Church of Wales). The Baptists, Congregationalists, Wesleyan Methodists and Unitarians are also strong in the principality—the latter particularly in Cardiganshire. Mormonism has made large numbers of reeruits in the chief centres of population. Puritanism is slowly but steadily ceding ground to Agnosticism and Anglicanism.

The Catholic Church is strong only in the large towns of Wales, the Catholics of the rural districts having participated in the exodus consequent on the decay of the old country life. The hierarchy consists of two bishops, deriving their titles from Menevia (Saint David's) and Newport. The former see comprises the greater part of Wales; the latter includes Glamorgan, Monmouthshire, and Herefordshire. The present cathedral of the Menevian diocese is at Wrexham in North Wales, that of Newport (a Benedictine see) is the priory church of Belmont, near Hereford. The Church's progress among the Welsh people is incredibly difficult, and very slow; but it is perceptible. Advance would be easier and more rapid if greater use could be made of the Welsh language in the propaganda.

The Bishop of Newport is the Right Rev. John Cuthbert Hedley, O.S.B., the dean of the English and Welsh hierarchy, who resides at Llanishen, near Cardiff. The Bishop of Menevia is the Right Rev. Francis Mostyn, whose residence is at Wrexham. Out of a total population, which may be estimated approximately at 2,000,000, the Catholics number about 54,400, whereof 45,000 belong to the Diocese of Newport, and 9400 to Menevia. Newport has 91 priests and 75 missions; Menevia, 85 priests and 43 missions. Of religious, there are Benedictines at Hereford, Cardiff, Merthyr Tydfil, Swansea, and Cardigan; Jesuits at St. Asaph, Rhyl, and Holywell; Capuchin Franciscans at Pantasaph and Penmaenmawr; Passionists at Carmarthen; Oblates of Mary Immaculate at Llanrwst, Pwllheli, Holyhead, and Colwyn Bay; Fathers of the Institute of Charity at Cardiff and Newport; and 35 convents of nuns of various congregations, whereof 9 communities are Daughters of the Holy Ghost (*Saurs Blanches*), exiled from Brittany.

RHŶS, *Celtic Britain* (London, 1882); *The Book of Llandâv*, ed. EVANS AND RHŶS (Oxford, 1893); RHŶS, *Lectures on Welsh Philology* (London, 1879); MCCAVE, *Continuity or Collapse?* (London, 1891); *Myvyrian Archæology*, ed. WILLIAMS (Denbigh, 1860); *The Iolo Manuscripts*, ed. IDEM (Liverpool, 1888); *Lives of the Cambro-British Saints*, ed. REES (*Llandovery*, 1853); ROMILLY ALLEN, *The Monumental Hist. of the Early British Church* (London, 1889).

JOHN HOLSON MATTHEWS.

Walkenried, formerly one of the most celebrated Cistercian abbeys of Germany, situated in the Duchy of Brunswick between Lauterberg and Nordhausen. Founded in 1127 by Countess Adelheid of Klettenberg, it was confirmed in 1137 by Innocent II. The first monks came from the monastery of Altfeld or Camp in the Archdiocese of Cologne. In the time of the first abbot, Henry I (1127–78), two branch monasteries were founded: Pforta (in 1132) and Sichem, or Sittichenbach (in 1141) in the Countship of Mansfeld. Walkenried grew rich and owned lands as far as the Rhine and Pomerania. The monks gave much attention to mining, smelting, and fishing. In the fifteenth century the abbey began to decay, and the Peasants' War brought it to the verge of destruction. About Easter, 1525, a mob of 800 peasants of the southern Harz region marched against Walkenried. Abbot Paulus (1520–36) and the monks fled, carrying off the archives. The abbey was plundered and the tower of the church torn down. The next abbot, John VIII (1536–59), was very worldly and extravagant; in 1546 he and his monks became Lutherans. Thereupon Count Ernst of Honstein, as patron of the abbey, laid a complaint before Charles V. In 1548 the emperor ordered that everything in the abbey should be restored to the former condition, but his command was unheeded. After the count's death the entire Countship of Honstein became Lutheran, and in 1557 a Protestant school was opened at Walkenried. Up to 1578 four Protestant abbots had directed the abbey. The Count of Honstein now made his son administrator, and after the son's death Walkenried fell to the Duchy of Brunswick. During the Thirty Years War the abbey for a short time (1629–31) was restored to the Cistercians. The Peace of Westphalia put an end to the shadowy existence of the Protestant monastery and the abbey was secularized. In 1668 the school was closed. Since then Walkenried has been state property of Brunswick. The Gothic church, built during the years 1210–1290, was greatly damaged by the destruction of the tower by the peasants in 1525; to-day only a few picturesque remains are still in existence. The monastery was somewhat later in date than the church; its cloister is well preserved. The chapter hall has served since 1570 as a Lutheran church. The library was destroyed by the peasants, but the archives are preserved at Wolfenbüttel.

Die Urkunden des Klosters Walkenried, I, II (Hanover, 1852–55); LEUCKFELD, *Antiq. Walckenredenses* (Leipzig, 1706); GIBSENER, *Die vormalige Reichsabtei Walkenried* (Nordhausen, 1870); LEMCKE, *Gesch. von Walkenried* (2nd ed., Leipzig, 1909).

KLEMENS LÖFFLER.

Wall, JOHN, venerable martyr, b. in Lancashire, 1620; suffered near Worcester, 22 Aug., 1679; known at Douay and Rome as John Marsh, and when on the Mission under the *aliases* of Francis Johnson, Webb, and Dormore. The son of wealthy and stanneh Lancashire Catholics, he was sent when very young to Douai College. He entered the Roman College, 5 Nov., 1641, was made priest, 3 Dec., 1645, and sent to the Mission, 12 May, 1648. On 1 Jan., 1651, he received the habit of St. Francis at St. Bonaventure's Friary, Douai, and a year later was professed, taking the name of Joachim of St. Anne. He filled the offices of vicar and novice master at Douai until 1656, when he returned to the Mission, and for twenty years laboured zealously in Worcestershire. He was apprehended, Dec., 1678, at Rushock Court near Bromsgrove, where the sheriff's man came to seek a debtor; his priestly character transpiring, he was tendered the Oath of Supremacy, and was committed to Worcester Gaol for refusing it. He was brought to trial at the assizes, 25 April, on the charges of receiving and exercising his priesthood, and of refusing the oaths. A man whose vices he had reproved bore testimony to his priesthood, and he received sentence. He was then sent to London, and four times examined by Oates, Bedloe, and others in the hope of implicating him in the pretended plot; but was declared innocent of all plotting and offered his life if he would abjure his religion. Brought back to Worcester, he was executed at Redhill. On the day previous, William Levison was enabled to confess and communicate him, and at the moment of execution the same priest gave him the last absolution. His quartered body was given to his friends, and was buried in St. Oswald's churchyard. Mr. Levison, however, secured the martyr's head, and it was treasured by the friars at Douai until the dissolution of that house in the French Revolution. The Franciscan nuns at Taunton possess a tooth and a bone of the martyr. The long speech which he composed for his execution was circulated among the Catholics after his death; and the authorities issued

as a broadsheet the public account of his execution containing "a true copy of the speech . . . with animadversions upon the same". In 1879 a rood was erected in his memory in the churchyard at Harvington, whose hall was the usual home of the martyr.

FOLEY, *Records S. J.*, V, VI (*Diary of English College*); CHALLONER, *Memoirs of the Missionary Priests;* THADDEUS, *Franciscans in England;* MRS. HOPE, *Franciscan Martyrs in England;* HUMPHREYS, *The Cath. Persecution in Worcestershire* (privately printed); *His Last Speech* (Oscott MSS.); *A true copy of the Speech*, etc. (Oscott Archives).

J. L. WHITFIELD.

Wallachia. See RUMANIA.

Walla-Walla Indians, a Shahaptian tribe dwelling on the Walla-Walla (i. e. rushing water) River and the Columbia in Washington and Oregon, from Snake River to the Umatilla. Their language is akin to that of the Nez Percés but forms a distinct dialect. By the treaty of 1855 they were placed on the Umatilla reservation in Oregon, where they still remain. They number only 461, and are mixed with Nez Percés and Cayuse. Their family organization was loose, and the clan system not observed. The scantiness of their food supply, necessitating frequent migrations, prevented any continued development of the village system. Their food consisted mainly of roots, berries, and salmon. At present most of the tribe are farmers and stock breeders. The Walla-Walla were visited by Lewis and Clarke in 1804, and were evangelized by the Jesuit pioneers of the Northwest about forty years later.

FARRAND in *Handbook of American Indians*, II (Washington, 1910).

A. A. MACERLEAN.

Wallenstein (WALDSTEIN), ALBRECHT VON, b. at Hermanic, Bohemia, 24 Sept., 1583; d. at Eger, Bohemia, 24 Feb., 1634. He belonged to a Czech noble family of Bohemia who were members of the Bohemian Brethren. He studied at the Lutheran university at Altdorf, travelled in France and Italy, became a Catholic apparently at the Jesuit college at Olmütz, and married an elderly widow, whose large fortune he inherited in 1614. He had a strong liking for military life. In 1617 he aided Ferdinand of Styria, who became emperor in 1619, against Venice, and in 1618 against the revolting Bohemians. In 1621 he received for the first time an independent command and fought against the prince of Transylvania, Bethlen Gabor, who had invaded Moravia. In return for large advances of money to Ferdinand he received after the battle of the White Mountain so many of the confiscated estates of the Bohemian insurgents that his possessions in northern Bohemia formed the territory of Friedland, which Ferdinand in 1624 raised to a principality. His relations with the Jesuits were most friendly. Determined to become the champion of the Habsburgs and of the Church in the empire, he offered to raise an army of 20,000 men, upon which Ferdinand appointed him, 7 April, 1625, "Captain over all the imperial forces in the Holy Roman Empire and the Netherlands",

and in June raised him to the rank of a duke. Wallenstein was very successful in collecting his army and late in the autumn appeared at the scene of war in the circle of Lower Saxony. He occupied at once the Dioceses of Magdeburg and Halberstadt, the richest and most important territories strategically, and secretly sought to secure the election of a son of the emperor as their future bishop. On 25 April, 1626, he was attacked at the bridge of Dessau over the Elbe by the enemy he most feared, Ernst von Mansfeld. Mansfeld, completely defeated but not pursued, gathered new troops and marched through Silesia to join forces with the prince of Transylvania. Fear of losing the territories on the Elbe kept Wallenstein from action for a long time, and when he finally attacked Mansfeld he was unsuccessful and lost large numbers of his men. He was able, though, to justify himself before the emperor in November, 1626, by proving that a much larger army was necessary. In 1627, therefore, he raised an army which finally numbered almost 150,000 men, which he supported by assigning definite territories of the empire to its different divisions, including those both of Catholic princes and of Protestant rulers who were friendly to the emperor. There was but little discipline and the greed of the generals and colonels was great. In a short time consequently angry accusations were made against Wallenstein.

In the mean time during 1627 he drove Mansfeld's troops out of Silesia, united with Tilly for a campaign against Holstein, in which he advanced as far as Jutland and also occupied Mecklenburg. In January, 1628, the emperor granted him the Duchy of Mecklenburg in fief for life and in June, 1629, as a hereditary possession. Thus he became one of the most prominent princes of the empire. The other princes holding this rank hated him, fearing that he would overthrow their freedom and subject them once more to the supremacy of the emperor. He had now reached the highest point of his successes. He made the vain boast that in three years he would conquer Constantinople, and sought unsuccessfully to form an alliance between the emperor and Gustavus Adolphus; he also endeavoured to persuade the Hanseatic towns to form a union with the empire. He even planned a canal uniting the German Ocean and the Baltic Sea. But he was unable to collect a fleet, or to occupy and close the whole of the German coast along the Baltic. He failed in the siege of Stralsund in the summer of 1628, and to take Glückstadt, without which his position in Holstein was insecure. He accused others for his lack of success, and objected in particular to the Edict of Restitution of March, 1629, and the war carried on by the Habsburgs in Upper Italy to maintain their power over Mantua. At his insistence the emperor now made a treaty of peace with Denmark (4 June, 1629), by which the Danes received back all the territory taken from them, but rejected Wallenstein's proposal of an alliance with the emperor, promising, however, not to interfere with the execution of the Edict of Restitution in northern Germany.

Wallenstein had always been opposed to giving imperial aid to the Spaniards in their war against the Netherlands, but when he himself deemed it necessary to send troops the aid came too late. The same fate attended the despatch of troops to Poland against Gustavus Adolphus. Wallenstein felt the ground shaking under his feet, and sought at least to secure in northern Germany the most important point of passage over the Elbe, the city of Magdeburg, by blockading it, before the Swedes entered the empire. At the same time he exerted himself to come to an agreement with the head of the princes of the empire, Maximilian of Bavaria, but was not able to carry out these plans. In June, 1630, he went to southern Germany in order to advance,

if necessary, into Italy. In August the princes of the empire were able to secure his dismissal; Wallenstein accepted his removal without resistance.

After this his life was mainly a series of intrigues. His charaeter, which had never been noble, now gave way completely. He was perhaps more embittered over the loss of Mecklenburg than over the loss of the rank of commanding general. As early as the spring of 1631 he negotiated through Bohemian refugees with Gustavus Adolphus; which side began the negotiations is a disputed point. When, after the battle of Breitenfeld, Gustavus Adolphus continued his campaign and the emperor in October appealed again to Wallenstein, the latter was willing to listen to him but did not come to terms until April, 1632. The conditions of the agreement were such as to inevitably lead to new disputes. Wallenstein received the right to fill all positions in the army, to negotiate with foreign governments, and troops not under his command were not to be permitted in the empire by the imperial party. From the first his aim was, in cooperation with the emperor, to draw away Saxony from alliance with the Swedes, but he did not attain his object. On 25 May, 1632, he again took Prague, then opposed his army to that of Gustavus Adolphus before Nuremberg; in September the Swedish king attacked him but was driven back. In order to force Gustavus to retreat Wallenstein advanced toward Saxony. On reaching the boundary of Bavaria, Maximilian of Bavaria and his troops turned back, a loss which weakened Wallenstein's strength. On 16 November a battle was fought with the Swedes at Lützen in Saxony. Wallenstein was not defeated, but neither was he the victor; and he suffered such heavy losses that he ceased operations. He continued the war by means of diplomacy, and made one truce after another with Saxony. He only consented at the last moment that Spanish troops should be permitted to enter the empire to rescue Breisach, which protected the Upper Rhine from the enemy, and permitted Ratisbon, a most important point, to fall into the hands of Bernhard of Weimar in November, 1633.

During this entire period he fought but one battle himself, that at Steinau in Silesia, where in October he defeated the Swedish troops. He grew more and more involved in negotiations which finally led him into treason against the emperor. Sometimes he was engaged in negotiations with the Swedes, sometimes with Saxony against Sweden and the Habsburgs, and finally even with France. At one time he desired, by combining with the estates of the empire, to establish peace. Probably the impelling force was largely the desire for revenge. His inactivity and double dealing brought the emperor into a position which might easily have become dangerous. In addition the Spanish ambassador at Vienna urged his removal. During these later years the Jesuits were opposed to him, and the army fell away from him. Prague and Pilsen deserted him and went over without a struggle to the emperor as soon as the latter took the first measures against Wallenstein. His fate was soon decided. He was murdered at Eger by two Protestant Scoteh officers and one Catholic Irish officer, all belonging to his own army.

Wallenstein's importance as a general is a matter of dispute. He was boastful, fond of display, and haughty; his bearing was striking. His preference was for great undertakings planned on a large scale, and he had an extraordinary power of attraction both for officers and common soldiers. He was undoubtedly a skilful strategist, and when he ventured a battle he was eool and vigorous. On the other hand, he carried on war very slowly, was often wrong in his estimate of his opponents, and frequently made fatal mistakes. He lacked almost entirely the most important quality of all great commanders, the will to undertake decisive battles. He was greatly influenced in his conduct by astrology. He proved himself an excellent ruler of the states which he formed, especially in Friedland and the Silesian Duchy of Sagan. Like most great conquerors he took much pleasure in affairs of state, was a very skilful political economist, and did much to improve the civilization of his territories. In his plans for education he worked with the Jesuits, of whom he was a large benefactor. Measured by the standards of his era he was indifferent in religion. To carry on politics and war for religious ends was distasteful to him. He intentionally gave many important positions in his army to Protestants. He showed much skill in diplomatic negotiations but finally by their means brought about his own fall.

At present the Bibliography of Wallenstein embraces some 2000 titles. Lists of them may be found in the *Mitteilungen des Vereins für Geschichte der Deutschen in Böhmen*, beginning with XVII (1879). A very copious biography has been lately written by HALLWICH, *Geschichte Wallensteins* (1910), III reaches the year 1625.

M. SPAHN.

Wallon, HENRI-ALEXANDRE, historian and statesman, b. at Valenciennes (Nord), in 1812; d. at Paris, in 1904. Fellow of history and professor at the Lycée Louis le Grand, he was appointed (1840) master of conferences at the Ecole Normale, and, in 1846, Guizot's assistant at the Sorbonne. His work, "L'esclavage dans les colonies" (1847), caused him to enter public life; he became assistant deputy for Guadeloupe at the Constituent Assembly and representative for the Department of the Nord at the Legislative Assembly (1849). But he resigned in 1850 when the law restricting suffrage was passed. Professor of history at the Sorbonne, a member of the Academy of Inscriptions (1850), prior to becoming its permanent secretary, he was in 1871 deputy from the Nord to the National Assembly, where he sat on the Right Centre. On 24 May, 1873, he voted against Thiers and the Broglie ministry. The attempted restoration of the monarchy having failed, Wallon allied himself with his friends on the Left Centre and to him was due the amendment which brought about the passage of the constitutional laws; hence he was jestingly called the "Father of the Republic". As minister of public instruction in Buffet's cabinet (March, 1875–March, 1876) he favoured the vote which secured liberty of higher education (26 July, 1875). Appointed senator for life at the end of the same year he henceforth defended Catholic interests in the Senate on the various occasions when they were under discussion. He was dean of the Paris Faculty of Letters for eleven years (1876–87). Of his works the following may be mentioned: "Du monotheisme chez les races semitique" (1859); "Jeanne d'Arc" (1860); "La vie de Jésus et son nouvel historien" (1864), a critical examination of Renan's works; "Vie de Notre Seigneur Jésus Christ" (1805); "La Terreur" (1873); "Saint Louis et son temps" (1875); "Les réprésentants du peuple en mission et la justice revolutionnaire en l'an II" (1889–90), wherein he exposes the violence and arbitrariness of the Jacobin tribunals.

GEORGES BERTRIN.

Walmesley, CHARLES, Bishop of Rama, Vicar Apostolic of the Western District, England, b. 13 Jan., 1722; d. at Bath, England, 25 Nov., 1797. He was the fifth son of John Walmesley of Westwood House, Wigan, Lancashire; was educated at the English Benedictine College of St. Gregory at Douai (now Downside Abbey, Bath); and made his profession as a Benedictine monk at the English Monastery of St. Edmund, Paris, in 1739. Later he took the degree of D.D. at the Sorbonne. His scientific attainments soon brought him into notice as an astronomer and mathematician. He was

consulted by the British Government on the reform of the calendar and introduction of the "New Style", and was elected a Fellow of the Royal Society of London, and the kindred societies of Paris, Berlin, and Bologna. From 1749 to 1753 he was Prior of St. Edmund's, Paris, and in 1754 was sent to Rome as procurator general of the English Benedictine Congregation. Two years later he was selected by Propaganda as coadjutor, with right of succession, to Bishop York, Vicar Apostolic of the Western District; and was consecrated Bishop of Rama on 21 Dec., 1756. He administered the vicariate after the retirement of Bishop York in 1763, and succeeded that prelate on his death in 1770. His energy and ability attracted to him an amount of attention seldom given to Catholic bishops in England in the eighteenth century. So much was this the case that during the "No Popery" riots of June, 1780, a post-chaise conveying four of the rioters, and bearing the insignia of the mob, drove the whole way from London to Bath, where Walmesley then resided. These men worked upon the people of Bath so much that the newly built Catholic chapel in St. James's Parade was burned to the ground, as well as the presbytery in Bell-Tree Lane; all the registers and diocesan archives, with Walmesley's private library and MSS., being destroyed.

In 1789, when the action of the "Catholic Committee" threatened seriously to compromise the English Catholics, Walmesley called a synod of his colleagues, and a decree was issued that the bishops of England "unanimously condemned the new form of oath intended for the Catholics, and declared it unlawful to be taken". On 15 Aug., 1790, Walmesley consecrated Dr. John Carroll, the first Bishop of the United States of America, at Lulworth Castle, Dorsetshire. Walmesley was buried at St. Joseph's Chapel, Trenchard Street, Bristol. In 1906 the bodies there interred were removed, and the bishop's remains were translated to Downside Abbey and placed in a vault beneath the choir of the abbey church, so that, more than a century after his death, his body came into the charge of that community by whom he was educated nearly two hundred years ago. The suggestion was put forward that the bishops of the two hierarchies of America and England, of whom the large majority trace their spiritual descent to Bishop Walmesley, should erect a fitting monument over his grave. The proposal met with generous support, and a beautiful altar tomb with recumbent effigy in alabaster from the designs of F. A. Walters, F.S.A., has now been erected on the Gospel side of the sanctuary. Walmesley's published works consist chiefly of treatises on astronomy and mathematics, but his "General History of the Christian Church . . . chiefly deduced from the Apocalypse of St. John the Apostle, by Signor Pastorini" (a pseudonym), went through nine or ten editions in Great Britain and five more were produced in America. Translations of the work also appeared in Latin, French, German, and Italian, and were several times reprinted. A number of his letters are in the archives of the Diocese of Clifton. Portraits exist at Downside, Clifton, and Lulworth.

TOMB OF BISHOP WALMESLEY, DOWNSIDE ABBEY

BRADY, *Episcopal Succession*, III (Rome, 1877); LE GLAY, *Notice sur C. Walmesley* (Lille, 1858); OLIVER, *Collections* (London, 1857), 429, 527; BUTLER, *Historical Memoirs of English . . . Catholics* (4 vols., London, 1822); BURTON, *Life and Times of Bishop Challoner* (2 vols., London, 1909); WARD, *Dawn of the Catholic Revival* (2 vols., London, 1909); *The Rambler*, VII.

G. ROGER HUDLESTON.

Walpole, HENRY, VENERABLE, English Jesuit martyr, born at Docking, Norfolk, 1558; martyred at York, 7 April, 1595. He was the eldest son of Christopher Walpole, by Margery, heiress of Richard Beckham of Narford, and was educated at Norwich School, Peterhouse, Cambridge, and Gray's Inn. Converted by the death of Blessed Edmund Campion, he went by way of Rouen and Paris, to Reims, where he arrived, 7 July, 1582. On 28 April, 1583, he was admitted into the English College, Rome, and in October received minor orders. On 2 February, 1584, he became a probationer of the Society, and soon after went to France, where he continued his studies, chiefly at Pont-à-Mousson. He was ordained subdeacon and deacon at Metz, and priest at Paris, 17 Dec., 1588. After acting as chaplain to the Spanish forces in the Netherlands, suffering imprisonment by the English at Flushing in 1589, and being moved about to Brussels, Tournai, Bruges, and Spain, he was at last sent on the mission in 1590. He was arrested 7 December, at Kilham, Yorkshire, two days after landing at Flamborough, and imprisoned at York. The following February he was sent to the Tower, where he was frequently and severely racked. He remained there until, in the spring of 1595, he was sent back to York for trial. With him suffered Alexander Rawlins, of the Diocese of Gloucester. After being twice imprisoned at Newgate for religion in 1586, Rawlins arrived at Reims, 23 Dec., 1589; he was ordained subdeacon at Laon, 23 September, 1589, deacon and priest at Soissons, 17 and 18 March, 1590, was sent on the mission the following 9 April, and landed at Whitby.

See, for Walpole: JESSOPP, *One Generation of a Norfolk House* (Norwich, 1878); IDEM, *Dict. Nat. Biog.*, s. v.; POLLEN, *English Martyrs 1584–1603* in *Cath. Rec. Soc. Publ.* (London, 1908). For Rawlins: CHALLONER, *Missionary Priests*, I, nn. 90 and 108; KNOX, *Douay Diaries* (London, 1878); *Cath. Rec. Soc. Publ.*, II, 261, 264, 267.

JOHN B. WAINEWRIGHT.

Walsh, EDWARD, Irish poet, b. at Derry in 1805; *d.* at Cork, 6 August, 1850. When little more than a boy he showed great intellectual gifts, and in 1830 was private tutor in County Cork. He was for a time teacher of a school at Millstreet, whence, in

1837, he removed to Tourin, County Waterford, having been appointed to a school under the Commissioners of Education. Many of his songs and poems appeared between the years 1832–39, and he contributed to the "Nation". Worried with the surroundings of an uncongenial occupation, and pestered by officials, whose visits were ill-received by the super-sensitive poet, he went to reside in Dublin in 1843, and was befriended by Gavan Duffy, who got him appointed sub-editor of the "Monitor". His "Irish Jacobite Poetry" (1844) and his "Irish Popular Songs" (1847) gave unmistakable evidence of a genuine poet. Yet he was forced to fight against poverty, and, in 1848, he accepted the post of schoolmaster to the junior convicts of Spike Island, where he was visited by John Mitchell, on his way to penal servitude, who vividly describes in his "Jail Journal" his meeting with Walsh. Not long afterwards he secured the schoolmastership of Cork work-house, but died within twelve months. A fine monument, with an epitaph in Irish and English, was erected to his memory in the Father Mathew Cemetery at Cork. Among his lyrics "Mo Chragibhin Cno", "Brighidin gan mo stor", and "O'Donovan's Daughters" are in most Irish anthologies, while his translations from the Irish are both faithful and musical.

KICKHAM, *Edward Walsh* in *The Celt* (Dublin, 1857); COLLINS, *Celtic-Irish Songs and Song Writers* (London, 1885); BROOKE AND POLLESTON, *A Treasury of Irish Poetry* (London, 1900).

W. H. GRATTAN-FLOOD.

Walsh, LOUIS SEBASTIAN. See PORTLAND, DIOCESE OF.

Walsh, PETER, Irish Franciscan, b. at Mooretown, County Kildare, about 1608; d. in London, 15 March, 1688. Educated and ordained in the celebrated Irish College of St. Anthony at Louvain, he was later appointed to the convent of his order at Kilkenny, where he warmly supported the Ormondist party in the confederation then assembled in that city. He was made guardian by the triumphant Ormondists in 1648; took a leading part in the agitation against the validity of the censures fulminated by the nuncio, Rinuccini; acted as chaplain to the Munster army till its final defeat by the Parliamentary forces; led a precarious existence in England and on the Continent till 1660 when the Restoration saw him back in London and high in the favour of the evil genius of the Confederates, the all-powerful Ormonde. He was appointed their accredited London agent by the few surviving Irish bishops in 1661. He introduced and tried to have accepted by the Irish clergy and people the famous "Remonstrance" which distracted the country for the next half-dozen years; took a prominent part in a meeting of the bishops and clergy which, with Ormonde's consent, he had assembled in Dublin in June, 1666, to discuss the Remonstrance; but despite all his efforts he was unable to induce or force the meeting to sign a document which the great majority regarded as disrespectful to the Holy See, if not actually in conflict with Catholic teaching on the supremacy of the pope. Breaking definitively with the ecclesiastical authorities, he put himself at the head of a party consisting of a few of the clergy and several laymen, who were known as the Valesians and Valesian heretics, and who were a source of considerable anxiety to the bishops for some time; but the fall of Ormonde in 1669 deprived them of their mainstay, and they declined so rapidly that Oliver Plunket, writing to Propaganda in 1671, was able to report that hardly a Valesian remained. Walsh, however, for whom Ormonde's influence had secured the seneschalship of Winchester (worth about £100 a year) from the bishop of that see, held out almost to the end. Though the General Chapter of his order held at Valladolid in 1670 pronounced sentence of major excommunication against him, he disregarded the penalty, and it was only a few days before his death that he was induced to make his peace with the Church.

He left many writings behind him. Of these, with the exception of a worthless history of Ireland down to the English invasion, entitled "A Prospect of the State of Ireland", nearly all are concerned with the question of the Remonstrance, and comprise his "More Ample Account" (1662); "Irish Colours Folded" (1662); "Controversial Letters" (1673); "Letter to Catholics" (1674); "History of the Irish Remonstrance" (1674); and a long defence of his attitude addressed to the general of his order in a Latin publication entitled "Causa Valesiana" (1684), all of which were published in London. His "History of the Remonstrance" is valuable for the light it throws on the events of that distracted time.

Though Walsh's life has never been written, it is not for want of abundant material. In addition to his own writings much information concerning him may be found in the following works: TALBOT, *The Friar Disciplined* (Paris, 1674); CARTE, *Life of Ormonde* (London, 1736); GILBERT, *Contemporary History* (Dublin, 1879); IDEM, *Hist. of Irish Confederation* (Dublin, 1890); NICHOLAS FRENCH, *The Unkinde Deserter* (Dublin, 1646); ALIZZI, *Nunziatura in Irlanda* (Florence, 1844); CUREY, *Historical Memoirs* (London, 1758); IDEM, *Civil Wars* (Dublin, 1775); MORAN, *Memoir of Oliver Plunket* (Dublin, 1895); IDEM, *Spicilegium Ossoriense* (Dublin, 1874); O'CONOR, *Historical Address* (Buckingham, 1810); PLOWDEN, *Historical Letter* (London, 1812); BRENNAN, *Ecclesiastical Hist. of Ireland* (Dublin, 1814); BURGHCLERE, *Life of James, first Duke of Ormonde* (London, 1912).

J. HAGAN.

Walsh, ROBERT, publicist, diplomat, b. at Baltimore, Md., 1785; d. at Paris, 7 Feb., 1859. He was one of the first students entered at Georgetown College, graduated in 1801 and began his law course. During a two years' tour of Europe he contributed several articles on the institutions and laws of the United States to the Paris and London papers. Returning to the United States in 1808 he was admitted to the Bar, and in 1811 established at Philadelphia the "American Review of History and Politics", the first American quarterly review. Thereafter he devoted himself entirely to literature. His "Appeal from the Judgment of Great Britain respecting the United States" (1819), an important contribution to the political literature of the era, obtained for him the thanks of the Pennsylvania legislature. He founded (1821) and until 1836 edited the Philadelphia "National Gazette", a paper devoted to politics, science, letters, and the fine arts. His knowledge and taste gave American journalism a lofty impulse. Lord Jeffrey said of his "Letters on the Genius and Disposition of the French Government": "We must learn to love the Americans when they send us such books as this" ("Edinburgh Review", 1853, 799). He published two volumes of essays, entitled "Didactics", in 1836, and from 1837 to 1844 he was Consul General of the United States in Paris, where he remained until his death. His house was the popular rendezvous of the learned and distinguished men of France. His vivacity of mind, intellectual zeal, interest in politics, literature, science, and cultivated society never flagged. At his death a writer declared him to be "the literary and intrinsical link between Jefferson, Madison and Hamilton and the men of the present day" (1859).

Robert Moylan Walsh, his son (b. at Philadelphia, 27 April, 1818; d. at Camden, N. J., March, 1872), filled a number of diplomatic posts at London, Naples, Florence, and Leghorn, translated several French books and assisted his father in editing the "Gazette".

DUYCKINCK, *Cycl. of Am. Literature*, s. v.; ALIBONE, *Dict. of Authors*, s. v.; GRISWOLD, *Prose Writers of America* (Boston, 1844); SHEA, *History of Georgetown University* (Washington, 1891); *U. S. Cath. Hist. Soc. Magazine*, II.

THOMAS F. MEEHAN.

Walsh, THOMAS, b. in London, October, 1777; d. there, 18 February, 1849. His father, an Irish merchant, having died during his infancy, Thomas was

sent by his Protestant mother to the grammar school at St. Albans. Through his uncle, a priest of the London District, who obtained his admission to the college of St. Omer, his faith was saved. He shared in the imprisonment at Dourlens, and then continued his studies at Old Hall Green, where he was confirmed on 19 December, 1795. When Dr. Stapleton was made Vicar Apostolic of the Midland District, he took Walsh, then deacon, as secretary (1801). Walsh continued with Bishop Milner as chaplain and missioner at Longbirch until October, 1804, when he was sent to Sedgley Park School as spiritual father. In 1808 he went to Oscott as vice-president and spiritual father and later he became president (1818–26). On 1 May, 1825, he was consecrated titular Bishop of Cambysopolis, as coadjutor to Bishop Milner, whom he succeeded as vicar Apostolic on 19 April, 1826. His rule of the district was marked by great progress, both spiritual and material. The College of St. Mary, Oscott, the two cathedrals of Birmingham and Nottingham, besides numerous churches and religious foundations, bear witness to the greatness of his ideals and his unwavering faith. From July, 1840, his jurisdiction was over the newly-constituted Central District; and on 28 July, 1848, he was translated to the London District, against his own desire. But he was too old and infirm to take any active part in its affairs, and he left its administration in the hands of his coadjutor, Bishop Wiseman. Cardinal Barnabo reported the resolve of Propaganda that Walsh should be the first metropolitan of the new hierarchy, in the words "Whether living or dying he shall be the first Archbishop", but death prevented the fulfilment. He is buried in St. Chad's Cathedral, Birmingham.

WEEDALL, *Funeral Discourse* (London, 1849); BRADY, *Episcopal Succession* (Rome, 1876–77); WARD, *History of St. Edmund's College* (London, 1893); HUSENBETH, *Life of Milner* (Dublin, 1862); IDEM, *Life of Weedall* (London, 1860).

J. L. WHITFIELD.

Walsh, WILLIAM, Bishop of Meath, Ireland (1554–77); b. at Dunboyne, Co. Meath, about 1512; d. at Alcalá de Henares, 4 Jan., 1577. He joined the Cistercians at Bective, Co. Meath, and being sent to study at Oxford took a doctor's degree in divinity either there or elsewhere. The suppression of religious houses must have driven him from Oxford in 1536, and the confiscation of Bective in 1537 left him homeless. Going abroad, he became chaplain to Cardinal Pole at Rome. It was now probably that by papal dispensation he exchanged into the Canons Regular of St. Augustine, and was made prior of their suppressed monasteries of Duleek and Colpe. Walsh returned when Pole came as legate to England, for in 1554 he was in the Irish commission for depriving married clergy. Staples, Bishop of Meath, being thus deprived, Walsh, already nominated by the Crown, was appointed by the legate, 18 Oct., 1554, subject to seeking papal confirmation within twelve months. He assumed his charge immediately, retaining, as the see was impoverished, the rectory of Loughsewdy and his priories. Henceforward he was busied in ecclesiastical and civil affairs, and the Government employed him in many commissions until the second year of Queen Elizabeth. But when she introduced a Protestant liturgy into Ireland, Walsh resisted strenuously in Convocation, and preached at Trim against the Book of Common Prayer. On 4 Feb., 1560, he refused the oath of supremacy, was deprived of his temporalities, and by the Queen's order committed to custody. Divested of royal favour and withdrawn from secular affairs, he recalled the condition of his appointment, and when released, some eighteen months later, he submitted his case at Rome. In consistory held 6 Sept., 1564, the legate's provision was declared void, and the pope, in the circumstances, reappointed Dr. Walsh. About the time when this would have become known in Ireland, Walsh was cited before the Ecclesiastical Commission, and on refusing the oath of supremacy or to answer interrogatories, was committed to Dublin Castle, 13 July, 1565.

Loftus, the Protestant primate, advised his removal to England that the learned bishops there might win him to conformity; he was, he said, of great credit among his countrymen, who depended wholly on him in religious concerns. Nevertheless he was left in Dublin, and lay fettered in a dark and filthy cell until Christmas, 1572, when his friends contrived his escape to Nantes in Brittany. After six months of destitution he was aided by the nuncio in France to proceed to Spain. He reached Alcalá almost moribund through privations, fatigues, and festering wounds from his fetters, and was first received in the house of a pious lady, who herself dressed his sores and nursed him with tender solicitude. Afterwards he removed to the Cistercian convent and expired among his former brethren, esteemed a martyr of the Faith. He was buried in the Church of St. Secundinus and the Bishop of Grenada erected a monument to his memory.

BRADY, *Episcopal Succession in Great Britain and Ireland* (Rome, 1876–77); O'REILLY, *Memorials of those who suffered for the Catholic Faith in Ireland* (London, 1868); MORAN, *Catholic Archbishops of Dublin* (Dublin, 1864); COGAN, *Diocese of Meath* (Dublin, 1862).

CHARLES MCNEILL.

Walsingham, THOMAS, Benedictine historian, d. about 1422. He is supposed to have been a native of Walsingham, Norfolk, England; he was educated at St. Albans Abbey, and having become a monk there was made precentor and placed in charge of the scriptorium. Little is known of his life beyond his historical work and the fact that in 1394 he was made superior of the dependent priory of Wymondham, where he remained until 1409, when he returned to St. Albans.

Six chronicles have been assigned to him: (1) "Chronica Majora", now lost, but which was written before 1388 and was well known at that date as a work of reference. (2) "Chronicon Angliæ", covering the years 1328 to 1388. In this work the actions and character of John of Gaunt, the father of Henry IV, are somewhat severely criticised. It was published in the Rolls Series in 1874 (ed. Thompson). (3) The "Gesta Abbatum" of St. Albans Abbey, compiled between 1390 and 1394. The earlier portions of this record were taken largely from Matthew Paris. Also published in the Rolls Series, 1867–69. (4) A chronicle of St. Albans, compiled about 1393, the original manuscript of which is in the British Museum. This covers the years 1272 to 1393, and incorporates the previous chronicles of Matthew of Westminster and others. Up to the year 1369 its text agrees with the "Chronicon Angliæ" (no. 2 above), but after that date it varies considerably, chiefly in the way of toning down the aspersions on the character of John of Gaunt. It is supposed that on the accession of Henry IV the monks suppressed the earlier chronicle, being afraid of the consequences of the attacks contained in it on the king's father, and that this work was written to take its place. (5) "Historia Anglicana", also called "Historia Brevis" by earlier writers. It covers the years 1272 to 1422. Some authorities are of opinion that only the portion extending from 1377 to 1392 was Walsingham's own work, basing their view on the fact that one MS. of the history terminates at the latter year, and also because after that date, in the other manuscripts, the narrative is not so full and satisfactory as the earlier portions. Professor Gairdner controverts this theory, holding that the defects of the later portions are sufficiently explained by the author's removal to Wymondham in 1394. The style of the writer, he maintains, is the same throughout the entire work. Printed in the Rolls Series in 1863, ed. Riley. (6) "Ypodigma Neustriæ", a compilation

tended to provide Henry V with a summary of the story of his predecessors, the dukes of Normandy, d partly borrowed from the "Historia Normanrum" of William of Jumièges. Published in the olls Series in 1876, ed. Riley.

As to the quality of Walsingham's work, he was a llector of facts rather than an historian in the odern sense, painstaking and trustworthy, and to n we are indebted for the knowledge of many hisrical incidents not mentioned by other writers. He for instance, our chief authority for the reigns of chard II, Henry IV, and Henry V, for the particurs of Wat Tyler's insurrection of 1381, and for much at is known about Wyclif and the Lollards.

Pits, *De Rebus Anglicis* (Paris, 1619); Hardy, *Monumenta storica Britannica*; Gairdner, *Early Chronicles of England* ondon, s. d.); Leadam in *Dict. Nat. Biog.*, s. v.

G. Cyprian Alston.

Walsingham Priory stood a few miles from the sea the northern part of Norfolk, England. Founded the time of Edward the Confessor, the chapel of r Lady of Walsingham was confirmed to the Augusian Canons a century later and enclosed within priory. From the first this shrine of Our Lady s a famous place of pilgrimage. Hither came the thful from all parts of England and from the Conent until the destruction of the priory by Henry II in 1538. To this day the main road of the pilms through Newmarket, Brandon, and Fakenham still called the Palmers' Way. Many were the ts of lands, rents, and churches to the canons of alsingham, and many the miracles wrought at r Lady's shrine. Henry III came on a pilgrimage Walsingham in 1241, Edward I in 1280 and 1296, ward II in 1315, Henry VI in 1455, Henry VII in 87, and Henry VIII in 1513. Erasmus in fulfilment a vow made a pilgrimage from Cambridge in 1511, d left as his offering a set of Greek verses expressive his piety. Thirteen years later he wrote his colloy on pilgrimages, wherein the wealth and magnifince of Walsingham are set forth, and some of the puted miracles rationalized. In 1537 while the last or, Richard Vowell, was paying obsequious respect Cromwell, the sub-prior Nicholas Mileham was arged with conspiring to rebel against the suppresn of the lesser monasteries, and on flimsy evidence s convicted of high treason and hanged outside e priory walls. In July, 1538, Prior Vowell assented the destruction of Walsingham Priory and assisted e king's commissioners in the removal of the figure Our Lady, of many of the gold and silver ornaments d in the general spoliation of the shrine. For his dy compliance the prior received a pension of £100 rear, a large sum in those days, while fifteen of the nons received pensions varying from £4 to £6. e shrine dismantled, and the priory destroyed, its e was sold by order of Henry VIII to one Thomas lney for £90, and a private mansion was subseently erected on the spot. The Elizabethan ballad, Lament for Walsingham," expresses something of at the Norfolk people felt at the loss of their rious shrine of Our Lady of Walsingham.

Letters and papers of Henry VIII in *Rolls Series*; Erasmus, *grimages*; *Calendars of Patent Roll and Papal Letters*; Rymer, *dera*; Cox, *Victoria County History: Norfolk*.

Joseph Clayton.

Walter, Ferdinand, jurist, b. at Wetzlar, 30 ov., 1794; d. at Bonn, 13 Dec., 1879. After studyg at the Latin school of Mühlheim on the Rhine 805–9), and later at Cologne (1809–13), he fought ainst Napoleon in 1814, as a volunteer in a Russian giment. In autumn, 1814, he began to study jurisdence at Heidelberg, where he graduated, 22 Nov., 17. He remained at Heidelberg as *privatdozent* til Easter, 1819, when he was called to the newly-nded University of Bonn. He taught various ristic branches there till 1875, when he resigned on count of blindness. Though a layman, Walter was a strenuous champion of the rights of the Church against civil encroachment. He was a member of the Prussian National Assembly in 1848 and of the First Chamber of Deputies in 1849. In a special pamphlet (1848) he opposed the incorporation into the criminal code of an article allowing the State to deprive the clergy of ecclesiastical rights, and on 4 Oct., 1849, he delivered a famous oration in defence of ecclesiastical independence in the management of church affairs. But Walter's greatest achievements are in the field of juristic literature. All his literary productions are remarkable for thoroughness as well as literary finish and some of them have become classics in their sphere. His most famous work is his "Lehrbuch des Kirchenrechts" (Bonn, 1822). The eighth edition was translated into French and Spanish, the ninth into Italian. A fourteenth edition was prepared by Canon Gerlach, one of Walter's disciples (Bonn, 1871). The sources of canon law, which were added as an appendix to the sixth edition of the "Kirchenrecht", he materially enlarged and published separately as "Fontes juris ecclesiastici antiqui et hodierni" (Bonn, 1862). His other important works are: "Corpus juris Germanici antiqui" (3 vols., Bonn, 1824); "Römische Rechtsgeschichte" (Bonn, 1836); "Deutsche Rechtsgeschichte" (Bonn, 1853); "System des deutschen Privatrechts" (Bonn, 1855); "Das alte Wales", (Bonn, 1859), on the history, laws, and religion of ancient Wales; "Juristische Encyclopädie" (Bonn, 1856); "Naturrecht und Politik (Bonn, 1863); "Aus meinem Leben" (Bonn, 1865), an autobiography; "Das alte Erz stift und die Reichsstadt Köln" (Bonn, 1866), a civil history of the former electorate of Cologne, left unfinished.

Walter, *Aus meinem Leben* (Bonn, 1865); Gerlach, in *Der Katholik*, LX (Mainz, 1880), II, 311–15.

Michael Ott.

Walter of Châtillon (Gautier de Lille, Gualterus de Insulis; also Gautier de Chatillon, Gualterus de Castillione), poet in the second half of the twelfth century, b. at Lille; d. of the plague, probably at the city of Amiens, in the beginning of the thirteenth century. He studied at Paris, where his master was Etienne of Beauvais. Having afterwards settled at Châtillon, he changed his name, *de Insulis*, into that of *de Castillione*. From Châtillon, where he had charge of the schools, he went to Bologna to study law, and on his return to France was appointed secretary to Henry, Archbishop of Reims. He kept this office under Henry's successor, William, who was Archbishop of Reims from 1176 to 1201. It was at that time that Walter wrote his "Alexandreid", at the request of Archbishop William, to whom it is dedicated. His "Alexandreis, sive Gesta Alexandri Magni" is a Latin poem of 5464 hexameters in ten books, based on Curtius's account of Alexander's expeditions. It shows a great familiarity with Virgil and the later Latin poets, but it is full of anachronia, one of the most startling being the Passion of Christ mentioned as something that had already taken place in the time of Alexander. In spite of its defects, however, this poem is considered superior to those composed at that time and at the end of the thirteenth century; it was even preferred to the "Æneid" for school work. The well-known hexameter, "Ineidit in Scyllam qui vult vitare Charybdim" (He falls into Scylla's jaws who would escape Charybdis), is taken from the "Alexandreid". Other works of his are: "Libelli tres contra Judæos in dialogi formam conscripti", published by Casimir Oudin in his collection, "Veterum aliquot Galliæ et Belgii scriptorum opuscula" (Leyden, 1692), and "De SS. Trinitate tractatus", published by Bernard Pez in his "Anecdota".

Oudin, *Commentarii de scriptoribus et scriptis ecclesiasticis*, II; *Histoire littéraire de la France*, XV; Baumgartner, *Die lateinische und griechische Literatur der christlichen Völker*, I.

P. J. Marique.

Walter of Merton, Bishop of Rochester and founder of Merton College, Oxford, b. probably at Merton in Surrey, or educated there; hence the surname; d. 27 Oct., 1277. He came of a land-owning family at Basingstoke; beyond that there is no definite information as to the place or date of birth. We know that his mother was Christina Fitz-Oliver and his father William, and that in 1237 both parents were dead, and Walter was a clerk in Holy orders. In 1241 Walter already held a number of livings in various parts of the country; in 1256 he was an agent for the Bishop of Durham in a law-suit; in 1259 prebendary of St. Paul's, London; and in 1262 prebendary of Exeter and canon of Wells. Walter was also prothonotary of the chancery in 1258; and in 1261 Henry III made him chancellor, in place of Nicholas of Ely. It was in this same year that Walter first set aside two manors in Surrey for the priory at Merton, for the support of "scholars residing at the schools". This was the beginning of Merton College. In 1264 Walter drew up statutes for a "house of the scholars of Merton", at Malden in Surrey; ten years later these scholars were transferred to Oxford, and a permanent house established.

Merton College, thus founded and endowed by Walter, is the earliest example of collegiate life at Oxford. Walter's statutes provided for a common corporate life under the rule of a warden, but as vows were to be taken and scholars entering a religious order forfeited their scholarship, the college was really a place of training for the secular clergy. While labouring for the establishment of Merton College, Walter was removed from the chancellorship when the barons triumphed in 1263, but was restored again on Henry III's death in 1272. He is mentioned as a justiciar in 1271, and three years later (21 Oct., 1274) he was consecrated Bishop of Rochester. While fording the Medway, Bishop Walter fell from his horse and died two days later from the effects of the accident. He was buried in Rochester cathedral, and is described in the "Annales monastici" as a man of liberality and great worldly learning, ever ready in his assistance to the religious orders.

Annales monastici in *R. S.*; *Flores historiarum* in *R. S.*; Horhouse, *Sketch of the Life of Walter de Merton* (1859); Brodrick, *Memorial of Merton College, Oxf. Hist. Soc.*; Foss, *Judges of England*; Kingsford in *Dict. Nat. Biog.*, s. v. *Merton, Walter de.*

Joseph Clayton.

Walter of Mortagne, a twelfth-century Scholastic philosopher, and theologian, b. at Mortagne in Flanders in the first decade of the twelfth century; d. at Laon, 1174. He was educated in the schools of Tournai. From 1136 to 1144 he taught at the celebrated School of St-Geneviève in Paris. From Paris he went to Laon and was made bishop of that see. His principal works are a treatise on the Holy Trinity and six "Opuscula". Of the "Opuscula" five are published in d'Achéry's "Spicilegium" (Paris, 1723) and the sixth in P. L. (CLXXXVI, 1052). A logical commentary which is contained in MS. 17813 of the Bibliothèque Nationale and which was published in part by Haurćau in 1892 is also ascribed to him. Finally, there is extant a letter written by him to Abelard in which he expounds the Platonic view that the body is an obstacle to the higher operations and aspirations of the soul. On the question of universals, Walter, according to John of Salisbury, was the leader of the Indifferentists, according to whom the universal is in itself indifferent, but becomes the predicate of an individual subject by the addition of various *status*, that is determinations or, at least, points of view. Socrates, for example, is an individual, a species (man), or a genus (animal) according to the *status*, or point of view, which we adopt. The significant thing about this theory is that it explicitly declares all real existence to be individual existence and implies that whatever unity there is in the universal (specific or generic) is a product of thought. It is, therefore, a protest against the exaggerated realism of the school of William of Champeaux, and, at the same time, prepares the way for the moderate realism which was definitely formulated in the thirteenth century.

P. L., CLXXXVI; d'Achéry, *Spicilegium* (Paris, 1723); Haurćau, *Notices et extraits* (Paris, 1892), 313; De Wulf, *Hist. of Medieval Phil.*, tr. Coffey (New York, 1909), 188; Turner, *Hist. of Phil.* (Boston, 1903), 284.

William Turner.

Walter of St-Victor, mystic philosopher and theologian of the twelfth century. Nothing is known about Walter except that (about the year 1175) he was prior of the monastery of St-Victor near Paris, that about the time of the Third Lateran Council (1179) he wrote his celebrated polemic, "Contra quatuor labyrinthos Franciæ", and that he died after the year 1180. Du Boulay in his "Hist. Univ. Paris." (1665) first called attention to Walter's treatise and published excerpts from it (republished in P. L., CXCIX). More recently Denifle has described the MS. and Geyer has published a critical text of the second book. The "four labyrinths" against whom the work is directed are Abelard, Gilbert de la Porrée, Peter Lombard, and Peter of Poitiers. It is a bitter attack on the dialectical method in theology, and condemns in no measured terms the use of logic in the elucidation of the mysteries of faith. Walter is indignant at the thought of treating the mysteries of the Trinity and the Incarnation "with scholastic levity". Discarding the best traditions of the School of St-Victor, he pours abuse on the philosophers, the theologians, and even the grammarians. "Thy grammar be with thee unto perdition", he cries. This violence, however, defeated his purpose, which was to discredit the dialecticians. Not only did he fail to convince his contemporaries, but he very probably hastened the triumph of the method which he attacked. Four years after his polemic was published, Peter of Poitiers, one of the "labyrinths", was raised by the pope to the dignity of chancellor of the Diocese of Paris, and before the end of the decade Peter Lombard, another of the "labyrinths", was recognized as an authority in theology. his method adopted in the schools, and his famous "Books of Sentences" used as a text and commented on by all the great teachers—a distinction which it retained all through the thirteenth century.

Du Boulay, *Hist. Univ. Paris.*, II (Paris, 1665), 402 sqq.; Denifle, *Archiv f. Literatur- und Kirchengesch. des M.-A.*, I, 404; Geyer, *Die Sententiæ Divinitatis* (Münster, 1909); Grabmann, *Gesch. der schol. Methode*, II (Freiburg, 1911), 124.

William Turner.

Walter of Winterburn, an English Dominican, cardinal, orator, poet, philosopher, theologian, b. in the thirteenth century; d. at Genoa, 26 Aug., 1305. He entered the Dominican Order when a youth, and became renowned for learning, prudence, and sanctity of life. Edward I, King of England, chose him as his confessor and spiritual director. He was provincial of his order in England from 1290 to 1298, and was created cardinal, 21 February, 1304, by Benedict XI. In 1305, after having taken part in the election of Clement V, Walter set out from Perugia with several other cardinals to join the pope in France, but at Genoa he was seized with his last illness, during which he was attended by the dean of the Sacred College, Nicholas de Prato. His remains were first buried in the church of his order at Genoa, but were later transferred to London, as he had ordered, and interred in the convent to which he had formerly been assigned. Nicholas Trivet, his intimate friend, assures us that Walter was a man endowed with many superior qualities, natural and supernatural. Thoroughly versed in knowledge, graced with rare modesty and a kindly disposition, he was a model of religious piety and of

mature erudition. Despite numerous duties in the cloister and at the imperial Court, his hours of prayer were never shortened. He left several works of real worth on philosophy and theology, chief among them: "Commentarium in IV sententiarum libros"; "Quæstiones theologicæ", much in use at that time; "Sermones ad clerum et coram rege habiti".

QUÉTIF-ECHARD, *Script. Ord. Prad.*, I (Paris, 1719), 496; HURTER, *Nomencl. lit.*, II (3rd ed.), 480; TOUTON, *Les hommes illust.*, 731; MORTIER, *Hist. des maîtres généraux*, II (Paris, 1905), 432, 455.

CHAS. J. CALLAN.

Walter Pierson, BLESSED. See THOMAS JOHNSON, BLESSED.

Waltham Abbey.—The Abbey of Waltham Holy Cross stood in Essex, some ten miles to the north-east of London, on the Middlesex border. In the reign of Kent, one Tofig, a wealthy landowner, built a church at Waltham for the reception of a miraculous cross, discovered through a vision in Somerset, and gave endowment for two priests. On Tofig's death his Waltham property lapsed to the Crown, and King Edward the Confessor granted the estate to Harold. The latter enlarged the foundation of the church and established a college of secular canons. In 1060 the church was solemnly dedicated to the Holy Cross by Cynesige, Archbishop of York, and Wlwin became its first dean. It is said that Harold's body was brought to Waltham for burial after the battle of Hastings, but the story has been disputed. The secular canons were displaced in 1177 by Henry II in favour of Augustinian Canons, and a prior was appointed. Seven years later Walter de Gant was made the first abbot, and Waltham became the most important Augustinian house in the country. Its abbot was mitred, sat in Parliament, enjoyed peculiar exemption from episcopal visitation, and received at various times special favours from Rome. The abbey also obtained a number of valuable privileges and charters from the Crown. At the dissolution of the monasteries in 1537, Waltham was assessed at a gross annual value of £1079 2s. 1d., and was the richest religious house in Essex. It outlasted every other abbey in the country, and was only formally surrendered on 23 March, 1540, by its last abbot, Robert Fuller, who retired with a pension of £200 and with several manors and church advowsons. The abbey lands were leased to Sir Anthony Denny, and were subsequently purchased outright by his widow in 1549. The choir and transept were destroyed, but the west end of the abbey church was set apart as a parish church for the new service of the Church of England, and remains to this day as a place of worship for Anglicans.

STUBBS, *The Foundation of Waltham Abbey*; BENEDICT OF PETERBORO in *R. S.*; MATTHEW PARIS in *R. S.*; *Patent Rolls, Letters and Papers, Henry VIII*, in *R. S.*; *Calendar Papal Letters*; FOWLER, *Victoria County History: Essex*.

JOSEPH CLAYTON.

Walther von der Vogelweide, minnesinger and gnomic poet, b. about 1170; d. in 1228. Only one old document mentions the name of the poet and an unimportant event of his life; in the record of the travelling expenses of Wolfger von Ellenbrechtskirchen, Bishop of Passau, there is an entry under 12 November, 1203, which says that five *solidi* for a fur coat were given as a present to the singer Walther von der Vogelweide. The only authorities for anything more than a conjectural decision as to his place of birth are his poems, especially two in imperfect rhyme. As he was in other cases very exact as to rhyme, this faultiness can only be explained on the theory that they are in the Bavarian-Austrian dialect. Austria, therefore, is probably his birth-place. On one occasion also Walther speaks of Duke Leopold VI as the ruler of his native country, and proclaims the fact that he learned to read and sing in Austria, and that he always feels himself drawn to go to Vienna. The Tyrolese, however, claim him as a countryman, as do also the Bohemians, and both have erected monuments to his memory. It is not possible to arrange his songs in chronological order with any certainty; consequently they cannot be interpreted with reference to the poet's life. All that is certain is that Walther developed artistically the knightly *Minne* poetry, and introduced the real love song into the artistic court poetry, and this is his particular merit as a minnesinger.

Walther's didactic poetry, a form of the poetic art that generally belonged to the wandering scholar, stands on the same high level as his love lyrics. Ruler and people listened attentively to his earnest words of exhortation. Unfortunately, in this era of violent struggle the volatile poet allowed himself to be carried away by his passions. He was especially severe against the pope, and frequently unjust to his policy. Otherwise, these apothegms give an animated picture of the tumultuous era of the unhappy struggle over the imperial election. In this way Walther's didactic poetry is of value both for the history of his times and for that of civilization. He composed also a number of didactic apothegms that might be styled gnomic poetry, which show many sides of the poet's character. Dr. A. Schönbach, Walther's latest biographer and the best critic of Middle-High-German literature, devotes a special section of his work to "Walther's religion". This is necessary to confute the Protestant conception and account of Walther, but for the scholar without prejudice it is needless because entirely self-evident. The great singer probably did not live to see the Crusade of Frederick II, for which he had written so devout a song. At least he ceases to sing in the year 1228. Where he died and where he was buried are as little known as the place of his birth.

In the latest edition of his *Walther von der Vogelweide* (Berlin, 1910), SCHÖNBACH gives a bibliography of his subject not only complete, but provided with valuable critical notes. The most important works of this bibliography are: UHLAND, *Walther von der Vogelweide* (1822); LACHMANN, *Die Gedichte Walthers von der Vogelweide* (1827), tr. into New-High-German by SIMROCK (1833); HORNIG, *Glossarium zu den Gedichten Walthers von der Vogelweide* (1841); PFEIFFER AND BARTSCH, *Deutsche Klassiker des Mittelalters* (1864); SCHÖNBACH, *Reinmar der Alte u. Walther von der Vogelweide* (Leipzig, 1880); WILLMANNS, *Leben u. Dichten Walthers von der Vogelweide* (Bonn, 1882); PAUL, *Altdeutsche Textbibliothek* (1882); SCHÖNBACH in *Zeitschrift für deutsches Altertum*, XXXVIII, 1 sqq.; IDEM in *Sitzungsberichte der Wiener Akademie*, CXLV (1902).

N. SCHEID.

Walton, BRIAN, Biblical scholar, editor of Walton's Polyglot Bible, b. at Seymour, or Seamer, near York, in 1600; d. in London, 29 Nov., 1661. He was educated at Cambridge, where he graduated B.A. in 1619–20, and M.A. in 1623. Ordained in the Anglican Church, he became a curate and also schoolmaster in Suffolk; in 1628 he was promoted to the rectorship of St. Martin's Orgar, London, to which was added, in 1636, that of Sandon, Essex, and, perhaps, the title of chaplain to the king with a prebend in St. Paul's. He took the degree of D.D. at the University of Cambridge in 1639. Having become involved in the troubles of the times, he was accused of "subtile tricks and popish innovations", deprived of his two rectories, in 1641, and in the next year imprisoned. In no way disheartened, he went, on receiving his freedom, to Oxford, then the capital of Royalist England, and there planned the great Polyglot (see POLYGLOT BIBLES) which was to render his name familiar to every student of the Scriptures. After the surrender of Oxford in 1646, he betook himself to London, where, in 1652, he issued his prospectus of the Polyglot. Subscriptions were put at £10 a set, and in a short time the sum of £9000 was subscribed. Walton's Polyglot was the first book published by subscription in England. To carry out his work successfully, Walton secured the aid of nearly all the contemporary English scholars, particularly Edmund Castell, Edward Pococke, Thomas

Hyde, Dudley Loftus, Abraham Weelocke, Thomas Greaves, and Samuel Clarke, but the editorship devolved on himself. While the Polyglot was in the press, he published as an aid to the perusal thereof an "Introductio ad lectionem linguarum Orientalium" (London, 1655; Deventer, 1655, 1658).

This was a time when English theologians were much divided as to the extent of the Divine inspiration of the Scriptures, some going so far as to adopt the narrow view that even the vowel-points and accents of the Massoretic text "must come under our consideration as being such from God" (Owen, "Works", XVI, 303). John Owen had just prepared to that effect a tract on "The Divine Original Authority and self-evidencing Light and Purity of the Scriptures", when he was confronted by Walton's "Prolegomena", in which a much more liberal view was held. He set out to refute it, and published to that purpose a new tract: "Of the Integrity and Purity of the Hebrew Text of the Scriptures, with Considerations of the Prolegomena and Appendix to the late Biblia Polyglotta" (Oxford, 1659). Brian Walton, whose saner view of the subject was inspired by deeper scholarship and was endorsed by "the chief Protestant Divines, and greatest linguists that then were", was not long in repelling Owen's Quixotic attack: to his opponent he addressed his "Considerator considered; or a brief View of certain Considerations upon the Biblia Polyglotta, the Prolegomena and the Appendix" (London, 1659), which should at once have ended the controversy, were the weight of the arguments the only factor in ending controversies. But, consoling himself with the thought that his work could not be expected to share better than Origen's Hexapla, S. Jerome's Vulgate, the Complutensian Polyglot, Erasmus's Greek Testament, and the Antwerp and Paris Polyglots, all of which had met with opposition, he abandoned the controversy, leaving it to time to vindicate him. The dawn of the day of vindication was not long delayed, for at the Restoration he was made chaplain to the king, and soon after (2 Dec., 1660) consecrated Bishop of Chester in Westminster Abbey.

BRIAN WALTON
Bishop of Chester

Bréqos, *General Introduction to the Study of Holy Scripture* (Edinburgh, 1899), 222–25; Todd, *Memoirs of the Life and Writings of Brian Walton* (London, 1821); Ellies du Pin, *Table universelle des auteurs hérétiques du XVI et du XVII siècles*, IV (Paris, 1704); Feller, *Dictionnaire historique*, XVIII (Paris, 1829); Reusch, *Der Index der verbotenen Bücher*, II (Bonn, 1885), 124, 125.

Charles L. Souvay.

Wandelbert, Benedictine monk and theological writer, b. in 813; d. at Prüm after 850. Little is known of his personal history. He was apparently a native of France, and in 839 he was already a monk at Prüm. About this date Abbot Markward commissioned him to rewrite the old life of St. Goar and to supplement it by an account of the miracles worked by the saint. The life Wandelbert wrote is not without historical value. He composed his second work, a martyrology in verse that was finished about 848, at the request of Otrich, a priest of Cologne, and with the aid of his friend Florus of Lyons. The martyrology is based on earlier ones, particularly that of the Venerable Bede. The arrangement follows the calendar, and a brief account is given for each day of the life and death of one or more saints. Together with the martyrology are poems on the months and their signs, on the various kinds of agricultural labour, the seasons for hunting, fishing, cultivation of fruit, of the fields, and of vineyards, and the church Hours. The poetry is, in general, uniform and monotonous; the most graceful passages are various descriptions of nature. Wandelbert also wrote a (lost) work on the Mass.

P. L., CXXI, 575–674; *Histoire Littéraire de la France*, V (Paris, 1740), 377–83; Manitius, *Gesch. der lateinischen Literatur des Mittelalters*, I (Munich, 1911), 557–60.

Klemens Löffler.

Wandering Jew. See Legends, Literary or Profane; Society of Jesus.—*Apologetic.*

Wangnereck (Wagnereck), Heinrich, theologian, preacher, author, b. at Munich in July, 1595; d. at Dillingen, 11 November, 1664. The extant sketches of his life give no uniform information respecting the dates of events; it is, however, unanimously stated that when sixteen years old he entered the novitiate of the upper German province of the Society of Jesus, at Landsberg, took the usual course of instruction, and in addition was for a time teacher of the lowest class at the gymnasium. His chief occupation was that of a professor of philosophy and theology at the University of Dillingen, where he was chancellor, according to one statement, for twenty-four years. In addition to teaching, he was also a noted preacher. In 1655 he was sent to Lindau as superior and missioner, but after five years returned to Dillingen where he was chancellor until his death, which followed a sudden stroke of apoplexy at table. It is said that his reputation for learning and ability was so widespread that many secular and spiritual princes, bishops, and prelates of Germany asked his advice in the most important matters. His works, of which twenty are known, are chiefly on theological subjects. He also took part in the political controversies of the period, but not always to the satisfaction of authority, as there is record of a punishment inflicted upon him by the general of the Society because he had spoken disrespectfully of the Duke of Bavaria. His first small work, "Notæ in confessiones S. Augustini", published in 1630, has retained its popularity up to the present time; in 1907 a fourth edition of it appeared.

Sommervogel, *Bibl. de la Comp. de Jésus*, 979–86; Thölen, *Menologium oder Lebensbilder aus der Geschichte der deutschen Ordensprovinz* (Roermond, 1901), printed for private circulation. A brief sketch of Wangnereck's life is given in the fourth edition of his first treatise on the "Confessiones" of St. Augustine, pp. xv–xvi; see also Steinberger, *Die Jesuiten und die Friedenfrage in der Zeit vom Prager Frieden bis zum Nürnberger Friedensexekutionshauptrecess, 1635–1650* in *Studien und Darstellungen aus dem Gebiete der Geschichte*, ed. Grauert, V (1906), 2, 3, which gives a sketch of Wangnereck's political activity.

N. Scheid.

War, in its juridical sense, a contention carried on by force of arms between sovereign states, or communities having in this regard the right of states. The term is often used for civil strife, sedition, rebellion properly so called, or even for the undertaking of a State to put down by force organized bodies of outlaws, and in fact there is no other proper word for the struggle as such; but as these are not juridically in the same class with contentions of force between sovereign states, the jurist may not so use the term. However, a people in revolution, in the rare instance of an effort to re-establish civil government which has practically vanished from the community except in name, or to vitalize constitutional rights reserved specifically or residuarily to the people, is conceded to be in like juridical case with a State, as far as protect-

ing its fundamental rights by force of arms. Grote insisted that war was a more or less continuous condition of conflict between those contending by force; and so indeed it is; but even Grote, when seeking to determine the grounds of right and wrong in such a condition, necessarily moved the question back to the right to acts of force in either contending party, and so justified the more accepted juridical definition of a contest at arms between contending states. The juridical condition of the contending parties to the war is spoken of as a state of belligerency, while the term *war* more properly applies to the series of hostile acts of force exercised in the contention. To present here the position of Catholic philosophy in this regard, it will be convenient to discuss in sequence: I. The Existence of the Right of War; II. Its Juridical Source; III. Its Possessor; IV. Its Title and Purpose; V. Its Subject-matter; VI. Its Term.—From these we may gather the idea of a just war.

I. The Existence of the Right of War.—The right of war is the right of a sovereign state to wage a contention at arms against another, and is in its analysis an instance of the general moral power of coercion, i. e. to make use of physical force to conserve its rights inviolable. Every perfect right, i. e. every right involving in others an obligation in justice of deference thereto, to be efficacious, and consequently a real and not an illusory power, carries with it at the last appeal the subsidiary right of coercion. A perfect right, then, implies the right of physical force to defend itself against infringement, to recover the subject-matter of right unjustly withheld or to exact its equivalent, and to inflict damage in the exercise of this coercion wherever, as is almost universally the case, coercion cannot be exercised effectively without such damage. The limitations of this coercive right are: that its exercise be necessary; and that damage be not inflicted beyond measure—first of necessity and secondly of proportion with the subject-matter of right at issue. Furthermore, the exercise of coercion is restricted in civil communities to the public authority, for the reason that such restriction is a necessity of the common weal. In like manner the use of force beyond the region of defence and reparation, namely for the imposition of punishment to restore the balance of retributive justice by compensation for the mere violation of law and justice, as well as to assure the future security of the same, is reserved to public authority, for the reason that the State is the natural guardian of law and order, and to permit the individual, even in a matter of personal offence, to be witness, judge, and executioner all at once—human nature being what it is—would be a source of injustice rather than of equitable readjustment.

Now the State has corporate rights of its own which are perfect; it has also the duty to defend its citizens' rights; it consequently has the right of coercion in safeguarding its own and its citizens' rights in case of menace or violation from abroad as well as from at home, not only against foreign individuals, but also against foreign states. Otherwise the duty above indicated would be impossible of fulfilment; the corporate rights of the State would be nugatory, while the individual rights of citizens would be at the mercy of the outside world. The pressure of such coercion, it is true, may be applied in certain circumstances without both parties going to the extreme of complete national conflict; but when the latter arises, as it commonly will, we have war pure and simple, even as the first application of force is initial warfare. Catholic philosophy, therefore, concedes to the State the full natural right of war, whether defensive, as in case of another's attack in force upon it; offensive (more properly, coercive), where it finds it necessary to take the initiative in the application of force; or punitive, in the infliction of punishment for evil done against itself or, in some determined cases, against others. International law views the punitive right of war with suspicion; but, though it is open to wide abuse, its original existence under the natural law cannot well be disputed.

II. The Source of the Right of War is the natural law, which confers upon states, as upon individuals, the moral powers or rights which are the necessary means to the essential purpose set by the natural law for the individual and the State to accomplish. Just as it is the natural law which, with a view to the natural purposes of mankind's creation, has granted its substantial rights to the State, so it is the same law which concedes the subsidiary right of physical coercion in their maintenance, without which none of its rights would be efficacious. The full truth, however, takes into consideration the limitations and extensions of the war-right set by international law in virtue of contract (either implicit in accepted custom or explicit in formal compact) among the nations which are party to international legal obligation. But it must be noted that civilized nations, in their effort to ameliorate the cruel conditions of warfare, have sometimes consented to allow, as the less of two imminent evils, that which is forbidden by the natural law. This is not strictly a right, though it is often so denominated, but an international toleration of a natural wrong. In the common territorial or commercial ambitions of great powers there may be an agreement of mutual toleration of what is pure and simple moral wrong by virtue of the natural law, and that without the excuse of its being a less evil than another to be avoided; in this case the unrighteousness is still more evident, for the toleration itself is wrong. The original determination of the right of war comes from the law of nature only; consent of mankind may manifest the existence of a phase of this law; it does not constitute it.

The agreement of nations may surrender in common a part of the full right and so qualify it; or it may tolerate a limited abuse of it; but such agreement does not confer a particle of the original right itself, nor can it take aught of it away, except by the consent of the nations so deprived. The usage of the better part of the world in such a matter may be argued to bind all nations, but the argument does not conclude convincingly. The decisions of American courts lean towards the proposition of universal obligation; English jurists are not so clearly or generally in its favour. Of course, for that part of the international law bearing on war, which may be justly said to be the natural law as binding nations in their dealings with one another, the existence of which is manifested by the common consent of mankind, there can be no controversy: here the international law is but a name for a part of the natural law. Suarez, it is true, is inclined to seek the right of war as a means not precisely of defence, but of reparation of right and of punishment of violation, from the international law, on the ground that it is not necessary in the nature of things that the power of such rehabilitation and punishment should rest with the aggrieved state (though it should be somewhere on earth), but that mankind has agreed to the individual state method rather than by formation of an international tribunal with adequate police powers. However, the argument given above shows with fair clearness that the power belongs to the aggrieved state, and that though it might have entrusted, or may yet entrust, its exercise to an international arbiter, it is not bound so to do, nor has it done so in the past save in some exceptional cases.

III. The Possessor of the Right of War.—The right of war lies solely with the sovereign authority of the State. As it flows from the efficacious character of other rights in peril, the coercive right must belong to the possessor, or to the natural guardian, of those rights. The rights in question may be directly corporate rights of the State, of which, of course, the

State is itself the possessor, and of which there is no natural guardian but the sovereign authority of the State; or directly the rights of subordinate parts of the State or even of its individual citizens, and of these the sovereign authority is the natural guardian against foreign aggression. The sovereign authority is the guardian, because there is no higher power on earth to which appeal may be made; and, moreover, in the case of the individual citizen, the protection of his rights against foreign aggression will ordinarily become indirectly a matter of the good of the Commonwealth. It is clear that the right of war cannot become a prerogative of any subordinate power in the state, or of a section, a city, or an individual, for the several reasons: that none such can have the right to imperil the good of all the state (as happens in war) except the juridical guardian of the common good of all: that subordinate parts of the state, as well as the individual citizen, having the supreme authority of the state to which to make appeal, are not in the case of necessity required for the exercise of coercion; finally, that any such right in hands other than those of the sovereign power would upset the peace and order of the whole state. How sovereign authority in matter of war reverts back to the people as a whole in certain circumstances belongs for explanation to the question of revolution. With the supreme power lies also the judicial authority to determine when war is necessary, and what is the necessary and proportionate measure of damage it may therein inflict: there is no other natural tribunal to which recourse may be had, and without this judicial faculty the right of war would be vain.

IV. The Title and Purpose of War.—The primary title of a state to go to war is: first, the fact that the state's rights (either directly or indirectly through those of its citizens) are menaced by foreign aggression no otherwise to be prevented than by war; secondly, the fact of actual violation of right not otherwise reparable; thirdly, the need of punishing the threatening or infringing power for the security of the future. From the nature of the proved right these three facts are necessarily just titles, and the state, whose rights are in jeopardy, is itself the judge thereof. Secondary titles may come to a state, first, from the request of another state in peril (or of a people who happen themselves to be in possession of the right); secondly, from the fact of the oppression of the innocent, whose unjust suffering is proportionate to the gravity of war and whom it is impossible to rescue in any other way; in this latter case the innocent have the right to resist, charity calls for assistance, and the intervening state may justly assume the communication of the right of the innocent to exercise extreme coercion in their behalf. Whether a state may find title to interfere for punishment after the destruction of the innocent who were in no wise its own subjects, is not so clear, unless such punishment be a reasonable necessity for the future security of its own citizens and their rights. It has been argued that the extension of a state's punitive right outside of the field of its own subjects would seem to be a necessity of natural conditions; for the right must be somewhere, if we are to have law and order on the earth, and there is no place to put it except in the hands of the state that is willing to undertake the punishment. Still, the matter is not as clear as the right to interfere in defence of the innocent.

The common good of the nation is a restricting condition upon the exercise of its right to go to war; but it is not itself a sufficient title for such exercise. Thus the mere expansion of trade, the acquisition of new territory, however beneficial or necessary for a developing state, gives no natural title to wage war upon another state to force that trade upon her, or to extort a measure of her surplus territory, as the common good of one state has no greater right than the common good of another, and each is the judge and guardian of its own. Much less may a just title be found in the mere need of exercising a standing martial force, of reconciling a people to the tax for its maintenance, or to escape revolutionary trouble at home. Here, also, it is to be noted that nations cannot draw a parallel from Old-Testament titles. The Israelites lived under a theocracy; God, as Supreme Lord of all the earth, in specific instances, by the exercise of His supreme dominion, transferred the ownership of alien lands to the Israelites; by His command they waged war to obtain possession of it, and their title to war was the ownership (thus given them) of the land for which they fought. The privation thus wrought upon its prior owners and actual possessors had, moreover, the character of punishment visited upon them by God's order for offences committed against Him. No state can find such title existing for itself under the natural law.

Furthermore, a clear title is limited to the condition that war is necessary as a last appeal. Hence, if there is reasonable ground to think that the offending state will withdraw its menace, repair the injury done, and pay a penalty sufficient to satisfy retributive justice and give a fair guarantee of the future security of juridical order between the two states concerned—all in consequence of proper representation, judicious diplomacy, patient urgency, a mere threat of war, or any other just means this side of actual war—then war itself cannot as yet be said to be a necessity, and so, in such premises, lacks full title. A fair opportunity of adjustment must be given, or a reasonable assurance had that the offence will not be rectified except under stress of war, before the title is just. Whether the aggrieved state should consent to arbitrate differences of judgment before resorting to war, is within its own competency to decide, as the natural law has established no judge but the aggrieved state itself, and international law does not constrain it to transfer its judicial right to any other tribunal, except in so far forth as it has by prior agreement bound itself so to do. None the less, when the grievance is not clear, and the public authority has sound reason to think that it can arrange for a tribunal where justice will be done, it would seem that the necessity of war in that individual case is not final, and even though international law may leave the state free to refuse all arbitration, the natural law would seem to commend if not to command it. Towards this solution of international differences, in spite of the difficulty of securing an unbiassed tribunal, we have in the last fifty years made some progress.

Again, the question of proportion between the damages to be inflicted by war and the value of the national right menaced or violated must enter into consideration for the determination of the full justice of a title. Here we must take into account the consequences of such right being left unvindicated. Nations are prone to go to war for almost any violation of right, and its reparation absolutely refused. This tendency argues the common conviction that such violation will go from bad to worse, and that, if sovereign right is not recognized in a small thing, it will be far less so in a great. The conviction is not without rational ground; and yet the pride of power and the sensitiveness of national vanity can readily lead, in the excitement of the moment, to a mistaken judgment of a gravity of offence proportionate to all the ills of war. Neither is force a successful means of securing honour, unless it be to assure the due recognition of the rights of the sovereign power behind that honour; while in the calm forum of deliberate reason the loss of one human life outweighs the mere offended vanity of a king or a people. The true proportion between the damage to be inflicted and the right violated is to be measured by whether the loss of right

in itself or in its ordinary natural consequences would be morally as great a detriment to the common good of the state aggrieved as the damages which war conducted against the aggressor would entail upon the common good of the same, throwing into the balance against the latter the additional amount of damage due him as the punishment of retributive justice. Finally, a state going to war must weigh its own probable losses in blood and treasure, and its prospect of victory, before it may rightly enter upon a war: for the interests of the common good at home inhibit the exercise of force abroad, unless reasonably calculated not to be an ultimate graver loss to one's own community. This is not properly a limitation of title, but a prudential limitation upon the exercise of a right in the face of full title. The proper purpose of war is indicated by the title, and war conducted for a purpose beyond that contained in a just title is a moral wrong.

V. The Subject-matter of the Right of War.—This will cover what may be done by the warring power in exercise of its right. It embraces the infliction of all manner of damage to property and life of the other state and its contending subjects, up to the measure requisite to enforce submission, implying the acceptance of a final readjustment and proportionate penalty; it includes in general all acts that are necessary means to such damage, but is checked by the proviso that neither the damage inflicted nor the means taken involve actions that are intrinsically immoral. In the prosecution of the war the killing or injuring of non-combatants (women, children, the aged and feeble, or even those capable of bearing arms but as a matter of fact not in any way participating in the war) is consequently barred, except where their simultaneous destruction is an unavoidable accident attending the attack upon the contending force. The wanton destruction of the property of such non-combatants, where it does not or will not minister maintenance or help to the state or its army, is likewise devoid of the requisite condition of necessity. In fact the wanton destruction of the property of the state or of combatants—i. e. where such destruction cannot make for their submission, reparation, or proportionate punishment—is beyond the pale of the just subject-matter of war. The burning of the Capitol and White House at Washington in 1814, and the devastation of Georgia, South Carolina, and the Valley of the Shenandoah during the American Civil War have not escaped criticism in this category. That "war is hell", in the sense that it inevitably carries with it a maximum of human miseries, is true; in the sense that it justifies anything that makes for the suffering and punishment of a people at war, it cannot be ethically maintained. The defence, that it hastens the close of war through sympathy with the increased suffering even of non-combatants, will not stand. The killing of the wounded or prisoners, who thereby have ceased to be combatants, and have rendered submission, is not only no necessity, but beyond the limits of right because of submission, while common charity requires that they be properly cared for.

A doubt might arise about the obligation to spare wounded and prisoners, the guardianship or care of whom would prevent immediate further prosecution of the war at perhaps its most auspicious moment, or their dismissal but replenish the forces of the enemy. The care of the wounded might be waived, as its obligation is not of justice but of charity, which yields to a superior claim of one's own benefit; but the killing of prisoners presents a different problem. All practical doubt in the matter has been removed among civilized nations by the agreements of international law. The canons of the natural law of necessity and proportion this side the limit of intrinsic moral wrong are so hard of application by the contending forces that the history of wars is full of excesses; hence international law has steadily moved towards hard and fast lines that will lessen the waste of human life and the miseries of warfare. Thus the use of ammunition causing excessive destruction of human life or excessive suffering, incurable wounds, or human defacement beyond the requirements for putting the combatants out of the conflict and so winning a battle are excluded by international agreement based upon the obvious limitation of the natural law. Poisoning, as imperilling the innocent beyond measure, and assassination, as associated with treachery and the personal assumption of the right of life and death (to say nothing of its want of a fair opportunity of defence and the cowardice commonly implied therein), have met with common condemnation, thus closing the loophole of obscurity in the natural law. The natural law is clear enough, however, in condemning as intrinsically immoral lying and the direct deception of another, as well as bad faith and treachery. The phrase, "All is fair in love and war", cannot be taken seriously; it is a loose by-word taken from the reckless practices of men, and runs counter to right reason, natural law, and justice. No end justifies an immoral means, and lying, perjury, bad faith, treachery, as well as the direct slaughter of the innocent, wanton destruction, and the lawless pillage and outrage of cruder times, are, as far as the worst of them go, a thing of the past among civilized nations. That states are not always nice in conscience about lying, deceit, and bad faith in war as in diplomacy is occasionally a fact to-day; and the defence of lying and deceit in the stratagems of war, where good faith or common convention is not violated, is a sequence of the erroneous doctrine of Grote that lying is not intrinsically immoral, but only wrong in as far as those with whom we deal have a right to demand the truth of us; but as such teaching is almost unanimously repudiated in Catholic philosophy, the practice has to-day in Catholic thought no ethical advocate. The hanging of spies, though commonly said to be merely a measure of menace against a peculiar peril of war, would seem to have behind it a remote suggestion of punishment of a form of deceit which is intrinsically wrong.

In the terms of readjustment after victory, the victorious state, if its cause was just, may exact full reparation of the original injustice suffered, full compensation for all its own losses by reason of the war, proportionate penalty to secure the future not only against the conquered state, but, through fear of such penalty, even against other possibly hostile states. In the execution of such judgment the killing of surviving contestants or their enslavement, though, absolutely speaking, these might fall within the measure of just punishment, would to-day seem to be an extreme penalty, and the practice of civilization has abolished it. Here we are confronted with the appalling destruction of the vanquished in the Old-Testament wars, where frequently all the adult males were slain after defeat and surrender, and sometimes even the women and children, unto utter extermination. But we cannot argue natural right from these instances, for, where justly done, this wholesale slaughter was the direct command of God, the Sovereign Arbiter of life and death, as well as the Just Judge of all reward and punishment. God by revelation made the Israelites but executioners of His supernatural sentence: the penalty was within God's right to assign, and within the Israelites' communicated right to enforce. The natural law gives man the right to no such measure. The appropriation of a part of the territory of the vanquished may quite readily be a necessity of payment for reparation of injury and loss, and even the entire subjection of the conquered state, as a part of, or tributary to, its conqueror, may possibly fall within the proportionate requirements for full reparation or for future security, and, if so, such sub-

jection is within the competency of the last adjudication. The history of nations, however, would indicate that this exaction was enforced far oftener than it was justified by proportionate necessity.

VI. THE TERM OF THE RIGHT OF WAR is the nation against which war can justly be waged. It must be juridically in the wrong, i. e. it must have violated a perfect right of another state, or at least be involved in an attempt at such violation. Such a perfect right is one based upon strict justice between states, and so grounding an obligation in justice in the state against which war is to be waged. Here there is call for a distinction between the obligation of an ethical and a juridical duty. A juridical duty supposes a right in another which is violated by the state's neglect to fulfil that duty; not so a merely ethical duty, for this is one proceeding from some other foundation than justice, and so implies no right in another which is violated by the non-fulfilment of the duty. The foundation of the right of war is a right violated or threatened, not a mere ethical duty neglected. No State, any more than an individual, may use violence to enforce its neighbour's performance of the latter. Hence a foreign state may have a duty to develop its resources not for its own immediate or particular need alone, but out of universal comity to help the prosperity of other states, for one community is bound to another by charity as are individuals; but there is in another state no right to that development founded in justice. To assume that one state has the right to make war upon another to force it to develop its own resources is to assume that each state holds its possessions in trust for the human race at large, with a strict right to share in its usufruct inhering in each other state in particular—an assumption that yet awaits proof. So, too, the need of one state of more territory for its overplus of population gives it no right to seize the superabundant and undeveloped territory of another. In the case of extreme necessity, parallel to that of a starving man, where there is no other remedy except forced sale or seizure of the territory in question, there would be something upon which to base an argument, and the case may be conceived, but seems far from arising. Similarly, a government's neglect of a juridical duty towards its own people of itself gives no natural right to a foreign state to interfere, save only in the emergency, extreme and rare enough, where the people would have the right of force against its government and by asking aid from abroad would communicate in part the exercise of this coercive right to the succouring power. Lastly, in the case of a state's wholesale persecution of the innocent with death or unjust enslavement, a foreign power taking up their cause may fairly be said reasonably to assume the call of these and to make use of their right of resistance.

In conclusion, a war, to be just, must be waged by a sovereign power for the security of a perfect right of its own (or of another justly invoking its protection) against foreign violation in a case where there is no other means available to secure or repair the right; and must be conducted with a moderation which, in the continuance and settlement of the struggle, commits no act intrinsically immoral, nor exceeds in damage done, or in payment and in penalty exacted, the measure of necessity and of proportion to the value of the right involved, the cost of the war, and the guarantee of future security.

ST. THOMAS, *Summa Theologica* (Rome, 1894), II-II, 40 and 108; SUAREZ, *De caritate* (Paris, 1861), XIII; BELLARMINE, *De laicis* (Naples, 1862), III, 4 and 6; MOLINA, *De justitia et jure* (Cologne, 1752), XCIX; GROTE, *De jure belli et pacis* (s. d., 1710); COSTA-ROSSETTI, *Philosophia moralis* (Innsbruck, 1886); CASTELEIN, *Philosophia moralis* (Brussels, 1899); LAWRENCE, *Principles of International Law* (Boston, 1909).

CHARLES MACKSEY.

Ward, HUGH (Irish, AEDH BUIDH MAC-AN-BHAIRD), hagiographer, b. in Donegal, about 1590; d. 8 Nov., 1635. His father, Geoffrey, was Toparch of Lettermacward, and head of the Tirconnell branch of the ancient family of Mac-an-bhaird. From remote time this family cultivated literature and filled the office of *Ollav* or chief historian to the O'Donnells. In 1607 he left Ireland for Spain, and entered the University of Salamanca. Here he made the acquaintance of Luke Wadding, under whose guidance he joined the Franciscans in 1616. After taking his degrees and receiving ordination, he was sent by the general of the order to lecture on philosophy at Paris, and soon after was appointed professor of Divinity at St. Anthony's College, Louvain. On 21 April, 1626, he was elected rector of the college. Wadding states that Ward possessed great intellectual powers and a profound knowledge of the Irish language and antiquities; and John Ponce praises highly his lectures on Scholastic philosophy and theology, affirming that in these sciences he was second to none of the great writers of his time. But Ward's chief interest was centred in the history and literature of Ireland. The plan of publishing the lives of the Irish saints and other ancient records of Ireland was his; he was pioneer and founder of the school for Irish archæology that arose in the seventeenth century, with its centre in the College of St. Anthony. At Salamanca he discussed his project with Luke Wadding, who promised him all help from the libraries of Spain, and in Paris he met Father Patrick Fleming, a distinguished Irish scholar, whom he urged to visit the libraries of France and Italy in search of Irish documents. At the time Ward reached Louvain, St. Anthony's numbered among its inmates several accomplished Irish scholars: MacCaghwell, Hickey, Colgan, O'Docharty, and shortly afterwards Br. Michael O'Clery.

Ward laid before his associates his plan for a comprehensive history of Ireland—civil and ecclesiastical—a "Thesaurus Antiquitatum Hibernicarum", and how the work was to be carried out. The first step was to procure original ancient Irish manuscripts or to have transcripts made of them. Father Patrick Fleming had already begun work in the libraries on the Continent, and it was decided to send Br. Michael O'Clery (belonging to a family of hereditary scholars) to Ireland to collect Irish MSS. In the meantime Ward was employed in arranging and examining the documents which had been transmitted to St. Anthony's. He investigated the sources of the ancient martyrologies and chronicles. He was in constant correspondence with the early Bollandists Henschenius, Rosweydus, Papebroch, etc. on matters regarding the history and the saints of Ireland. John Bap. Sollerius styles him "Vir doctissimus ac hagiographus eximius", and says that Ward's arguments in proof of the Irish birthplace of St. Rumold are unanswerable. At the time of his death Ward had ready for publication several treatises which he intended as "Prolegomena" to his great work. The late Protestant Bishop of Down and Connor, Dr. Reeves, writing on Ward and his fellow-labourers, pays an eloquent tribute to the Irish Franciscans for their services to Irish archæology. Ward was buried in the college church. The following are the works he left ready for publication: "De nomenclatura hiberniæ"; "De statu et processu veteris in Hibernia reipublicæ"; "Martyrologium ex multis vetustis Latino-Hibernicum"; "Anagraphen magnalium S. Patricii"; "Investigatio Ursulanæ expeditionis"; "S. Rumoldi Acta". These works were accompanied by critical dissertations and notes on historical and topographical questions. The "Acta S. Rumoldi" was published at Louvain in 1662, by one of Ward's disciples, Thomas O'Sherin. Ward wrote Latin hymns and epigrams with elegance; also many poems in Irish of great beauty and feeling. Some of the former were printed in the "Acta S. Rumoldi".

WADDING, *Scriptores Ord. Min.* (Rome, 1650); JOANNES A S. ANTONIO, *Bibliotheca Univ. Franciscana* (Madrid, 1732); COLGAN, *Acta SS. Hiberniæ* (Louvain, 1645), preface; *Sir James Ware's Works*, ed. HARRIS (Dublin, 1764); *Irish Eccl. Record*, VII (Dublin, 1870); WEBB, *Comp. Ir. Biography* (Dublin, 1878); O'CURRY, *Lectures on MS. Materials of Ancient Irish History* (Dublin, 1861); *Annals of the Four Masters*, ed. O'DONOVAN, I (Dublin, 1857), preface; O'HANLON, *Lives of the Irish Saints*, I (Dublin, 1875), introduction; DE BUCK, *L'archéologie irlandaise au couvent de S. Antoine de Padoue à Louvain* (Paris, 1869). MSS. in Burgundian Library, Brussels; St. Isidore's, Rome; Franciscan Convent, Dublin.

GREGORY CLEARY.

Ward, JAMES HARMAN, commander U. S. Navy; b. in Hartford, Conn., 1806; killed in attack on Matthias Point, Va., 27 June, 1861. He was the first Union naval officer to fall in the Civil War. One of the founders of the United States Naval Academy under its present system, his books on naval science had an important effect on the modern development of the service. He was a convert to the Catholic Faith, and his funeral from St. Patrick's church, Hartford, was made the occasion of a memorable war-time demonstration. Educated at the Vermont Military Academy, and at Trinity College, Hartford, he was appointed a midshipman in the navy 4 March, 1823, and promoted lieutenant 3 March, 1831. In this rank he served several years on the coast of Africa and there compiled his "Manual of Naval Tactics" (1858). He gave a course of lectures on gunnery in Philadelphia in 1842, and urged the establishment of the naval school, in which, when it was opened, he was an instructor (1845–47). His series of lectures, "Elementary Instruction on Naval Ordnance and Gunnery", attracted much attention, as did also his book "Steam for the Million". In 1853 he was promoted commander, and in 1857 appointed to the charge of the receiving ship "North Carolina" at the Brooklyn Navy Yard. When the Civil War broke out he was called to Washington to counsel the navy department, and organized the Potomac flotilla, of which he was given command 16 May, 1861. In directing its operations against the batteries the Confederates had erected along the river banks he was killed at Matthias Point.

FUREY in *U. S. Cath. Hist. Soc., Historical Records and Studies* (New York, 1912); *Annual Am. Cycl.* (New York, 1861), 748; *Cyclo. Am. Biog.*, s. v.

THOMAS F. MEEHAN.

Ward, MARGARET, VENERABLE, martyr, born at Congleton, Cheshire; executed at Tyburn, London, 30 Aug., 1588. Nothing is known of her early life except that she was of good family and for a time dwelt in the house of a lady of distinction named Whitall then residing in London. Knowing that William Watson, the priest who wrote the work known as the "Quodlibets", was imprisoned, she obtained permission to visit him. After several visits she disarmed the vigilance of the gaoler and furnished him with a cord whereby he could make his escape. At the appointed time the boatman whom she had engaged to convey the priest down the river refused to carry out his bargain, and in her distress she confided her difficulty to a young man, Ven. John Roche (or Neele), who undertook to assist her. He provided a boat and exchanged clothes with Watson, who made good his escape. But the clothes betrayed John Roche, and the rope convinced the gaoler that Margaret Ward had been instrumental in the flight of the prisoner. They were both arrested and loaded with irons. Ven. Robert Southwell wrote to Father Acquaviva, S.J.: "She was flogged and hung up by the wrists, the tips of her toes only touching the ground, for so long a time that she was crippled and paralyzed, but these sufferings greatly strengthened the glorious martyr for her last struggle". She was tried and condemned at Newgate, her liberty being offered her if she would attend Protestant worship.

YEPES, *Historia Particular de la persecucion de Inglaterra* (1590); CHALLONER, *Memoirs of Missionary Priests* (London, 1741–2); POLLEN, *Acts of English Martyrs* (London, 1891); *Catholic Record Society*, V, 323, 327; *The Month* (Jan., 1879).

EDWIN BURTON.

Ward, MARY, foundress, b. 23 Jan., 1585; d. 23 Jan., 1645; eldest daughter of Marmaduke Ward and Ursula Wright, and connected by blood with most of the great Catholic families of Yorkshire. She entered a convent of Poor Clares at St-Omer as lay sister in 1606. The following year she founded a house for Englishwomen at Gravelines, but not finding herself called to the contemplative life, she resolved to devote herself to active work. At the age of twenty-four she found herself surrounded by a band of devoted companions determined to labour under her guidance. In 1609 they established themselves as a religious community at St-Omer, and opened schools for rich and poor. The venture was a success, but it was a novelty, and it called forth censure and opposition as well as praise. Her idea was to enable women to do for the Church in their proper field, what men had done for it in the Society of Jesus. The idea has been realized over and over again in modern times, but in the seventeenth century it met with little encouragement. Uncloistered nuns were an innovation repugnant to long-standing principles and traditions then prevalent. The work of religious women was then confined to prayer, and such good offices for their neighbour as could be carried on within the walls of a convent. There were other startling differences between the new institute and existing congregations of women, such as freedom from enclosure, from the obligation of choir, from wearing a religious habit, and from the jurisdiction of the diocesan. Moreover her scheme was put forward at a time when there was much division amongst English Catholics, and the fact that it borrowed so much from the Society of Jesus (itself an object of suspicion and hostility in many quarters) increased the mistrust it inspired. Measures recognized as wise and safe in these days were untried in hers, and her opponents called for some pronouncement of authority as to the status and merits of her work. As early as 1615, Suarez and Lessius had been asked for their opinion on the new institute. Both praised its way of life. Lessius held that episcopal approbation sufficed to render it a religious body; Suarez maintained that its aim, organization, and methods being without precedent in the case of women, required the sanction of the Holy See.

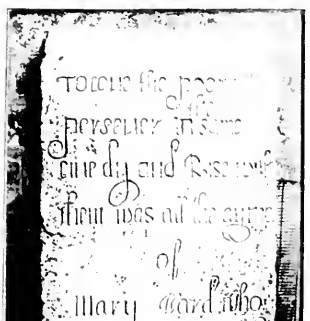
MARY WARD
From an old engraving

St. Pius V had declared solemn vows and strict papal enclosure to be essential to all communities of religious women. To this law the difficulties of Mary Ward were mainly due, when on the propagation of her institute in Flanders, Bavaria, Austria, and Italy, she applied to the Holy See for formal approbation. The Archduchess Isabella, the Elector Maximilian I, and the Emperor Ferdinand II had welcomed the congregation to their dominions, and together with such men as Cardinal Federigo Borromeo, Fra Domenico di Gesù, and Father Mutio Vitelleschi, General of the Society of Jesus, held the foundress in

singular veneration. Paul V, Gregory XV, and Urban VIII had shown her great kindness and spoken in praise of her work, and in 1629 she was allowed to plead her own cause in person before the congregation of cardinals appointed by Urban to examine it. The "Jesuitesses", as her congregation was designated by her opponents, were suppressed in 1630.

Her work however was not destroyed. It revived gradually and developed, following the general lines of the first scheme. The second institute was at length approved as to its rule by Clement XI in 1703, and as an institute by Pius IX in 1877.

At the express desire of Pope Urban Mary went to Rome, and there as she gathered around her the younger members of her religious family, under the supervision and protection of the Holy See, the new institute took shape. In 1639, with letters of introduction from Pope Urban to Queen Henrietta Maria, Mary returned to England and established herself in London. In 1642 she journeyed northward with her household and took up her abode at Heworth, near York, where she died. The stone over her grave in the village churchyard of Osbaldwick is preserved to this day.



TOMBSTONE OF MARY WARD, OSBALDWICK CHURCHYARD, NEAR YORK

For the history of the institute subsequent to the death of Mary Ward, see INSTITUTE OF MARY.

CHAMBERS, *Life of Mary Ward* (London, 1885); SALOME, *Mother M. Mary Ward, A Foundress of the Seventeenth Century* (London, 1901); MORRIS, *The Life of Mary Ward* in *The Month*, LV. The oldest sources for the history of Mary Ward are the MS. lives by WIGMORE (English), PAGETI (Italian, 1662. Nymphenburg Archives), BISSEL (Latin, 1667 or 1668, of which there is a copy in the Westminster Diocesan Archives), LOHNER (German, 1689, Nymphenburg Archives). The most important of printed Lives are: KHAMM (1717); FRIDL (c. 1727), and BUCHINGER.

M. LOYOLA.

Ward, THOMAS, b. at Danby Castle near Guisborough, Yorkshire, 13 April, 1652; d. at St-Germain, France, 1708. He was the son of a farmer and was educated as a Presbyterian at Pickering School. Henry Wharton asserted that he had been a Cambridge scholar but this is not certain. Having acted for a time as private tutor he was led by his theological studies to become a Catholic. He travelled in France and Italy, and for five or six years held a commission in the papal guard, seeing service against the Turks. On the accession of James II (1688) he returned to England and employed his learning in controversy. His most popular work, "England's Reformation", is a poem in four cantos in the metre of "Hudibras". It first appeared posthumously in 1710, and since then in several editions. His "Errata to the Protestant Bible", based on Gregory Martin's work on the same subject, has been frequently republished since its appearance in 1688, once with a preface by Lingard (1810). Bishop Milner wrote a pamphlet to defend it from one of the Protestant attacks which its republication early in the nineteenth century provoked. His other works were: "Speculum Ecclesiasticum" (London, 1686?); "Some Queries to the Protestants" (London, 1687); "Monomachia" (London, 1678), written against Archbishop Tenison, as also was "The Roman Catholic Soldier's Letter" (London, 1688). He also published in 1688 in two broadsheets an epitome of church history, under the title "The Tree of Life". "The Controversy of Ordination truly stated" (London, 1719) and "Controversy with Mr. Ritschel" (1819) were posthumous works. He left two unpublished MSS. on the Divine Office now in the British Museum, one on the pope's supremacy in the possession of Mr. Gillow, one on the history of England, and others.

Life of Thomas Ward, prefixed to the *Controversy with Mr. Ritschel* (Manchester, 1819); DODD, *Church History*, III (Brussels and Wolverhampton, 1742); *Catholicon*, IV, 195; COTTON, *Rhemes and Douay* (Oxford, 1855); COOPER, in *Dict. Nat. Biog.*, s. v.; GILLOW, *Bibl. Dict. Eng. Cath.*, s. v.

EDWIN BURTON.

Ward, WILLIAM, VENERABLE (real name WEBSTER), b. at Thornby in Westmoreland, about 1560; martyred at Tyburn, 26 July, 1641. He was over forty when he went to Douay to study for the priesthood but no details have been preserved of his earlier life. He arrived there on 18 September, 1604; received the minor orders on 16 December, 1605; the subdiaconate on 26 October, 1607; the diaconate on 31 May, 1608; and the priesthood on the following day. On 14 October he started for England, but was driven on to the shores of Scotland, arrested and imprisoned for three years. On obtaining his liberty he came to England where he laboured for thirty years, twenty of which he spent in various prisons as a confessor for the Faith. He was of zealous and fiery temperament, severe with himself and others, and especially devoted to hearing confessions. Though he had the reputation of being a very exacting director his earnestness drew to him many penitents. So mortified was his personal life and so secret his numerous charities that he was even accused of avarice. He was in London when Parliament issued the proclamation of 7 April, 1641, banishing all priests under pain of death, but refused to retire, and on 15 July was arrested in the house of his nephew. Six days later he was brought to trial at the Old Bailey and was condemned on 23 July. He suffered on the feast of St. Anne to whom he ever had a great devotion. An oil portrait, painted shortly after the martyrdom from memory or possibly from an earlier sketch, is preserved at St. Edmund's College, Old Hall.

Third Douay Diary in *Cath. Rec. Soc.*, X (London, 1911); CHALLONER, *Memoirs of Missionary Priests* (London, 1741–2), using contemporary account written by one of Ward's penitents.

EDWIN BURTON.

Ward, WILLIAM GEORGE, an English writer and convert, eldest son of William Ward, Esq., b. in London, 21 March, 1812; d. 6 July, 1882. He was educated at Winchester College and at Christ Church, Oxford, matriculated at the university in 1830. Though he confessed to a lack of appreciation of the finer branches of letters and poetry, he took a second class in them as well as in mathematics in 1834. He was a musician of no small attainments, a distinguished mathematician, and a profound philosopher. Indeed, though there is no lack of a straightforward and rugged eloquence in his writings, especially in those of later date, his metaphysical bias may be always recognized. In 1833 he was elected to a scholarship at Lincoln College and, in the following year, was admitted to the degree of B.A. and became a fellow of Balliol College, subsequently taking orders. As mathematical tutor at the latter college he found himself in a position in which his strong intellectual influence soon became a power in the university. His

keen perception and logical faculty, trained to no small extent by debates in the Oxford Union, gave weight to his opinions, while his growing power in the metaphysical sciences was fitting him for the unique part which he had to play later. The Tractarian Movement began in 1833. At this time Ward was a follower of Dr. Arnold, a latitudinarian in his principles, and thoroughly out of touch with the views of the newer school. But, in 1838, he definitively changed his position, and, from standing aloof with suspicion and almost with contempt, he became a fervent supporter of the movement.

He joined the party then led by Dr. (afterwards Cardinal) Newman; and, when the famous Tract XC appeared in 1841, he joined issue with the army of critics who attacked it, by writing two pamphlets in defence of the principles it advocated. What he did he did thoroughly; and, having taken his place among the Tractarians, he lost no occasion of employing his skill as a dialectician. Not only among men of his own standing, but even in his mathematical classes, which not seldom ended in religious discussions, was the force of his trenchant logic felt. So much so that the authorities took fright, and after the appearance of the famous tract he was deprived of his tutorship. Thenceforward, his attitude was one in which ultimate submission to Rome seemed to be inevitable. When Newman retired to Littlemore, Ward became the most prominent figure among the Tractarians. In his contributions to the British Critic (1841–3) he advocated a policy of gradual assimilation of Catholic doctrine by which the way should be paved for corporate reunion. In 1844 he published his work entitled "The Ideal of a Christian Church considered in comparison with existing practice", in which he further elaborated his views. From this work he acquired the sobriquet of "Ideal" Ward. Shortly after the appearance of this book, on 13 Feb., 1845, he was deprived of his university degrees; and seeing the hopelessness and illogical nature of his position and the impossibility of realizing his ideal in the Establishment, he made submission to the Catholic Church in September, 1845, the month before that in which Newman was received. Ward retired to Old Hall, near Ware (1846); and after holding the chair of moral philosophy there for a year was professor of dogmatic theology in St. Edmund's College between the years 1852–8. In the latter year he published "On Nature and Grace—a Theological Treatise", containing the substance of his theological lectures.

As a contributor to, and later on as editor of, the "Dublin Review", of which he was offered the editorial chair by Cardinal Wiseman in 1863, he was a strenuous defender of papal authority, against Döllinger principally (1860–70), and a subtle critic of the tenets of the "Experience School" as exemplified in the teaching of John Stuart Mill and Alexander Bain. After the death of Cardinal Wiseman, Dr. Ward, keenly alive to the circumstances and needs of the restored hierarchy, strongly advocated the appointment of Dr. Manning. He was a prominent member and, indeed, a co-founder with Mr. James Knowles, of the Metaphysical Society (1869); of which, in the following year, he became the president. This society embraced representatives of almost every possible shade of thought and intellectual bias. The names of such members as Huxley, Tyndall, Martineau, Leslie Stephen, Frederic Harrison, Ruskin, John Morley, and Cardinal Manning are a sufficient indication of its heterogeneous nature. In 1878, his health compelled him to resign the important post which he held as editor of the historic "Dublin Review," a position in which he had a unique opportunity of using his great gifts in defence of the Church and the philosophical bases of the Faith. His contributions to the philosophy of Theism are valuable and solid. In his attitude he may be described as a thorough representative of the demonstrative school: but he lays the greatest stress upon the distinction between explicit and implicit reason. He follows Newman, and especially Kleutgen, in tracing the genesis of certitude: but he is clear in his teaching that all implicit reasoning is capable of being formally and explicitly expressed, that the whole of theistic teaching can be so presented as to claim the assent of all reasoning men.

WARD, *William George Ward and the Oxford Movement* (London, 1889); IDEM, *William George Ward and the Catholic Revival* (London, 1893); CHURCH, *The Oxford Movement* (London, 1891); BARRY, in *Dublin Review* (July, 1912).

FRANCIS AVELING.

Warde, MARY FRANCIS XAVIER, b. at Belbrook House, Mountrath, Queen's County, Ireland, 1810; d. at Manchester, N. H., 17 Sept., 1884. Left motherless in infancy, she was confided to the care of a maternal grand-aunt who undertook the formation of her religious character according to the method of Fénelon. Naturally of a gay disposition, she was carried away by the frivolities of fashionable life until her scruples led her to confide in her director. She followed his advice in offering her services to the foundress of the Congregation of the Sisters of Mercy, whom she assisted in instructing the little inmates of the House for Homeless Children recently erected. Assuming the plain black habit of the institution in 1828, she conducted the affairs of the home while Mother McAuley and two foundress companions were making their novitiate in the Presentation Convent of George's Hill preparatory to the founding of the new congregation. After their return as professed Sisters of Mercy she and six companions assumed the garb of the congregation.

In 1837 Sister Mary Francis Xavier was appointed superior of the convent at Carlow, which had been built under her supervision and was the first house of the congregation outside of Dublin. In 1839 she founded the convent of Naas and in 1840 that of Weyford, to which soon after its establishment the public orphan asylum was affiliated. From Wexford foundations have been sent out as far as Australia. The convent of Sligo is perhaps the most noteworthy of her Irish foundations on account of its flourishing training-school for teachers. In 1843 Bishop O'Connor of Pittsburgh applied to Carlow for a foundation for his diocese, and Mother Warde with a band of six left for America. At Pittsburgh the sisters took charge of the cathedral Sunday school and the instruction of adults. Mother Warde's power of language and sympathy allied to ardent zeal won many to the Church. Parochial schools and academies, visitation of the sick poor in their houses and in the poor house, visitation of the penitentiary, and the opening of the first hospital in Pittsburgh followed each other in rapid succession. In 1846 a foundation was made in Chicago in compliance with Mother Warde's promise to Bishop Quarter. In 1848 she opened a second branch house in the Alleghanies on land given by the Reverend Demetrius Gallitzen within the limits of his Catholic settlement of Loretto. In 1850, though the "Knownothings" had recently burned the convent of the Ursulines near Boston, Mother Warde accepted the invitation of Bishop O'Reilly of Hartford to open a house in Providence. After the sisters' installation a mob surrounded the convent, threatening them with death if they would not immediately vacate the premises. Mother Warde exacted a promise from each of their Catholic defenders that no shot would be fired except in self defence, and the sisters held possession of the convent. One of the rioters had remarked to his companions: "We made our plans without reckoning the odds we shall have to contend with in the strong controlling force the presence of that nun commands. The only honourable course for us is to retreat from this

ill-conceived fray. I, for one, shall not lift a hand to harm these ladies."

In 1852 Mother Warde opened houses in Hartford and New Haven to which free schools were attached; later on academies were opened and the works of mercy inaugurated. In 1854 Mrs. Goodloe Harper, daughter of Charles Carroll of Carrollton, donated to the congregation a house and some ground at Newport, R. I., for a convent and schools. Her daughter, Miss Emily Harper, was also a generous benefactor. In 1857 free and select schools were opened at Rochester, and later at Buffalo, by desire of Bishop Timon. On 16 July, 1858, Mother Warde and a band of missionaries left Providence for Manchester, by invitation of Bishop Bacon of Portland, and there established night schools for factory children. St. Mary's Academy was opened the same year. In 1861, at the request of Bishop Wood, Mother Warde opened a convent at Philadelphia, where free schools and the works of mercy were instituted. In 1864 a foundation was sent to Omaha; in 1865 a branch house and schools were opened at Bangor, Maine; in 1871 a colony of sisters was sent to Yreka, California, and North Whitefield Mission, Maine, was undertaken by Mother Warde, who likewise sent foundations to Jersey City, Bordentown, and Princeton, N. J. In 1857 Bishop Bacon requested her to open an orphanage in Portland, but a disastrous fire delayed the work until 1872, when the Burlington foundation had been begun. The Kavanagh School was given to the sisters by Miss Winifred Kavanagh; an academy was also opened at Portland. On the feast of the Exaltation of the Holy Cross, 1878, Mother Warde sent the sisters to labour among the Indians of Maine at Old Town, Pleasant Point, and Dana's Point. The Government builds the school houses and pays the sisters salaries for teaching the Indian children. Mother Warde's last works were the opening of an Old Ladies' Home and a Young Ladies' Academy at Deering, Maine. At the time of her golden jubilee in 1883 Mother Warde was the oldest Sister of Mercy living. Her salient characteristics were great purity of heart, earnestness of purpose, sincerity, and large-mindedness. She was exceedingly reserved, but sympathizing and compassionate towards others. Endowed with rare common-sense, she was an optimist in all things. In appearance she was of medium height, erect, and of commanding presence; her forehead was high, and her blue eyes deeply set.

Life of Mother M. Xavier Warde (Manchester); *Annals of Sisters of Mercy*, III-IV.

MARY STANISLAS AUSTIN.

Warham, WILLIAM, Archbishop of Canterbury, b. at Church Oakley, Hampshire, about 1450; died at Hackington, near Canterbury, 22 Aug., 1532. He was educated at Winchester School and New College, Oxford, of which he became a fellow in 1475. Having taken his doctorate of laws he left Oxford in 1488, to become an advocate in the ecclesiastical courts in London, but two years later he returned to Oxford as principal of the school of civil law. His ability caused him to be employed on several foreign embassies, and his success obtained for him much ecclesiastical preferment. He became precentor of Wells (1493), rector of Barley (1495), archdeacon of Huntingdon (1497), and rector of Cottenham (1500). On 13 Feb., 1491, he had been appointed to the important legal office of Master of the Rolls. While absent on one of his frequent missions abroad he was elected Bishop of London (October, 1501), but was not consecrated till 25 Sept., 1502. In the interval he had resigned the office of Master of the Rolls, and had been appointed to the more important post of Keeper of the Great Seal. So great was his reputation for learning and ability that fresh honours followed rapidly. On 29 Nov., 1503, Pope Julius II nominated him as Archbishop of Canterbury, and on 21 Jan., 1504, the king made him Lord Chancellor of England. He received the pallium at Lambeth on Candlemas Day and was enthroned at Canterbury on 9 March. He took a leading part in all important national business, and his powers as an orator were in much demand on great occasions of state. His university of Oxford chose him as Chancellor in 1506.

In 1509 he crowned Henry VIII and Katherine of Aragon, and under the new king he enjoyed the same confidence as under Henry VII till he was overshadowed by the growing influence of Wolsey. In 1512 he became involved in a controversy with his suffragans, who considered that he pushed the metropolitan prerogative too far, and the matter was finally settled by a compromise. When Wolsey was created cardinal in 1515 Warham conferred the hat upon him in Westminster Abbey, and thereafter he was forced into the second place. Before Christmas he resigned the office of Lord Chancellor, as he had long wished to do, being out of sympathy with the king's anti-French policy, and Wolsey received the Great Seal in his stead. Warham's power was still further diminished in 1518 when Wolsey was appointed papal legate, and from that time forward there were constant official differences between them, though their private relations continued friendly. Wolsey as legate continually interfered with the action of the archbishop as metropolitan of the southern province and not infrequently overruled his decisions. In state affairs, especially in the raising of subsidies, he supported Wolsey, though he incurred the contempt of the cardinal's enemies for doing so. When the divorce question was first raised in 1527 he was Wolsey's assessor in the secret inquiry into the validity of the king's marriage. About this time his health began to fail, and he was no longer equal to taking an effective part in the important affairs that ensued. Being selected as the chief of the counsel appointed to assist Queen Katherine he did nothing on her behalf, but when she appealed to him for advice, replied that he would not meddle in such matters. He steadfastly refused to oppose the king's wishes, and in the summer of 1530 signed the petition to the pope begging him to allow the divorce. This course he pursued under threats from the king that unless he was complaisant all ecclesiastical authority in England would be destroyed.

On Wolsey's fall the king wished the whole case to be submitted to Warham's decision, but the pope refused on the ground that his signature of the petition made him an unfit judge. When the whole clergy of England were subjected to a præmunire for having acknowledged Wolsey's legatine authority, the king seized the opportunity to force them to declare him head of the Church. Warham proposed an amendment recognizing him as "protector and supreme lord of the Church and so far as the law of Christ will allow supreme head". This was carried in default of opposition and the clergy were allowed

to purchase their pardon for a large sum. At length Warham awoke to the gravity of the position, and on 24 Feb., 1532, he formally protested against all Acts of Parliament derogatory to the pope's authority or the prerogatives of Canterbury. The king incited the parliament to harass the archbishop with a petition for redress of grievances against his courts. With a flash of his old spirit and ability he returned an able answer, but this did not satisfy either king or parliament, and on 15 May the "submission of the clergy" was wrung from them. Three months later Warham died, leaving his books to be divided between Winchester, and All Souls and New Colleges at Oxford. He had nothing else to leave, owing to his extreme munificence in supporting public charities, in exercising hospitality and in assisting scholars, such as Erasmus. His own private life was simple and austere, so that he died "without money and without debts". His portrait by Holbein is at Lambeth, the original drawing for it being preserved in the king's collection at Windsor.

POLYDORE VERGIL, *Anglica Historia* (Basle, 1555), *Memorials of Henry VII*, ed. GAIRDNER in *R. S.* (London, 1858); *Letters and Papers of Richard III and Henry VII*, ed. GAIRDNER in *R. S.* (London, 1861–3); *State Papers of Henry VIII* (London, 1831–52); CAMPBELL, *Materials for a history of the reign of Henry VII* in *R. S.* (London, 1873–7); HOOK, *Lives of the Archbishops of Canterbury* (London, 1860–84); CAMPBELL, *Lives of the Lord Chancellors* (London, 1845–69); FOSS, *The Judges of England* (London, 1848–64); BREWER, *Reign of Henry VIII to death of Wolsey* (London, 1884); LINGARD, *History of England*; GAIRDNER in *Dict. Nat. Biog.*, s. v.

EDWIN BURTON.

Warmia. See ERMLAND.

Warnefridi. See PAULUS DIACONUS.

Warsaw, ARCHDIOCESE OF (VARSAVIENSIS).—Warsaw (Polish, Warszawa), on the western bank of the Vistula, is the capital of the Kingdom of Poland. The city, including the suburb of Praga on the east side of the Vistula, consists of the Old City (*Stare Miasto*), the New City (*Nowe Miasto*) and the westerly suburbs of Wola and Mokotów. It is the see of the Catholic archbishop and also of the Russian Orthodox Archbishop of Kholm and Warsaw. The Catholic archbishop is the primate of the Kingdom of Poland and is entitled to wear the red robes of a cardinal save the calotte and biretta, but he may not now call himself metropolitan, the Russian authorities allowing only "Archiepiscopus Ecclesiæ Metropolitanæ Varsoviensis". The city has fine handsome streets and is the chief industrial centre of western Russia and Poland. In the central part of the city is the royal palace, now the official residence of the Russian governor-general, and also the magnificent avenues of Krakowskie Przedmieście, Nowy Swiat, and Aleja Ujazdowska, which compare with those of any European cities. the new Orthodox Cathedral of St. Alexander Nevsky, and the fine park known as the Saxe Gardens, while to the north in the Old City is the historic Catholic Cathedral of St. John and the frowning Alexander Citadel. The Jewish quarter lies to the north and west of the Saxe Gardens, commencing near the Zelazna Brama (Iron Gate), while to the south is the Lazienki Park with its château, formerly the royal summer palace. Two iron bridges span the Vistula to Praga, which is the actual railway terminus of Warsaw for trains from St. Petersburg, Moscow, and southern Russia. Many of the finest collections of books, manuscripts, and art treasures made by the kings of Poland and noble families in the university and palaces of Warsaw have been confiscated by the Russian Government and removed to St. Petersburg. The most ancient documents which mention the city of Warsaw date from the end of the twelfth century; but the city probably existed earlier, perhaps in the eleventh century. It developed greatly during the reign of Trojden, who in the fourteenth century surrounded it with walls. In 1131 it began to be embellished with houses and palaces, and became the residence of the Dukes of Masovia. In the sixteenth and seventeenth centuries it acquired great importance as the meeting-place of the Polish diets. In 1550 King Sigismund August chose it as a residence, and from the time of Sigismund III it was the capital. In 1815 it likewise became the capital of the Polish realm incorporated with Russia and began a rapid commercial development. Its population has increased from 75,000 at the beginning of the nineteenth century to 781,179 in 1910, of whom more than 265,000 are Hebrews and about 30,000 Russians and 25,000 Germans. The city nevertheless preserves its Catholic and Polish character, and is the most important centre of Polish literature. The Diocese, or Archdiocese, of Warsaw is of comparatively recent origin, though Christianity has flourished there from the foundation of the city, ancient documents attesting the existence of a church of St. George at Warsaw in 1195. Before the erection of its episcopal see, it formed part of the archdiaconate of Czersk which was a portion of the Diocese of Posen as early as the twelfth century. In 1406 Adalbert Sastrzenbiec, Bishop of Posen, authorized the institution of a collegiate church at Warsaw and transferred the archdeacon of Czersk there. In the sixteenth century the canons of Warsaw became a very important body, in which many nobles were included. In the seventeenth century the bishops of Posen began to combine the title of the Diocese of Posen with that of Warsaw. The Archdiaconate of Warsaw lasted until 1798 as an appendage of the Diocese of Posen—an extremely large one, including as it did the whole district of Czersk with part of those of Warsaw, Blonie, Rabsk, Sochaczew, etc., numbering 144 churches at the end of the eighteenth century, exclusive of those belonging to religious orders.

In 1793 Stanislaus Poniatowski, the last King of Poland, conceived the idea of setting up an episcopal see at Warsaw, but the political vicissitudes of the kingdom prevented the execution of this project. Frederick William II of Prussia, having obtained possession of Warsaw in 1797, nominated Joseph Boncza Miaskowski the rector of the cathedral of Posen as its bishop. By a Bull dated at Florence, October, 1798, Pius VI sanctioned the canonical erection of the Diocese of Warsaw, separating it from the jurisdiction of Posen. The new diocese comprised within its limits the territory of the old archdiaconate—the Deaneries of Garwolin, Liw, and Laszczów. Its first bishop, Mgr. Miakowski, died in 1804, when its government was entrusted to Ignatius Raczynski, Archbishop of Gnesen, who, in 1808, appointed Gregory Zacharjaszewicz, titular Bishop of Corfu, his vicar-general. The city was divided into four parishes. At his death (1814) the diocese was administered by Francis Zambrzycki, titular Bishop of Dardania. As a result of the concordat between Pius VII and Alexander I, and the Bull "Militantis ecclesiæ" of 11 March, 1817, the Diocese of Warsaw was made an archdiocese. On 2 October, 1818, Francis Skarbek Malczewski was preconized first archbishop, and by the Bull "Ex imposita nobis", 30 June, 1818, was appointed Apostolic Legate for the Kingdom of Poland. The diocese then comprised 19 deaneries, 278 parish churches, 432,929 souls, and a large number of convents. On the death of Malczewski, 18 April, 1819, Stephen de Holowczyce Holowczyc, a White Russian, was appointed archbishop 17 December, 1819. On his death, 27 August, 1823, he was succeeded by Albert Leszczic Skarszewski (1824–27) and John Paul Pawenza Woroniez (1828–29). These first four archbishops bore the title of Primate of Poland. Stanislaus Kostka Lubicz Choromański (1837–38) was the first to take the title of Metropolitan of Warsaw. Under the disturbed conditions of Poland between

1831 and 1837, the archdiocese was administered by two prelates, Edward Czarnecki and Adam Paszkowicz. On the death of Choromański it had two other administrators, Thomas Chielewski, suffragan Bishop of Warsaw until 1844, and Anthony Melchior Fijałkowski, who was appointed archbishop 11 January, 1857, and died in exile 5 October, 1861. On 26 January he was succeeded by Sigismund Szczensny Felinski, who, in consequence of the Polish insurrection of 14 June, 1863, was summoned to St. Petersburg and exiled to Yaroslaw. There he remained for twenty years, exercising a fruitful apostolate and writing his memoirs which are of great interest for the religious history of Poland. He resigned on 13 March, 1883, and died on 17 September, 1895. On 15 March of the same year Vincent Theophilus Chosciak Popiel was appointed his successor.

The Archdiocese of Warsaw should have two suffragan bishops, one for Lowiez, the other for Warsaw; but these two suffragans are rarely elected. The Diocese of Warsaw at present comprises the metropolitan chapter of Warsaw, with eleven canons, and the collegiate chapter of Lowicz, with seven canons. The diocese is divided into fourteen deaneries: Warsaw, with 12 parishes and 25 churches or suburban parochial succursals; Brzeziny, 64,736 souls and 19 churches; Gostynin, 59,212 souls and 16 churches; Grodzisk, 91,958 souls and 18 churches; Grojec, 95,742 souls and 30 churches; Kutno, 74,281 souls and 22 churches; Leczyca, 111,438 souls and 32 churches; Lodz, 308,930 souls and 10 churches; Lowicz, 81,354 souls and 19 churches; Minsk, 88,472 souls and 20 churches; Radzymin, 69,279 souls and 13 churches; Rawa, 65,484 souls and 20 churches; Skierniewice, 43,687 souls and 13 churches; Sochaczew, 54,968 souls and 18 churches. There are 51 non-parochial churches. The secular clergy numbers 529 priests; the regular clergy is reduced to practically nothing, consisting only of a few religious who have survived since the closing of the convents in 1863, and some Capuchins of the convent of Nowe Miasto, thirteen in number, altogether 22 priests and 2 lay brothers. In 1906 five Redemptorists took up their residence at Warsaw, but were expelled in 1909. Two convents of religious women exist at Warsaw; that of the Visitation, with 14 Sisters; that of the Perpetual Adoration of the Blessed Sacrament, with 13 Sisters. At Szymanow there is a convent of Sisters of the Immaculate Conception, numbering 36 religious. On the other hand the Sisters of Charity, at Warsaw, Kutno, Lowicz, Leczye, Rawa, Skierniewice, Grojec, etc., number 382; they have charge of the hospitals, orphanages, almshouses, lunatic asylums, and sanatoria. The metropolitan seminary has 10 professors and 122 students. In 1816 the University of Warsaw had a faculty of Catholic theology; in 1825 it was transformed into a seminary of higher studies; in 1835 the Tsar Nicholas I made it a Catholic ecclesiastical academy; but it was suppressed in 1867. The Diocese of Warsaw sends six or seven of its best students to the Catholic ecclesiastical seminary of St. Petersburg.

In the city of Warsaw the faithful number 414,620 souls; in the diocese, 1,412,652, making 1,827,272 souls for the whole archdiocese. The city contains more than forty churches and chapels, most of which formerly belonged to the religious orders. The cathedral, dedicated to St. John the Baptist, dates from the thirteenth century; it contains many chapels, works of art, and tombs of illustrious Polish magnates; the famous Jesuit, Father Peter Skarga, preached there. It is a church of much historical importance for the events which have taken place in it, and is a parish church, served by a college of vicars, with a parish of 20,000 souls. The Augustinian Church of St. Martin, founded in the fourteenth century, has been since 1625 the seat of a very flourishing Confraternity of the Girdle; the religious were expelled from it in 1864. Next in order of importance are, among others: the Church of the Visitation of the Most Holy Mary, founded early in the fifteenth century, restored in 1829–41, with a parish of 19,000 souls; the Church of S. Ann of the Bernardines, founded in the same century, where the mortal remains of Blessed Ladislaus of Gelniow are venerated; Holy Cross, built in the first half of the sixteenth century, and given in 1663 to the Missionaries of St. Vincent de Paul. The religious were expelled from it in 1864. It stands in the aristocratic quarter of the city, and has a parish of 17,000 souls. The Dominican Church of St. James was built in the seventeenth century by the famous church historian Abram Bzowski (Bzovius). The Church of the Holy Spirit, the origin of which is said to date from the fourteenth century, was given to the Paulines in 1661, and in 1819 to the German Catholic Confraternity. St. Anthony, founded in the earlier half of the seventeenth century, was entrusted to the Reformed Franciscans; it has been the parish church of 18,000 souls since 1864. The Assumption, built in the first half of the seventeenth century by the Carmelites, together with their convent, became in 1865–67 the seat of the Catholic academy, and is now occupied by the archdiocesan seminary. St. Francis, consecrated in 1646, is now the church of the military chaplains. St. Mary, founded by the Jesuits and completed in 1626, was afterwards given to the Paulines and Piarists. The Transfiguration, formerly a Capuchin church, founded by John Sobieski to commemorate the deliverance of Vienna from the Turks, became in 1866 a parish church of 6000 souls. The Carmelite Church of the Nativity, built in the sixteenth century, is now the church of a parish with 42,000 souls. The Most Holy Trinity, Trinitarian, was begun in 1699; it now serves a parish of 38,000 souls. The church of St. Alexander, built by Tsar Alexander I in 1836, is magnificently adorned with sculpture and paintings, but is not in favour with patriotic Poles. All Saints, a modern church, consecrated in 1883, has a parish of 60,000 souls. Our Lady of Loreto, in the popular suburb of Praga, has 82,000 souls in its parish.

After Warsaw, the chief centre of population in the diocese is Lodz, which has two parish churches, the Assumption (92,000 souls) and the Exaltation of the Holy Cross (142,734 souls). Notwithstanding the unfavourable circumstances under which the Diocese of Warsaw exists, Catholicism there is in a flourishing condition, and piety is vigorous among its inhabitants. The secular clergy is insufficient in number to supply the spiritual needs of the flock, and unfortunately the assistance of regular clergy is wanting. Catholicism has to combat the corruption of morals fomented in a thousand ways by anti-Christian agencies; the anti-clerical propaganda of the Socialists and the Freethinkers, who have founded a periodical, the "Mysl Niepodlegla" (Independent Thought), to defame religion and its ministers; the legal persecution of the Russian Government; lastly, the Mariavites, who are scattered throughout the Diocese of Warsaw. Lodz has now become the centre of Mariavitism; there, according to Mariavitist statistics, the adherents of the sect numbered 40,000. Charitable works are highly developed at Warsaw, but it is regretted that the Catholic press is not as flourishing as it ought to be.

MORAWSKI, *Lucerna Perfectionis christianæ, sive vita beati Ladislai Gelnioviі* (Warsaw, 1633); GOLEMBIOWSKI, *Opisanie historyczo-statystyczne miasta Warszawy* (Warsaw, 1827); BARTOSZEWICZ, *Kościoły rzymsko-katolickie opisane pod względem historycznym* (Warsaw, 1855); *Słownik geograficzny królestwa polskiego*, XIII (Warsaw, 1893), 18–96; CZAJEWSKI, *Katedra św. Jana w Warszawie, w setna rocznice Zamienienia jej na katedre* (Warsaw, 1898); PLESZCZYNSKI, *Dzieje Akademji Duchownej w Warszawie* (Warsaw, 1907); *Encyclopedya kościelna*, XXX (Płock, 1910), 250–326; DIEKSEN, *De wijding van I. Kowalski tot bisschop der Mariaveten* (Utrecht, 1911); GAJKOWSKI, *Mariavitensekte; einige Blätter aus der neuesten Kirchengeschichte russisch-Polens* (Cracow, 1911); PRZYBOROWSKI, *Z przeszłości Warszawy; skice*

historiczne (Warsaw, 1902); LUBOMIRSKI, *Polonia, ultimi casi di Varsavia* (Turin, 1861).

A. PALMIERI.

Wartenberg, FRANZ WILHELM, COUNT VON, Bishop of Osnabrück and cardinal, eldest son of Duke Ferdinand of Bavaria and his morganatic wife Maria Pettenbeckin, b. at Munich, 1 March, 1593; d. at Ratisbon, 1 Dec., 1661. He was educated by the Jesuits, at Ingolstadt (1601–8), and at the Germanicum in Rome (1608–14). In 1621 he became manager of the governmental affairs of the Elector Ferdinand of Cologne, who appointed him president of his council and brought him to the Diet of Ratisbon in 1622. On 26 Oct., 1625, he was elected Bishop of Osnabrück, receiving papal approbation 25 April, 1626. The Catholic Faith in Osnabrück was then in a deplorable condition. The three preceding bishops had been Protestants and had replaced most of the Catholic priests by Protestant preachers. Cardinal Eitel Friedrich, who succeeded them, endeavoured to restore the Catholic religion but soon died. With the help of Tilly Wartenberg took possession of his see (12 March, 1628), which had been occupied by Danish soldiers. He began the work of Counter-Reformation with great zeal; drove the Protestant preachers from the city and restored the churches to the Catholics. He eliminated the anti-Catholic element from the city council; took the system of education into his own hands; turned the former Augustinian convent over to the Jesuits whom he engaged as teachers at the Gymnasium Carolinum; restored various religious communities and established new ones; held synods and visitations, enforced the Tridentine decrees where possible and, in 1631, founded a university which, however, was destroyed by the Swedes in 1633.

Wartenberg was commissioned with the execution of the Edict of Restitution (1629) in Lower Saxony, and was elected later to the provostry of the collegiate church of Bonn. He was chosen Bishop of Verden (1630), Minden (1631), and appointed Vicar Apostolic of Bremen by Innocent X (1645). In 1633 Osnabrück capitulated to the Swedes and Wartenberg had to yield his see to Gustavus of Wasaburg, an illegitimate son of Gustavus Adolphus. During his forced exile, Wartenberg, who had not yet received any of the major orders, was ordained priest and consecrated bishop at Ratisbon in 1636. In 1641 he went to Rome and upon his return was elected Coadjutor Bishop of Ratisbon *cum jure successionis*, succeeding on 9 April, 1650. In the negotiations of the Peace of Westphalia (1645–8) he represented the Catholic electors. Though preventing the intended secularization of his see by the Swedes, he had to yield to the stipulation that after his death the See of Osnabrück should be alternately administered by a Protestant and by a Catholic bishop. Wartenberg was to keep the See of Osnabrück, but the Sees of Verden, Minden, and Bremen fell into the hands of Protestants, Wartenberg, however, retaining spiritual jurisdiction over them. On 18 Dec., 1650, he took possession of the See of Osnabrück and laboured to restore the Catholic religion. On 5 April, 1661, he was created cardinal-priest by Alexander VII.

GOLDSCHMIDT, *Lebensgesch. des Kard. Priesters Franz Wilhelm* (Osnabrück, 1866); MEURER, *Franz Wilhelm* in *Mittheilungen des hist. Vereins zu Osnabrück*, X, XI, XXI; FORST, *Politische Korrespondenz des Grafen F. W. von Wartenberg aus den Jahren 1621–31* in *Publikationen aus den k. preussischen Staatsarchiven*, LXVIII (Leipzig, 1897).

MICHAEL OTT.

Washing of Feet and Hands.—Owing to the general use of sandals in Eastern countries the washing of the feet was almost everywhere recognized from the earliest times as a duty of courtesy to be shown to guests (Gen., xviii, 4, xix, 2; Luke, vii, 44, etc.). The action of Christ after the Last Supper (John, xiii, 1–15) must also have invested it with a deep religious significance, and in fact down to the time of St. Bernard we find ecclesiastical writers, at least occasionally, applying to this ceremony the term *Sacramentum* in its wider sense, by which they no doubt meant that it possessed the virtue of what we now call a sacramental. Christ's command to wash one another's feet must have been understood from the beginning in a literal sense, for St. Paul (I Tim., v, 10) implies that a widow to be honoured and consecrated in the Church should be one "having testimony for her good works, if she have received to harbour, if she have washed the saints' feet". This tradition, we may believe, has never been interrupted, though the evidence in the early centuries is scattered and fitful. For example the Council of Elvira (A. D. 300) in canon xlviii directs that the feet of those about to be baptized are not to be washed by priests but presumably by clerics or at least lay persons. This practice of washing the feet at baptism was long maintained in Gaul, Milan, and Ireland, but it was not apparently known in Rome or in the East. In Africa the nexus between this ceremony and baptism became so close that there seemed danger of its being mistaken for an integral part of the rite of baptism itself (Augustine, Ep. LV, "Ad Jan.", n. 33). Hence the washing of the feet was in many places assigned to another day than that on which the baptism took place. In the religious orders the ceremony found favour as a practice of charity and humility. The Rule of St. Benedict directs that it should be performed every Saturday for all the community by him who exercised the office of cook for the week; while it was also enjoined that the abbot and the brethren were to wash the feet of those who were received as guests. The act was a religious one and was to be accompanied by prayers and psalmody, "for in our guests Christ Himself is honoured and received". The liturgical washing of feet (if we can trust the negative evidence of our early records) seems only to have established itself in East and West at a comparatively late date. In 694 the Seventeenth Synod of Toledo commanded all bishops and priests in a position of superiority under pain of excommunication to wash the feet of those subject to them. The matter is also discussed by Amalarius and other liturgists of the ninth century. Whether the custom of holding this "maundy" (from "Mandatum novum do vobis", the first words of the initial Antiphon) on Maundy Thursday, developed out of the baptismal practice originally attached to that day does not seem quite clear, but it soon became an universal custom in cathedral and collegiate churches. In the latter half of the twelfth century the pope washed the feet of twelve sub-deacons after his Mass and of thirteen poor men after his dinner. The "Cæremoniale episcoporum" directs that the bishop is to wash the feet either of thirteen poor men or of thirteen of his canons. The prelate and his assistants are vested and the Gospel "Ante diem festum paschæ" is ceremonially sung with incense and lights at the beginning of the function. Most of the sovereigns of Europe used also formerly to perform the maundy. The custom is still retained at the Austrian and Spanish courts.

The liturgical washing of hands has already been treated in the article LAVABO. It may be noted that, possibly in consequence of the words of St. Paul (I Tim., ii, 8): "I will therefore that men pray in every place, lifting up pure hands", the early Christians made it a rule to wash their hands even before private prayer, as many passages of the Fathers attest (e. g. Tertull., "Apolog.", xxxix; "De Orat.", xiii). The multiplied washings in a pontifical Mass probably bear witness to the practice of an earlier age. Let us notice also that the "Cæremoniale episcoporum" enjoins the use of the *credenza* or tasting as a precaution against poison even for the water used in the washing of hands.

THALHOFER in *Kirchenlexikon*, s. vv. *Fuss-waschung; Handwaschung;* CABROL, *Dict. d'archéol. et lit.*, s. v. *Ablutions;* THURSTON, *Lent and Holy Week* (London, 1904), 304 sq.

HERBERT THURSTON.

Washington, District of Columbia, the capital of the United States, is situated on the left bank of the Potomac River, 108 miles from its mouth in Chesapeake Bay: latitude (Capitol), N. 38° 53′; longitude, W. 77°. The original district (10 miles sq.) was reduced by the retrocession of Alexandria County to Virginia, in 1846, to the present approximate land area of 60 sq. miles. The population, according to census of 1910, was 331,069, and was classified as wholly urban: the county organization (Washington County, D. C.) was abolished in 1874, and the city of Washington is now coextensive with the District of Columbia. The larger part of the district is built up, and, because of its predominant urban character, whatever farm land exists possesses its chief value as a potential residence property.

The Continental Congress had held its sessions in different places, principally at Philadelphia, and there was no permanent seat of the general government until after the adoption of the Constitution of the United States. The following provision, enumerating the powers of Congress (Sec. 8, Art. 1), was included in that instrument: "To exercise exclusive jurisdiction over such District (not exceeding ten miles square) as may, by cession of particular States, and the acceptance of Congress, become the seat of Government of the United States". Various places were proposed, and much warmth of feeling and sectional jealousy were elicited in the debates on the resolutions and bills introduced before Congress on the subject: the States of Maryland and Virginia, in 1788 and 1789, had offered the requisite area, and the "acceptance of Congress", under Acts of 16 July, 1790, and 31 March, 1791, constituted the District of Columbia the seat of the national government. The territory thus selected was determined as to its exact location and boundaries by George Washington: it included within its limits the flourishing boroughs of Georgetown, Montgomery County (Maryland), and Alexandria (Virginia); the rest of the territory was rural. The president was also authorized to appoint three commissioners to lay out and survey a portion of the District for a federal city, to acquire the land, and to provide buildings for the residence of the president, the accommodation of Congress, and the use of the government departments. One of the commissioners thus appointed was Daniel Carroll "of Duddington", of the family of Bishop John Carroll, and one of the principal landed proprietors of the District; Major Charles Pierre L'Enfant, a French Catholic, was employed to furnish a plan of the city, and to him the credit of its magnificent design is mainly due; James Hoban, a Catholic, won by competition the prize offered for a plan of the president's house, and the "White House" is constructed in accordance with his design. The corner-stone was laid (13 October, 1792) by President Washington, who also officiated at the laying of the corner-stone of the north wing of the Capitol (18 September, 1793): the site which the Capitol occupies was part of the land of Daniel Carroll, and was practically a gift from him to the United States. In 1800 President Adams came to the city, the transfer of the departments from Philadelphia was effected, and Washington became the permanent capital of the United States.

The first local authorities of Washington were the president, three commissioners appointed by him, and the Levy Court; the city was incorporated in 1802, with a city council elected by the people, and a mayor appointed by the president. Robert Brent, a Catholic and nephew of Bishop Carroll, was the first mayor, and was annually reappointed by Presidents Jefferson and Madison until 1812; in 1812 the duty of electing the mayor devolved on the council, and from 1820 to 1871 on the people. In 1871 the charters of the corporations of Washington and Georgetown were abolished by Act of Congress; for a brief time the District was assimilated to a territorial form of government, with a board of public works as the most important administrative factor. Since 1878 it has been governed by a board of three commissioners appointed by the president, with the approval of the senate. The District of Columbia is neither a state nor a territory, but a municipal corporation, holding the same relation to the government of the United States that other municipal corporations do to their own state governments. It has no share in the election of president, nor any district representation in Congress: its inhabitants have no voice in national legislation, and, since 1874, not even any part in local self-government, except by favour of Congress.

Father Andrew White, S. J., "the Apostle of Maryland", was the first priest to visit this region: in 1639 he established a mission at Kittamaquund, a few miles below Washington, and, with solemn ceremony, baptized the *tayac*, or "Emperor of Piscataway". He also carried the Gospel still nearer to Washington. The "Annual Letter" for 1641 mentions that the King of the Anacostans was a most promising candidate for baptism. The tribe, from which the Anacostia River (eastern branch) is named, dwelt in the immediate neighbourhood, and on the site of the national capital: so that the history of Catholicism in the District is traced back to the earliest days of Lord Baltimore's Colony. As settlements advanced up the country from lower Maryland, a fair proportion of those who acquired land in what is now the District were Catholics. In 1669 "a parcell of land . . . called Rome . . . was layd out for Francis Pope . . . extending to the south of an inlet called Tiber": this gentleman, "Pope of Rome on the Tiber", was sheriff of Charles County, and, in all probability, a Catholic. The well-known families of Carroll, Digges, Queen, and Young were the possessors of extensive landed estates before the American Revolution. There was no church in the region during the early decades of the eighteenth century, as the public exercise of Catholic worship was prohibited by the laws of Maryland: the faithful depended for spiritual aid on the Jesuit Fathers from White Marsh, Prince George's County, or St. Thomas' Manor, Charles County. Stations were visited and Mass was celebrated in private houses, a room being set aside for the purpose, the neighbours being invited. An interesting collection of vestments, altar furnishings, chalices etc., relics of those stations and memorials of the old Jesuit missions, is preserved in the museum of Georgetown College. The independence of the United States ensured religious liberty, and a new era for the Catholic Faith began in Maryland. Father John Carroll, having returned to America in 1774, resided at Rock Creek, from which he made missionary excursions to all the neighbouring region, including what is now the District. In 1784 he was appointed superior of the American Church, and his consecration at Lulworth Castle, England, in 1790, to the See of Baltimore coincided with the selection of Washington as the seat of government. The District of Columbia has always been included in the Diocese of Baltimore. In 1789 Bishop Carroll had already taken steps for the establishment of Georgetown College, where, on 4 May, 1912, a bronze statue to his memory as founder was erected by the Alumni Association, with imposing ceremonies and addresses by the chief justice of the Supreme Court, the rector of the university, the attorney-general representing the president, Cardinal Gibbons, the Ambassador of Austria-Hungary, dean of the Diplomatic Corps, and the speaker of the House of Representatives.

The oldest Catholic Church in the District is

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NEW NATIONAL MUSEUM AND GALLERY
THE CAPITOL

Holy Trinity, Georgetown: the original edifice, erected by Father Francis Neale, S.J., is still standing, but is now used as a parochial school. The register of baptisms and marriages, beginning with 1795, has entries of people "living in the Federal City", even after the name of Washington had been officially adopted. The present Trinity Church dates from 1844. St. Patrick's is the parent church of Washington city proper, the land for it having been acquired in 1794 by Father Anthony Caffry; the first church was a one-and-a-half-story frame house. St. Mary's, or Barry's Chapel as it was generally called, was built by a merchant of that name, in 1806, for the accommodation of the workmen at Greenleaf's Point, near the Navy Yard; this chapel disappeared long ago, but its corner-stone was saved, and is now inserted in the outer wall of the Holy Name Chapel, the Church of St. Dominic. Queen's Chapel, in the north-east section, existed in 1816, and perhaps earlier, but was destroyed during the Civil War. In 1805 Father William Matthews became the second pastor of St. Patrick's, and continued in that position for nearly half a century; he was the first native-born American to be raised to the priesthood in the United States. Among his assistants was Father Charles Constantine Pise, chaplain of the United States Senate, 1832–1833, and among his parishioners were: Roger Brooke Taney, Chief Justice of the Supreme Court; Major L'Enfant, who drew the plan of the city; James Hoban, the architect of the White House; Robert Brent, the first mayor of Washington; Dr. Ironside, a distinguished convert; and Mayor Thomas Carbery, a brother of Mrs. Ann Mattingly, whose wonderful cure in 1821 was held to be miraculous, Father Matthews being one of the witnesses in the case. The original Catholic inhabitants were mainly Maryland planters, of English descent, and their coloured servants; accessions came from other sources, Irish, German, French, when artisans were required for the construction of public buildings, but the absence of large commercial and industrial activities was a drawback to rapid increase in the general population, and foreign immigration, which has contributed so notably to swell the Catholic statistics of northern and western cities, has had but little effect on Washington.

St. Peter's and St. Matthew's were the first divisions of St. Patrick's, the original parish, which embraced the whole federal district, Georgetown excepted. There are now (1912) twenty-four churches, two of which (St. Augustine's and St. Cyprian's) are for the exclusive use of coloured people. All the congregations are English-speaking, except St. Mary's, which is German. St. Aloysius' and Holy Trinity are in charge of the Jesuit Fathers, and St. Dominic's in charge of the Fathers of St. Dominic. The Apostolic Delegation for the United States was established in 1893, and the successive delegates, Cardinals Satolli, Martinelli, and Falconio, and Archbishop Bonzano, have resided in Washington. The religious freedom guaranteed by the Constitution has been always fully enjoyed; the many representatives of Catholic countries in the Diplomatic Corps and the Catholics prominent in Congress and in the departments are factors for social influence and a restraint upon illiberal legislation. All churches, institutions of public charity, school houses, and cemeteries are exempt from taxation upon all their property not used for business purposes or to secure an income. Subventions, or appropriations to a limited amount, are granted to some of the Catholic charitable institutions. Catholic funeral services have been held in the Capitol occasionally for foreign ministers and members of either house, and Catholic chaplains have officiated in the halls of Congress: a Catholic priest, Father Gabriel Richard, of Detroit, was a delegate from Michigan territory to the House of Representatives. The local sentiment towards the Church has been, in general, one of good-will. When, during the Knownothing craze, a band of bigots secretly took away the memorial slab contributed by Pius IX to the Washington Monument, which was then being built, the better sentiment of the community condemned that act of vandalism: within the shadow of that same completed monument a solemn field Mass was celebrated in 1911, thousands attending it, and amongst them the chief magistrate of the republic. The grandest civic celebration which the capital has witnessed was that of the Columbus Memorial, 8 June, 1912, when, under the auspices of the Catholic Knights of Columbus, a superb monument was dedicated in honour of the Catholic discoverer of America.

George Washington cherished the hope that the capital would become the home of a great national seat of learning. Although that hope has not yet been realized, in the sense of a university endowed by the Government and under governmental control and patronage, yet Washington is well supplied with institutions for higher education, offers extraordinary advantages for scientific and literary labour and research, and possesses an unparalleled educational equipment in the great scientific collections and libraries of the Government. By authority of Congress, all such facilities for research and information are made accessible to students of institutions of higher learning in the District. This provision applies to the Library of Congress, the National Museum, the Patent Office, the Bureau of Education, the Bureau of Ethnology, the Army Medical Museum, the Department of Agriculture, the Fish Commission, the Botanical Gardens, the Coast and Geodetic Survey, the Geological Survey, the Naval Observatory, several hospitals and other departments supplied with special libraries, laboratories, and equipment for research. The Library of Congress contains 1,100,000 volumes; Surgeon-General's Office, 140,639; National Museum, 16,000; Museum of Hygiene, 10,500; Bureau of Ethnology, 5000; Bureau of Education, 30,000; Department of Agriculture, 25,000. The Law Library of the United States Capitol contains over 100,000 volumes, and is free to students seven hours daily. Washington presents advantages for the study of American jurisprudence which are unequalled elsewhere, and must always remain so. Congress, the Court of Claims, the Supreme Court of the United States, and the Court of Appeals of the District of Columbia are in session during several months of each scholastic year, and, with the executive departments, the Patent, Pension, and General Land Offices, furnish advantages for professional study nowhere else enjoyed. There are six law and three medical schools in the city.

Georgetown University (q. v.), founded in 1789, and the Catholic University of America (q. v.), canonically instituted by Pope Leo XIII in 1887, offer in their various departments numerous courses in the arts and sciences to men who desire a complete general and liberal education, or who aim at a professional career. The Catholic University has 52 professors, and schools of the sacred sciences, of law, of philosophy, of letters, and sciences. It has affiliated colleges and communities of the Dominican and Franciscan Orders, of the Sulpician, Paulist, Marist, and Holy Cross Congregations, and a Polish house of studies. Georgetown University, besides the collegiate department, includes schools of law, medicine, and dentistry; attached to the medical school is a hospital, in charge of the Sisters of St. Francis, with a training school for nurses; the law school has (1911–1912) 959 students, the largest registration of any law school in the United States.

The total number of students in the university is 1445. For female education, the Academy of the Visitation, Georgetown, and Trinity College, Brookland, are institutions of high standing. A summer school, under the auspices of the Catholic University, was successfully inaugurated in 1911, for the members of Catholic teaching orders of women. Besides these are: Gonzaga College, directed by the Jesuits; St. John's College, by the Christian Brothers; the Visitation Academy of Washington; the Immaculata Academy of the Sisters of Providence; academies and high schools, directed by the Sisters of the Holy Cross, Sisters of Charity, Sisters of Notre-Dame, Sisters of the Third Order of St. Dominic, and the Oblate Sisters of Providence (for coloured children). Over 4000 pupils attend the parochial schools.

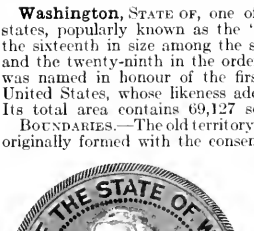
The eleemosynary and benefit institutions include St. Ann's Infant Asylum, an orphan asylum for little boys, another for girls, St. Rose's Technical School, and Providence Hospital (all in care of the Sisters of Charity). The Sisters of Mercy conduct a home for self-supporting girls. The houses of the Good Shepherd, the Little Sisters of the Poor, and the Bon Secours provide for their special objects of care and charity. Conferences of St. Vincent de Paul exist in nearly all parishes. The Christ Child Society, having for its object to provide for all the needs of child life among the destitute, has its headquarters in Washington, with branches in several other cities; the Bureau of Catholic Indian Missions has its office here; the Apostolic Mission House was established in 1902 near the Catholic University. It is difficult to determine the exact number of Catholics in Washington, but it has been estimated to be 30 per cent of the entire population.

Catholic Directory (1912); *U. S. Census 1910; Records of Columbia Hist. Soc.; Catalogue Georgetown University* (1912); FORBES-LINDSAY, *Washington, the City and the Seat of Government* (Philadelphia, 1908); DODD, *Government of the District of Columbia* (Washington, 1909); CLARK, *Greenleaf and Law in the Federal City* (Washington, 1901); WELLER, *The National Capital, a Perpetual Memorial to the Generosity of American Catholics* in *The Morning Star* (New Orleans, 29 April, 1911).

E. I. DEVITT.

Washington, STATE OF, one of the Pacific coast states, popularly known as the "Evergreen State", the sixteenth in size among the states of the Union and the twenty-ninth in the order of admission. It was named in honour of the first president of the United States, whose likeness adorns the state seal. Its total area contains 69,127 square miles.

BOUNDARIES.—The old territory of Washington was originally formed with the consent of the U. S. Congress, 2 March, 1853, from the Territory of Oregon. It contained then "all that part lying south of the 19th degree of north latitude and north of the middle of the main channel of the Columbia river from its mouth to where the 46th degree crosses said river near Fort Walla Walla, thence with said 16th degree to the summit of the Rocky Mountains." Since the formation of the Territory (now State) of Idaho in 1863 Washington lies between 45° 32′ and 49° northern latitude and 117° and 121° western longitude. Its limits according to article XXIV of the state constitution, adopted at Olympia, 22 Aug., 1889, are as follows: "Beginning at a point in the Pacific Ocean one marine league due west of and opposite the middle of the mouth of the north ship channel of the Columbia river, thence running easterly up the middle channel of said river, and where it is divided by islands up the middle of the widest channel thereof to where the 46th parallel of north latitude crosses said river near the mouth of the Walla Walla river, thence east on said 46th parallel of latitude to the middle of the main channel of the Shoshone or Snake river; thence down the middle of the main channel of the Snake river to a point opposite the mouth of the Kookooskia or Clear Water river, thence due north to the 49th parallel of north latitude, thence west along said 49th parallel to the middle of the channel which separates Vancouver Island from the continent, thence following the boundary line between the United States and the British possessions through the channel which separates Vancouver Island from the continent to a point in the Pacific Ocean equidistant between Bonilla Point on Vancouver Island and Tatoosh Islands, thence running in a southerly course and parallel with the coast line, keeping one marine league off shore, to the place of beginning". Thus, the State of Oregon lies to the south of Washington, Idaho to the east, British Columbia and Vancouver Island on the north, and the Pacific Ocean on the west.



SEAL OF WASHINGTON

PHYSICAL FEATURES, CLIMATE, ETC.—The Cascade and the Coast Ranges are the principal surface features. The former traverses the state from north to south, and divides it into two unequal parts commonly known as western and eastern Washington. These mountainous portions range from 5000 to 14,500 feet in height. The triangular peninsula which forms the extreme north-western part of the state and contains the Olympic Mountains and Coast Range is produced by Puget Sound, a part of the Pacific, occupying an area of more than 2000 square miles. The Olympic peninsula, though close to the most inhabited portion of the state, has on account of its native wildness been but little explored and is but sparsely inhabited. Between the Olympics and the Cascades lies the fertile Puget Sound Basin. The principal rivers of western Washington are the Skagit, Snohomish, Duwamish, Chehalis, and Willapa, which flow to the ocean, and the Cowhtz, a tributary of the Columbia. The most important lake in western Washington is Lake Washington, about 16 miles long and 3 miles wide. Western Washington, at the foot of abrupt and heavily timbered slopes of the Cascades, is in area about one-half of eastern Washington, whose plains lie more than 1000 feet higher. The northern and southern part of this section of the state are known as the Okanogan Highlands and the Columbia Plains. During the last ten years much government and private money has been expended to redeem this vast waste for agricultural purposes by utilizing the watercourses of this section for irrigation, and the success has been marvellous. The best orchards of Washington and superior alfalfa farms mark the oases so obtained. The main watercourse of eastern Washington is the Columbia, which receives on its long and circuitous path of nearly 1400 miles to the ocean a number of tributaries such as the Pend'Oreille or Clark, Okanogan, Spokane, Yakima, and Snake rivers. The northern part of eastern Washington with its extremely picturesque wilderness may be termed the Switzerland of Washington. Its most attractive spot is Lake Chelan, which is more than three miles wide and about seventy miles long and which penetrates deep into the Cascade Mountains, whose bases rise here and there abruptly from its waters.

Climatically there is scarcely a state in the Union more favoured than Washington, owing to the proximity of the Pacific Ocean and the protection afforded by the mountain ranges. The prevailing

westerly and south-westerly winds bring with them the almost even ocean temperature, and make western Washington's winters milder and its summers less oppressive; eastern Washington, owing to its higher altitude, is less favoured. The state's mean temperature is about 51° west of the Cascades and 48° east of that range. In like manner, these ocean winds charged with moisture precipitate more readily by coming into contact with cold land air in winter, and hence there is more rainfall in western than in eastern Washington, which latter they reach only after cooling off against the snowy Cascades.

Fauna.—This is represented by a great variety of animals. The fur bearers which attracted the first white speculators are not yet extinct, and furnish the market still with their valuable pelts. We note the bear, wildcat, cougar, coyote, elk, deer, mountain sheep, otter, beaver, marten, skunk, muskrat, squirrel, and rabbit. The "Evergreen State" is also the natural home of birds of every class and description. The smaller kind and singers are represented by the robin, black-bird, meadow lark, humming bird, and wild canary; while the game birds, geese, various kinds of ducks, prairie chickens, pheasants, and quails, attract the sportsman. Washington's rivers and large bodies of water, especially Puget Sound and its tributaries, are rich in all kinds of commercial fish, shellfish, and their by-products, such as glue and guano. The following statistics, taken from the report given by the state bureau, show the present extent of the annual output: Salmon packed, value $9,113,656.40; fresh, salted, and smoked fish, $3,592,215.00; oysters, $581,000.00; clams, $111,375.00; crabs, $58,750.00; shrimps, $35,263.70; oil, $16,200.00; guano, $22,050.00; glue, $3,500.00. The total value of the output for 1909 was consequently $13,534,010.10; the capital invested being $4,825,620, and the number of persons employed 13,237.

Natural Resources and Industries.—Together with 6,173,688 acres of improved lands, 2,425,717 acres Indian reservations, 3,196,059 acres federal lands for homesteading, 12,007,340 acres of national forests, the State of Washington has still 391,000,000,000 (board) feet of standing timber; and the lumber, lath, and shingles manufactured in 1910 reached 4,000,000 feet. Though the coal mines and other mineral resources are yet in their infancy, the coal mines produced in 1910 no less than 3,979,569 tons of bituminous coal. Rich veins of silver, lead, iron, and copper, and occasionally gold, are found, especially in the hills of the Okanogan highlands; but they have been more or less neglected probably owing to the proximity of the richer goldfields of Alaska. More than three million dollars are annually realized by the lime, sandstone, cement, tile, pottery, and brick industries. Washington's chief charm and source of revenue lie in its forests with their wild vegetation of dogwood, madrona, maple, cottonwood, and alder and their gigantic trees. Cedar, spruce, fir, pine, and hemlock are the chief marketable varieties. Washington fir is extensively used for shipbuilding, and the cedar shingles are well known for their durability.

Commerce.—The foreign trade of the State of Washington has naturally grown with the development of its agricultural and natural resources. While twenty years ago the total foreign commerce barely reached five million dollars, its present foreign trade is listed as follows: import, 1910, $28,910,491; 1911, $36,645,675; export, 1910, $29,889,473; 1911, $39,135,571.

Agriculture.—The State of Washington, owing to its favourable climatic condition, is rapidly advancing among the states of the Union as an agricultural state. Not only are the valleys, plains, and redeemed lands utilized for farming purposes, the logged-off forest lands are also growing in favour on account of the ever-increasing population. According to the U. S. government report, 8 Sept., 1911, western Washington had in 1908 a total area of 5,180,000 acres of standing timber, which was reduced by 1910 to 4,450,000 acres. The same government bulletin reports that in 1908 this territory had 432,000 acres of assessed pasture land which in 1910 had increased to 628,000 acres. The following list will show the principal agricultural products of the state: wheat, 34,895,000 bushels, $32,452,350; oats, 9,190,000 bushels, $4,411,200; barley, 5,180,000 bushels, $3,315,200; corn, 417,000 bushels, $359,000; potatoes, 6,970,000 bushels, $3,276,000; hay, 798,000 tons, $11,172,000; hops, 3,000,000 pounds, $666,000. The total number of farm animals for the assessment of 1909 was given at 1,068,857 at a total value of $38,034,450; while the dairy industry shows for the same year the following result: butter, 9,681,668 lbs., $3,160,599.23; cheese, 204,983 lbs., $32,750.21; condensed milk, 1,195,893 cases, $4,185,230.00.

Means of Communication.—With a frontage of salt water approximating 2500 miles Washington possesses on account of its numerous and safe harbours favoured foreign and domestic routes of communication. The most important harbours are Seattle, Tacoma, Gray's Harbour, Everett, Bellingham, Port Townsend, and Bremerton, at which latter port the U. S. navy yard and dry dock are situated. Besides its great facilities by sea the state has more navigable rivers and railroad advantages than any other western state. The total mileage of navigable rivers is approximately 1150; while the steam railroads are operated on a total trackage of 5726 miles, which does not include different interurban electric routes. In fact there is scarcely a county which is not touched by one or more means of communication. The principal companies operating within the State of Washington are the Northern Pacific, Great Northern, Chicago-Milwaukee-St. Paul, and the Canadian Pacific, which form the main transcontinental routes. There are also several interstate and state railway companies such as the Seattle-Portland-Spokane; Oregon-Washington R. R. & Nav. Co.; Inland Empire; and Columbia-Puget Sound. All railways are under the control of a state railroad commission.

Population.—According to the census returns Washington had, in 1860, 11,594; in 1870, 23,955; in 1880, 75,116; in 1890, 349,390; in 1900, 418,103; and in 1910, 1,141,990 inhabitants, about 5000 of whom are Indians. There are about 100,000 Catholics; 48,000 Methodists; 29,000 Presbyterians; 21,000 Baptists; 19,000 Lutherans; 11,000 Disciples of Christ; 9500 Congregationalists; 9000 Episcopalians; and a large variety of smaller sects. For purposes of administration the state is subdivided into 39 counties. Western Washington contains a population of 732,291; whereas eastern Washington, though almost twice as large, has only 409,706 inhabitants. The largest cities are Seattle, 237,194; Spokane, 104,402; Tacoma, 83,743; Everett, 24,814; and Bellingham, 24,298.

Political Organization.—The state constitution provides for the election of the state officers for a period of four years simultaneously with the general presidential election. Minor state officials and commissioners are appointed by the governor. Both men and women of the legal age are qualified to vote, provided they are citizens, and have duly registered after a residence of one year in the state, three months in the county, and thirty days in their voting precinct. The legislature consists of a senate and a house of representatives. The senators are elected for four years, one half retiring every two years, while the representatives are chosen every two years. According to the state constitution the senate can never number more than half or less than one third

of the house of representatives. The executive power in the several counties is vested in a board of three county commissioners whose office is likewise elective.

Religious Tolerance and Public Morals.—Article I of the state constitution provides in its section 2 for a strict separation of Church and State in the following words: "Absolute freedom of conscience in all matters of religious sentiment, belief and worship shall be guaranteed to every individual, and no one shall be molested or disturbed in person or property on account of religion; but the liberty of conscience thereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace and safety of the state. No public money or property shall be appropriated for any religious worship or the support of any religious establishment. No religious qualification shall be required for any public office or employment, nor shall any person be incompetent as a witness or juror in consequence of his religious opinion, nor be questioned in any court of justice touching his religious belief to affect the weight of his testimony." "The mode of administering an oath", according to sec. 6 of the same article, "shall be such as may be most consistent with and binding upon the conscience of the person to whom such oath may be administered." Though there is strict separation of Church and State, yet Sundays and Christmas are recognized as days to be legally observed. With the exception of hotels, drug-stores, livery stables, and undertakers' establishments, all business houses must be closed on those days. Likewise is the sale of all intoxicating liquors prohibited on Sundays, and all fines collected for violations are paid to the common school fund.

The state law provides for the severe punishment of indecent language and literature; which, however, does not annul the constitutional rights of every person to "freely speak, write, and publish on all subjects, being responsible for the abuse of that right". Drunkenness has received a wholesome check by the passage of a local option law in 1909, which allows corporate towns and voting districts to determine whether places where liquor is sold shall exist in their midst or not.

Priests are not required to perform jury duty; nor can a priest be examined as a witness as to any confession made to him without the consent of the person making such confession. Likewise is the priest a legally recognized minister to solemnize marriage when a licence has been obtained. The bishop as the representative of the diocese possesses the rights of a corporation sole regarding all the church property in the State. This privilege was granted by the territorial Government, and has never been revoked by the State. Church property to the extent of 120 x 200 feet is exempt from taxation, provided the church edifice is erected thereon.

Divorce.—Unfortunately the reasons for which a divorce may be obtained are many, and much depends upon the personal good sense of the judge in applying them. The chief causes are: (1) Fraud or force in obtaining consent to the marriage, in which case the injured party can sue, provided there has been no subsequent voluntary cohabitation; (2) adultery; (3) impotency; (4) abandonment for one year; (5) cruel treatment and personal indignities rendering life burdensome; (6) habitual drunkenness, or neglect to provide for the family; (7) imprisonment in the penitentiary, providing the complaint be filed during such imprisonment; (8) any other cause which the court deems sufficient to prevent the parties from living together any longer. A necessary condition for obtaining a divorce is that the party demanding it must have resided in the state for one year.

Education.—The State of Washington provides for the free education of all its citizens from the child in the common schools to the graduate of its high school. To accomplish this task, the state received on its admission to the Union from the U. S. Congress an endowment for school purposes of every section numbered 16 and 36 in all townships within its borders, or one-eighteenth of all its public lands, amounting to more than two million acres of land which will ultimately net the state treasury no less than fifty million dollars. The money obtained by the sale of this land constitutes an irreducible fund, of which only the interest, together with the rentals and incidental fines as provided by law, can be expended for current school purposes. Any deficiency of a school district is supplied by local taxation. The statistics show that there existed on 30 June, 1911, no less than 2685 districts with schools in which 220,461 children were instructed by 7589 teachers, the average monthly salary paid to male teachers being $85.69 and to female teachers $66.25. There were then 379 high-schools in existence. The annual expenditure for each child maintained has been conservatively estimated at $30. The state university is located at Seattle on a picturesque site of 350 acres overlooking Lakes Union and Washington. It owes its existence to an endowment of two townships of land made in 1854 by Congress to the Territory of Washington for this purpose. To minimize the tuition fee of students resident of the state, the state legislature in 1893 granted the university 100,000 acres additional. From its slender beginnings in 1862 the institution has steadily increased, and is at this time attended by 2427 students. It maintains schools and colleges of arts, sciences, law, pharmacy, philosophy, pedagogy, engineering, mines, and forestry. According to the latest state educational directory the present teaching staff is composed of 36 professors, 7 associate and 30 assistant professors, 54 instructors, 7 assistants, and 10 graduate assistants; together with a musical staff of 6 teachers, and a library staff of 6 members.

In addition to its university the state maintains an agricultural college at Pullman, which is devoted to practical instruction in agriculture, mechanic arts, experimental stations and incidental sciences, with an attendance of 1463 students. The three state normal schools at Bellingham, Cheney, and Ellensburg with a total of 1353 students supply teachers for the public schools. Besides these state institutions of higher learning there are no less than 39 schools under sectarian or private management. The Catholic Church also has not been lacking in its educational advancement. The total number of boys receiving their education in six Catholic high-schools and academies in the state is about 1100. These schools are chiefly in the care of the Christian Brothers, the Benedictine and Jesuit Fathers. The 18 academies for girls and young ladies in charge of the Visitation, Benedictine, Franciscan, Dominican, Providence, and Holy Names Sisters show an attendance of 1509 pupils. Great credit is especially due the Sisters of the Holy Names, whose two Catholic normal schools have been accredited by the state. In addition to these higher institutions of learning the Catholics by voluntary taxation and personal sacrifice maintain 32 parochial schools with 5126 pupils, thus saving the state an annual expense of about 150,000 dollars.

Charitable and Reform Institutions.—The state maintains a penitentiary at Walla Walla and two reform industrial schools for youthful delinquents at Chehalis and Monroe. The total number of inmates of the state's penal, charitable, and reform institutions in 1906 were 3939, which increased to 4288 in 1911. The hopelessly insane are provided for by two asylums at Steilacoom and Medical Lake; while those suffering from milder forms of insanity are placed in the state sanitarium at Sedro-Woolley.

Almost with the dawn of Catholicism in the North-west, charity had commenced its errand of well doing to the sick, the poor, and fallen. On 8 Dec., 1856, the Sisters of Charity of Providence (Montreal) arrived at Vancouver, and there began their errand of mercy in the North-west. Their charitable institution at that place housed and supported in 1911 no less than 130 orphans and 253 aged and infirm persons. From humble beginnings their admirable work extends now proportionately to almost every larger city of the state: Colfax, Colville, Everett, North Yakima, Olympia, Port Townsend, Walla Walla, Spokane, and Seattle. Their new Providence Hospital at Seattle, built at a cost of approximately $1,000,000 and dedicated on 24 Sept., 1911, has rooms for 300 patients, not including its spacious general wards. Other sisterhoods engaged in hospital work in the state are the Sisters: of St. Dominic at Aberdeen and Chehalis; of St. Joseph of Peace (Jersey City, N. J.) at Bellingham; of St. Francis (Glen Riddle, Pa.) at Tacoma; the Sisters of the Good Shepherd have care of no less than 271 wayward and orphan girls. The liberality of Mrs. E. Briscoe Foss enabled Bishop O'Dea to open the Briscoe Memorial Home and Training School for orphan boys on 15 June, 1909, which now gives protection to about 80 young lads. In the large cities the St. Vincent de Paul Society and the Catholic Social Betterment League are likewise doing efficient charity work.

General History.—The names of the first explorers of the coast of Washington are immortalized by the physical features of the North-west. Inlets and bays bear the names of Juan de Fuca (1592), Cook (1778), Puget (1791), and Gray (1792); Vancouver and Whidby (1791) are recalled by two islands; while Lewis and Clark's expedition (1805) as well as Gray's ship, "Columbia," have been perpetuated by the largest rivers. Washington was originally a part of the long controverted Oregon Country, whose joint possession by both England and the United States was regulated by the treaty of 1818; but lying north of the Columbia River, which the British Government considered a favourable boundary, it remained until 1846 almost exclusively under the control of the English Hudson's Bay Company, who exploited it for its wealth in furred animals all the more energetically in the hope of establishing a claim of preponderant influence in favour of the home country. In this they were, however, destined to disappointment. When the time arrived the United States demanded the 49th parallel as the international boundary both by reason of prior discovery and of prior colonization of the whole Oregon Territory. In 1853 Washington was organized as a separate territory, and was admitted to the Union as a state with its present limits on 11 Nov., 1889.

Church History.—Before the advent of Christian civilization the Indians of the north-west coast lived in the grossest ignorance, and their morals were correspondingly low. They recognized a superior divinity, Ekannum, and an inferior god, Etalapasse. The former created everything visible, including the human being; while the latter gave man the use of his eyes and mouth and created the Columbia with its fishes for man's food. Idolatry was extensively practised; even the lowest animals and the shades of the dead received divine honours; nor were human sacrifices infrequent, especially after successful wars. Father De Smet, S.J., the pioneer Indian missionary, tells us of a child consecrated to the shade of one of its companions, who had died the previous day. "Almost in front of a house occupied by the Protestant missionary", he says, "the little victim was so cruelly garroted that the cords entered the flesh; it was exposed on a rock where it could not have failed to soon expire had not Mr. Perkins succeeded in ransoming it." It was the general custom of the north-west tribes to bury their dead, though the funeral pile was also occasionally used. Among the Chinooks and Puget Sound Indians a strange funeral practice was favoured. The body, arrayed in the deceased one's best garb, was placed together with his weapons into one of his canoes, and permanently raised on long poles or a scaffold. Every tribe was governed in patriarchal fashion by a chief. Intermarriage of persons of different tribes was forbidden, but polygamy tolerated. Prisoners of war, if not killed at subsequent festivities, were never adopted into a tribe, but performed slave work in the families of those who had fallen in battle. The Indian believed in immortality as a reward for personal bravery, which was one of his prominent virtues. He was fearless on land and sea, and in no way overawed by a white man's sailing vessel.

How Christianity became first known to the aborigines of the north-west coast, whether by stranded mariners or missionaries from California, can only be conjectured. Whether the few religious objects found among them by the first known explorers were obtained from venturesome fellow-tribesmen roaming southward to the California borders, from missionaries, or, as articles of exchange, from passing sailors and traders must likewise remain an unsolved problem. Certain it is that the desire to see the "Black Gowns" was to no small extent aroused by the French-Canadian trappers and hunters in the employ of the Hudson's Bay Company, and that the coast Indians were anxious to accept the Catholic Faith when the first known missionaries, Fathers F. N. Blanchet and Modeste Demers, arrived (cf. Seattle, Diocese of). The first Catholic services known to have been celebrated within the present State of Washington were held in the Big Bend, Okanogan Co., 14 Oct.; at Walla Walla (Wallula) 18 Nov.; and at Vancouver 24 Nov., 1838. The first mission in the whole North-west was established at Cowlitz, where Father Blanchet said Mass in the home of Simon Plamandon, one of the four Catholic settlers at that point, on 16 Dec., 1838. So strenuous, zealous, and successful was the work performed by these two apostles of the North-west, that in 1844, when Father Blanchet was raised to the episcopal dignity, he could report to his superiors the conversion of more than 5000 Indians and the return to their religious practices of about 1500 whites. A new impetus to Catholic life came through the gradual arrival of more missionary labourers and especially through the wise division of the vast Oregon Territory into two dioceses in 1846, one of which by a change of title has now become the Diocese of Seattle. Bishop A. M. A. Blanchet was its first head as Bishop of Walla Walla, later of Nesqually.

In eastern Washington the Jesuits have always been zealous and influential missionaries and have met with wise foresight the ever-growing exigencies of this section. For nearly forty years they were almost exclusively in charge of the vast northern district lying between the Cascades and the Rockies, and a debt of gratitude is owed to some of those intrepid apostles who, by their prudent conduct and timely advice to both military leaders and turbulent tribes, prevented strife and bloodshed on many occasions during the Indian wars of Washington's territorial years. Among the religious labourers of the Society of Jesus in the North-west, since their first apostle, Father P. J. De Smet, planted the cross on the summit of the Rockies in 1840, may be mentioned Fathers Joset, Tosi, Jaquet, and Cataldo, whose names are more intimately linked with the early history of Washington. By far the most important mission from a present-day point of view was the one established among the Spokane Indians by Father Cataldo, who celebrated Mass there for the first time on 8 Dec., 1866

Since then the Indian has almost disappeared, and

close by the former log church rises now the city of Spokane with its 104,402 inhabitants and its eight splendid Catholic churches. The little school originally intended for Indian boys was also forced to yield its place. In 1881, when the arrival of the Northern Pacific Railroad had transformed the spot into a village, white children gradually superseded the native element. In 1887 Gonzaga College was opened, and in 1912 was raised to the rank of a university; at the present time it has more than 500 students. The Jesuit Fathers maintain another college for boys at Seattle, with about 300 pupils, and are about to open an institution at Tacoma.

While eastern Washington was principally in the care of the Jesuits, western Washington was not less fortunate in possessing the efficient help of the Oblate (O.M.I.) Fathers, especially among the Indian tribes of Puget Sound. The name of Father Chirouse still lives among them. For almost thirty years they worked in the Diocese of Nesqually till their places could gradually be supplied by secular clergy, when they retired northward to British Columbia, of which they have had exclusive charge to the present day. The secular priests, as their number increased, were little by little restricted to narrower limits; instead of remaining missionaries in the stricter sense of the word their centres of action have been multiplied, whereby they are not only able to know better the momentary spiritual wants of their several districts, but also to meet more efficiently the individual claims of their cosmopolitan charges. Thus, when in 1895 Bishop Junger bequeathed the office to his successor, the present head of the diocese, the vast State of Washington contained a scattered Catholic population of about 25,000 in charge of 38 secular priests and 23 priests of religious orders. At present the last census shows in the same territory a Catholic population of nearly 100,000 taken care of by 161 priests, of whom 94 are secular clergy and 67 belong to religious orders.

DE SMET, *Missions de l'Oregon et voyages aux Montagnes Rocheuses* (Gand, 1848); CRONAU, *Amerika, Geschichte seiner Entdeckung bis auf die neueste Zeit* (Leipzig, 1892); *Statistics of the State of Washington* (Olympia, 1910); *Educational Directory of the State of Washington* (Olympia, 1911); BARTON, *Legislative Manual* (Tacoma, 1889); *Gonzaga* (Spokane, 1911–12), a student publication; *Population Statistics of the State of Washington* (Olympia, 1911).

W. J. METZ.

Water, BAPTISMAL. See BAPTISM.—XV. *Adjuncts of Baptism.*

Water, HOLY. See HOLY WATER.

Water, LITURGICAL USE OF.—Besides the holy water (q. v.) which is used by the Church in so many of her rites of blessing, and besides the water employed in the washing of feet and hands (see WASHING OF FEET AND HANDS) and in the baptismal font (q. v.), water has its recognized place in the ritual of every Mass and in a certain number of pontifical and extraordinary offices which include some form of washing. With regard to the water mingled with the wine in the Mass, the Fathers from the earliest times have tried to find reasons why the Church uses a mixed chalice though the Gospel narrative implies that Christ consecrated pure wine. St. Cyprian (Ep. lxiii, 13) discussing this question sees an analogy to the union of Christ with His faithful people, but, as the Council of Trent points out (Sess. XXII, De Missa, vii), there is besides this a reference to the flowing of blood and water from Christ's side, from which the Church, the dispensatrix of the sacraments, was formed, like a new Eve from the side of the new Adam. It was probably in allusion to the former symbolism (i. e. the union of the people with Christ) that the earlier "Ordines romani" directed the choir (*schola cantorum*) to present water at the Offertory of the Mass. We may note also that it has long been the practice of the Greek Orthodox Church to pour a little hot water into the chalice immediately before the Communion, and though there seems no reliable evidence for any such custom in the early centuries, the absence of this usage among the Latins is made by the Greeks a serious ground of reproach. In the purification of the chalice, water is again used in the second of the ablutions, but the present practice according to which the ablution of wine and water is drunk by the priest did not always obtain in the Middle Ages. On the other hand there was a very general custom of providing water, or wine and water, for the communicants to drink as a "purification" after Communion. In fact this is prescribed in the existing rubrics of the Missal (Rit. serv., X, 6), though the "Cæremoniale episcoporum" on Easter Day speaks of a purification of wine alone. Further, a strictly liturgical use of water is also made in such offices as the laying of the foundation stone of a church and the consecration of a cemetery, though here the blessing consists only of the five prayers commonly used for making ordinary holy water. In the blessing of a bell, however, and in the dedication of a church special features occur. In the case of the bell an entirely new prayer, "Benedic, Domine, hanc aquam", is inserted, and with the water thus consecrated the bell is afterwards completely washed inside and out. For the consecration of a church a special lustral water is prepared after the bishop has entered the building, and the various ingredients, viz. salt, water, ashes, and wine, before being mixed together, are blessed with prayers which differ entirely from those employed in the case of holy water for common use. This lustral water is sprinkled while the bishop seven times makes the circuit of the altar and three times that of the interior of the church. The rite of washing the high altar on Maundy Thursday is performed in the Roman basilicas and some other churches with a certain solemnity, and was in old times an even more noteworthy function than at present. For this purpose wine and sometimes rose water were employed as well as the pure element. Again at the opening of the holy doors in the Roman basilicas when the year of jubilee begins, the penitentiaries, provided with sponges and towels, wash and wipe the threshold, after the previously obstructed door has been unwalled. Less strictly liturgical is the use of water which is blessed with various special formulæ for devotional purposes. The official "Rituale romanum" contains a number of such blessings, for example "Modus benedicendi aquam S. Ignatii", with other similar formulæ in honour of St. Adelhaid, St. Willibrord, St. Vincent Ferrer etc., particularly. The purpose of this is generally medicinal and there is in particular a long blessing of the "water of St. Hubert" against the bite of a mad dog.

The reader may be referred to the books mentioned in the article HOLY WATER; cf. also SCHROD in *Kirchenlexikon*, s. v. *Weihwasser*; THALHOFER, *Liturgik* (Freiburg, 1883–93); and for the Middle Ages especially FRANZ, *Die kirchlichen Benediktionen* (Freiburg, 1909). See further the commentaries of CATALANI, *Pontificale Romanum* (Paris, 1850); and *Rituale Romanum* (Rome, 1757); and THURSTON, *The Laity and the Unconsecrated Chalice* in *The Month* (October, 1911).

HERBERT THURSTON.

Waterford and Lismore, DIOCESE OF (WATERFORDIENSIS ET LISMORENSIS), suffragan of Cashel. This diocese is almost coterminous with the ancient Celtic territory of Decies; it comprises the County of Waterford (except five townlands) with a considerable portion (two baronies and part of two others) of Tipperary County, as well as a small area (12,000 acres) of County Cork. The population is 131,643, of whom 124,367 are Catholics, ministered to by one bishop and 122 secular priests. The diocesan chapter, in abeyance since the seventeenth century, was revived with modifications in the last decade. In

addition to the secular clergy, there are three houses of Franciscans, a Cistercian abbey, and one community each of Dominicans, Augustinians, Fathers of Charity, and Congregation of the Divine Pastor. There are thirty houses of nuns and ten of brothers, including the (Irish) Christian Brothers, whose parent house is Waterford, and the Brothers of the Christian Schools (de La Salle). The following orders or congregations of nuns are represented: Presentation; Ursuline; Our Lady of Mercy; Sisters of the Poor; Good Shepherd; Sisters of Charity; Loreto; Carmelite; Sisters of St. John of God; Sisters of Le Bon Sauveur; and Sisters of St. Joseph of Cluny. All the communities of brothers and the majority of the female religious are engaged in educational work.

THE ROUND TOWER, ARDMORE, COUNTY WATERFORD

It is probable that the region of Decies received its first Christian message—presumably from Britain—previous to the advent of St. Patrick. The Life of St. Declan (cf. Plummer and the Bollandists) places the preaching of Declan in the early fifth century, before St. Patrick had lighted his Paschal fire at Slane. The chronology of Declan's life is very confused, and first-class authority is available for the opinion that Declan's mission was subsequent to Patrick's. But it is quite certain that at this period there was considerable interconrse between Wales and the south-east coast of Ireland. Controversy ceases when we come to St. Carthage, who established himself at Lismore and founded a great school there in 630. Long before that event, Lismore had been the seat of a religious establishment, for four early abbots, predecessors of St. Carthage, are mentioned (Colgan, "Acta Sanctorum", and "Annals of the Four Masters"). It may be, however, that the abbots in question belonged not to the Irish but to a Scottish Lismore. Lismore gradnally became the acknowledged ecclesiastieal capital of the Decies. There were other bishops and episcopal churches within the region in Celtic times, but there does not appear to have been anything approaching to episcopal succession in these instances, if we except the case of St. Declan's Church of Ardmore. It has been contended that the ancient deaneries represent these early episcopal churches. They probably represent the chief of them, but certainly they do not represent them all. In Waterford and Lismore the ancient deaneries were: Waterford, Kilbarrymeaden, Ardmore, Lismore, Ardfinan, and Kilsheelan. Up to the Synod of Rathbreasil (1110) we have the names of twelve abbots or abbot-bishops who sat in the chair of Carthage at Lismore. Presuming succession to have been continuous during the period, there must be many others whose names are lost. Some of the recorded succes sors in question are catalogued as saints in the Irish martyrologies, e. g. Cuanan, Cronan, Mocholomog etc. At the synod just named Irish episcopal jurisdiction was more clearly defined and diocesan boundaries formally aligned. The Bishop of Lismore at the time of the Synod of Rathbreasil was Nial Mac-Aeducan, whose episcopal staff, inscribed with his name and covered with Celtic ornament, is still preserved at Lismore.

Keating has doubts that a Diocese of Waterford, as distinct from Lismore, was recognized at Rathbreasil. But Waterford was recognized as an independent see forty-two years later, when its bishop assisted at the Synod of Kells. Unseemly disputes between Waterford and Lismore paved the way for a union of the sees on the death of the last Bishop of Waterford, Roger Cradoek, in 1362. Waterford was the smallest diocese in Ireland, embracing an area of only twelve miles by nine; it included little more, in fact, than the city of Waterford and the adjoining eantred of the Danes. Its history is peculiar; the Christianized Ostmen of the city determined, towards the close of the eleventh century, to set up a bishop and cathedral of their own, and the racial friction between them and their Celtic neighbours is reflected in their method of procedure on the occasion. Having chosen one Malchus, a monk of Winchester in England, to be their first bishop, they sent him for consecration—not to Cashel or Lismore—but to the Archbishop of Canterbury. It was during the incumbency of Malchus (1096–1110) that the eathedral was erected by the Ostmen eitizens, on the same plan and of the same dimensions as the Danish Christ Church of Dublin. This building, dedicated to the Holy Trinity, was not allowed to survive long in its original plan; a praetically new cathedral was erected early in the thirteenth century, and survived till 1770. The original endowment of the cathedral may have been meagre or precarious; at any rate there was a re-endowment by King John—probably on completion of the second cathedral. Then too its first dean was appointed, and a formal confirmation of its statutes and possessions made by Innocent III.

Among the more noted bishops of the see up to the time of its union with Lismore may be mentioned: David the Welshman, who was killed by O'Phelan (1207); Robert (1210–22), who commenced the century-long quarrel with Lismore which led to his excommunication and to his death from grief; Stephen of Fulburn (1373–86), who became Lord Justice or Chief Governor of Ireland, and established a mint for coinage of "a new kind of money" in his episcopal city; Roger Cradock (1350–62), between whom and the Archbishop of Cashel there arose litigation, because of Roger's action in executing two Irishmen for heresy at Bunratty Castle.

Though the sees were formally united in 1362, they continued to have separate cathedrals and chapters down to the suppression. During the period from the union of the sees to the Reformation, Lismore was regarded as the senior partner, and the title of the diocese in papal documents ran "Lismore and Waterford". Of its bishops we have little information beyond what we can glean from occasional references in state papers. The majority of them bear English names; in fact, there is only one—Nicholas O'Hennessey—with a distinctly Irish cognomen; three—Purcell, Power, and Cantwell—are Norman-Irish. Nicholas Comin, the bishop of the suppression period, had an unusually long reign if, as Brady states, he resigned only in 1551, for he was translated from Ferns to Waterford as early as 1519, and the latter year was the tenth from his consecration as bishop. The history of this Bishop Comin is not at all clear. He appears to have been an Englishman; he was consecrated in St. Paul's, London. His name does not appear in the Bull nominating his successor; instead we have the name of his predecessor, Thomas Purcell, who resigned in 1519. It was probably during Comin's episcopate that the famous vestments of Flemish work, still preserved in Waterford cathedral, were presented to that church by the king. These consist of four copes, two dalmatics, and one chasuble, with stoles and maniples richly wrought with silver gilt ribbons twisted around silk thread on a ground of Genoese velvet, and are valued at thousands of

pounds. Patrick Walshe (1551–79), the next bishop, has been the subject of much controversy; he was certainly consecrated by royal mandate. On the other hand, from the fact that he was not deposed in Mary's reign and from the appearance of his name in the provision of his successor, it is evident that he was regarded as orthodox. We may take it that he received absolution from Cardinal Pole. However he may have temporized, his orthodoxy further appears from his consistent patronage of Dean Peter White, the greatest pedagogue of his day, and the most strenuous opponent of royal supremacy.

From the death of Walshe, for full half a century the diocese was administered by vicars only. Some years previously Archbishop Walsh of Cashel, a native of

The Catholic Cathedral, Waterford

Waterford, had advised the Holy See that one archbishop and at most two bishops would be enough for Munster. James White, the daring ecclesiastic who reconciled the Waterford churches on the death of Elizabeth and confronted Mountjoy when the latter came to chastise the city, was named vicar Apostolic upon the bishop's death. James White was brother to Father Stephen White, S.J. (*Polyhistor*), and to Father Thomas White, S.J., founder of the Irish College of Salamanca. Twice again within the seventeenth century had the Holy See to revert to government of the diocese by vicars: from 1652 to 1671 and from 1693 to 1696. From 1677 to 1693 the affairs of the diocese were administered directly by the Archbishop of Cashel. For the first thirty-six years of the eighteenth century there was no resident bishop. The *de facto* bishop, who was an exile for thirty-five years, governed through vicars; he was Richard Pierce, once military or court chaplain in the service of King James, and, in the years of his exile, coadjutor to the Archbishop of Sens.

John Brenan was bishop from 1671 to 1693, and became metropolitan in 1677, retaining the administration of Waterford. Patrick (De Angelis) Comerford (1629–52) was an Augustinian; he sat in the Supreme Council and died an exile at Nantes. Sylvester Lloyd (1739–18), a Franciscan (translated from Killaloe), has left two catechetical works, one in Irish and English, and the other, in two volumes published in London, is a translation of the great Catechism of Montpellier. Bishop William Egan (1774–96), while yet parish priest of Clonmel, was author of a pamphlet on the papal practice or right of nominating in certain cases to vacant parishes in Ireland, and Renehan insinuates that Egan's criticism of the right in question led to its abandonment. Bishop Egan was consecrated by stealth and before daylight at Taghmon, whereas his successor, Thomas Hussey (1797–1803), was accorded a military guard of honour on the occasion of his consecration in old Adam and Eve's Chapel, Dublin. Hussey, who had been chaplain to the Spanish Embassy and later president of Maynooth College, was a *persona grata* with the government and a confidant of British statesmen. Burke's correspondence with him is still extant, but unpublished. John Power was bishop, 1804–17; Robert Walshe, 1817–21; Patrick Kelly (transferred from Virginia, U. S. A.), 1822–29; William Abraham, 1830–37; Nicholas Foran, 1837–55; Dominic O'Brien, 1855–73; John Power (the second), 1873–87; Pierse Power, 1887–89; John Egan, 1890–91; Richard Alphonsus Sheehan, cons. 31 Jan., 1892.

The history of the diocese embraces four distinct epochs: (a) the Celtic Church; (b) the Anglo-Irish Church; (c) the penal days; and (d) the modern revival. In the glory of the Irish Church during the first and third of these periods, Waterford and Lismore—especially Lismore—has had its full share. Some saints associated with the Decies during the Celtic period are: Ita; Finian the leper, and another Finian; Molua; Aileran; Molaise; two Aedhs; several Colmans; Kieran of Tubrid; Celsus of Armagh (buried in Lismore); Christian O'Connery, Bishop of Lismore and papal legate; etc. In the Danish wars the churches and monasteries along the Blackwater and up to Lismore suffered severely, and several of their religious were martyred. In the penal period Waterford produced a number of great ecclesiastics and scholars: Peter Lombard; Luke Wadding, O.M., and four other Waddings, his kinsmen, *scil.*: Ambrose, Luke, Peter, and Michael, of the Society of Jesus; Paul Sherlock, S.J.; Stephen White, S.J.; Thomas Walsh, Archbishop of Cashel; Dr. Geoffrey Keating.

Annals of the Four Masters; Acta SS.; Brady, *Episcopal Succession* (Rome, 1876); Burke, *Hist. of Clonmel* (Waterford, 1907); Bury, Todd, and Healy, *Life of St. Patrick* (London, 1905; Dublin, 1864, and 1905, respectively); Colgan, *Acta*, etc. (Louvain, 1645); Hayman, *The Annals of Lismore* in *The Reliquary* (Jan., 1864); Keating, *History of Ireland*, Irish Texts Society (London, 1902–08); King, *Memoir Introductory to the Early History of the Primates of Armagh* (Armagh, 1854); *Liber Visitationis Regalis* (MS. T. C. D.) and other Visitations; Mant, *History of the Church of Ireland* (London, 1840); Plummer, *Vitæ Sanctorum Hiberniæ* (Oxford, 1910); Reeves, *Adamnan's Columba* (Dublin, 1857); Renehan, *Collection of MSS.* (Maynooth College); Smith, *Ancient and present state of Waterford* (Dublin, 1746); Stokes, *Martyrology of Gorman* (London, 1895); Ware, *Bishops; Waterford Archæological Society Journal*, etc. (Waterford, 1895–1912).

P. Power.

Waterson, Edward, Venerable, b. at London; martyred at Newcastle-on-Tyne, 7 Jan., 1594 (1593 old style). A romantic episode marks this martyr's early career, for as a young man he travelled to Turkey with some English merchants, and attracted the attention of a wealthy Turk, who offered him his daughter in marriage if he would embrace Moslemism. Rejecting the offer with horror, Edward Waterson returned westward through Italy and, coming to Rome, was there reconciled to the Catholic Church by Richard Smith, afterwards Bishop of Chalcedon. The Pilgrim-book of the English College records his stay there, 29 Nov.–11 Dec., 1588. He then went to Reims to study for the priesthood, arriving there 24 Jan., 1589. He received the tonsure and minor orders on 18 Aug., 1590, subdiaconate on 21 Sept., 1591, diaconate on 24 Feb., 1592, and the priesthood 11 March following. On 24 June he returned to England, with such zeal for the mission that he declared to his companions that if he might have the Kingdom of France to stay there till the next midsummer he would rather choose to go to England. Though he was not learned, his humility, spirit of penance, and other virtues caused him to be regarded as a pattern. Captured at midsummer, 1593, he was cruelly treated in prison till his execution. Incidents occurred at the martyrdom of a miraculous nature. The horses were unable to drag the hurdle to the scaffold and the ladder was mysteriously agitated by

nvisible means, till the martyr signed it with the ross.

CHALLONER, *Missionary Priests* (London, 1781–2); POLLEN, *English Martyrs 1584–1603* in *C. R. S.*, V (London, 1908); FOLEY, *Diary and Pilgrim Book of English College, Rome* (London, 1880); *Douay Diaries* (London, 1878); HOLTBY, *Account of Three Martyrs* a MORRIS, *Troubles of our Catholic Forefathers*, series III (London, 877).

EDWIN BURTON.

Waterton, CHARLES, naturalist and explorer, b. n Walton Hall near Wakefield, Yorkshire, England, n 1782; d. there in 1865. His family, originally from Lincolnshire, had migrated to Yorkshire several enturies before and its pre-Reformation members n many cases were eminent in the service of the State. Staunch Royalists as well as Catholics, they uffered from England's changes of faith and alle- giance, and by the constant exactions and fines of penal imes they became much impoverished. Charles's nother was a Bedingfeld of Inburgh, Norfolk, grand- laughter of Sir Henry, the third baronet, and his paternal grandmother was Mary More, seventh in lescent from Blessed Thomas, the martyred chan- cellor.

In his tenth year Charles was sent to a small Catholic school at Tudhoe, near Durham, the first English home of Mr. Jutine Ushaw. Thence he passed in 1796 for his higher studies to Stonyhurst. His four years' stay at Stonyhurst, while it succeeded n making him a good Latin scholar, developed still nore his early passion for natural history, especially or the study of ornithology. "By a mutual under- standing, he writes in his 'Autobiography', I was con- idered rat-catcher to the establishment, and also ox-taker, foumart-killer, and cross-bow charger at he time when the young rooks were fledged. . . I ollowed up my calling with great success. The ermin disappeared by the dozen; the books were noderately well thumbed; and according to my notion of things, all went on perfectly right." On leaving chool the Peace of Amiens in 1802 gave him his first hance of travelling and he went to Spain, where two of his maternal uncles had settled. He was with them n Malaga when the great plague occurred there, and, hough he escaped infection, he returned somewhat mpaired in health. In search of a warmer climate e undertook the administration of his uncles' estates a British Guiana and resided in Georgetown from 804 to 1812, with occasional visits home. Mean- while, in 1806 his father died, leaving him heir to Walton Hall. After handing over the West Indian states to their owners, he determined to start xploring the hinterland of Guiana and at intervals of four years, beginning with 1812, he made the four dventurous expeditions which are described in the vell-known "Wanderings in South America". For his work his long residence in the colony had rendered him exceptionally well equipped and he made very aluable additions to the sum of human knowledge oncerning the fauna, especially the bird life, of that ortion of the tropics. The main object of his first ourney was to collect as large a quantity as possible of the deadly "wourali" poison, which induces imme- liate and profound quiescence, and would therefore, t was hoped, prove a specific against the tetanus of ydrophobia. That result has not been attained; owever, Waterton's experiments with the poison roved that its deadly effects could be neutralized by eeping up artificial respiration during the period of ts activity. His other services to science have been nore valuable and permanent. By combining an nrivalled knowledge of the living habits of the wild reation with a new method of preserving skins, he aised (to use the words of Dr. Moore) "taxidermy rom a sorry handicraft to an art". In 1829, five ears after his last expedition, Waterton married the laughter of an old Demerara friend, who, however lied within a year, leaving him with one child, a boy, well known later on as an antiquary. His subsequent travels, of which he has given a summary in the "Autobiography", were confined to the Continent, but during his last sojourn in the New World he twice visited the States, considering, as he said, no Englishman's education complete till he had been there.

After surviving so many perils abroad, Waterton met his death in his own park through stumbling over a briar-root. This was in 1865 when he was in his eighty-third year: an internal injury resulted in his death in a few hours. He was so inured to hardship that it had become second nature. For the last thirty years of his life he always slept on bare boards, wrapped in a blanket and with a block of oak for a pillow. From this couch he rose at midnight to spend a few minutes in the chapel; he rose again at three o'clock, made his fire and lay down again till half-past, when he dressed and spent an hour at prayer. Breakfast followed a further three hours' work or reading, and the rest of the day was spent about his estate in the business of a country gentleman. He had walled in the park and forbade any destruction of wild life within its bounds, so that it became a perfect paradise of animated nature. His charity to the poor was constant and unostentatious, and his per- sonal piety unaffected and deep. His faith was so staunch and undisguised that it was continually mani- fested, even in the most unexpected places, in his scientific papers. Of his strength of will and daunt- less courage his own writings give much indirect evi- dence, for he made generally light of his exploits. The value of his work was recognized by Darwin, who visited him at Walton Hall, and his friend Thackeray, in a well-known passage in "The Newcomes", testi- fies to his moral worth: "I could not but feel a kind- ness and admiration for the good man. I know his works are made to square with his faith; that he dines on a crust, lives as chastely as a hermit, and gives his all to the poor."

Besides the author's works mentioned above and his *Essays on Natural History*, ed. MOORE, see: GERARD, *Stonyhurst Centenary Record*, viii; MOORE, in *Dict. Nat. Biog.*, s. v.

JOSEPH KEATING.

Waterworth, JAMES, b. at St. Helen's, Lan- cashire, 1806; d. at Old Hall, Newark, 28 March, 1876. Educated at Stonyhurst, he went subsequently to Montrouge to enter the novitiate of the Society of Jesus, in which he did not long continue. Sent by Bishop Milner to study for the priesthood at the English College, Rome, he there devoted himself to theology, and especially patrology, so ardently that he often worked sixteen hours a day. At the end of his course he was recalled to Oscott, where he was ordained, and where he taught theology from 1830 to 1833. He then went to assist Rev. J. Yver at New- ark, where he spent over forty years as a missionary priest, still continuing his studies of the Fathers. Within a year or two he was placed in sole charge of the mission. In 1834 he published a pamphlet de- fending Berington and Kirk's work, "The Faith of Catholics", against the attack of an Anglican clergy- man called Pope; and twelve years later he published a greatly enlarged edition in three volumes. He also published a translation of the canons and decrees of the Council of Trent (1848) and of Veron's "Rule of Faith" (1833). His "Digest of the Penal Laws affecting Roman Catholics" is another useful work. His latest book, "England and Rome" (1854), was on the relations of the popes to England. He was made canon of Nottingham in 1852, doctor of divinity in 1860, and provost of that diocese in 1861.

Tablet (8 and 15 April, 1876); *Oscotian* (July, 1888); GILLOW, *Bibl., Dict. Eng. Cath.*, s.vv. *Berington and Kirk; Catholic Directory*, (1830–76).

EDWIN BURTON.

Watkinson, ROBERT, VENERABLE. See TICHBORNE, THOMAS, VENERABLE.

Watkinson, Thomas, Venerable. See Thorpe, Robert, Venerable.

Watteau, Jean Antoine, French painter, and founder and leader of the school usually known as that of the painters of Les Fêtes Galantes, at Valenciennes, 1684, near Paris, 1721. Young Watteau was a very clever boy, constantly sketching, and as quite a youth was taken to the studio of Gérin, who gave him his first education. He received, however, no sympathy at home, but, on the contrary, was urged to give up draughtsmanship. He therefore left Valenciennes, and tramped to Paris, where he arrived without a friend or a penny, and nearly starved. At first he commenced as a sign-board painter, but in 1703 was fortunate enough to be received into the

Pastoral Scene
Watteau, the Louvre

studio of Gillot, with whom he remained for five years, and then became the assistant of Audran, one of the first artists of his day, and the keeper of the Luxembourg. Audran discovered his skill, but was inclined to keep him in his studio as a pupil and assistant, and to prevent him engaging in original work. Watteau, however, painted a small military picture, called "Le Départ", which was sold to a dealer in Paris. From the funds obtained by this sale, Watteau revisited his parents, but quickly returned to Paris. He then came under the notice of M. de Crozat, who introduced him to many artists, gave him the free run of his house and gallery, and encouraged him. During this time Watteau produced some of his best pictures, and was received by the Academy under the title of "Le Peintre des Fêtes Galantes" in 1717, when his position was at once secured. It was at this time that he produced his great picture, "The Embarkment for Cythera", which created a great sensation in Paris, and was the beginning of quite a new epoch in art. Watteau was always more or less in poor health, and two years after painting his great picture came over to London to consult Dr. Meade, for whom he painted two important pictures. He then returned to Paris, and executed the great sign-board picture designed for his friend Gersaint, but, his health failing in Paris, he had to leave for a house which he had obtained at Nogent-sur-Marne. It was there soon after that he died. Watteau produced a great number of pictures, exquisite in colour, movement, composition, and in a peculiar sense of flutter which distinguishes his works. He was also a superb draughtsman and left behind him a number of drawings full of life and piquancy. He was an engraver, responsible for several etchings. His paintings stand quite alone in art, representing the gay and vivacious life of the period, with ideal forms and circumstances, and picturing the frivolity of his epoch extravagantly no doubt, but with great beauty and extraordinary charm. His finest works are those in Berlin, London (the Wallace Collection), Paris (the Caze Collection), Potsdam (the two collections at Sans Souci and the New Palace), and the Condé Museum at Chantilly. Besides these, there are great works by him at Brunswick, Cassel, Brussels, St. Petersburgh, Nantes, Orléans, Stockholm, Dresden, Edinburgh, and Glasgow. The chief artists of his school were Lancret and Pater, and their paintings approached more nearly than any others to the works of Watteau himself.

The chief work on Watteau is that of de Julienne, a colossal volume published in Paris in 1734. Reference should also be made to a life of Watteau by Dinaux issued in his native town in 1834; to a treatise published at Leipzig in 1896 by Rosenberg; an important work issued in Berlin by Bode in 1883; Dilke, *French Painters of the Eighteenth Century* (London, 1889); the treatise on Watteau by Müntz, issued in Paris, in 1885; various other works on the artist by Phillips, Pater, Staley, Blanc, and others.

G. C. Williamson.

Waverley, Cistercian Abbey of, situated in Surrey, near Farnham, founded by William Gifford, Bishop of Winchester, on 24 Nov., 1124, was the second daughter of L'Aumône, in Normandy, and the first monastery of the Order of Cîteaux in England. This claim to priority of establishment is sometimes disputed in favour of the Abbey of Furness, but though Furness was actually founded three or four years before Waverley, yet it was then a daughter of Savigny, and was not affiliated to the Cistercian Order until the year 1147. Bishop William endowed it with large possessions and, along with many other ecclesiastics and nobles, granted it numerous privileges which were confirmed and even increased by Henry de Blois, brother of King Stephen and successor of William in the episcopal office. The first century of its existence was the golden age for Waverley, in which period it founded six monasteries and, despite the number of its members thus sent away, it had 70 choir religious and 120 lay brothers in 1190. In 1201 the abbey suffered from an inundation; so that in 1203 the foundations for a new church were laid, and for a new monastery also, but on higher ground. This church was not opened until 1231, when it was dedicated with great solemnity. In 1225 Henry III visited the abbey and, at his own request, was granted an honorary membership in the community. Waverley now became less and less important, until at the time of its suppression by Henry VIII (1536) it contained but thirteen religious. After the dissolution the property passed through various hands, becoming with each change more desolate; the cloister was still standing in 1673, at the present time nothing but the bare site of Waverley remains.

Dodsworth and Dugdale, *Monasticon anglicanum*, II (London, 1682); Dugdale, *Monasticon anglicanum*, ed. Caley, V (London, 1825); Manrique, *Annales cistercienses* (Lyons, 1642–59); Jongelinus, *Notitia abbatiarum ord. cist.* (Cologne, 1640); Tanner, *Notitia monastica* (London, 1744); Martène and Durand, *Thesaurus novus anecdotorum*, IV (Paris, 1717); Walbran, *Memorials of the Abbey of Fountains* (Durham, 1863); Ughelli, *Italia sacra*, III (Venice, 1717); Janauschek, *Originum cisterciensium*, I (Vienna, 1877); Lynam, *The Abbey of St. Mary Croxden* (London, 1911).

Edmund Obrecht.

Wax. See Agnus Dei; Candles.

Way (*alias* May, *alias* Flower), William, Venerable, English priest and martyr, born in Exeter

Diocese (Challoner says in Cornwall, but earlier authorities say in Devonshire); hanged, bowelled, and quartered at Kingston-on-Thames, 23 September, 1588. He is frequently confused with the martyred layman Richard Flower, *alias* Lloyd, who suffered at Tyburn, 30 September, 1588 (as to whom see LEIGH, RICHARD), with the priest William Wiggs, *alias* Way, M.A., a notable prisoner at Wisbech, and with William Wyggs, M.A., of New College, Oxford. Our martyr William Way received the first tonsure in the Cathedral of Reims from the Cardinal of Guise on 1 March, 1584, and was ordained subdeacon, 22 March, deacon 5 April, and priest 18 September, 1586, at Laon, probably by Bishop Valentine Douglas, O.S.B. He set out for England 9 December, 1586, and in June, 1587, had been committed to the Clink. He was indicted at Newgate in September, 1588, merely for being a priest. He declined to be tried by a secular judge, whereupon the Bishop of London was sent for; but the martyr, refusing to acknowledge him as a bishop or the queen as head of the Church, was immediately condemned. He was much given to abstinence and austerity. When he was not among the first of those to be tried at the Sessions in August, he wept and, fearing he had offended God, went at once to confession, "but when he himself was sent for, he had so much joy that he seemed past himself".

Cath. Record Soc. Publications, II (London, 1906), 277, 279; V (London, 1908), 10, 154, 159, 160, 290, 398; KNOX, *Douay Diaries* (London, 1878); POLLEN, *Acts of English Martyrs* (London, 1891), 287, 307; MORRIS, *Troubles of our Catholic Forefathers* (London, 1872–7), II, 234; III, 38; CHALLONER, *Missionary Priests*, I no. 60; LEMON, *Calendar State Papers Domestic, 1583–90* (London, 1865), 423.

JOHN B. WAINEWRIGHT.

Way of the Cross (STATIONS OF THE CROSS, VIA CRUCIS, VIA DOLOROSA).—These names are used to signify either a series of pictures or tableaux representing certain scenes in the Passion of Christ, each corresponding to a particular incident, or the special form of devotion connected with such representations. Taken in the former sense, the Stations may be of stone, wood, or metal, sculptured or carved, or they may be merely paintings or engravings. Some Stations are valuable works of art, as those, for instance, in Antwerp cathedral, which have been much copied elsewhere. They are usually ranged at intervals around the walls of a church, though sometimes they are to be found in the open air, especially on roads leading to a church or shrine. In monasteries they are often placed in the cloisters. The erection and use of the Stations did not become at all general before the end of the seventeenth century, but they are now to be found in almost every church. Formerly their number varied considerably in different places but fourteen are now prescribed by authority. They are as follows: (1) Christ condemned to death; (2) the cross is laid upon Him; (3) His first fall; (4) He meets His Blessed Mother; (5) Simon of Cyrene is made to bear the cross; (6) Christ's face is wiped by Veronica; (7) His second fall; (8) He meets the women of Jerusalem; (9) His third fall; (10) He is stripped of His garments; (11) His Crucifixion; (12) His death on the cross; (13) His body is taken down from the cross; and (14) laid in the tomb.

The object of the Stations is to help the faithful to make in spirit, as it were, a pilgrimage to the chief scenes of Christ's sufferings and death, and this has become one of the most popular of Catholic devotions. It is carried out by passing from Station to Station, with certain prayers at each and devout meditation on the various incidents in turn. It is very usual, when the devotion is performed publicly, to sing a stanza of the "Stabat Mater" while passing from one Station to the next. Inasmuch as the Way of the Cross, made in this way, constitutes a miniature pilgrimage to the holy places at Jerusalem, the origin of the devotion may be traced to the Holy Land. The Via Dolorosa at Jerusalem (though not called by that name before the sixteenth century) was reverently marked out from the earliest times and has been the goal of pious pilgrims ever since the days of Constantine. Tradition asserts that the Blessed Virgin used to visit daily the scenes of Christ's Passion and St. Jerome speaks of the crowds of pilgrims from all countries who used to visit the holy places in his day. There is, however, no direct evidence as to the existence of any set form of the devotion at that early date, and it is noteworthy that St. Sylvia (c. 380) says nothing about it in her "Peregrinatio ad loca sancta", although she describes minutely every other religious exercise that she saw practised there. A desire to reproduce the holy places in other lands, in order to satisfy the devotion of those who were hindered from making the actual pilgrimage, seems to have manifested itself at quite an early date. At the monastery of San Stefano at Bologna a group of connected chapels were constructed as early as the fifth century, by St. Petronius, Bishop of Bologna, which were intended to represent the more important shrines of Jerusalem, and in consequence this monastery became familiarly known as "Hierusalem". These may perhaps be regarded as the germ from which the Stations afterwards developed, though it is tolerably certain that nothing that we have before about the fifteenth century can strictly be called a Way of the Cross in the modern sense. Several travellers, it is true, who visited the Holy Land during the twelfth, thirteenth, and fourteenth centuries, mention a "Via Sacra", i.e. a settled route along which pilgrims were conducted, but there is nothing in their accounts to identify this with the Via Crucis, as we understand it, including special stopping-places with indulgences attached, and such indulgenced Stations must, after all, be considered to be the true origin of the devotion as now practised. It cannot be said with any certainty when such indulgences began to be granted, but most probably they may be due to the Franciscans, to whom in 1342 the guardianship of the holy places was entrusted. Ferraris mentions the following as Stations to which indulgences were attached: the place where Christ met His Blessed Mother, where He spoke to the women of Jerusalem, where He met Simon of Cyrene, where the soldiers cast lots for His garment, where He was nailed to the cross, Pilate's house, and the Holy Sepulchre. Analogous to this it may be mentioned that in 1520 Leo X granted an indulgence of a hundred days to each of a set of sculptured Stations, representing the Seven Dolours of Our Lady, in the cemetery of the Franciscan Friary at Antwerp, the devotion connected with them being a very popular one. The earliest consistent use of the word *Stations*, as applied to the accustomed halting-places in the Via Sacra at Jerusalem, occurs in the narrative of an English pilgrim, William Wey, who visited the Holy Land in 1458 and again in 1462, and who describes the manner in which it was then usual to follow the footsteps of Christ in His sorrowful journey. It seems that up to that time it had been the general practice to commence at Mount Calvary, and proceeding thence, in the opposite direction to Christ, to work back to Pilate's house. By the early part of the sixteenth century, however, the more reasonable way of traversing the route, by beginning at Pilate's house and ending at Mount Calvary, had come to be regarded as more correct, and it became a special exercise of devotion complete in itself. During the fifteenth and sixteenth centuries several reproductions of the holy places were set up in different parts of Europe. The Blessed Alvarez (d. 1420), on his return from the Holy Land, built a series of little chapels at the Dominican friary of Cordova, in which, after the pattern of separate Stations, were painted the principal scenes of the

Passion. About the same time the Blessed Eustochia, a Poor Clare, constructed a similar set of Stations in her convent at Messina. Others that may be enumerated were those at Görlitz, erected by G. Emmerich, about 1465, and at Nuremberg, by Ketzel, in 1468. Imitations of these were made at Louvain in 1505 by Peter Sterckx; at St. Getreu in Bamberg in 1507; at Fribourg and at Rhodes, about the same date, the two latter being in the commanderies of the Knights of Rhodes. Those at Nuremberg, which were carved by Adam Krafft, as well as some of the others, consisted of seven Stations, popularly known as "the Seven Falls", because in each of them Christ was represented either as actually prostrate or as sinking under the weight of His cross. A famous set of Stations was set up in 1515 by Romanet Boffin at Romans in Dauphiné, in imitation of those at Fribourg, and a similar set was erected in 1491 at Varallo by the Franciscans there, whose guardian, Blessed Bernardino Caimi, had been custodian of the holy places. In several of these early examples an attempt was made, not merely to duplicate the most hallowed spots of the original Via Dolorosa at Jerusalem, but also to reproduce the exact intervals between them, measured in paces, so that devout people might cover precisely the same distances as they would have done had they made the pilgrimage to the Holy Land itself. Boffin and some of the others visited Jerusalem for the express purpose of obtaining the exact measurements, but unfortunately, though each claimed to be correct, there is an extraordinary divergence between some of them.

With regard to the number of Stations it is not at all easy to determine how this came to be fixed at fourteen, for it seems to have varied considerably at different times and places. And, naturally, with varying numbers the incidents of the Passion commemorated also varied greatly. Wey's account, written in the middle of the fifteenth century, gives fourteen, but only five of these correspond with ours, and of the others, seven, viz.: The house of Dives, the city gate through which Christ passed, the probatic pool, the EcceHomo arch, the Blessed Virgin's school, and the houses of Herod and Simon the Pharisee, are only more or less remotely connected with our Via Crucis. When Romanet Boffin visited Jerusalem in 1515 for the purpose of obtaining correct details for his set of Stations at Romans, two friars there told him that there ought to be thirty-one in all, but in the manuals of devotion subsequently issued for the use of those visiting these Stations they are given variously as nineteen, twenty-five, and thirty-seven, so it seems that even in the same place the number was not determined very definitely. A book entitled "Jerusalem sicut Christi tempore floruit", written by one Adrichomius and published in 1584, gives twelve Stations which correspond exactly with the first twelve of ours, and this fact is thought by some to point conclusively to the origin of the particular selection afterwards authorized by the Church, especially as this book had a wide circulation and was translated into several European languages. Whether this is so or not we cannot say for certain. At any rate, during the sixteenth century, a number of devotional manuals, giving prayers for use when making the Stations, were published in the Low Countries, and some of our fourteen appear in them for the first time. But whilst this was being done in Europe for the benefit of those who could not visit the Holy Land and yet could reach Louvain, Nuremberg, Romans, or one of the other reproductions of the Via Dolorosa, it appears doubtful whether, even up to the end of the sixteenth century, there was any settled form of the devotion performed publicly in Jerusalem, for Zuallardo, who wrote a book on the subject, published in Rome in 1587, although he gives a full series of prayers, etc., for the shrines within the Holy Sepulchre, which were under the care of the Franciscans, provides none for the Stations themselves. He explains the reason thus: "it is not permitted to make any halt, nor to pay veneration to them with uncovered head, nor to make any other demonstration". From this it would seem that after Jerusalem had passed under the Turkish domination the pious exercises of the Way of the Cross could be performed far more devoutly at Nuremberg or Louvain than in Jerusalem itself. It may therefore be conjectured, with extreme probability, that our present series of Stations, together with the accustomed prayers for them, comes to us, not from Jerusalem, but from some of the imitation Ways of the Cross in different parts of Europe, and that we owe the propagation of the devotion, as well as the number and selection of our Stations, much more to the pious ingenuity of certain sixteenth-century devotional writers than to the actual practice of pilgrims to the holy places.

With regard to the particular subjects which have been retained in our series of Stations, it may be noted that very few of the medieval accounts make any mention of either the second (Christ receiving the cross) or the tenth (Christ being stripped of His garments), whilst others which have since dropped out appear in almost all the early lists. One of the most frequent of these is the Station formerly made at the remains of the EcceHomo arch, i. e. the balcony from which these words were pronounced. Additions and omissions such as these seem to confirm the supposition that our Stations are derived from pious manuals of devotion rather than from Jerusalem itself. The three falls of Christ (third, seventh, and ninth Stations) are apparently all that remain of the Seven Falls, as depicted by Krafft at Nuremberg and his imitators, in all of which Christ was represented as either falling or actually fallen. In explanations of this it is supposed that the other four falls coincided with His meetings with His Mother, Simon of Cyrene, Veronica, and the women of Jerusalem, and that in these four the mention of the fall has dropped out whilst it survives in the other three which have nothing else to distinguish them. A few medieval writers take the meeting with Simon and the women of Jerusalem to have been simultaneous, but the majority represent them as separate events. The Veronica incident does not occur in many of the earlier accounts, whilst almost all of those that do mention it place it as having happened just before reaching Mount Calvary, instead of earlier in the journey as in our present arrangement. An interesting variation is found in the special set of eleven stations ordered in 1799 for use in the Diocese of Vienne. It is as follows: (1) the Agony in the Garden; (2) the betrayal by Judas; (3) the scourging; (4) the crowning with thorns; (5) Christ condemned to death; (6) He meets Simon of Cyrene; (7) the women of Jerusalem; (8) He tastes the gall; (9) He is nailed to the cross; (10) His death on the cross; and (11) His body is taken down from the cross. It will be noticed that only five of these correspond exactly with our Stations. The others, though comprising the chief events of the Passion, are not strictly incidents of the Via Dolorosa itself.

Another variation that occurs in different churches relates to the side of the church on which the stations begin. The Gospel side is perhaps the more usual. In reply to a question the Sacred Congregation of Indulgences, in 1837, said that, although nothing was ordered on this point, beginning on the Gospel side seemed to be the more appropriate. In deciding the matter, however, the arrangement and form of a church may make it more convenient to go the other way. The position of the figures in the tableaux, too, may sometimes determine the direction of the route, for it seems more in accordance with the spirit of the devotion that the procession, in passing from station to station, should follow Christ rather than meet Him.

The erection of the Stations in churches did not become at all common until towards the end of the seventeenth century, and the popularity of the practice seems to have been chiefly due to the indulgences attached. The custom originated with the Franciscans, but its special connexion with that order has now disappeared. It has already been said that numerous indulgences were formerly attached to the holy places at Jerusalem. Realizing that few persons, comparatively, were able to gain these by means of a personal pilgrimage to the Holy Land, Innocent XI, in 1686, granted to the Franciscans, in answer to their petition, the right to erect the Stations in all their churches, and declared that all the indulgences that had ever been given for devoutly visiting the actual scenes of Christ's Passion, could thenceforth be gained by Franciscans and all others affiliated to their order if they made the Way of the Cross in their own churches in the accustomed manner. Innocent XII confirmed the privilege in 1694 and Benedict XIII in 1726 extended it to all the faithful. In 1731 Clement XII still further extended it by permitting the indulgenced Stations to all churches, provided that they were erected by a Franciscan father with the sanction of the ordinary. At the same time he definitely fixed the number of Stations at fourteen. Benedict XIV in 1742 exhorted all priests to enrich their churches with so great a treasure, and there are few churches now without the Stations. In 1857 the bishops of England received faculties from the Holy See to erect Stations themselves, with the indulgences attached, wherever there were no Franciscans available, and in 1862 this last restriction was removed and the bishops were empowered to erect the Stations themselves, either personally or by delegate, anywhere within their jurisdiction. These faculties are quinquennial. There is some uncertainty as to what are the precise indulgences belonging to the stations. It is agreed that all that have ever been granted to the faithful for visiting the holy places in person can now be gained by making the Via Crucis in any church where the Stations have been erected in due form, but the Instructions of the Sacred Congregation, approved by Clement XII in 1731, prohibit priests and others from specifying what or how many indulgences may be gained. In 1773 Clement XIV attached the same indulgence, under certain conditions, to crucifixes duly blessed for the purpose, for the use of the sick, those at sea or in prison, and others lawfully hindered from making the Stations in a church. The conditions are that, whilst holding the crucifix in their hands, they must say the "Pater" and "Ave" fourteen times, then the "Pater", "Ave", and "Gloria" five times, and the same again once each for the pope's intentions. If one person hold the crucifix, a number present may gain the indulgence provided the other conditions are fulfilled by all. Such crucifixes cannot be sold, lent, or given away, without losing the indulgence.

The following are the principal regulations universally in force at the present time with regard to the stations: (1) If a pastor or a superior of a convent, hospital, etc., wishes to have the Stations erected in their places he must ask permission of the bishop. If there are Franciscan Fathers in the same town or city, their superior must be asked to bless the Stations or delegate some priest either of his own monastery or a secular priest. If there are no Franciscan Fathers in that place the bishops who have obtained from the Holy See the extraordinary faculties of Form C can delegate any priest to erect the Stations. This delegation of a certain priest for the blessing of the Stations must necessarily be done in writing. The pastor of such a church, or the superior of such a hospital, convent, etc., should take care to sign the document the bishop or the superior of the Franciscan monastery sends, so that he may thereby express his consent to have the Stations erected in their place, for the bishop's and the respective pastor's or superior's consent must be had before the Stations are blessed, otherwise the blessing is null and void; (2) Pictures or tableaux of the various Stations are not necessary. It is to the cross placed over them that the indulgence is attached. These crosses must be of wood; no other material will do. If only painted on the wall the erection is null (Cong. Ind., 1837, 1838, 1845); (3) If, for restoring the church, for placing them in a more convenient position, or for any other reasonable cause, the crosses are moved, this may be done without the indulgence being lost (1845). If any of the crosses, for some reason, have to be replaced, no fresh blessing is required, unless more than half of them are so replaced (1839). (4) There should if possible be a separate meditation on each of the fourteen incidents of the Via Crucis, not a general meditation on the Passion nor on other incidents not included in the Stations. No particular prayers are ordered; (5) The distance required between the Stations is not defined. Even when only the clergy move from one Station to another the faithful can still gain the indulgence without moving; (6) It is necessary to make all the Stations uninterruptedly (S. C. I., 22 January, 1858). Hearing Mass or going to Confession or Communion between Stations is not considered an interruption. According to many the Stations may be made more than once on the same day, the indulgence may be gained each time; but this is by no means certain (S. C. I., 10 Sept., 1883). Confession and Communion on the day of making the Stations are not necessary provided the person making them is in a state of grace; (7) Ordinarily the Stations should be erected within a church or public oratory. If the Via Crucis goes outside, e. g. in a cemetery or cloister, it should if possible begin and end in the church.

In conclusion it may be safely asserted that there is no devotion more richly endowed with indulgences than the Way of the Cross, and none which enables us more literally to obey Christ's injunction to take up our cross and follow Him. A perusal of the prayers usually given for this devotion in any manual will show what abundant spiritual graces, apart from the indulgences, may be obtained through a right use of them, and the fact that the Stations may be made either publicly or privately in any church renders the devotion specially suitable for all. One of the most popularly attended Ways of the Cross at the present day is that in the Colosseum at Rome, where every Friday the devotion of the Stations is conducted publicly by a Franciscan Father.

THURSTON, *The Stations of the Cross* (London, 1906); *The Raccolta*, tr. ST. JOHN (London, 1857); MOROZZ. *Dict. des Cérémonies* (Paris, 1865); DE MONSTAULT, *Le chemin de la croix*, Bk. VII of *Traité pratique de la construction des églises* (Paris, 1878); KEPPLER, *Die XIV Stationen des hl. Kreuzweg* (Freiburg, 1899).

G. CYPRIAN ALSTON.

Wealth, USE OF.—The term wealth is not used here in the technical sense in which it occurs in treatises on economic subjects, but rather in its common acceptation, synonymous with riches. The purpose of this article is not to discuss the various uses to which wealth may be put with advantage to the public weal or that of the individual, but to determine whether and how far there is any employment of it which is obligatory, i. e. is the subject matter of a positive precept. It is usual with writers on spiritual subjects to say that the possessors of wealth hold it in trust. This does not mean that they are not in any true sense owners, but only that their ownership is not unqualified to the extent of being unburdened by certain duties in its use. To say that one may act as he likes with his own brings forth the obvious rejoinder, what value is then to be attached to the word *own?* If it be regarded as that which one may dispose of according to his good pleasure, we have a crude instance of a vicious circle. If it be identi-

fied simply with the entire store of a rich man's belongings, then the only sufficient defence of individual ownership fails by proclaiming it to be unrestricted. The beneficiaries in part, at any rate, of that trust are the poor. The command to bestow alms applies with special emphasis to those who have an abundance of this world's goods.

In attempting in general to define the validity and quantity of this obligation theologians have recourse to many distinctions. They separate carefully the various degrees of distress to be relieved, and put stress upon the actual financial standing of those who are to afford the succour. Thus the differences are noted between extreme, grave, and ordinary necessity. Likewise, in the condition of those whose duty to give aid is to be ascertained discrimination is made between: those who have only what is barely required to maintain themselves and family; those who over and above the mere necessaries of life are provided with what is needed to keep their present social status but nothing more: those who have a real surplus. The wealthy may be deemed to belong to this third class. It is a pagan and selfish view that all of a rich man's income or holdings is demanded for the upkeep or betterment of his social position and that thus he cannot be said to ever have anything beyond his needs. The accepted Catholic teaching is that those who have a real superfluity of goods (as many other than multi-millionaires have) are bound to help those in want, whatever be their grade of misery. So much at least seems plain from the words of Christ (Matt., xxv, 41–46). It is not so easy to define precisely when this obligation is a grave one. Some hold that it is only so in cases of extreme necessity, i. e. when a person is so situated as to be unable to escape death or some equivalent evil without assistance from others. However, Christ threatens eternal damnation (Matt., la. cit.) for the neglect to succour needs such as those which constantly exist in human society. St. John (I Epist., iii, 17) asks the pertinent question: "He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?"

The more probable opinion seems to be that a wealthy man is bound under pain of grievous sin to help those in want, whether the need be grave, i. e. such as would compel descent from one's actual social condition, or merely of the ordinary type, such as is experienced by the general run of the poor. A rich man does not, however, incur the guilt of grievous sin through failure to render aid in each and every instance, but only by habitually refusing to answer the appeals of the unfortunate. The Fathers, such as Basil, Gregory of Nyssa, Ambrose, and Augustine, characterize such persons as false to their trust and robbers of what has been given to them to distribute. The judgment of theologians is, however, not unanimous in this matter. Hence, the confessor could not impose a strict obligation as binding under pain of grievous sin, nor could he consequently refuse absolution because of unwillingness to fulfil this duty.

SLATER, *Manual of Moral Theology* (New York, 1908); RYAN, *A Living Wage* (New York, 1906); GARRIGUET, *La propriété privée* (Paris, 1900); DEVAS, *Political Economy* (London, 1910); GÉNICOT, *Theologiæ moralis institutiones* (Louvain, 1898); BALLERINI, *Opus theologicum morale* (Prato, 1899); KELLEHER, Private Ownership; its basis and equitable conditions (Dublin, 1911).

JOSEPH F. DELANY.

Wearmouth Abbey, on the river Wear, in Durham, England; a Benedictine monastery founded in 674 by St. Benedict Biscop on land given by Egfrid, King of Northumbria. Benedict dedicated it to St. Peter, and ten years later founded the sister house at Jarrow, on the Tyne, in honour of St. Paul. These two monasteries were so closely connected in their early history that they are often spoken of as one; but they were really six or seven miles apart. The founder brought workmen from France to build his church at Wearmouth in the Roman fashion and furnished it with glass windows (hitherto unknown in England), pictures, and service-books. The abbey was thus the cradle (as Bishop Hedley has said) not only of English art but of English literature, for the Venerable Bede received his early education there. Benedict himself was the first abbot, and the monastery flourished under him and his successors Easterwin, St. Ceolfrid, and others, for two hundred years. It suffered greatly from the Danes about 860, and again, after the Conquest, at the hands of Malcolm of Scotland. Jarrow was destroyed about the same time, but both monasteries were restored, though not to their former independence. They became cells subordinate to the great cathedral priory of Durham, and were thenceforward occupied by a very small number of monks. The names of only two of the superiors (known as *magistri*) have been preserved—those of Alexander Larnesley and John Norton.

In 1545 "all the house and scite of the late cell of Wearmouth", valued at about £26 yearly, were granted by Henry VIII to Thomas Whitehead, a relative of Prior Whitehead of Durham, who resigned that monastery in 1540 and became the first Protestant dean. Wearmouth passed afterwards to the Widdrington family, then to that of Fenwick. The remains of the monastic buildings were incorporated in a private mansion built in James I's reign; but this was burned down in 1790, and no trace is now visible of the monastery associated with the venerable names of Benedict Biscop, Ceolfrid, and Bede. The present parish church occupies the site of the ancient priory church. The tower dates from Norman times, and doubtless formed part of the building as restored after the Conquest.

DUGDALE, *Monast. anglic.*, I (London, 1813), 501–4; VEN. BEDE, *Vitæ ss. abbatum monasterii in Wiramutha* in *P. L.*, XCIV, 714–30; TANNER, *Notitia monastica: Durham* (London, 1787), xvi; HEDLEY, *Monkwearmouth* in *Ampleforth Journal* (Dec., 1901), 107–21; ZETTINGER, *Weremuth-Jarrow und Rom*; *im 7. Jahrhundert* in *Der Katholik* (Sept., 1901).

D. O. HUNTER-BLAIR.

Weathers, WILLIAM, titular Bishop of Amycla, b. 12 Nov., 1814; d. at Isleworth, Middlesex, 4 Mar., 1895. His parents were Welsh Protestants; the mother and children were converted after the father's death. He was educated at the Franciscan school, Baddesley (1823–28), and at Old Hall, where he remained for forty years, and held in turn every office. Before his ordination (1838) he was already a master (1835). He was prefect of discipline 1840–43, vice-president and procurator 1843–51, prefect of studies for some years, and president 1851–68. His presidency forms a memorable epoch in the history of the college and of Catholicism in southern England. The years succeeding the restoration of the Hierarchy saw a readjustment of standards. With a view to invigorate the future secular clergy, Manning thought it necessary that the control of the seminary should be in the hands of his newly-formed congregation, the Oblates of St. Charles; and, under his influence, Cardinal Wiseman appointed a staff at St. Edmund's who were neither desired nor welcomed by the president (1855–56). The result was an attempt to manage the college without the president's co-operation. The Westminster Chapter took up the matter, and, after an appeal to Rome, the Oblates were withdrawn in 1861. Dr. Weathers's own appreciation of higher ideals is indicated by the remodelling of the college rules during his presidency, and by the invitation and firm support given to Dr. Ward, a convert and a layman, as lecturer in theology (1852–58). When Archbishop Manning removed the divines to Hammersmith in 1869, he appointed Weathers rector of that seminary, which position Weathers held until the seminary was closed by Cardinal Vaughan in 1892. At his own choice, he then became chaplain to the Sisters of Nazareth at Isleworth. He had been created D.D. in 1845,

became a canon of Westminster in 1851, was named a domestic prelate to Pius IX in 1869, and was consecrated bishop, as auxiliary to Archbishop Manning, in 1872. In 1868 he went to Rome as representative theologian of the English bishops in the deliberations preparatory to the Vatican Council. He published, under the name Amyclanus, "An Enquiry into the Nature and Results of Electricity and Magnetism" (1876).

The Tablet (1895); *Edmundian*, no. 6; WARD, *Hist. of St. Edmund's College* (London, 1893); IDEM, *W. G. Ward and the Cath. Revival* (London, 1893); IDEM, *Life of Card. Wiseman* (London, 1897); SNEAD-COX, *Life of Card. Vaughan* (London, 1910).

J. L. WHITFIELD.

Webbe, SAMUEL, English composer, b. in England in 1742; d. in London, 29 May, 1816. He studied under Barbaudt. In 1766 he was given a prize medal by the Catch Club for his "O that I had wings", and in all he obtained twenty-seven medals for as many canons, catches, and glees, including "Discord, dire sister", "Glory be to the Father", "Swiftly from the mountain's brow", and "To thee all angels". Other glees like "When winds breathe soft", "Thy voice, O Harmony", and "Would you know my Celia's charms" are even better known. In 1776 he succeeded George Paxton as organist of the chapel of the Sardinian embassy, a position which he held until 1795; he was also organist of the Portuguese chapel. His "Collection of Motetts" (1792) and "A Collection of Masses for Small Choirs" were extensively used in Catholic churches throughout Great Britain from 1795 to the middle of the last century. If not of a very high order, they are at least devotional, and some are still sung. He also published nine books of glees, between the years 1764 and 1798, and some songs. His glees are his best claim on posterity.

BUTLER, *Hist. Mem. of Eng. Cath.* (London, 1819); GROVE, *Dict. of Music and Musicians* (London, 1910), s. v.; WARD, *Dawn of the Catholic Revival in England* (London, 1909).

W. H. GRATTAN-FLOOD.

Weber, BEDA, Benedictine professor, author, and member of the National German Parliament, b. at Lienz in the Tyrol, 26 October, 1798; d. at Frankfort-on-the-Main, 28 February, 1858. His father wished him to learn a trade as well as the ordinary work of a peasant, and thus Weber became a shoemaker. He was very talented, and completed the high-school course at Bozen in four years, and studied philosophy at Innsbruck during two years. He then entered the Benedictine Abbey of Marienberg in Obervintschgau, changing his Christian name, Johann Chrysanth, to Beda. In the autumn of 1821 he began to study theology at the University of Innsbruck, and on the abolition of the theological faculty there, he continued his course at Brixen. He was ordained in 1824, and went for a short time to the episcopal seminary at Trent to prepare himself for pastoral work; in 1825 he returned to his monastery. After a short time spent in the pastorate he began to teach at the high-school at Meran, where he remained for twenty years. He received calls to professorships from the University of Innsbruck, from the Benedictine lyceum at Augsburg, and from the Crown-Prince of Hohenzollern-Sigmaringen, but remained at Meran until he was called away by the political events of 1848. He was elected deputy to the national Parliament held at Frankfort. His parliamentary labours attracted attention. When the town priest of Frankfort died, Weber succeeded him. His activity and great zeal in the cure of souls was recognized by his bishop, who made him canon of Limburg, episcopal commissary, spiritual councillor, and member of the diocesan court at Frankfort and of the school commission, as well as inspector of the cathedral school. His labours proved too great for his frail constitution and he was soon carried off by apoplexy. Weber's memory has been perpetuated by a fresco in the imperial cathedral, the restoration of which he began.

His chief works are: several poems for a poetical annual, the "Alpenblumen", a translation of St. Chrysostom's "On the Priesthood" (1833); studies upon Oswald treatise of Wolkenstein, which led to the discovery of a valuable MS. containing "Titurel" and the "Nibelungenlied", "Das Land Tirol" (1837–8); "Meran und seine Umgebung" (1845); "Die Stadt Bozen und ihre Umgebung" (1849); "Das Tal Passeier und seine Bewohner" (1851), containing an account of Andreas Hofer and the events of 1809; "Erbhuldigung in Tirol" (1838); "Tirol und die Reformation in historischen Bildern und Fragmenten" (1841); "Lieder aus Tirol" (1842), a selection of his poems; "Blüten heiliger Liebe und Andacht. Aus den Schriften der Giovanna Maria vom Kreuze"; "Giovanna della Croce und ihre Zeit"; "Die Gedichte Oswalds von Wolkenstein" (1847); "Oswald von Wolkenstein und Friedrich mit der leeren Tasche" (1850); and "Vormärzliche Lieder aus Tirol" (1850). Weber was an excellent preacher, and published "Predigten aus Tiroler Volk", the proceeds of which he gave to charity. He founded a weekly paper, "Das Frankfurter katholische Kirchenblatt" (1853), which two years later became the Sunday supplement of a large Catholic paper, the "Deutschland". He issued a selection of his contributions to this paper under the title of, "Cartons aus dem deutschen Kirchenleben" (1858); five years earlier he had collected his contributions to the "Augsburger Postzeitung" and to the "Historisch-politische Blätter" in book form under the title, "Charakterbilder".

His autobiography appeared in the *Deutschland* in 1858; see also WACKERNELL, *Beda Weber 1798–1858 und die tirolische Literatur, 1800–1846* (1908); SCHEID in *Hist. polit. Blätter*, CXXXII, 2.

N. SCHEID.

Weber, FRIEDRICH WILHELM, physician, member of the Prussian House of Deputies, and poet, b. at Alhausen, near Driburg, in Westphalia, 25 December, 1813; d. at Nicheim, 5 April, 1894. His father was forester for the Count of Asseburg. Weber first attended the village school, then when thirteen years old he went to the gymnasium at Paderborn, and afterwards studied medicine at the University of Greifswald. His talent for poetry had been evidenced at the gymnasium; at the university, as his biographer says, "his ballads grew like wild flowers after a spring shower". After spending two years at Greifswald he went to Breslau, where he became acquainted with Gustav Freitag. By the end of a year, however, he returned to Greifswald, where he obtained a doctorate; thence he went to Berlin, where he passed the state medical examination with great honour. After a brief journey for recreation to southern Germany he settled as a physician at Driburg, where he spent twenty-six years. His practice as a doctor did not keep him from writing poetry. In 1887 he settled permanently at Nicheim. The numerous honours bestowed upon Weber show how beloved and distinguished he had become. In 1863 he was made "Sanitätsrat" (honorary title given to a distinguished doctor) in recognition of his distinguished medical services; he was made an honorary doctor of philosophy by the academy at Munich, and when he celebrated his semi-centennial as a physician he received the Order of the Red Eagle, fourth class, while three years before his death he received the further honour of the title of "Geheimen Sanitätsrat". Weber's popularity increased still more after he was elected a member of the Prussian House of Deputies. He remained a member of the Centre Party until 1893, when he declined a re-election on account of his health. Because of his wide knowledge and fine character he was greatly admired in political life, and gained many friends not merely among the members of his own party, but also among his political opponents. His political activity had also much influence on his poetry without, however, spoiling it.

As poet Weber was an honour to German Catholics; the name given him "Dreizehnlinden-Weber" (Weber of the thirteen linden trees) is immortal. In three forms of poetry, the epic, lyric, and didactic, he wrote works destined to live. His early poems were frequently imitations of foreign poets, and seldom show independence; it was only in his riper years that the originality of his powers was displayed. He deserves much credit as one of the translators who made Scandinavian and English poetry accessible to Germans. His reputation, however, was founded on his epic, "Dreizehnlinden" (1878). This made Weber celebrated not only in Germany but also throughout the entire civilized world. The epic enjoyed a wide circulation and has been frequently translated, cast in a melodramatic form, and arranged for the stage. His second work, far superior in poetic value to "Dreizehnlinden", is his "Goliath" (1892), which has been reprinted some thirty times. His "Gedichte" (1881) and "Herbstblätter" (1895), published after his death, have also been very popular. His "Marienblumen" (1885) is a proof of his manly piety. Two other religious poems written for special occasions, "Vater unser" and "Das Leiden unseres Heilandes" (1892), are less important. Weber's latest biographer sums up his character as a man and poet thus: "In Weber fine talent and a many-sided education, nobility and purity of thought, the poet and the patriot, were all united into a personality which commanded the greatest respect".

There are three biographers of Weber; the two smaller ones are: KEITER, *Friedr. W. Weber, der Dichter von Dreizehnlinden* (1884); HOEBER, *Friedr. W. Weber, sein Leben u. seine Dichtungen* (1894); the larger one is: SCHWERING, *Friedr. W. Weber, sein Leben u. seine Werke* (1900), it gives all necessary bibliography in the notes. The best commentary of *Dreizehnlinden* is a literary study by TIBESAR (1895).

N. SCHEID.

Weber, HEINRICH, German Church historian, b. at Euerdorf in the Diocese of Würzburg, 21 June, 1834; d. at Bamberg, 18 January, 1898. His father, Heinrich Weber, left the Bavarian civil service and entered the employ of Prince von Leiningen-Hardenburg-Dachsburg. The family now lived at Amorbach in the Bavarian Odenwald where the father held the position of seigniorial judge until his death in 1846. Young Weber went to the primary school at Amorbach and then to the Latin school; after the death of his father he continued his studies at Würzburg. In 1849 he entered the seminary and later the gymnasium at Bamberg, where he graduated in 1853. He studied philosophy at the Royal Lyceum at Bamberg, and theology at the University of Würzburg. On 9 August, 1857, he was ordained priest at Würzburg by his godfather, Bishop Dr. George Anthony von Stahl, and became chaplain at Sulzbach-on-the-Main on 11 October of the same year. On 18 February, 1859, he was transferred as chaplain to Sonderhofen, and on 21 September, 1860, to Schweinfurt as parish priest. On 5 September, 1865, he was appointed teacher of religion and history at the royal gymnasium at Würzburg; on 7 August, 1871, he was made professor of history at the royal lyceum at Bamberg, a position he held for over twenty-six years, up to the time of his death. Besides his professional duties Weber was a prolific writer. His most important work is the "Geschichte der gelehrten Schulen im Hochstift Bamberg von 1007 bis 1803", which was published in the "Berichte über Bestand und Wirken des historischen Vereins zu Bamberg" (1880–82). During the years 1894 and 1895 Weber also issued in these "Berichte": "Das Bistum und Erzbistum Bamberg, seine Einteilung in alter und neuer Zeit und seine Patronatsverhältnisse". He further published: "Geschichte des Christenlehrunterrichts und der Katechismen im Bistum Bamberg" (Bamberg, 1883); "Bamberger Beichtbücher aus der ersten Hälfte des XV. Jahrhunderts" (Kempten, 1884); "Der Kirchengesang im Fürstbistum Bamberg" (Cologne, 1893), issued by the Görres Society; "Forchheim in der Geschichte (Forchheim, 1884); "Kronach in der Geschichte" (Kronach, 1885); "Vierzehnheiligen im Frankenthal" (Bamberg, 1884); "Die St. Martinspfarrkirche in Bamberg" (Bamberg, 1891), with a necrology of the Jesuit college at Bamberg for the years 1614–1772; "Geschichte des Freiherrlich von Aufsees'schen Studienseminars in Bamberg" (Bamberg, 1880). Weber also wrote two biographies: "P. Marquard von Rotenhan S.J. 1691–1733" (Ratisbon, 1885), and "Johann Gottfried von Aschhausen, Fürstbischof zu Bamberg und Würzburg 1575–1622" (Würzburg, 1889). A treatise published in 1886 had for its topic the veneration of the holy "Fourteen Martyrs". In the series of pamphlets called "Frankfurter zeitgemässe Broschüren" Weber issued: "Die 'Sündenwage' zu Wilsnack" (1887); "Die Trappistenmission in Südafrika" (1891); "Die Kaiseridee des Mittelalters" (1892); "Bunte Bilder aus dem alten Zunftleben" (1892); 'Die Klostersuppe" (1895). Weber also collaborated on the "Historisch-politische Blätter", and other periodicals, on the "Kirchenlexikon" of Wetzer and Welte, for the second edition of which he wrote some fifty articles; he also wrote for the "Katholische Flugschriften zur Wehr und Lehr" (Berlin, published by the "Germania" newspaper). On 8 July, 1889, he received an honourary degree of Doctor of Theology from the University of Würzburg in consideration of his services as an historian of the Church. Weber was not only noted as an historical investigator but also as a model priest who gave all his energies to the promotion of religious life in the City and Diocese of Bamberg. In particular he encouraged the Catholic Press and Catholic associational life; he also did much for a house of the Sisters of the Most Divine Saviour at Bamberg, a branch of the mother-house at Niederbronn, and for twenty-five years was director and confessor to the Sisters at Bamberg.

HEIMBUCHER in *Kalender für katholische Christen*, LIX (Sulzbach in the Oberpfalz, 1899), 126–36, with portrait.

MAX. HEIMBUCHER.

Weber, KARL MARIA FRIEDRICH ERNST VON, composer, b. at Eutin, Lower Saxony, 18 Dec., 1786; d. in London, 5 June, 1826. His father, Franz Anton von Weber, a nobleman of reduced finances and a former army officer, later became a strolling theatrical manager. This gave young Weber an opportunity for acquiring that stage routine and adaptability which stood him in good stead later; but it also interfered with his general and musical education. His father realized the talents of the youth, and saw that he received the best available instruction in violin, piano-playing, and harmony. Karl enjoyed at two intervals and for a considerable time the theoretical guidance of Michael Haydn at Salzburg, and later of Abbé Vogler in Vienna. Upon the latter's recommendation, Weber was appointed in 1804 conductor of the opera at Breslau. On account of his youth he was unable to enforce discipline, and had to relinquish the post at the end of one year. In 1806 he entered the service of Prince Eugene and Prince Louis of Würtemburg, as private secretary and teacher of music. In 1810 an indiscretion on his father's part caused him to be exiled. The next three years were spent in composing and concertizing. In 1813 he accepted the conductorship of the national opera at Prague, where he continued until called to Dresden in 1816 by the King of Saxony to organize a German opera company in the Saxon capital.

With the assumption of his duties at Dresden, Weber's real significance as a factor in German national art takes shape. The somewhat frivolous spirit of former years now gave way to seriousness. The romantic literature of the day, with its echoes of

he Catholic past and its tendency towards a return o the centre of unity, appealed all the more to him n account of his own family traditions. His famil- arity with and love of folk-song, and the fiery beration poetry of the day, all tended to increase in him that intense national spirit to which his own temperament enabled him in turn to give such remarkable expression. He became, through his musical interpretations of the war and emancipation songs, his operas, and works for the pianoforte, not only the founder of the romantic school of music, but also a powerful factor in the movement for throwing-off the foreign yoke in matters political and artistic. The ame of his works spread over Europe. Their dra- atic truth, vividness, and the glowing colours of is instrumentation made Weber the lion of every apital. In Feb., 1826, he went to London for the urpose of producing his opera "Oberon", which he ad been invited to compose for Covent Garden heatre. Weber had suffered from phthisis for a umber of years, and the strain involved in the Lon- on engagement caused him to succumb. He was uried in Moorfields Chapel. Seventeen years later, hrough the instrumentality of Wagner, his remains ere removed to Dresden. Besides "Der Frei- chutz", the operas "Oberon", "Eurianthe", "Sil- ana", "Peter Schmoll", "Turandot", "Rübezahl", "Beherscher der Geister", "Abu Hassan" are the est known. Weber also created a large number of nstrumental works, chiefly for the pianoforte. As oyal director of music he had charge of the music in he Dresden court church. Two masses and a umber of smaller works to liturgical texts, probably ritten in haste for special occasions, are below the tandard of his secular works, and lack liturgical haracter.

CARL MARIA VON WEBER
Painting by Bardua

BENEDICT, *Carl Maria von Weber* (London, 1896); BOURNE, *Carl Maria von Weber in Great Composers* (London, 1904); BROWEST, *Carl Maria von Weber* (London, 1891); REISSMANN, *Carl Maria von Weber, Sein Leben und seine Werke* (Berlin, 1886); WEBER, *Carl Maria von Weber*, tr. SIMPSON (London, 1865).

JOSEPH OTTEN.

Webley, HENRY, VENERABLE. See MORTON, ROBERT, VENERABLE.

Webley, THOMAS, VENERABLE. See THOMAS ALFIELD, VENERABLE.

Webster, AUGUSTIN, BLESSED. See JOHN HOUGHTON, BLESSED.

Weedall, HENRY, b. in London, 6 Sept., 1788; d. at Oscott, 7 Nov., 1859. Both his parents died during his early childhood; his father was a doctor. He was educated at Sedgley Park (1794–1804), and at Oscott (1804–14), and was ordained priest at Wolverhampton, 6 April, 1814. He had been acting as a junior master at Oscott, and after his ordination he continued to teach classics, assisting also in the care of the Oscott mission. In the beginning of 1816 he became prefect of studies; and when Thomas Walsh (afterwards bishop of the district) became president (August, 1818), Weedall undertook the vice-presidency, taught Divinity, and had the spiritual care of lay-students and the *familia*. From the summer of 1821 he had been in effect the president of Oscott, and when Bishop Walsh left Oscott, on succeeding to the vicariate (April, 1826), Weedall was made president in name also. Bishop Walsh named him his vicar-general (14 June, 1828), and obtained for him the degree of Doctor of Divinity (27 January, 1829). He had been elected a member of the Old Chapter, 8 May, 1827. Under his rule Oscott made noteworthy progress, and the present college edifice, two miles from the old, was erected (1836–38). On the division of the vicariates in 1840, Weedall was appointed Vicar Apostolic of the Northern District, with the titular See of Abydos; Wiseman being at the same time made coadjutor to Bishop Walsh and president of Oscott. Weedall went to Rome and obtained leave to decline the vicariate. He was then "in the desert" (head of the preparatory school at Old Oscott, 1841–3, rector at Leamington, 1843–8), until Bishop Ullathorne came to the Central District (August, 1848). Weedall was at once appointed vicar-general, dean of the cathedral church, and temporal administrator of the district and the two colleges; in 1852 he became the first provost of the newly erected Birmingham Chapter. On 2 July, 1853, he returned to Oscott in its hour of difficulty, sent "to renew that peculiar spirit of ecclesiastical piety and discipline within its walls with which his character imbued it from the first", and, in spite of almost continuous ill health, he was entirely successful. He died at Oscott, and is buried beneath the college chapel. In 1854 he had been made a domestic prelate to Pius IX. Dr. Weedall had considerable reputation as a preacher, and was an occasional contributor to the reviews. The Weedall Chantry perpetuates his memory at Oscott.

HUSENBETH, *Life of Mgr. Weedall* (London, 1860); BRADY, *Episcopal Succession* (Rome, 1876–77); AMHERST, *Hist. of Oscott College in the Oscotian* (1882 sq.); NEWMAN, *The Tree Beside the Waters* (Funeral Discourse).

J. L. WHITFIELD.

Week, LITURGICAL.—The week as a measure of time is a sufficiently obvious division of the lunar month, and the discussion carried on with much learning as to whether this seven days' period is ultimately of Babylonian origin has no great importance. In any case the week was regarded as a sacred institution among the Jews owing to the law of the Sabbath rest and its association with the first chapter of Genesis. The earliest Christian converts were no doubt tenacious of the usages (so far as they were compatible with the law of the Gospel) in which they had been brought up. The Sunday, "the first day of the week" (Acts, xx, 7; 1 Cor., xvi, 2; cf. Apoc., i, 10), soon replaced the Sabbath as the great day of religious observance, but the week itself remained as before. Indeed there is much to recommend the idea that in the first and second centuries the only commemorations of the great Christian mysteries then in use formed a weekly, not an annual, cycle. Sunday, according to the Epistle of Barnabas (xv), was "the beginning of another world", and the writer further says: "Wherefore also we keep the eighth day for rejoicing, in the which also Jesus rose from the dead and having been manifested ascended into the heavens". Again the Didache (viii) ordains: "Let not your fasts be with the hypocrites: for they fast on the second and fifth days of the week, but do ye fast on the fourth and on the Friday", while in c. xiv we are told "And on the Lord's day of the Lord come together and break bread and give thanks". Altogether it becomes clear from the language of Tertullian, the Apostolic Constitution, and other early writers that the Sunday in each week was regarded as commemorating the Resurrection, and the Wednesday and Friday the betrayal and Passion of Christ. Although this simple primitive conception gave place in time,

as feasts were introduced and multiplied, to an annual calendar, the week always retained its importance; this is particularly seen in the Divine Office in the hebdomadal division of the Psalter for recitation. Amalarius preserves for us the particulars of the arrangement accepted in the chapel royal at Aachen in 802 by which the whole Psalter was recited in the course of each week. In its broader features the division was identical with that theoretically imposed by the Roman Breviary until the recent publication of the Apostolic Constitution "Divino afflatu" on I Nov., 1911. Moreover, it appears from Amalarius that the Carlovingian arrangement was in substance the same as that already accepted by the Roman Church. Already in the sixth century, St. Benedict had clearly laid down the principle that the entire Psalter was to be recited at least once in the week; indeed a similar arrangement was attributed to Pope St. Damasus. The consecration of particular days of the week to particular subjects of devotion is also officially recognized by the special Office of the Blessed Virgin on the Saturday, by the Friday Masses of the Passion during Lent and by the arrangement of Votive Offices for special week days approved by Pope Leo XIII. For a long time in the early Middle Ages Thursday in the West was regarded as a sort of lesser feast or Sunday, probably because it was the day of the week on which the Ascension fell (cf. Bede, "Hist. Eccl.", IV, 25). Again the Breviary approved after the Council of Trent left certain devotional accretions to the Office, e. g. the Office for the Dead, Gradual Psalms, etc. to be said once a week, particularly on the Mondays of Advent and Lent.

BÄUMER, *Histoire du Bréviaire*, Fr. tr. (Paris, 1905); BURTON AND MYERS, *The New Psalter and its Use* (London, 1912); BAUDOT, *The Roman Breviary*, tr. (London, 1909).

HERBERT THURSTON.

Wegg-Prosser, FRANCIS RICHARD, only son of Rev. Prebendary Francis Haggit, rector of Newnham Courtney, b. at Newnham Courtney, Oxfordshire, 19 June, 1824; d. near Hereford, England, 16 August, 1911. He was educated at Eton and at Balliol College, Oxford, and graduated (first class in Mathematics) in 1845. In 1849, when he succeeded to the estates of his great-uncle, Rev. Dr. Prosser of Belmont, Herefordshire, he assumed the name of Wegg-Prosser. He was a member of Parliament from 1847 to 1852, when he was received into the Catholic Church by Bishop Grant of Southwark. This event entirely altered his career. After providing facilities for Catholic worship in his neighbourhood, he built a beautiful church on his estate, which, by agreement with the Bishop of Newport and the superiors of the English Benedictine Congregation, became the pro-cathedral of the diocese. On the adjoining land given by him, a monastery was built, to serve as the novitiate and house of studies of the congregation. Wegg-Prosser was also identified with several Catholic interests. For many years he was a zealous member of the Superior Council of the Society of St. Vincent de Paul, a member of the Catholic Union, and a representative of the Diocese of Newport on the Catholic Education Council. In his secular life he was devoted to mathematical science, and particularly to astronomy. He wrote a book, "Galileo and his Judges" (London, 1889), on the question of Galileo, and translated, under the title "Rome and her captors" (London, 1875), the letters collected by Count Henri d'Ideville upon the Roman question of 1867–70. He married Lady Harriet Catherine, daughter of the second Earl Somers; she died in 1893, leaving two sons and two daughters. J. C. FOWLER.

Wehrle, VINCENT. See BISMARCK, DIOCESE OF (in supplement).

Weingarten (MONASTERIUM VINEARUM, AD VINEAS, OF WEINGARTENSE), a suppressed Benedictine abbey, near Ravensburg, Würtemberg, originally founded as a nunnery at Altdorf shortly after 900 by Henry Guelph. Later the nuns were replaced by canons, but again returned in 1036. Guelph III exchanged the nuns for the Benedictine monks of Altomünster in 1047. The monastery being destroyed by fire in 1053, Guelph III ceded his castle on the neighbouring hill to the monks, and thenceforth the monastery became known as Weingarten. It was so liberally endowed that, though it was six times totally, and twice partially, destroyed by fire, it was always rebuilt, and remained the richest and most influential of the Swabian monasteries. Its discipline never seriously declined, except during the latter part of the fifteenth, and the early part of the sixteenth, century, owing chiefly to the encroachments of a few commendatory abbots and the oppression of the bailiffs. Immediately before its suppression in 1802 it comprised forty-eight monks, ten of whom resided at the dependent priory of Hofen. Its territory extended over six German square miles, with about 11,000 inhabitants. At present the monastery serves as barracks for a regiment of infantry, and the abbey church as the parish church of the town of Weingarten. The church, rebuilt in 1715–24 in the Italian-German baroque style according to the plans of Franz Beer, is the second largest in Würtemberg.

The greatest treasure of Weingarten was its famous relic of the Precious Blood, still preserved in the church of Weingarten. Its legend runs thus: Longinus, the soldier who opened the Saviour's side with a lance, caught some of the Sacred Blood and preserved it in a leaden box, which later he buried at Mantua. Being miraculously discovered in 804, the relic was solemnly exalted by Leo III, but again buried during the Hungarian and Norman invasions. In 1048 it was re-discovered and solemnly exalted by Pope Leo IX in the presence of the emperor, Henry III, and many other dignitaries. It was divided into three parts, one of which the pope took to Rome, the other was given to the emperor, Henry III, and the third remained at Mantua. Henry III bequeathed his share of the relic to Count Baldwin V of Flanders, who gave it to his daughter Juditha. After her marriage to Guelph IV of Bavaria, Juditha presented the relic to Weingarten. The solemn presentation took place in 1090, on the Friday after the feast of the Ascension, and it was stipulated that annually on the same day, which came to be known as *Blutfreitag*, the relic should be carried in solemn procession. The procession was prohibited in 1812, but since 1849 it again takes place every year. It is popularly known as the *Blutritt*. The relic is carried by a rider, *der heilige Blutritter*, on horseback, followed by many other riders, and many thousand people on foot. The reliquary, formerly of solid gold, set with numerous jewels, and valued at about 70,000 florins, was confiscated by the Government at the suppression of the monastery and replaced by a gilded copper imitation.

Of the abbots the following are deserving of notice: Conrad II von Ibach (1315–36), author of an "Ordo Divini Officii" (ed. Hess, loc. cit. infra), important for the history of liturgy (his Life, written in the fourteenth century, was edited by Giesel in the supplement to "Württembergische Vierteljahresschrift", XIII, Stuttgart, 1890, 39–41); Gerwig Blaser (1520–67), leader of the Catholic party of Upper Swabia during the Reformation; Georg Wegelin (1587–1627), during whose abbacy Weingarten enjoyed its greatest religious prosperity; Sebastian Hyller (1697–1730), who rebuilt the church and monastery; Placidus Benz (1738–45), Dominicus Schinzer (1745–84), and Anselm Rittler (1784–1804), all three men of learning, who promoted the literary activity of their monks. Monks famous for their literary productions are: Gabriel Bucelin (d. 1681); Anselm Schnell (d. 1751), author of theological and ascetical works; Gerard Hess (d.

plot, and on 30 November, 1586, he was discharged from the Fleet prison. He was again examined 5 March, 1587, and on this occasion speaks of the well known recusant, George Cotton of Warblington, Hampshire, as his cousin. On 1 Nov., 1591, Edmund Gennings was taken saying Mass at Wells's house in his absence, but in the presence of Mrs. Wells and the venerable martyrs Polydore Plasden, Brian Lacy, Sydney Hodson, and John Mason. According to one account Ven. Eustace White was also taken at this Mass. When Wells returned to his house he also was arrested. All the above-mentioned martyrs, including Mrs. Wells (but with the possible exception of Brian Lacy), were indicted at Westminster, 4 Dec., 1591, and were condemned, 5 Dec., under 27 Eliz. c. 2. According to another account they were arraigned, 6 December. Mrs. Wells was reprieved, and died in prison in 1602. All the rest suffered on the same day, Gennings and Wells at Gray's Inn Lane, and the other five at Tyburn. Of his brother-in-law Gerard Morin, to whom the letter printed by Bishop Challoner is addressed, no information is to hand. Swithin's eldest brother Gilbert, alive in 1598, suffered much in purse and person for the Faith. Another brother, Henry, of Purbeck, who entered Winchester College in 1541, aged twelve, and was a fellow of New College, Oxford, 1549–50, was also a Catholic. Our martyr was a follower of Blessed Thomas More and jested both at his apprehension and at his execution; but his last words were of pardon to his persecutor, Topcliffe: "God pardon you and make you of a Saul a Paul . . . I heartily forgive you."

Cath. Rec. Soc. Publ. (London, 1905—), II, 261, 267; V, 131–3, 206–8, 292; CHALLONER, *Missionary Priests*, I, n. 91; POLLEN, *Acts of English Martyrs* (London, 1891), 100–1, 107–8; BERRY, *Hampshire Genealogies* (London, 1833), 110–1; MORRIS, *Troubles of our Catholic Forefathers*, III (London, 1872–7), 48, 49; FOLEY, *Records English Province S. J.* (London, 1875–83), III, 295; V, 791; VI, passim.

JOHN B. WAINEWRIGHT.

Wells in Scripture.—It is difficult for inhabitants of a more humid climate to realize the importance which in a country like Palestine attaches to any source of fresh water. The Litâny and the Jordan are the only rivers of any size; perennial brooks are very scarce and the wadis, while numerous and impetuous in the rainy season, are dry during the rest of the year. Job (vi., 16–17) aptly compares faithless friends to these torrent-beds, swollen in the spring, but vanishing in the hot weather. Five months of parching summer heat pass without rain, and when the hot *sherkiveh*, the Arabian sirocco, blows from the desert, life itself seems a burden. Nothing will save the shepherd and his flock, the farmer and the caravan from perishing with thirst, but unfailing springs and reservoirs of uncontaminated water. Hence the Son of Sirach twice enumerates water as the first among the "principal things necessary for the life of man" (Ecclus., xxix, 27; xxxix, 31). From time immemorial, to own a well and to possess the surrounding country were synonymous terms (Prov., v, 15–17). On the other hand, so serious might be the disputes arising out of the use or claim of a well that the sword was appealed to as the sole arbiter (Gen., xxvi, 21; Ex., ii, 17; Num., xx, 17). If the approach of an enemy was feared, his progress might be seriously hampered, if not altogether frustrated, by stopping or destroying the wells along his route (II Par., xxxii, 3). The enemy, in his turn, might reduce a city to starvation and submission by cutting off its water supply, as Holofernes did when besieging Bethulia (Jud., vii).

Springs and fountains were the centres of ancient Hebrew life. Hither the shepherd of the sun-baked hillside would lead his flock of sheep and goats out of the thirsty stretches of rock and prickly shrubs. Hither long caravans, legions of soldiers, and solitary wayfarers would hasten toward sunset to refresh their weary limbs and forget the blazing heat of noon. Here the women of the neighbourhood would gather to gossip and to replenish their jars. Wells and springs and cisterns have inspired the Hebrew poets with some of their choicest images, and Christ Himself used them to illustrate His own truths. They have become landmarks in the topography of Palestine and links in its varied history extending from Abraham, who dug wells near Gerara some 4000 years ago, down to Christ, Who, sitting on the brim of Jacob's Well, taught the Samaritan woman the passing of the Old Covenant.

A spring (*πηδή, fons*) is the "eye of the landscape", the natural burst of living water, flowing all year or drying up at certain seasons. In contrast to the "troubled water" of wells and rivers (Jer., ii, 18), there gushes forth from it "living water", to which Jesus aptly likened the grace of the Holy Ghost (John, iv, 10; vii, 38; cf. Is., xii, 3; xliv, 3). How highly these natural springs were valued is clear from the number of towns and hamlets that bear names compounded with the word *Ain (En)*, as, e. g., Endor (spring of Dor), Engannim (spring of gardens), Engaddi (spring of the kid), Rogel or En-rogel (spring of the foot), Ensemes (spring of the sun), etc. But springs were comparatively rare, and the dense population was compelled to have recourse to artificial sources. Holy Writ is always careful in distinguishing the natural springs from the wells (באר, *φρέαρ, puteus*), which are water pits bored under the rocky surface and having no outlet. Naturally, they belonged to the person who dug them, and he alone could give them a name. Among the Arabs of to-day they are the property of tribes or families; a stranger desiring to draw water from them is expected to give a bakshish. Many names of places, too, are compounded with *B'er*, such as Bersable, Beroth, Beer Elim, etc.

Cisterns (בור, λάκκος, *cisterna*) are subterranean reservoirs, sometimes covering as much as an acre of land, in which the rainwater is gathered during the spring. Their extreme necessity is attested by the countless number of old, unused cisterns with which the Holy Land is literally honeycombed. They may be found along the roads, in the fields, in gardens, on threshing-floors, in the hamlets, and above all in the cities. Jerusalem was so well supplied with them that in all the sieges no one within its walls ever suffered from want of water. Cisterns were hewn into the native rock and then lined with impervious masonry and cement. As their construction involved great bodily labour, it is easily understood why Jehovah promised to the children of Israel, when coming out of Egypt, the possession of cisterns dug by others as a special mark of favour (Deut., vi, 11; II Esd., ix, 25). If the cement of the cistern gave way, the reservoir became useless and was abandoned. It was then one of the "broken cisterns, that can hold no water" (Jer., ii, 13). The mouth of wells and cisterns was generally surrounded by a curb or low wall and closed with a stone, both to prevent accidents and to keep away strangers. If the owner neglected to cover the cistern, and a beast fell into it, the Mosaic law obliged him to pay the price of the animal (Ex., xxi, 33–34; cf. Luke, xiv, 5). Sometimes the stone placed on the orifice was so heavy that one man was unable to remove it (Gen., xxix, 3). When dry, cisterns were used as dungeons, because, narrowed at the top, like "huge bottles", they left no avenue open for escape (Gen., xxxvii, 24; Jer., xxxviii, 6; I Mach., vii, 19). They also offered convenient places for hiding a person from his pursuers (I Kings, xiii, 6; II Kings, xvii, 18). The methods used for raising the water were the same as those in vogue all through the ancient East (cf. EGYPT).

STANLEY, *Sinai and Palestine* (New York, 1888); GEIKIE, *The Holy Land and the Bible* (New York, 1888); SMITH, *Dictionary of the Bible* (Hartford, 1899), 164, 272-3, 992-3; VAN DYKE, *Out-of-doors in the Holy Land* (New York, 1908); HAGEN in *Lexicon biblicum* (Paris, 1905–11); DE HAMME, *La Terre-Sainte* (Jerusalem, 1887); WILSON, *Travels in the Holy Land* (London, 1831); TRISTRAM, *The Land of Moab* (New York, 1873); *Cursus s. Scripturæ* (Paris, 1895); JAHN-UPHAM, *Biblical Archeology* (New York, 1836)

A. C. COTTER.

Welser, BARTHOLOMEUS, German merchant prince, b. at Augsburg, 1488; d. at Amberg, near Türkheim, Swabia, 1561. His father was Anton Welser, an important merchant of Augsburg. Bartholomeus entered his father's business at an early age. After Anton's death (1518) he bought the family homestead and with his brother Anton founded the firm of "Welser and Company", which lasted until 1553. Their business constantly increased, and the brothers granted large loans to Charles V, who in 1532 made Bartholomeus a nobleman of the empire, and gave him in 1541 a general safe-conduct and in 1546 the privilege of exemption from some local courts. By a treaty dated 27 May, 1528 the Welsers, through their agents, Ehinger and Sailer, received from the Spanish Crown the rights of supremacy in Venezuela; they monopolized the import and export trade of the country, and established a colonizing scheme there. The first regent of the colony, Ambrosius Ehinger (Dalfinger), explored the interior of Venezuela. Disputes with the Spanish Government soon arose and banished any hopes for rich profit from the undertaking. In 1541 the Spanish Government desired to bring suit against the governors of the colony, and in 1546 Bartholomeus's son was murdered. Although the province was regarded as their property until 1551, it was taken from the Welsers by legal decision in 1556 and went to the Spanish Crown. The German colonizers have been accused of cruelty, but their uprightness and conscientiousness are now fully proved. Bartholomeus Welser frequently took part in the public affairs of Augsburg. Unwilling to oppose the emperor in the Smalkaldic War, he obtained from the council three years' leave of absence, and advanced large sums of money to Charles V. In 1547 he returned to Augsburg and in 1553 retired from business. From 1548-56 he was a member of the privy council. His interest in learning is evident from marginal notes he made on a copy of the Augsburg edition (1548) of Suetonius. Whereas his near relations accepted Lutheranism, Welser's family remained loyal Catholics.

KLEINSCHMIDT, *Augsburg, Nürnberg und ihre Handelsfürsten* (Cassel, 1889), 94, 139–42; SCHUMACHER, *Die Unternehmungen der Augsburger Welser in Venezuela* (Hamburg, 1892); HÄBLER, *Die überseeischen Unternehmungen der Welser* (Leipzig, 1903) 52–60, 160–397.

KLEMENS LÖFFLER.

Welsh Church.—In giving separate consideration to the Church of Wales, we follow a practice common among English historical writers and more particularly adopted in the collection of "Councils and Ecclesiastical Documents" of Haddan and Stubbs. There seems, however, no sufficient reason for emphasizing the distinction made by these last authorities between "the British Church during the Roman period" (A. D. 200–450), "the British Church during the period of Saxon Conquest" (A. D. 450–681), and "the Church of Wales" (A. D. 681–1295). The term Welsh Church sufficiently covers these separate headings, though it will be convenient to treat the subject according to the same chronological divisions.

ROMAN PERIOD (200–450).—Both Tertullian (c. 208) and Origen (c. 240) use language which implies that the Gospel had been preached in Britain. The former speaks (Adv. Jud., vii) of "the regions of Britain inaccessible to the Romans but subdued to Christ"; the latter of "the power of our Lord and Saviour which is with those who are separated from our world in Britain" (Hom. vi in Luc., I, 24). These passages may be somewhat rhetorical, but if we do not press the question of date there is confirmatory evidence for at least some acceptance of Christianity in Roman Britain. To begin with, both Constantius (A. D. 480), in the uninterpolated portions of his Life of St. Germanus of Auxerre, and the British Christian writer Gildas (A. D. 547) speak of the martyrdom of St. Alban during the Roman period. Again in 314 three British bishops from York, London, and probably Lincoln seem to have attended the Council of Arles, and British bishops were present, if not at Nicæa (325) and at Sardica (343), yet certainly at Ariminum (359), where the line they adopted drew attention to their nationality. Archæology also tells us something, if not much, of the presence of Christians in these islands before the close of the Roman period. The Chi-Rho symbol has been found in mosaics and building stones as well as upon miscellaneous objects; the formulæ "Vivas in Deo" and "Spes in Deo" with the A—Ω occur stamped on rings or pigs of lead, and in particular the excavations at Silchester have brought to light a small building in which antiquaries are agreed in recognizing a Christian basilica. Further, there is the still existing Church of St. Martin's at Canterbury, which according to the testimony of Bede (Hist. Eccl., I, xxvi), and in the opinion of some experts, is of Roman work. (For all which see Haverfield in "English Historical Review", XI, 417–430.) It should be added that certain authorities, e. g. Professor Hugh Williams, maintain that such Christianity as existed in Britain at this early date attached only to the Roman settlements, and that there is no evidence of anything which could be called a native or Cymric Christian Church. The evidence for either view is necessarily inconclusive, but the importance and numerical strength of the Welsh Church in the next period seem to point to the foundations having been laid before the Roman legions were withdrawn. Moreover, towards the close of the Roman period, indeed from early in the fourth century, the literary evidence for an active Christian organization in Britain becomes very strong. The allusions which we find in St. Hilary of Poitiers, St. Athanasius, Sulpicius Severus, etc. (see Haddan and Stubbs, I, 8–16), though slight in themselves, cannot be entirely set aside.

One piece of evidence, however, formerly appealed to by many Catholic controversialists, must now be abandoned. Bede tells us (Hist. Eccl., I, 4) that in the year 156, in the time of Marcus Aurelius and Lucius Verus, "while Eleatherus, a holy man, presided over the Roman church, Lucius, King of Britain, sent a letter to him entreating that by his command he might be made a Christian. He soon obtained the fulfilment of his pious request and the Britons preserved the faith which they received, uncorrupted and entire, in peace and tranquillity until the time of the emperor Diocletian". These dates, to which Bede himself did not consistently adhere (cf. De sex ætat., s. a., 180), are impossible, for St. Eleutherus, at earliest, became pope in 171. But, apart from this difficulty, it is now generally admitted, e. g. by Duchesne and Kirsch, that the evidence is inadequate to support so startling a conclusion. Bede's statement is at best derived from the recension of the "Liber Pontificalis" known as the "Catalogus Felicianus", compiled about the year 530, in which we are told that Pope Eleutherus received a letter "a Lucio Britannio rege" asking for Christian instruction. In the earlier recension of the "Liber Pontificalis" the Lucius episode is wanting. Harnack conjectures that this entry arose from a confusion with Lucius Abgar IX of Edessa, who seems about this period to have become a Christian and who in some early document was possibly described as reigning "in Britio Edessenorum", i. e. in the Britium or Birtha (the citadel) of Edessa. At any rate we are told that the Apostle St. Thaddeus,

whose connexion with Edessa is well known, was buried "in Britio Edessenorum", while it is quite conceivable that the word *Britio*, if it occurred, may have been mistakenly emended into Britannio and thus have given us a Lucius, King of Britain (see Harnack in the "Sitzungsberichte" of the Berlin Academy, XXVI and XXVII, 1904). This conjecture is by no means certain, but the difficulties against accepting the story of the letter of the supposed Lucius are considerable. Gildas and Aldhelm, who might be expected to refer to the tradition, are both silent, and, although they are equally silent about the mission of St. Germanus, the first introduction of Christianity is a matter of more fundamental interest. The Lucius story is found in Nennius, and Zimmer on that account believes it to have arisen in Britain, but Nennius is a writer of the ninth century and he calls the pope "Eucharistus". Again the name Lucius is not Celtic, a difficulty which Nennius seems to have felt, and he has accordingly celticized the name into "Llever Maur, id est, Magni Splendoris", the great light. The impression thus given, that we must be assisting at the evolution of a myth, is much increased by the later developments. William of Malmesbury makes Eleutherus's missionaries, named Phaganus and Deruvianus, found a Church at Glastonbury Rudborne makes Lucius endow the bishops and monks of Winchester with various lands, while the Triads connect the story directly with Llandaff, where "Lleirwg made the church which was the first in the isle of Britain". Further, somewhere in the eleventh century, as Liebermann has shown, a forger who had distinguished himself in other fields fabricated a letter which is supposed to have been sent by Pope Eleutherus to the British king.

On the other hand, in contrast to this legendary matter, we have the generally accepted fact of the visit twice paid to Britain by St. Germanus of Auxerre, in 429 and 447, with the purpose of confuting the Pelagians, an object which seems to take for granted a Christianity already widely spread. The Life of St. Germanus by Constantius has been interpolated (cf. Lewison in "Neues Archiv", XIX), but much of this account belongs to the primitive redaction and is confirmed by Prosper of Aquitaine. Even the story of the "Alleluia Victory" and of the observance of Lent may be true in substance, and the whole evidence sets before us a state of things in which Christianity was the prevailing and accepted religion. With this agrees all that we know of the heretic Pelagius and of his teaching. He was undoubtedly a monk and it is difficult to believe that he could have adopted the monastic profession anywhere but in the land of his birth. Zimmer has maintained that Pelagius was an Irishman and that his heresy found acceptance in Ireland rather than in Britain. But Zimmer's views have been severely criticized (cf. Williams in "Celtische Zeitschrift", IV, 1903, 527 sq.), and are not commonly admitted. Professor Williams, indeed, as against Conybeare (Cymmrodorion Transactions, 1897–98, 84–117), casts doubt upon the generally heretical character sometimes attributed to British Christianity, and certainly the tone of the writings of Fastidius, described as a "Bishop of the Britons" (c. 420), is such as seems reconcilable with orthodox interpretation.

THE PERIOD OF THE SAXON CONQUEST (A. D. 450–681).—The writings of Gildas, usually assigned to the year 547, throw a fitful and somewhat lurid light upon British Christianity during the earlier part of this period. No doubt something of the gloom of this jeremiad may be due to the idiosyncrasies of the writer. He seems to have belonged entirely by sympathy to the class which, after the departure of the legions, still preserved something of Roman culture. Also it is likely enough that the instability of all institutions, the stress and sufferings of a people continually harried and overmatched by invaders who were relatively barbarian, did produce an age of great moral degeneracy. Thus the vituperation with which Gildas lashes the vices of the Welsh princes and denounces the clergy has very probably serious foundation. But just as the tide of Saxon conquest was more than once checked, as for example by the British victory at the Mons Badonicus in 520, so there is reason to believe that there was a brighter side to the picture of evil and disaster which Gildas paints with a zest which was more a matter of temperament than conviction. The succession of bishops was evidently kept up, as we learn subsequently from the history of St. Augustine. Monastic life at the same epoch would seem to have flourished exceedingly. From the fact that Pelagius, as already noticed, was a monk and that St. Germanus is said to have founded a monastery, it seems probable that some kind of cenobitical life had begun in Britain before the end of the fifth century. Possibly this departure was due to a disciple of St. Martin of Tours who settled in Britain, but more probably the British pilgrims, who, as we learn from St. Jerome, made their way to the East to visit the Holy Land, brought back glowing accounts of what they had witnessed around Jerusalem or in the Egyptian deserts. The strongly Oriental characteristics of the Celtic Rite as a whole are in all probability due to a similar cause. In any case, both such direct testimony as we possess and the parallel case of Ireland point to the practice of asceticism on a vast scale, and it is possible that the very calamities and evils of the times led the more religiously minded of the Britons to take refuge in the monasteries. It is alleged that St. Germanus himself bestowed the priesthood on St. Illtyd, who became the spiritual father of many monks, and who founded the monastery of Llantwit, where saints like St. Samson of Dol and St. Pol de Léon (who both ultimately settled in Brittany) as well as many other teachers of note were afterwards trained. But the whole province of Welsh hagiography is overgrown with legend and with wildly inconsistent conjectures and identifications to an incredible extent. Beyond the names of a few leaders and founders, like Dubritius, believed to have been the first Bishop of Llandaff, David, Bishop of Menevia and patron of Wales, Kentigern, whose chief work was accomplished on the banks of the Clyde, Asaph, who replaced him as bishop of the see which now bears his name, Winefride the martyr and her uncle Beuno, etc., we know nothing practically certain of the age of saints. We are not even sure of the date at which they lived. The object aimed at by the supposed Synods of Llandewi-Brefi (519——) and of Lucus Victoriæ (569——), both said to have been convened to suppress Pelagianism, is equally matter of conjecture. Regarding the spread of monasticism, such a statement as that of the Iolo MSS., that at Llantwit "Illtyd founded seven churches, appointed seven companies for each church, and seven halls or colleges for each company and seven 'saints' in each hall or college", does not inspire confidence. Yet we learn from the much safer authority of Bede (Hist. Eccl., II, ii) that at Bangor-is-Coed in A. D. 613 the monastery was divided into seven parts with a superior over each, none of which divisions contained fewer than 300 men. Bede further tells us that when the Northumbrian King Ethelfrith advanced to attack the Britons near Chester these monks of Bangor came out to pray for the success of the arms of their countrymen. When the Welshmen were defeated, the monks, twelve hundred in number, were put to the sword. Bede looked upon the incident as a visitation of Providence to punish the Britons for rejecting the overtures of St. Augustine, but by the Irish chronicler Tigernach the incident was remembered as "the battle in which the saints were massacred". Undoubtedly the most certain facts in Welsh history at this period are those

just referred to, connecting St. Augustine with the Welsh bishops. Pope Gregory the Great twice committed the British Church to the care and authority of St. Augustine and the latter accordingly invited them to a conference upon the matters in which they departed from the approved Roman custom. They asked for a postponement, but at a second conference the seven British bishops present altogether refused to accept Augustine as their archbishop or to conform in the matter of the disputed practices. The points mentioned by Bede prove that the divergences could not have been at all fundamental. No matter of dogma seems to have been involved, but the Britons were accused of using an erroneous cycle for determining Easter, of defective baptism (which may mean, it has been suggested, the omission of confirmation after baptism), and thirdly of refusing to join with Augustine in any common action for the conversion of the Angles. There were also other peculiarities, as, for example, the form of the tonsure and the use of only one consecrator in consecrating bishops, as well as the employment of the Celtic Rite in the liturgy; but all these were matters of discipline only. None the less the failure of all attempts at conciliation was complete and Bede attests that this attitude of hostility on the part of the British bishops lasted down to his own day. It may have been partly as a result of this uncompromising hatred of the Saxons and the Church identified with them, that we read during all this period of a more or less continual emigration of the Britons to Armorica, the modern Britanny. We hear about the year 470 of twelve thousand Britons who came by sea to settle in the country north of the Loire (Jonandes, "Getica", c. 45) and it is only in the sixth century apparently that the north-western regions of Gaul came to be called Britannia. The Gallo-Roman inhabitants of these districts welcomed the fugitives with much charity on account of their common Christianity (Ermoldus, "Carmina III"), but the Britons requited them but ill, and seem to have behaved with the same ruthless tyranny of might over right which marked the conquests of the Anglo-Saxons in the land from which they had been driven. No doubt, as time went on, the British saints like SS. Samson, Pol de Léon, Malo, Brioc, etc., who emigrated with them, exercised a restraining effect upon the settlers, and the Church in Britanny seems to have been in a flourishing state from the sixth century onwards.

During the Saxon and Norman Periods (681–1295).—The last British titular King of Britain is said to have been "Cadwalader the blessed" who, according to the "Brut-y-Tywysogion", "died at Rome in 681 on the twelfth day of May: as Myrrdin had previously prophesied to Vortigern of repulsive lips; and henceforth the Britons lost the crown of the kingdom and the Saxons gained it". This pilgrimage to Rome is, however, generally held to be apocryphal. Possibly there has been some confusion between Cadwalader of Wales and Caedwalla, King of Wessex, who undoubtedly did die in Rome in 689. At a later date, however, journeys of the Welsh princes to Rome became common, that of Cyngen, King of Powys, in 854 being one of the earliest examples. During this whole period the political antagonism between Anglo-Saxons and Welsh seems always to have caused the ecclesiastical relations between the two countries to be strained, though the Welsh accepted the Roman Easter before the end of the eighth century, and though in 871 we hear of a Saxon Bishop of St. Davids. No doubt also attempts were made to establish friendly relations. Asser, the famous biographer of King Alfred, was a Welshman who came to the English court in 880, seeking protection from the tyranny of his native sovereigns, sons of Rhodri Mawr. This incident must be typical of many similar cases, and there were times, for example under Eadgar the Peaceable, when some sort of English suzerainty over the principality seems to have been acquiesced in. When Edgar was rowed on the Dee by eight underkings in 973, five of the eight were Welsh, and this fact is even admitted by a Welsh annalist, the compiler of the "Brut-y-Tywysogion", who however transfers the scene of the episode to Caerleon-upon-Usk. To detail the incidents of the six hundred years which preceded the final absorption of Wales politically and ecclesiastically into the English system, which took place in the reign of Edward I, would not be possible here. It must be sufficient to notice that even before the close of the Saxon period, various Welsh prelates are alleged to have been consecrated or confirmed by English archbishops, while under the Norman kings a direct claim to jurisdiction over the Welsh Church was made by various archbishops of Canterbury beginning apparently with St. Anselm. The most important matter to notice is that the attempt to claim for the Welsh medieval Church any position independent of Rome is as futile as in the case of England or Ireland. Speaking primarily of the days of St. Augustine, the most recent and authoritative historian of Wales remarks: "No theological differences parted the Roman from the Celtic Church, for the notion that the latter was the home of a kind of primitive Protestantism, of apostolic purity and simplicity, is without any historical basis. Gildas shows clearly enough that the Church to which he belonged held the ideas current at Rome in his day as to the sacrifice of the Eucharist and the privileged position of the priest" (J. E. Lloyd, "Hist. of Wales", I, 173). And this remained true during the centuries which followed, as anyone who acquaints himself with such original sources as the chronicles, the Lives of the Welsh saints and especially the Welsh laws formulated in the Code of Howel the Good (A. D. 928), will readily perceive. In the preface of this same code we read that when the laws were drafted, Howel the Good and his bishops "went to Rome to obtain the authority of the Pope of Rome. And there were read the laws of Howel in the presence of the Pope and the Pope was satisfied with them and gave them his authority" (Haddan and Stubbs, I, 219). In this code religious observances such as the veneration of relics, the keeping of feasts and fasts, confession, Mass, and the sacraments are all taken for granted. The respect shown in the preface for the authority of the Holy See is of special importance. So far as this respect was at any time less prominent, this is due, as J. E. Lloyd points out, to Celtic isolation, and not to any anti-Roman feeling. The Irish missionary Columbanus, "sturdy champion though he was of Celtic independence in matters ecclesiastical", nevertheless says of the popes: "By reason of Christ's twin Apostles [Peter and Paul] you hold an all but celestial position and Rome is the head of the world's Churches, if exception be made of the singular privilege enjoyed by the place of Our Lord's Resurrection" (Hist. of Wales, I, 173). The rest of St. Columbanus's letter to Pope Boniface IV (613) gives proof of an even more absolute dependence upon the guidance of the Bishops of Rome whom he calls "our masters, the steersmen, the mystic pilots of the ship spiritual". It should perhaps be mentioned that the repudiation of papal supremacy attributed to Dinoth, Abbot of Bangor-is-Coed, is now universally admitted to be a post-Reformation forgery (Haddan and Stubbs, I, 122, and cf. Gougaud, "Les chrétientés celtiques", 211). Again the imputation, founded on a passage in the Gwentian text of the "Brut-y-Tywysogion" and suggesting that the obligation of celibacy was rejected on principle by the priests of the Welsh Church, runs counter to all the sounder evidence. Undoubtedly the gravest abuses prevailed in Wales regarding this matter, but in principle clerical celibacy was accepted. The Gwentian text referred to is of no value as evi-

dence; on the other hand the laws of Howel clearly assume that a married priest was subject to penalty; his oath was invalidated (Laws and Institutes of Wales, 595) and his children born subsequent to his priesthood were held illegitimate. "When a clerk takes a wife by gift of kindred, and has a son by her, and afterwards the clerk takes priest's orders, and subsequently, when a priest, has a son by the same woman, the son previously begotten is not to share land with such a son, as he was begotten contrary to the decree" (ib., 217 and 371).

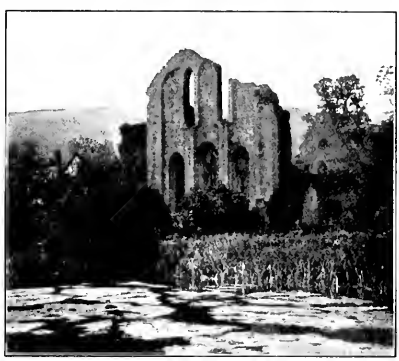
GOUGAUD, *Les chrétientés celtiques* (Paris, 1911); J. E. LLOYD, *History of Wales* (2 vols., London, 1911); SIR JOHN RHYS, *Celtic Britain* (London, 1884); NEWELL, *History of the Welsh Church* (London, 1895); WALTER, *Das alte Wales* (Munich, 1856); ZIMMER, *The Celtic Church of Great Britain and Ireland*, Eng. tr. (London, 1902); IDEM, *Pelagius in Ireland* (Berlin, 1901); H. WILLIAMS in *Celtische Zeitschrift*, IV (1902), lengthy review of ZIMMER; IDEM, *Some aspects of the Christian Church in Wales* in *Transactions of the Society of Cymrodorion* (1893–94); WADE EVANS, *Welsh Medieval Law* (Oxford, 1909); J. ROMILLY ALLEN, *Monumental History of the British Church* (London, 1889); BUND, *The Celtic Church of Wales* (London, 1907), a work written with a strong anti-Roman bias; FONSSAGRIVES, *S. Gildas de Rhuis et la Société bretonne au Ve siècle* (Paris, 1908). Though mainly concerned with a different branch of Celtic Christianity, the Cathulic reader may also be urged to make acquaintance with the small but valuable work of J. SALMON, *The ancient Irish Church as a witness to Catholic Doctrine* (Dublin, 1898). Nearly all the most important texts bearing on the matter discussed in this article will be found collected in HADDAN AND STUBBS, *Councils and Ecclesiastical Documents*, I (Oxford, 1869). See also the publication of the British Government, OWEN, *The ancient Laws and Institutes of Wales* (London, 1841).

HERBERT THURSTON.

WELSH MONASTIC FOUNDATIONS.—Few saints of the early British Church, as it existed before the Saxon invasion, are known to history; the names of St. Alban, SS. Julius and Aaron seem to be the only ones that have come down to us of the countless martyrs slain in Britain in the time of Diocletian. But if we follow the British Church when driven into Wales in the fifth century, we meet at once with saints and scholars, whose names are little known to English-speaking Catholics. Wales became a home for the saints. Within its borders there are no less than four hundred and seventy-nine villages and towns that derive their names from local Saints. Thus Llandewi marks the spot where St. David, Bishop of Caerleon and then of Menevia (fifth century), is said to have finally refuted Pelagius; Llangybi near Caerleon recalls the name of St. Cybi; Llanbadern near Aberystwith that of St. Padern: Beddgelert is associated with St. Celert; Llangattock with St. Cadoc; Llandudno with St. Tudno, etc. The old Celtic idea of sanctity inclined for the most part to a great love for the eremitical life. Each locality seems to have its hermit who in his lonely chapel celebrated the Divine Mysteries (if a priest), recited the Psalter every day, and practised austerities.

The arrival of St. Germanus of Auxerre in Britain (fifth century), to oppose the heresy of Pelagius, seems to have given the first impetus to the formation of monastic schools. On his second visit, accompanied by St. Severus, Bishop of Trier, he established seminaries throughout the land. These schools soon became famous; those of Ross and Hentlan on the Wye in Herefordshire alone contained one thousand scholars. "By means of these schools", says Bede, "the Church continued ever afterwards pure in the faith and free from heresy". The saint ordained St. Dubricius Archbishop of Llandaff, and St. Ilutus (Iltyd) priest, recommending to them and others the multiplication and assiduous care of these monastic schools where sacred learning was to be cultivated. Almost immediately a great development of monastic life took place and all over Wales monasteries and monastic colleges arose which became renowned sanctuaries of holiness and homes of sacred learning.

Llancarvan monastery in Glamorganshire, three miles from Cowbridge, and not far from the British Channel, was founded in the latter part of the fifth century by St. Cadoc (Drane, "Christian Schools and Scholars", I, 56). He was the son of Gundleus (Gwynlliw), a prince of South Wales, who some years before his death renounced the world to lead an eremitical life near a country church which he had built. Cadoc, who was his oldest son, succeeded him in the government, but not long after followed his father's example and received the religious habit from St. Tathai, an Irish monk, superior of a small community at Gwent near Chepstow, in Monmouthshire. Returning to his native county, Cadoc built a church and monastery, which was called Llancarvan, or the "Church of the Stags". Here he established a monastery and college, which became the seminary of many great and holy men. The spot at first seemed an impossible one, an almost inaccessible marsh, but he and his monks drained and cultivated it, trans-



VALLE CRUCIS ABBEY, WALES

forming it into one of the most famous and attractive religious homes in South Wales. The plan of the building included a monastery, a college, and a hospital. The ancient Iolo MS. (Welsh) gives an account of the numerical strength of this monastery: "The College of Cattwg [Cadoc] in Llancarvan with three cells [halls or subject houses] and a thousand saints [monks], together with two cells in the Vale of Neath" (Cambria Sacra, 388 sq.).

St. Ilut (Illtyd) spent the first period of his religious life as a disciple of St. Cadoc at Llancarvan. St. Gildas the Wise was invited by St. Cadoc to deliver lectures in the monastery and spent a year there, during which he made a copy of a book of the Gospels, long treasured in the church of St. Cadoc. The Welsh felt such reverence for this book that they used it in their most solemn oaths and covenants. Seeing his monastery thoroughly established, St. Cadoc visited several of the famous religious houses and colleges in Ireland, and then undertook a pilgrimage to Rome and Jerusalem (A. D. 462). From the latter city he brought home with him three altar-stones which had touched the Holy Sepulchre. He died at Benevenna (Weedon) in Northamptonshire in the beginning of the sixth century, leaving Ellenius his successor as abbot, "an excellent disciple", says Leland, "of an excellent master".

Llanlltyd Vawr Monastery, also known as Llan-Ilut and Llan-twit, situated on the sea-coast in Glamorganshire, not far from Llancarvan, was founded and governed for many years by St. Ilut (Iltyd), a noble Briton, who was a native of Glamorganshire, and a kinsman of King Arthur. It was St. Cadoc who inspired him with a contempt of the world and a thirst for true wisdom. Ilut renounced his large possessions, received the tonsure at the hands of St.

Dubricius, Archbishop of Llandaff, and then came as an humble disciple to place himself under the spiritual direction of St. Cadoc at Llancarvan. There he perfected himself in the science of the saints and acquired great skill in sacred learning. He was subsequently ordained priest by St. Germanus. It was probably by the advice of St. Cadoc that he left Llancarvan to found Llanlltyd, which became one of the most famous religious houses in Britain. Here the saint presided over a community of three thousand members, including many saints and scholars of note, as St. David, St. Samson, St. Magloire, St. Gildas, St. Pol de Léon, the bard Taliesin, and others. Here according to the Triads, an ancient authority on Wales, the praises of God never ceased, one hundred monks being employed in chanting the Divine Office throughout the day and night. Llanlltyd might rather be called a monastic university than a monastery or college. The Iolo MS. (p. 556) gives us some idea of its extent: "Here are the names of the cells [halls or subordinate colleges] of the college [collegiate monastery] of Iltyd, the colleges of St. Matthew, St. Mark, St. Luke, St. John, of Arthur, St. David, Morgan, Eurgain and Amwn. Of these colleges Iltyd was principal, and the place was named Bangor Iltyd and there were three thousand Saints [monks]." St. Iltut while governing his immense community laboured with his own hands, and exercised himself in much watching, fasting, and prayer. Out of a love of holy retirement he passed three years in a lonely cave, in great austerity and assiduous prayer. Before his death he took a journey to Brittany to visit his disciples and friends there, and died at Dôle in the sixth century. He is to this day the titular saint of a church in Glamorganshire.

The monastery of Bangor of the Dee was known also as Bangor-is-Coed, i. e. "the eminent choir under the wood". The name Bangor was applied to several large monasteries, and is said to be derived from "Benedictus Chorus", shortened into Benchor, and subsequently written as Bangor. The monastery on the Dee was distant about ten or twelve miles from Chester, and its ruins witness to its former extent and importance. St. Bede the Venerable (lib. II, c. ii.) says that it was filled with learned men at the coming of St. Augustine into England. Of the founder of this religious house and its history little if anything seems to be known, as all its chronicles, documents, etc. have been lost or destroyed. We know, however, of its tragic extinction about the year 603. While the forces of Cadvan, King of North Wales, engaged those of the pagan and usurping Edilfrid of Northumbria, the monks were assembled on an eminence a short distance from the place of conflict. "The two armies", says Lingard, "met in the vicinity of Chester. On the summit of a neighbouring hill, Edilfrid espied an unarmed crowd, the monks of Bangor, who, like Moses in the wilderness, had hoped by their prayers to determine the fate of battle. 'If they pray', exclaimed the pagan, 'they fight against us'; and he ordered a detachment of his army to put them to the sword. . . . Chester was taken, and Bangor (monastery) demolished. The scattered ruins demonstrated to subsequent generations the extent of that celebrated monastery" (Hist. Engl., II, 96). He adds in a note: "The number of monks slain on the hill is generally said to have been twelve hundred; but St. Bede observes that others besides the monks had assembled to pray. He supposes that the victory of Edilfrid fulfilled the predictions of Augustine."

The monastery of Bangor (Benchor) near the Menai Straits owed its origin to St. Daniel, the fellow disciple of St. Iltut. The place chosen was near the arm of the sea that divides Anglesey from Wales, where a city was soon afterwards built by King Mailgo, the same who undertook to defray the charges of St. David's funeral. Of the number of religious we have no information; but judging from the other monasteries of this period in Wales, vocations must have been plentiful. The Iolo MS. (p. 556) tells us that there were 3000 saints [monks] at Iltyd; 2000 in St. Dubricius's monastery on the banks of the Wye; 1000 in Llancarvan; 500 in St. David's monastery, Menevia; 5000 in Tathara monastery in Caerwnt; 1000 in Elvan monastery, Glastonbury; and 1000 in that of St. Teilo, Llandaff. St. Daniel, the founder who had been ordained by St. Dubricius, died about the year 545, and was buried in the Isle of Bardsey in the Atlantic near the extreme point of Carnarvonshire. The soil of this island is hallowed by the remains of 20,000 saints (monks) buried there. (See Alban Butler, XI, 246.)

The monastery of Llanelwy (St. Asaph) in the vale of Clwyd was founded by St. Kentigern, Bishop of Glasgow, who having been forced to quit his see during the usurpation of Prince Rydderch's throne by one of the latter's rebellious nobles, took refuge in Wales, where, after visiting St. David at Menevia, he received from a Welsh prince a grant of land for the erection of a monastery. In the course of time his community numbered about 995. These he divided into three companies; two, who were unlearned, were employed in agriculture and domestic offices; the third, which was made up of the learned, devoted their time to study and apostolic labours, and numbered upwards of three hundred. These again were divided into two choirs, one of which always entered the church as the others left, so that the praises of "God to all hours resounded in their mouths" (Britannia Sancta, I, 273). On the restoration of Rydderch in 544, St. Kentigern was recalled to his see and left the government of his monastery and school to St. Asaph, his favourite scholar, whose name was afterwards conferred upon the church and diocese.

St. Dubricius's monastic schools were at Henllan and Mocirhes on the River Wye. This saint had been consecrated first Archbishop of Llandaff by St. Germanus about the year 444, and was afterwards appointed Archbishop of Caerleon, which dignity he resigned to St. David in 522 (Alban Butler, XI, 245). He erected two great monastic schools, where St. Samson, St. Thelian (Teilo), and many other eminent saints and prelates were trained in virtue and sacred learning. It is said that he had 1000 scholars with him for years at a time.

St. David, his successor at Caerleon, founded twelve monasteries, one at Glastonbury, having, according to an ancient MS., a thousand monks. In all these foundations he contrived to combine the hard work of the scholar and the equally hard labours of the monk. Ploughing and grammar succeeded each other by turns.

The course of studies at Llanlltyd (and this also applies to the other monasteries) included Latin, Greek, rhetoric, philosophy, theology, and mathematics. These were taught at Llanlltyd with so much success that it was looked upon as the first college in Britain (Cambria Sacra, pp. 436, 437).

The Cambro-British monks led a hard and austere life. "Knowing", says Capgrave (1514), "that secure rest is the nourisher of all vices [the abbot] subjected the shoulders of his monks to hard wearisomeness . . . . They detested riches and they had no cattle to till their ground, but each one was instead of an ox to himself and his brethren. When they had done their field work, returning to the cloisters of their monastery, they spent the rest of the day till evening in reading and writing. And in the evening at the sound of the bell, presently laying aside their work, and leaving even a letter unfinished, they went to the church and remained there till the stars appeared, and then all went together to table to eat, but not to fulness. Their food was bread with roots or herbs, seasoned with salt, and they quenched their thirst

with milk mingled with water. Supper being ended they persevered about three hours in watching, prayer and genuflexions. After this they went to rest and at cock crowing rose again, and abode in prayer till the dawn of day. Their only clothing was the skin of beasts."

At Llan-Tewence, the monastic habit was a goat's skin worn over a hair shirt; the fare, a little barley bread, with water and a decoction of boiled herbs. Sundays and feast days were distinguished by cheese and shell-fish, while a brief repose was taken on the bare earth, or the bark of trees for a bed with a stone for pillow. In this wise were trained saints and eminent scholars to carry as apostles the light of the Faith to Brittany, the Orkneys, and other distant lands.

Cambria Sacra; Iolo MSS., ed. WILLIAMS (Llandovery, 1848); USHER, *Antiquities of the British Church;* CAPGRAVE, *Legenda Sanctorum Anglia;* ANDERDON, *Britain's Early Faith;* REES, *Lives of the Cambro-British Saints;* BUTLER, *Lives of the Saints;* MONTALEMBERT, *Monks of the West.*

P. J. CHANDLERY.

Welte, BENEDICT, exegete, b. at Ratzenried in Würtemberg, 25 November, 1825; d. 27 May, 1885. After studying at Tübingen and Bonn, where he made special studies in the exegesis of the Old Testament and in Oriental languages, he was ordained priest when twenty-eight years old. Soon after this he became assistant lecturer at Tübingen, and in 1840 regular professor of Old Testament exegesis. During the next two decades Welte was remarkably active in literary work connected with his favourite subject. This, indeed, more than the class-room was the field of his life's achievements. An extensive familiarity with Oriental tongues, a talent for thorough research, and a clear, precise diction were his special qualifications. He published at Freiburg, in 1840, "Historisch-kritische Einleitung in die hl. Schriften des alten Testamentes". Much of the material for this work had been gathered by his predecessor, Herbst, who left a request that Welte should finish and edit his notes. It cost the latter great labour, for he was not in sympathy with the method of Herbst; and at times found it necessary to append his own views and arguments. The second part of the same work began to appear in 1842. Two years later, a third volume, completing the task, published as "Specielle Einleitung in die deutero-canonischen Bücher des alten Testamentes" came from the pen of Welte alone. Before this, in 1841, the translation of Gorium's Armenian biography of St. Mesrob appeared in the university annual publication. In the same year he wrote "Nachmosaisches im Pentateuch", contending that there was no post-Mosaic matter in the Pentateuch. His explanation and translation of the Book of Job was published at Freiburg, 1849. Meanwhile, in company with the orientalist Wetzer, he had begun his real life-work. Together they edited the 12 volumes of the "Kirchen-lexikon", an encyclopedia of Catholic theology and its allied sciences. To this work Welte himself contributed 200 articles, and his literary activity closed with the completion of the encyclopedia. This was due partly to the duties of a canon's office which he assumed, 22 May, 1857, at the cathedral of Rottenburg, and partly to an incurable disease of the eyes. This affliction, and the still greater suffering because of inactivity, did not diminish in the least the simple childlike piety of this scholarly priest.

HURTER, *Nomenclator*, III, 1268; KNABENBAUER, *Com. in librum Job.*

JOHN M. FOX.

Wenceslaus (VACLAV, VACESLAV), SAINT, duke, martyr, and patron of Bohemia, b. probably 903; d. at Alt-Bunzlau, 28 Sept., 935. His parents were Duke Wratislaw, a Christian, and Dragomir, a heathen. He received a good Christian education from his grandmother (St. Ludmilla) and at Budweis. After the death of Wratislaw, Dragomir, acting as regent, opposed Christianity, and Wenceslaus, being urged by the people, took the reins of government. He placed his duchy under the protection of Germany, introduced German priests, and favoured the Latin Rite instead of the old Slavic which had gone into disuse in many places for want of priests. Wenceslaus had taken the vow of virginity and was known for his virtues. The Emperor Otto I conferred on him the regal dignity and title. For religious and national motives, and at the instigation of Dragomir, Wenceslaus was murdered by his brother Boleslaw. The body, hacked to pieces, was buried at the place of murder, but three years later Boleslaw, having repented of his deed, ordered its translation to the Church of St. Vitus in Prague. The gathering of his relics is noted in the calendars on 27 June, their translation on 4 March (Acta SS., March, I, 298); his feast is celebrated on 28 September.

The principal authority on the life of St. Wenceslaus is CHRISTIAN OF SKALA (son of Boleslaw and monk of Brevnov, near Prague). Much has been written against the authenticity of this *Vita*, on which see *Anal. Boll.*, XXV, 124, 512. Many other legends have appeared, see EMLER in *Fontes rerum bohemicarum*, I (Prague, 1873), 125; BUTLER, *Lives of the Saints; Acta SS.*, June VII, 222.

FRANCIS MERSHMAN.

Wendelin of Trier, SAINT, b. about 554; d. probably in 617. His earliest biographies, two in Latin and two in German, did not appear until after 1417. Their narrative is the following: Wendelin was the son of a Scottish king; after a piously spent youth he secretly left his home on a pilgrimage to Rome. On his way back he settled as a hermit in Westricht in the Diocese of Trier. When a great landowner blamed him for his idle life he entered this lord's service as a herdsman. Later a miracle obliged this lord to allow him to return to his solitude. Wendelin then established a company of hermits from which sprang the Benedictine Abbey of Tholey. He was consecrated abbot about 597, according to the later legends. Tholey was apparently founded as a collegiate body about 630. It is difficult to say how far the later biographers are trustworthy. Wendelin was buried in his cell, and a chapel was built over the grave. The small town of St. Wendel grew up nearby. The saint's intercession was powerful in times of pestilence and contagious diseases among cattle. When in 1320 a pestilence was checked through the intercession of the saint, Archbishop Baldwin of Trier had the chapel rebuilt. Baldwin's successor, Boemund II, built the present beautiful Gothic church, dedicated in 1360 and to which the saint's relics were transferred; since 1506 they have rested in a stone sarcophagus. Wendelin is the patron saint of country people and herdsmen and is still venerated in Germany, Austria, and Switzerland. He is represented in art as a youth, or as a bearded man, with a shepherd's bag and a book in one hand and a shepherd's crook in the other; about him feed lambs, cattle, and swine, while a crown and a shield are placed at his feet. St. Wendelin is not mentioned in the Roman Martyrology, but his feast is observed in the Diocese of Trier on 22 October.

Acta SS., October, IX, 342-51; MOHR, *Die Heiligen der Diözese Trier* (Trier, 1892); LESKER, *St. Wendelinus* (Donauwörth, 1898); ZÜRCHER, *St. Wendelinus-Buch* (Menzingen, 1903).

KLEMENS LÖFFLER.

Wends. See SLAVS, THE.

Weninger, FRANCIS XAVIER, Jesuit missionary and author, b. at Wildhaus, Styria, Austria, 31 Oct., 1805; d. at Cincinnati, O., 29 June, 1888. When already a priest and doctor of theology, he joined the Society of Jesus in 1832 and in 1841 was sent to Innsbruck, where he taught theology, history, and Hebrew. As the Revolution of 1848 impeded his further usefulness at home, he left Europe and went to the United States. During forty years he visited almost

every state of the Union, preaching to vast multitudes in English, French, or German, as best suited the nationality of his hearers. In the year 1854 alone he delivered nearly a thousand sermons, and in 1864 he preached about forty-five missions. His zeal also prompted Father Weninger to win souls with the pen and he published forty works in German, sixteen in English, eight in French, three in Latin. Among his principal works are: "Manual of the Catholic Religion" (Ratisbon, 1858); "Easter in Heaven" (Cincinnati, 1862); "Sermons" (Mainz, 1881–86).

Woodstock Letters, XVIII, 43-68; HURTER, *Nomenclator*, III, 1217 sqq.

A. C. COTTER.

Wenrich of Trier, German ecclesiastico-political writer of the eleventh century. He was a canon at Verdun, and afterwards *scholasticus* at Trier. Sigebert of Gembloux (P. L., CXL, 584 sq.) calls him also Bishop of Vercelli, but the early documents of the diocese leave no place for him in the list of bishops. Wenrich is the author of an able controversial treatise on behalf of Henry IV during his struggle with Gregory VII (see INVESTITURES, CONFLICT OF). It was probably written in the summer of 1081, at the urgency of Bishop Dietrich of Verdun, to whom it has also been ascribed. The form is that of an open letter to the pope; the tone is friendly, as though what he had to say was painful to the author. Wenrich disputes the efficiency of the emperor's excommunication (1080), opposes the law of celibacy promulgated by the pope, condemns the inciting of the people against the emperor, defends investitures by texts of Scripture and the history of the Church, upbraids Gregory for being an accomplice in the setting up of a rival king, and reminds the pope that he himself has been accused of unlawful striving after the papal dignity, and even of the use of force to attain this end. A reply was written by Mannegold of Lautenbach.

WENRICUS, *Epistola sub Theodorici episcopi Virdunensis nomine conscripta* in *Mon. Germ. Hist.: Libelli de lite imperatorum et pontificum*, I (Hanover, 1891), 280–99; MEYER VON KNONAU, *Jahrbücher der deutschen Gesch. unter Heinrich IV. u. V.*, III (Leipzig, 1900), 406–15; MIRBT, *Die Publizistik im Zeitalter Gregors VII* (Leipzig, 1894), passim.

KLEMENS LÖFFLER.

Werburgh (WEREBURGA, WEREBURG, VERBOURG), SAINT, Benedictine, patroness of Chester, Abbess of Weedon, Trentham, Hanbury, Minster in Sheppey, and Ely, b. in Staffordshire early in the seventh century; d. at Trentham, 3 Feb., 699 or 700. Her mother was St. Ermenilda, daughter of Ercombert, King of Kent, and St. Sexburga, and her father, Wulfhere, son of Penda, the fiercest of the Mercian kings. St. Werburgh thus united in her veins the blood of two very different races: one fiercely cruel and pagan; the other a type of gentle valour and Christian sanctity. In her, likewise, centred the royal blood of all the chief Saxon kings, while her father on the assassination of his elder brother Peada, who had been converted to Christianity, succeeded to the largest kingdom of the heptarchy. Whether Wulfhere was an obstinate pagan who delayed his promised conversion, or a relapsed Christian, is controverted, but the legend of the terrible and unnatural crime which has been imputed to him by some writers must here be dismissed on the authority of all earlier and contemporary chroniclers, as the Bollandists have pointed out. The martyrs, Sts. Wulfald and Ruffin, were not sons of Wulfhere and St. Ermenilda, nor victims of that king's tyranny. Ermenilda at once won the hearts of her subjects, and her zeal bore fruit in the conversion of many among them, while her influence on the passionate character of her husband changed him into a model Christian king. Werburgh inherited her mother's temperament and gifts. On account of her beauty and grace the princess was eagerly sought in marriage, chief among her suitors being Werebode, a headstrong warrior, to whom Wulfhere was much indebted; but the constancy of Werburgh overcame all obstacles so that at length she obtained her father's consent to enter the Abbey of Ely, which had been founded by her great-aunt, St. Etheldreda, and the fame of which was widespread.

Wulfhere did not long survive his daughter's consecration. On his death, St. Ermenilda took the veil at Ely, where she eventually succeeded her mother, St. Sexburga, as abbess. Kenred, Werburgh's brother, being a mere child at his father's death, his uncle Ethelred succeeded to the throne. This king invited St. Werburgh to assume the direction of all the monasteries of nuns in his dominion, in order that she might bring them to that high level of discipline and perfection which had so often edified him at Ely. The saint with some difficulty consented to sacrifice the seclusion she prized, and undertook the work of reforming the existing Mercian monasteries, and of founding new ones which King Ethelred generously endowed, namely, Trentham and Hanbury, in Staffordshire, and Weedon, in Northamptonshire. It had been the privilege of St. Werburgh to be trained by saints; at home by St. Chad (afterwards Bishop of Lichfield), and by her mother, and in the cloister by her aunt and her grandmother. Her position worked no change in the humility which had always characterized her, so that in devotedness to all committed to her care she seemed rather the servant than the mistress. Her sole thought was to excel her sisters in the practice of religious perfection. God rewarded her childlike trust by many miracles, which have made St. Werburgh one of the best known and loved of the Saxon saints. That of the stolen goose appealed most to the popular imagination. The story, immortalized in the iconography of St. Werburgh, relates that by a simple command she banished a flock of wild geese that was working havoc in the cornfields of Weedon, and that since then none of these birds has been seen in those parts. She was also endowed with the gifts of prophecy and of reading the secrets of hearts. Knowing how devoted her different communities were to her and how each would endeavour to secure the possession of her body after death, she determined to forestall such pious rivalry by choosing Hanbury as her place of burial. But the nuns of the monastery of Trentham determined to keep the remains. They not only refused to deliver them to those who came from Hanbury, but they even locked up the coffin in a crypt and set a guard to watch it. The people of Hanbury sent out anew a large party to make good their claims. Reaching Trentham at midnight all the bolts and bars yielded at their touch, while the guards were overpowered by sleep and knew not that the coffin was being carried to Hanbury.

So numerous and marvellous were the cures worked at the saint's tomb that in 708 her body was solemnly translated to a more conspicuous place in the church, in presence of her brother, Kenred, who had now succeeded King Ethelred. In spite of having been nine years in the tomb, the body was intact. So great was the impression made on Kenred that he resolved to resign his crown and followed in his sister's footsteps. In 875, through fear of the Danes and in order to show greater honour to the saint, the body was removed to Chester. The Church of St. Peter and St. Paul, on the site of the present cathedral of Chester, was rededicated to St. Werburgh and St. Oswald, most probably in the reign of Athelstan. The great Leofric, Earl of Mercia (who was likewise styled Earl of Chester), and his wife, Lady Godiva, repaired and enlarged the church, and in 1093, Hugh Lupus, Earl of Chester, richly endowed the abbey and its church. By the instrumentality of this noble, Chester, which had been in the hands of secular canons, became a great Benedictine abbey, the name of St. Anselm, then a monk at Bec, being associated with this trans-

formation. The abbey possessed such immense influence and position that at the time of the suppression under Henry VIII the Earl of Derby was the abbot's seneschal. In the vast wave of iconoclasm that swept over the country in that tyrant's reign the cathedral was sacked by apostates who scattered St. Werburgh's relics. Fragments of the shrine were used as the base of an episcopal throne. Many of the labels and figures had been mutilated, and while restoring them the workman by mistake placed female heads on male shoulders and vice versa. Only thirty of the original figures remain, four having been lost. Later all these fragments were removed to the west end of the south choir aisle, where they have been placed nearly in the original position of the shrine, which is 10 feet high. St. Werburgh's feast is celebrated on 3 February.

Acta SS., I Feb.; BRADSHAW, *Metrical Holy Lyfe and History of Saynt Werburge, etc.*, ed. HAWKINS (printed in facsimile for the Chetham Society, 1848); BUTLER, *Lives of the Saints* (London, 1833); DUGDALE, *Monasticon anglicanum* (London, 1846); DUNBAR, *Dict. of Saintly Women* (London, 1905), s. v.; HIATT, *Chester, The Cathedral and See* (London, 1898); LELAND, *Collectanea* (London, 1770); LEWIS, *Topographical Dict. of England* (London, 1831), s. v.; *Nova legenda Angliæ*, ed. HORSTMAN (Oxford, 1901); SPELMAN, *Hist. and Fate of Sacrilege* (London, 1895); TANNER, *Notitia Monast.* (London, 1744).

SISTER GERTRUDE CASANOVA.

Werden (WERTHINA, WERDA, WERDENA), a suppressed Benedictine monastery near Essen in Rhenish Prussia, founded in 799 by St. Ludger, its first abbot, on the site of the present city of Werden. The little church which St. Ludger built here in honour of St. Stephen was completed in 804 and dedicated by St. Ludger himself, who had meanwhile become Bishop of Münster. Upon the death of St. Ludger, 26 March, 809, the abbacy of Werden went by inheritance first to his younger brother Hildigrim I (809–827), then successively to four of his nephews: Gerfried (827–839), Thiadgrim (ruled less than a year), Altfried (839–848), Hildigrim II (849–887). Under Hildigrim I, also Bishop of Châlons-sur-Marne, the new monastery of Helmstadt in the Diocese of Halberstadt was founded from Werden. It was ruled over by a provost, and remained a dependency of Werden till its secularization in 1803. Gerfried and Altfried were also bishops of Münster. The latter is the author of the oldest life of St. Ludger (Acta SS., III, March, 641–650; P. L., XCIX, 769–90). The Abbots Thiadgrim and Hildigrim II were bishops of Halberstadt. Under the latter, the abbey church, begun by St. Ludger, was completed in 875, and solemnly dedicated to Our Saviour by Archbishop Willibert of Cologne, to whose archdiocese the monastery of Werden belonged. Under Hildigrim II the monastery, which up to that time had been the property of the family of St. Ludger, obtained on 22 May, 877, the right of free abbatial election and immunity. Henceforth the abbots of Werden were imperial princes and had a seat in the imperial diets. In 1130 the monastery of Liesborn was recruited with monks from Werden, replacing the nuns who had given up the regular life. The abbey church of Werden, destroyed by fire in 1256, was rebuilt in the late Romanesque style (1256–75). Thereafter the monastery began to decline to such an extent that under Abbot Conrad von Gleichen (1454–74), a married layman, the whole community consisted of but three, who had divided the possessions of the abbey among themselves. After a complete reform, instituted in 1477, by Abbot Adam von Eschweiler of the Bursfeld Union (see BURSFELD, ABBEY OF), Werden continued in a flourishing condition until its secularization by the Prussian Government in 1802. The church, which was restored in 1852, contains the sarcophagus of St. Ludger. The monastery buildings are now used as a penitentiary. Two of the 74 abbots who ruled over Werden, namely, Ludger, its founder, and Bardo, who died in 1051 as Archbishop of Mainz, are honoured as saints. Werden was one of the richest abbeys in Germany. Its jurisdiction extended over about five square miles and it owned nearly all the land and the villages within that territory, besides some possessions beyond it.

JACOBS, *Gesch. der Pfarreien im Gebiete des ehemaligen Stiftes Werden* (2 vols., Düsseldorf, 1893–4); IDEM, *Werdener Annalen* (Düsseldorf, 1896); SCHUNKEN, *Gesch. der Reichsabtei Werden* (Neuss, 1865); EFFMANN, *Die karolingisch-ottonisch. Bauten zu Werden* (Strassburg, 1899); KOTZSCHKE, *Die Urbare der Stadt Werden* (Bonn, 1906); BENDEL, *Die älteren Urkunden der deutsch. Herrscher für die ehemalige Benediktinerabtei Werden an der Ruhr* (Bonn, 1908). Since 1891 the *Werdener Hist. Verein* is issuing *Beiträge zur Gesch. des Stiftes Werden* (Bonn, 1909), fasc. 13 the same society is preparing a complete roll-book of the *Stift Werden*.

MICHAEL OTT.

Werner, FRIEDRICH LUDWIG ZACHARIAS, convert, poet, and pulpit orator, b. at Königsberg, Prussia, 18 November, 1768; d. at Vienna, 17 February, 1823. When sixteen years old he attended lectures on law and political economy at the University of Königsberg, and at the same time was a zealous disciple of Kant. He received an appointment as clerk in the War Office, which post he retained for twelve years, residing at Königsberg and other cities, lastly at Warsaw. During this era the poet, who from his youth had led a dissipated life, was married and divorced three times. During the years 1801–04 he lived at Königsberg in order to take care of his mother, who had lost her mind; she died on 24 February, 1804, and on the same day his friend Mnioch also died at Warsaw. This day of double sorrow provided him with the title of his best known tragedy, "Der 24. Februar". The next year Werner was transferred to Berlin as a confidential clerk. While there he devoted himself entirely to poetry. In 1807 he began a period of wandering, finally going to Rome, where he "renounced his erroneous beliefs" and was received into the Church (19 April, 1810). After this event his life flowed somewhat more smoothly. He studied theology and was ordained priest in the seminary of Aschaffenburg on 14 June, 1814. In August of the same year he went to Vienna, where the historic congress was then assembled. The peculiarities both of his personality and of his sermons attracted great attention. From 1816 to 1817 he lived with a Polish count in Podolia, then returned to Vienna and lived in the house of the archbishop, Count von Hohenwarth. In 1821 he entered the novitiate of the Redemptorists, but soon left it, owing to failing health. He was able to preach, however, a fortnight before his death.

Werner undoubtedly possessed great dramatic talent, but he lacked self-control, and produced no work of lasting merit. The most important, besides the tragedy already mentioned, are: "Vermischte Gedichte" (1789), "Die Söhne des Tales" (1803), "Das Kreuz an der Ostsee" (1806). To counterbalance the effect of his "Martin Luther" (1807), he wrote, after his conversion, "Die Weihe der Unkraft" (1814). During this latter period of his life, also, he wrote "Die Mutter der Makkabäer", a tragedy in which a beautiful tribute is paid to his mother in the principal character. His sermons were not published until 1840.

SCHÜTZ, *Biographie u. Charakteristik nebst Originalmitteilungen aus Werners Tagsbüchern*, in the *Collected Works of Werner*, XIV, XV; ROSENTHAL, *Konvertitenbilder*; DÜNTZER, *Zwei Bekehrte—Zacharias Werner und Sophie von Schardt, 1873*; MINOR, *Schicksalstragödie in ihren Hauptvertretern* (1883); INNERKOFLER, *Ein österreichischer Reformator, der hl. Klemens Hofbauer* (1910), gives an account of Werner's labours at Vienna.

N. SCHEID.

Werner, KARL. See AUSTRO-HUNGARIAN MONARCHY.

Wesdin, PHILIP. See PAULINUS A S. BARTHOLOMÆO.

Wesley, John and Charles, and Wesleyanism. See Methodism.

Wessel Goesport (Gansfort), John, a fifteenth-century Dutch theologian, b. at Gröningen in 1420; d. there on 4 Oct., 1489. He was educated at Zwolle and lived in the seminary of the Brothers of the Common Life. From 1449 he studied at the University of Cologne, and graduated master of arts there. In 1456–7 he was temporary professor of arts at the University of Heidelberg. About the beginning of 1458 he went to Paris, intending to induce two celebrated teachers from the Netherlands, then lecturing at Paris, to change from Formalism to Realism, which he advocated zealously. He himself, however, was converted to Formalism, and then adopted Nominalism, to which he afterwards adhered. His stay at Paris lasted probably until 1473; he left very likely because of the edict issued in that year by Louis XI against Nominalism. He then spent some time in 1474 at Venice, and apparently at Basle, after which he returned home and devoted himself in quiet to learning. He spent the greater part of his last years alternately in several monasteries. Though he remained a layman, he was interested mainly in theological questions. A selection from his writings, "Farrago rerum theologicarum", was issued at Zwolle, probably in 1521 (reprint at Wittenberg, 1522, and Basle, 1522, this latter containing a commendatory preface by Luther). The Basle edition included several letters to and from Wessel. Shortly after 1521 Wessel published at Zwolle: "De sacramento Eucharistiæ et audienda missa"; "De oratione et modo orandi"; "De causis incarnationis". A complete edition of his works appeared at Gröningen in 1614, with a biographical sketch by the Protestant preacher Albert Hardenberg.

Protestants usually regard Wessel as a precursor of Luther. The first publication of the "Farrago rerum theologicarum" was the work of Protestants, who presented in it a collection of extracts which seemed to favour Protestantism. This judgment, maintained in modern times by Ullmann, is one-sided and exaggerates Wessel's deviations from the teaching of the Church. True his theology contains dogmatic errors, some of which were taught later by Luther. He denies the infallible office of teaching of the Church, and the infallibility of the pope and the œcumenical councils. He disputes the right of ecclesiastical superiors to give commands that bind under sin. He emphasizes too strongly the subjective activity of the faithful in sharing the fruits of Communion and of the Sacrifice of the Mass (*opus operantis*), so that the objective working of the sacrament (*opus operatum*) seems to be impaired. In the Sacrament of Penance he acknowledges the priestly absolution, but denies its judicial character. He rejects satisfaction as a part of the sacrament, holding that with the remission of sins the temporal punishment is also remitted. He regards an indulgence as a merely external release from canonical punishments and censures; in his opinion, purgatory serves not to punish temporally sins remitted in this world, but only to purify souls from inordinate desires, and from venial sins. Yet in those points which touch the fundamental doctrines of the Reformers, Wessel stands entirely on Catholic ground. He teaches the freedom of the will, justification not by faith alone but by faith active in love, the meritorious character of good works; the rule of faith as formed by the Scriptures and Tradition; he acknowledges the primacy of the pope, the efficacy of the Sacraments *ex opere operato*, Transubstantiation by the priestly consecration, the sacrificial character of the Holy Eucharist, and holds firmly to the veneration of the Blessed Virgin. Such being the character of his theology, he cannot be regarded as a precursor of the Reformation. He never thought of separating from the Church and he died a Catholic. During his lifetime he was never taken to task by the Inquisition. In the sixteenth century his writings, however, were placed on the Index of forbidden books on account of their errors.

Ullmann, *Reformatoren vor der Reformation*, II (Gotha, 1866), 235–557, partisanly Protestant; Friedrich, *Johann Wessel* (Ratisbon, 1862); Paulus, *Ueber Wessel Gansfort's Leben und Lehre* in *Der Katholik*, II (1900), 11–29, 138–154, 226–247.

Friedrich Lauchert.

Wessenberg, Ignaz Heinrich von, Vicar-General and Administrator of the Diocese of Constance, b. at Dresden, 4 November, 1774; d. at Constance, 9 August, 1860. He studied at Augsburg, Dillingen, Würzburg, and Vienna. At the age of eighteen he was already canon at Constance, Augsburg, and Basle, and in 1802, when still a subdeacon, he became Vicar-General of Prince-Primate Dalberg for the Diocese of Constance. Not until 1812, when he was thirty-eight years old, did he accept priest's orders. Wessenberg was entirely unfit for the position. Though a man of extensive knowledge, he was not a profound scholar and his theological training was very deficient. Imbued from his early youth with Josephinistic and Febronian principles, he advocated a German National Church, somewhat loosely connected with Rome, supported by the State and protected by it against papal interference.

Ignaz Heinrich von Wessenberg
From a contemporary print

Before he became vicar-general he had ventilated his liberalistic views of religion and the Church in a work entitled "Der Geist des Zeitalters" (Zürich, 1801). In 1802 he founded the monthly review "Geistliche Monatsschrift", which he edited and used as a medium to spread his ideas of false religious enlightenment. The protests against this review were such that Dalberg ordered its suspension on 25 May, 1804. It was replaced by the "Konstanzer Pastoralarchiv", which was less offensive and continued to be published annually in two volumes till 1827. For the realization of his pet plans of a National German Church Wessenberg made futile efforts at the council which Napoleon convened in Paris in 1811 and at the Congress of Vienna in 1815.

In the Swiss portion of the Diocese of Constance Wessenberg's innovations aroused great dissatisfaction. His abolition of various holy days of obligation in the cantons of Aargau and St. Gall in 1806; his co-operation with the Government of Lucerne in the suppression of monasteries; his orders in case of mixed marriages (1808) to permit the male offspring to be brought up in the religion of the father, the female in the religion of the mother; and especially his many matrimonial and other dispensations that exceeded his competence induced Testiferrata, the papal nuncio at Lucerne, to call him to account, but Wessenberg insisted that nothing had been done which exceeded the jurisdiction of the Bishop of Constance, giving Testiferrata at the same time to understand that he did not recognize the papal nunciature of Lucerne. After various requests from the Catholics of Switzer-

land, Pius VII put an end to Wessenberg's reformatory plans in that part of the diocese by severing the Swiss cantons from the Diocese of Constance, in a Brief of 21 October, 1814. On 2 November of the same year the pope ordered Dalberg to depose Wessenberg without delay from the office of vicar-general. Dalberg kept the pope's order secret, though in the beginning of 1815 he temporarily replaced Wessenberg as vicar-general by Canon von Roll for private reasons. In the summer of 1815 he requested the Government of Baden to appoint Wessenberg his coadjutor with the right of succession. The Government acceded to Dalberg's wish, but Rome refused to recognize the coadjutorship. In the same year Wessenberg published anonymously a notorious anti-papal treatise entitled "Die deutsche Kirche. Ein Vorschlag zu ihrer neuen Begründung und Einrichtung". It is a plea for his scheme of a German National Church, and suggests detailed plans as to its organization. On 17 Feb., 1817, seven days after the death of Dalberg, the Chapter of Constance elected Wessenberg as vicar of the chapter and administrator of the diocese, but his election was invalidated by Pius VII in a Brief of 15 March, 1817. In July Wessenberg went to Rome, hoping to gain the pope to his side and return as primate of his projected German Church or, at least, as Bishop of Constance. He was kindly received by Consalvi, the secretary of state, but was told that, before the pope would enter into any negotiations with him, he would have to resign as administrator and, like Fénelon, make a declaration to the effect that he disapproved all that the pope disapproves. Refusing to submit to these conditions, he left Rome and with the approval of the Government of Baden continued to act as administrator of Constance until 1827, in open disobedience to the pope. Pius VII suppressed the Diocese of Constance in his Bull, "Provida sollersque", of 16 Aug., 1821, incorporating it in the newly erected Archdiocese of Freiburg, whose first archbishop, Bernard Boll, was appointed in 1827. It must be said to the credit of Wessenberg that during his administration he rendered some services to the Church. Among these are especially noteworthy his deep solicitude for a better training and stricter discipline of the clergy and his insistence on regular Sunday sermons in parish churches and semi-weekly religious instructions in the state schools. After his retirement in 1827 he gave vent to his anti-papal sentiments and spread his rationalistic views on religion and the Church by various treatises and by frequent contributions to the anti-religious review, "Die freimüthigen Blätter" (Constance, 1830–44). His chief literary productions are: "Die grossen Kirchenversammlungen des 15. und 16. Jahrhunderts in Beziehung auf Kirchenverbesserung" (4 vols., Constance, 1840, 2nd ed., 1845), extremely anti-papal (cf. Hefele, in "Tübinger Quartalschrift", 1841, 616 sq.); "Die Stellung des römischen Stuhles gegenüber dem Geiste des 19. Jahrhunderts" (Zürich, 1833); "Die Bisthumssynode und die Erfordernisse und Bedingungen einer heilsamen Herstellung derselben" (Freiburg, 1849). The last-named two works were placed on the Index. He is also the author of a collection of poems (7 vols., Stuttgart, 1843–51).

BECK, *Freiherr Ign. Heinrich v. Wessenberg. Sein Leben u. Wirken* (Freiburg, 1862; 2nd ed., 1874), panegyrical, was placed on the Index; WEECH, *Badische Biographien*, II (Heidelberg, 1878), 452 sq.; LAUER, *Gesch. der katholischen Kirche in Baden* (Freiburg, 1908), passim, especially 51–71; BRÜCK, *Gesch. der katholischen Kirche in Deutschland im 19. Jahrhundert*, I (Mainz, 1902), 150–60; VON SCHULTE in *Allg. Deutsche Biographie*, XLII (Leipzig, 1897), 147–57; ROSCH, *Das religiöse Leben im Hohenzollern unter dem Einflusse des Wessenbergianismus 1800–1850* (Cologne, 1908).

MICHAEL OTT.

Wessobrunn (WESSOGONTANUM, AD FONTES WESSONIS), a suppressed Benedictine abbey near Weilheim in Upper Bavaria. It was founded about 753 by Duke Tassilo and named after the duke's hunting companion Wesso who discovered a well at the present site of the monastery. It was colonized by monks from Niederaltaich with Abbot Ilsung (758–799) at their head. Under him was completed a church dedicated to Sts. Peter and Paul and he took part in the synod of Dingolfing in 770. His successor Adelmar (799–831) was present at the Council of Aachen in 817 and during his abbacy, Wessobrunn, which had originally belonged to the Diocese of Brixen, was joined to the Diocese of Augsburg. In 955 the abbey was destroyed by the Hungarians, on which occasion Abbot Thiento and six of his monks suffered martyrdom, while the remaining three fled to Andechs with the sacred relics. The monastery was then occupied by canons until 1065 in which year the provost Adalbero restored the Rule of St. Benedict and governed as abbot until his death in 1110. In the first year of his abbacy the monastic church was rebuilt and was dedicated by Bishop Embrico of Augsburg. Adalbero was succeeded by Sigihard (1110–28), during whose reign a separate church was built for the neighbouring people, dedicated to St. John the Baptist in 1128. Under Abbot Bl. Waltho (1129–57) Wessobrunn enjoyed its first era of great spiritual and temporal prosperity. By rearing various tasteful edifices he gave the first impulse to unusual architectural activity and the cultivation of art for which Wessobrunn became famous in subsequent times. During his incumbency we find the earliest mention made of a nunnery in connexion with the abbey. It was here that Blessed Wulfhildis and the learned and pious Diemoth lived and died under his guidance. (Concerning him see "Monatsschrift des hist. Vereins von Oberbayern", I, Munich, 1892, 55 sq.) The three following centuries were periods of successive rise and decline. In 1401 the abbots of Wessobrunn were granted the right of pontifical insignia. A new era of great prosperity began with the accession of Ulrich Stöcklin (1438–43), who had previously been a monk at Tegernsee and acquired considerable fame as a writer of sacred hymns. His rhymed prayers are highly finished and breathe a deep piety, though at times owing to their excessive length they become tedious. G. M. Dreves, who edited them in his "Analecta Hymnica", III, VI, and XXXVIII, styles him "one of the most prolific rhythmic poets of the later Middle Ages". Abbot Heinrich Zäch (1498–1508) installed a printing press at the monastery, and Abbot Georg Uebelhör (1598–1607) founded the famous Wessobrunn school of stucco-work from which issued the great masters Schmuzer (Matthias, Johann, Franz, and Joseph) and Zimmermann (Johann and Dominik). Towards the end of the seventeenth century Abbot Leonard Weiss (1671–96) began the rebuilding of the church and monastery in larger dimensions. This abbot was also instrumental in the formation of the Bavarian Benedictine Congregation in 1684 and joined his abbey to it. From the sixteenth century to the secularization of Wessobrunn in 1803, its monks displayed a continuous rare literary activity and some of them acquired fame as authors and teachers in various schools of Germany. Among the best known are: the historians Stephan Leopolder (d. 1532) and Coelestin Leutner (d. 1759); the theologians Thomas Ringmayr (d. 1652), Thomas Erhard (d. 1743), Veremund Eisvogl (d. 1761), Alphonse Campi (d. 1769), Ulrich Mittermayr (d. 1770), Virgil Sedlmayr (d. 1772), Sympert Schwarzhuber (d. 1795); the canonists Gregor Zallwein (q. v.; d. 1766) and Johann Kleinmayern (the last Abbot of Wessobrunn, d. 1810); the librarian and scientist Anselm Ellinger (d. 1816). Among these, Leutner, Campi, Eisvogl, and Mittermayr collaborated in the edition of a large concordance of the Bible which was published at Augsburg in 1751. After its secularization in 1803 the abbey came into the possession of a certain De Montot. In 1810

the church was pulled down and used as building material at the neighbouring town of Weilheim. The remaining buildings were bought by Professor Sepp of Munich in 1861 and since 1900 they have been the property of Baron von Cramer-Klett.

Of special importance for the history of German literature is the "Wessobrunn Prayer" (Das Wessobrunner Gebet), so called because it was discovered in a manuscript at Wessobrunn. It is a Saxon poem, copied in Bavaria c. 800, and is one of the earliest literary remains of the German language. It appears to have as its basis Psalm lxxxix, 2, consists of nine alliterative lines, and is probably a quotation, from a lost Biblical poem anterior to the "Heiland". To the poem is loosely attached a short prayer in the Bavarian dialect. It was edited by Müllenhoff-Seherer, "Denkmäler deutscher Poesie und Prosa No. I", and by Kögel, "Geschichte der deutschen Literatur", I, I, 269–276.

LEUTNER, *Historia Monasterii Wessofontani* (Augsburg, 1753); FUGGER, *Kloster Wessobrunn, ein Stück Culturgeschichte unseres engeren Vaterlandes* (Munich, 1855); HAGER, *Die Bautätigkeit und Kunstpflege im Kloster Wessobrunn und die Wessobrunner Stukkatoren* (Munich, 1895), extract from *Oberbayrisches Archiv für vaterländische Geschichte*, XLVIII, 195–521; LINDNER, *Professbuch von Wessobrunn* (Kempten, 1909); SCHLEGLMANN, *Geschichte der Säkularisation im rechtsrheinischen Bayern*, III, i (Ratisbon, 1906), 917–929.

MICHAEL OTT.

Westcott, SEBASTIAN, English organist, b. about 1524, was a chorister, under Redford, at St. Paul's Cathedral, London, and in 1550 became organist, almoner, and master of the boys of that cathedral. He retained his post at St. Paul's, under Edward VI, Queen Mary, and Queen Elizabeth, from 1550 to 1583, and this notwithstanding the fact that he was an avowed protagonist of the ancient Faith, for which he suffered deprivation and even imprisonment. His chief title to fame rests on the many plays and pageants, with music, which he produced for the delectation of the English Court during a period of thirty-three years, these plays being performed by the boys of the cathedral school. So celebrated was he in this respect that he is seldom mentioned by his surname (Westcott), but almost invariably as "Master Sebastian". Under Queen Mary this Catholic organist had the honour of arranging the music for the formal restoration of the ancient Faith at St. Paul's, in Nov., 1553, and he composed a "Te Deum" which was sung on 9 Feb., 1554, on the suppression of Wyatt's rebellion. He also conducted the service for the reception of Cardinal Pole on the first Sunday of Advent, 1554, when the beautiful motet: "Te spectant Reginalde Poli", by Orlando di Lassus, was sung. Di Lassus was in England at this time, as was also Philippe de Monti, and both were probably present.

Under Elizabeth, in 1559, Westcott refused to subscribe to the new "articles", and was deprived of his post, but owing to the favour of the queen was permitted to retain it. Official documents from 1559 to 1561 amply prove that "Master Sebastian" was well paid for his musical and dramatic performances. Rev. Dr. Nicholas Sander, in a report to Cardinal Morone, in May, 1561, highly praises Westcott At length, in December, 1577, he was deprived by the Protestant Bishop Allmer and imprisoned in the Marshalsea as a Catholic recusant. Evidently Queen Elizabeth missed her customary Christmas plays by the choristers of St. Paul's, and so she ordered the release of Master Sebastian on 19 March, 1578. Even during the fierce persecution of the year 1582 this sturdy confessor-musician was allowed to continue in office, but in 1583 his name disappears from official records and he either resigned or died in that year. His successor was appointed in 1584.

BIRT, *Elizabethan Religious Settlement* (London, 1907); GRATTAN-FLOOD, *Master Sebastian* in *The Musical Antiquary* (April, 1912).

W. H. GRATTAN-FLOOD.

Westeraas, ANCIENT SEE OF (AROSIA, AROSIENSIS), in Sweden. The Catholic diocese included the läns of Vestmanland and Stora Kopparberg (Dalearlia, Dalarne), and the district of Fellingsbro in the län of Örebro. The see was founded at Munktorp, then removed about 1100 (not 1050) to Westeraas by the English Cluniac missionary St. David, Abbot of Munktorph, Bishop of Westeraas, and one of the patron saints of Westeraas cathedral. Before 1118 the Diocese of Sigtuna was divided into those of Upsala and Westeraas, and Henry, Bishop of Sigtuna (1134), was transferred to Westeraas. Heathenism was not extinct in 1182. Charles (1257–1277) was a great benefactor, and Israel Erlandsson, O.S.B. (1260–1332; bishop, 1309–1332), mined copper in Dalecarlia and wrote "De Vita et Miraculis S. Erici" (Scr. rer. Svec., II, i, 272–276). Otto (1501–1522) completed the cathedral. Peter Sunnanväder (1522–1523), formerly chancellor to Sten Sture, was executed for alleged treason in 1527. The last Catholic bishop, Petrus Magni (1524–1534), was consecrated on 1 May, 1524, at Rome. In 1527 a Diet was held at Westeraas which Protestantized the Swedish Church and separated it from Rome. Petrus Magni consecrated various bishops in 1528 and 1531 under protest. Though subjected latterly to humiliating tutelage by Gustavus Vasa, he retained the see until his death. The Dalecarlians rose repeatedly in defence of their religion, but were overcome by the cunning and violence of Gustavus I. Even now they retain many Catholic beliefs and usages. The cathedral of Westeraas and the parish church of Mora are the only important churches in the diocese.

At Westeraas there were a Franciscan convent (founded 1234) and a Hospital of the Holy Spirit (founded 1345). Munktorp Abbey was extinct before 1318. The Cistercian Abbey of Husby (Gudsberga, Mons Domini) in Dalecarlia, founded in 1477, and colonized from Aalvastra in 1486, lasted until 1544. Its ruins are extensive. There are now scarcely any Catholics in the diocese.

Historiskt-geographiskt och statistiskt Lexikon öfver Sverige, VII (Stockholm, 1866), 316–18; FANT, *Scriptores rerum Suecicarum* (Stockholm, 1818–1876); LILJEGREN, *Diplomatarium Svecanum*, I–III and Indices I–II by KARLESON (Stockholm, 1829); SILFVERSTOLPE, *Svenskt Diplomatarium, 1401–1420* (Stockholm, 1875); KRÖNINGSSVÄRD AND LIDÉN, *Diplomatarium Dalekarlicum* (Stockholm, 1842); *Konung Gustaf den Förstes Registratur*, ed. GRANLUND IV (Stockholm, 1868); *Breviarium Arosiense* (Basle, 1853); *Acta SS.*, IV (Paris, 1868); JÖRGENSEN, *Den nordiske Kirkes Grundloeggelse*, II (Copenhagen, 1878), 856–857, suppl. 96, 97; RENTERDAHL, *Svenska kyrkans historia* (Lund, 1838); *Israel Erlandsson* (Lund, 1850); MARTIN, *Gustave Vasa et la Réforme en Suède*; SCHLBERG, *Domkyrkan i Westeraas* (*Westeraas*, 1834); HALL. *Bidrag till; Kännedomen om Cistercienserorden i Sverige* (Gefle, 1899).

A. W. TAYLOR.

Westminster, ARCHDIOCESE OF (WESTMONASTERIENSIS), erected and made metropolitan in 1850, comprises the Counties of Middlesex, Hertfordshire, Essex, and London north of the Thames. Its suffragan sees are Northampton, Nottingham, Portsmouth, and Southwark. In 1911 the Province of Westminster, which included the whole of England and Wales, was divided into three; but certain privileges of pre-eminence over the new provinces were granted, "for the safeguarding of unity, to the already historic Church of Westminster". The subject will be treated in the following order: I. The Making of the Diocese; II. The Rule of the Archbishops; III. Diocesan Institutions.

I. THE MAKING OF THE DIOCESE.—The Archbishop of Westminster of to-day represents two offices of the Pre-Reformation Church. As ordinary of the Diocese of Westminster his jurisdiction extends over much the same area as that of the Bishop of London. As chief metropolitan, he occupies a position similar to that of the Archbishop of Canterbury, Primate of All England. Edmund Bonner, the last Catholic Bishop of London, died in prison in 1569.

Cardinal Pole, the last Catholic Archbishop of Canterbury, was dead before Elizabeth's Parliament had finally broken the continuity of episcopal succession in the English Church. Nearly three hundred years passed away before the hierarchy was restored. Nevertheless, as early as 1623, a vicar Apostolic was appointed for all England; and the country was divided into four vicariates in 1688. The state of Catholicism in the Archdiocese of Westminster to-day is a development on the foundations laid by the succession of eleven vicars Apostolic in the London District (see LONDON).

The beginning of the progress that has made the modern diocese must be dated from the passing of the Catholic Relief Acts of 1778 and 1791, which brought freedom of teaching and worship. Throughout the ninety years previous the Catholic population of London remained stationary at about 20,000; while in the country parts of the London District, the numbers dropped from 5000 in 1746 to 4000 in 1773, the low-water mark of English Catholicism. Even towns in the London District, like Canterbury and Colchester, did not possess a chapel. The venerable Bishop Challoner laboured on the London mission for the last fifty years of this depressing period, and died in the midst of the ruin wrought in his district by the Gordon Riots of 1780, occasioned by the first Relief Act. He will ever be memorable as the devoted pastor who guided the Church in England through the long, dark hour before the dawn. Though his end came in troublous times, a better day was already breaking. For in the very year of the second Relief Act, Bishop Douglass was able to say in a report to Rome: "The Church is now beginning to flourish in our metropolis"; and in the twenty years that followed, the Catholic population of the London District was considerably more than doubled.

The development of the missions and the provision of more decent places of worship were the most obvious external results of the Relief Acts. The old chapels were rebuilt on a larger scale, and the next thirty years saw the rise of many new ones in places hitherto impossible. The arrival of the French *émigrés* in Bishop Douglass's time, while helping to spread the spirit of toleration, gave a further stimulus to the starting of missions and the building of chapels. London had always enjoyed a unique advantage over the rest of the country in respect of Catholic worship. This was due to the existence of the embassy chapels and, in the reigns of Charles I and Charles II, to the chapels maintained by the Catholic queens, Henrietta Maria and Catherine of Braganza. Even from Elizabeth's reign Catholics seem to have been able to worship with immunity in the embassy chapels. The Spanish Embassy possessed, in the time of Elizabeth and James I, the old monastic church attached to the town-house of the Bishops of Ely (this pre-Reformation church, probably built about 1339, was once again restored to Catholic worship in 1879). In 1670, several Masses were said daily in the chapels of the Spanish, Portuguese, and Venetian Embassies; and Airoldi reported: "I was edified by the crowds of worshippers. Masses were said from eight o'clock to twelve, and during those hours the chapels were never empty". Several of these chapels were open to the public in the latter part of the seventeenth and throughout the eighteenth centuries. Bishop Petre pointed out to Propaganda their importance, and begged Rome to persuade the Catholic Powers to provide larger chapels in convenient places. They suffered with the rest during the Gordon Riots, but were repaired or rebuilt, and some of them have remained to our own day the parish churches of important London missions. The Sardinian Chapel, Lincoln's Inn Fields, which has registers dating from 1729, and which is said to have been founded in 1648, was doubled in size. At one time in the eighteenth century seven priests were attached to it, serving a Catholic population of nearly 14,000; in 1814 there was a Catholic population of 7000 served by four or five priests. In 1799 Bishop Douglass took over the lease of the chapel and converted the ambassador's house into a presbytery, the mission being henceforward supported by the congregation. The old church, built by Inigo Jones and enlarged by Sir Christopher Wren, was standing until 1909, when it had to be abandoned to make room for the London County Council improvements in connexion with the new highway Kingsway, and the present church was built a short distance off. The Spanish Embassy always provided a public chapel. The present mission of Spanish Place was set on a permanent footing in 1792, when Father Hussey, F.R.S. (afterwards Bishop of Waterford and first President of Maynooth), built the chapel which was used until the new Gothic church, one of the most beautiful in London, was opened in 1890. The Warwick Street Chapel was first built in 1730 for the Portuguese Embassy. Its registers date from 1747, about which year it was attached to the Bavarian Embassy. It was rebuilt some eight years after the Gordon Riots, and still stands to-day, as the parish church of London's most aristocratic quarter. The French, Portuguese, Venetian, and Neapolitan Governments also maintained chapels where public worship was carried out more or less attractively during the eighteenth century.

Other missions that had been conducted in fear and trembling through the eighteenth century now found their opportunity. Soho is one such. It was "Little Ireland", the Catholic centre of the London Irish, and also contained the town houses of the Catholic gentry, who "formed each spring one united colony of the faithful", hence known as "The Holy Land". A large hall in Carlisle House was fitted up by Father O'Leary in 1792, and continued in use for a hundred years until Canon Vere opened the present St. Patrick's, Soho. One or more "Mass-houses" existed at Moorfields, close to the City of London, from the beginning of the eighteenth century. The old chapel, along with the schools, was utterly destroyed in the Gordon Riots, and a new one, St. Paul's Moorfields, was fitted up in a dwelling house. The Catholic population increased so rapidly, from 4200 in 1791 to 12,700 in 1816, that a large church had to be built. It was opened in 1820, and became the principal church of the vicars Apostolic, three of them being buried there. In 1852 it was enlarged, and served as Wiseman's pro-cathedral. Manning was consecrated there in 1865. Ten missions have been formed from the original one. In 1899, the district around St. Mary Moorfields having long ceased to be a residential quarter, the church was sold and replaced by a smaller one. The old riverside chapel at Virginia Street in the East End was replaced by a new one in 1780. Its Catholic population increased from 7000 in 1805 to 16,000 in 1850, and many new missions have since been established in its neighbourhood. The principal church of the district is now the beautiful Gothic church of St. Mary and St. Michael, in Commercial Road, opened in 1850.

Great numbers of the French clergy and nobility came over to Bishop Douglass's district after the outbreak of the French Revolution. At one time there were as many as 5 archbishops, 27 bishops, and 5000 priests in London. Eight chapels were opened for their use, towards the building of which Protestants and Catholics alike subscribed. All but one were closed by 1814, on the return of the exiles to France. This one, the chapel of St. Louis in Little George Street, opened in 1799, was later given the title of "Chapel Royal of France", and continued to be served by French priests until it was closed in 1911, shortly after the death of Mgr. Tourscl. The exiled

French clergy also opened churches for English Catholics, and thus laid the foundations of permanent London missions. Such are the missions of Tottenham, opened by the Abbé (afterwards Cardinal) de Chevereux in 1794; Somers Town, opened by the famous Abbé Carron in 1808; Cadogan Terrace, Chelsea, opened by the Abbé Voyaux de Franous in 1812; and Hampstead, opened by the Abbé Morel in 1815.

Catholic Emancipation, which placed Catholics civilly and politically on a level with their fellow-citizens, marks the next epoch. "It is especially since 1829", as Cardinal Wiseman pointed out in 1863, "that the exterior expansion of Catholicism has been most visibly manifested." The next twenty years witnessed remarkable progress all round, which made the establishment of a hierarchy a necessity. The number of churches in London was doubled; the number of priests trebled; while the number of convents increased from one to nine. Ten years after Emancipation, the Catholics of London numbered close on 150,000, about one-tenth of the total population of London; and the churches were quite inadequate in size and number to the needs of the congregations. There were 400 conversions in London in 1836, and ten years later the harvest of the Oxford Movement was already being gathered. Because of the recent growth, the Bull "Muneris Apostolici Ratio" was published in 1840 to increase the vicariates from four to eight, as a first step towards a regular hierarchy.

II. The Rule of the Archbishops.—A. On 29 Sept., 1850, the Bull "Universalis Ecclesiæ" was issued, restoring a hierarchy with territorial titles. England and Wales were formed into one ecclesiastical province. Westminster was raised to the dignity of metropolitan, the twelve other sees being made suffragan to it. The old London Vicariate gave place to the dioceses of Westminster and Southwark, the former retaining Middlesex, Hertfordshire, and Essex. Nicholas Wiseman, the last Vicar Apostolic of the London District, was appointed first archbishop and raised at the same time to the sacred purple. The new cardinal's letter "From out of the Flaminian Gate of Rome", announcing the reorganization of the English Church, aroused a storm of opposition in the country against what was termed "Papal aggression". On his return from Rome he made it his first business to allay the storm. How well he succeeded is attested by Cardinal Newman. "Highly as I put his gifts, I was not prepared for such a display of vigour, power, judgment, sustained energy . . . " The Ecclesiastical Titles Act, indeed, passed into law, but it was a dead letter from the beginning.

On Wiseman fell the task of beginning the reconstruction of the Church in England. The constitution given to the vicars Apostolic was out of date, and a new code of legislation had to be laid down in the three provincial Synods held at Oscott in 1852, 1855, and 1859. The principal decrees of those Synods defined the status of cathedral chapters and the position of the rectors of missions, and regulated the government of the colleges and seminaries. In London much had to be done in the way of remodelling and reorganizing the missions. Wiseman gave a great impetus to the spread of popular devotions, introduced the Forty Hours' Adoration, and obtained more decorum and regularity in church services. Before his time daily Mass was regularly celebrated only in twelve churches in London. Benediction and Vespers were very rare, and seem to have been intermingled with English prayers and hymns at the will of the celebrant. In 1849 only one church in London possessed a statue of Our Lady. Wiseman also took the initiative in obtaining the appointment of Catholic army chaplains on an equality in all respects with the Protestant, and in making some provision for the spiritual needs of Catholics in the navy. Both the military and naval chaplains' departments are now administered from Archbishop's House, Westminster (S. C. de Prop. Fide, 15 May, 1906).

The question of the education of the poor was in a very sad condition. Wiseman applied his energies to every new move. The Government started reformatory schools for juvenile offenders in 1854, and Wiseman at once secured that one should be reserved near London as the first Catholic reformatory. In 1857 he opened an industrial school for homeless children; and at the time of his death he was busy with negotiations for providing the Poor Law children with Catholic instruction. Several new schools were also opened for the poor children in the missions. One of the great means to which Cardinal Wiseman looked for the carrying out of his schemes was the formation of religious communities, especially of missionary communities to help in the work of evangelizing the poor. When he first came to London "there was not a single community of men". The Jesuits indeed had a "splendid church" at Farm Street, opened in 1849; but could not provide a community of the nature that Wiseman required. In a few years, however, the Redemptorists, the Passionists, the Marists, and the Oratorians had come. By the end of his life he had seen the establishment of fifteen communities of men, and the number of communities of women increase from nine to thirty-two. These figures, taken in conjunction with the increase in number of churches from 46 to 120, and of priests from 113 to 215, testify amply to the wonderful development of the diocese under the first archbishop.

But by 1853 Wiseman had already arrived at the conclusion that the regular communities could not give to the diocese the manifold activities he expected from them. He therefore determined to form a community of secular priests "ready to undertake any spiritual work which the Bishop cut out for them". The work was entrusted to Henry Edward (afterwards Cardinal) Manning, and resulted in the formation of the Oblates of St. Charles in 1857. Unfortunately, this brought the cardinal some of the saddest days of his life. The new foundation aroused a strong opposition, at the head of which Archbishop Errington, coadjutor with right of succession to the see, was found. The controversy resulted in Archbishop Errington's resignation of his rights of succession in 1862. He had been associated with Wiseman in all his undertakings, supplying the business capacity that Wiseman lacked; and in his retirement, it is recorded of him that "he nursed no resentment in his heart . . . His tongue left no sting or stain behind". Cardinal Wiseman died in 1865, after several years of failing health. Always regarded on the Continent as one of the greatest personalities of the age, his popularity grew steadily in England among all classes of the population. How thoroughly he had conquered was made known by an almost unique demonstration of public sympathy at the time of his death.

B. Mgr. Manning had been appointed provost of the Westminster Chapter under Cardinal Wiseman in 1857, and now succeeded him as metropolitan. The contrast between the rôles of the first and second archbishop has been drawn by the latter's biographer. "If Wiseman's was the pilot's venturesome arm to steer the bark of Peter through heavy seas to a safe anchorage, it was Manning's part to make smooth the way by tact and skill and intimate knowledge of the land, for the advance of the Church into the fulness of English life." Manning's qualifications in this respect were his Oxford training and his intimacy with English life and society. The first thing to which the new archbishop turned his attention was the education of the poor. "Our weak side is the education of our children", was Wiseman's lament in 1863, and he estimated that there were 17,000 poor Catholic

children unprovided for. Manning, in the first year of his episcopate, put the figures at 20,000, and saw that the difficulty could only be overcome by continual and organized effort. With this end in view, he established the Westminster Diocesan Education Fund in 1866. The success of the new undertaking was all that he desired. Some fourteen years later he was able to say: "The work for the poor children may be said to be done . . . There is school room for all". A critical moment for Catholic education in England was caused by the passing of the Education Act of 1870, which established the School Boards. It was met by the crisis fund, started by the Committee under Lord Howard of Glossop, which eventually provided accommodation for 70,000 children at a cost of £350,000.

For the higher education of the laity, Manning, even as early as 1864, considered that something in the nature of a Catholic University was necessary and feasible. For a moment he had entertained the idea of an academy for young laymen in Rome. But at the Provincial Council of 1873, he returned to the plan of a college of higher studies in London, under the control of the bishops of the province. In 1874 a Catholic University College was opened at Kensington, and, much against Manning's wishes, a Senate was established to represent the dioceses, colleges, and laity of England. Men of distinction, including Prof. Barff, Dr. Mivart, Father Clarke, Mr. Gordon Thompson, Mr. Paley, and Mr. Seagar, were appointed to act as professors under the rectorship of Mgr. Capel. The college proved a failure. After costing the cardinal £10,000 it was eventually united to St. Charles's College (started by the Oblates in 1863 and transferred to a new site in 1874) as a higher department. Manning then reconciled himself to "the postponement of any college for higher studies to an indefinite future". Cardinal Manning had all through his life the education of the clergy much at heart. In 1866 he undertook the reorganization of the English College, Rome, and arranged for the nomination of one of the Oblates of St. Charles as rector. In 1869 he transferred the students in theology from Ware to Hammersmith, where he began what he considered "a true Tridentine Seminary". New buildings were erected by 1884 at a total cost of £37,000. Dr. Weathers was rector until it was closed in 1892. He became bishop auxiliary to Cardinal Manning in 1872, and died in 1895 in his eighty-first year.

Meanwhile the development of the diocese, begun under Wiseman, was maintained. New missions were founded; and ten churches built, two of them being amongst the principal churches of the diocese, viz., the pro-cathedral at Kensington, the foundation stone of which was laid in 1867, and the Brompton Oratory, which was consecrated in 1884. The development of the missions was facilitated by the growth in the numbers of the clergy during Cardinal Manning's episcopate from 215 to 358. In managing the business of the diocese, the cardinal relied greatly on his vicar-general, Mgr. Gilbert, founder of the Providence Row Night Refuge. Mgr. Gilbert was provost of the Chapter at the time of the cardinal's death, and his name was put on the *terna* then submitted to Rome.

In matters of social reform Cardinal Manning was one of the leading men of the time. The foundation of the League of the Cross did more than any prohibitive legislation could for the promotion of temperance amongst the masses. He played an active part in the Royal Commission appointed in 1884 to enquire into the question of housing the working classes. (It was on this occasion that the Prince of Wales, afterwards Edward VII, decided that "the name of the Cardinal should appear immediately after his own" in the list of commissioners.) Mansion House committees might always count on his active support in any charitable undertaking. He warmly espoused the cause of labour. The energy, insight, and skill which he displayed in imposing "the Cardinal's peace" on masters and men alike at the end of the Dock Strike of 1889 will not be easily forgotten. The Fourth Provincial Council of Westminster was held at St. Edmund's College in 1873. Archbishop Manning was made a cardinal in 1875, with the title of Sts. Andrew and Gregory on the Cœlian Hill. Within the next four years, two other eminent English ecclesiastics were admitted to the Sacred College: Edward Howard and John Henry Newman.

C. Cardinal Manning died 14 Jan., 1892, and was succeeded by Herbert Vaughan, Bishop of Salford, who became cardinal-priest with the title of Sts. Andrew and Gregory on the Cœlian Hill, in Jan., 1893. The foundation of St. Joseph's Society for Foreign Missions and his work in the Diocese of Salford pointed him out as the man most eminently suited for the See of Westminster. He had the same educational problems to face as Cardinal Manning, though under different conditions. The problem of the education of the clergy in England he thought could only be solved by "the concentration of labour and resources into one or two central seminaries". He therefore closed the seminary at Hammersmith, and, with the co-operation of seven bishops of southern and midland dioceses, converted Oscott into a central seminary. To give facilities for the higher education of the laity, he removed the prohibition against attendance at the national universities and formed the Universities Board. St. Edmund House was also opened at Cambridge for ecclesiastical students. All through Cardinal Vaughan's time the struggle for the better education of the poor continued, until the passing of the Education Bill of 1902, which placed existing denominational schools on an equality in maintenance with the Board schools.

As a result of an inquiry instituted in 1896, the cardinal found that there were 1720 destitute Catholic children in non-Catholic homes. These agencies made no attempt to disguise their purpose: charity was given on the one condition that the faith of the children was sacrificed. The cardinal saw that he must take steps to provide a home for every Catholic child who was really destitute. He therefore founded the Crusade of Rescue. In 1901 the care of the rescue work was transferred to Father Bans, who had for some years been in charge of the homes for destitute children started by Rev. Lord Archibald Douglas in 1859. The work has prospered, until to-day (1912) the society provides for 1000 children at a cost of £16,000 a year.

The chief and closing event of the episcopate of Cardinal Vaughan was the erection of Westminster Cathedral, of which the first stone was laid, 29 June, 1895. Owing to its special function and scope, this foundation may truly be said to have marked a new epoch in the life of the Catholic Church in England. In it the cardinal realized a project which he had deeply at heart, namely that the cathedral of the chief metropolitan see should be not only a large and stately building, but one in which should be revived the cathedral life and work as in Catholic times, according to the Church's ideal, and in which, as the "House of Prayer", the voice of the Church in the daily round of her Divine Office and sacred liturgy should ascend continually to God in thanksgiving and intercession on behalf of the people. All this he was wont to express by saying that it must be "a live cathedral". For this purpose, he obtained permission from the Holy See that the number of the canons of the metropolitan chapter should be increased from twelve to eighteen, and as these are for the most part non-resident, he made provision for a body of eighteen cathedral vicars or chaplains, whose main duty is the celebration of the daily High Mass and the choral recitation

or chanting of the Divine Office. In this they are assisted by a choir composed of choristers, and also of boys who are maintained and trained in the song-school attached to the cathedral. The cathedral has thus been able to fulfil, under the fostering care of Cardinal Bourne, what its founder regarded as its missionary object—that it should be not only a fitting centre and summit to the structure of the Catholic Church in England, but that it should stand in the midst of the capital of the British Empire as a worthy presentation of the dignity and beauty of Catholic worship in liturgy, music, and ceremonial. Its success and the multitudes which assemble within its walls have attested the public appreciation of the lofty ideal which entered into its erection, and have more than justified the wisdom of Cardinal Vaughan and his predecessors. The cardinal also organized the researches which led to the decision given at Rome in 1896 on the subject of Anglican Orders.

During his time the number of priests was increased by 90, and the number of churches by 14 in London and 20 in the Home Counties. Mgr. Michael Barry succeeded Mgr. Gilbert as vicar-general and provost of the chapter in 1895. Bishop Robert Brindle, D.S.O., was auxiliary bishop from 1899 till his appointment to the See of Nottingham in 1901. He was succeeded as provost by Bishop Patterson, who had been Wiseman's intimate friend.

To the college at Mill Hill, which he had founded as a young priest, and from which the Faith had since been spread to so many wild places of the earth, the cardinal would retire from time to time to pray for blessing on the work of his later years in the archdiocese; and there he breathed his last on 19 June, 1903.

D. Leo XIII died a month after Cardinal Vaughan, and one of the first acts of Pius X was the translation of Bishop Bourne, then in his forty-third year, to the See of Westminster. The new metropolitan, a Londoner by birth, had been Bishop of Southwark since 1897, having been consecrated Bishop of Epiphania, as coadjutor with right of succession, in the previous year. He was early marked as a leader of men by the ability and energy with which he conducted St. John's Seminary, Wonersh, from its very foundation, endowing it with his high ecclesiastical ideals, and placing it amongst the leading colleges of England with a distinctive spirit of its own. It is almost the only seminary in England which is strictly Tridentine, i. e. which educates the priests of the diocese from boyhood in a purely ecclesiastical college in the diocese. His training had fitted him to take the lead in ecclesiastical education; for his student days were passed in the long-established English colleges at Ushaw and Old Hall, in the seminaries of St. Thomas in London and St-Sulpice in Paris, and, finally, in the theological side of Louvain University. His six years' government of the Diocese of Southwark is especially memorable for the development of rescue and social works and for the opening of a very large number of new missions. It was already manifest that he possessed the great administrative ability, power of organization, and apostolic zeal which he has since displayed in a larger sphere of activity as Archbishop of Westminster and head of the Church in England. He was created cardinal on 27 Nov., 1911, and received the same titular church, of St. Pudentiana, as Cardinal Wiseman.

The rule of the fourth archbishop has been noted for the gathering together and organization of forces. Westminster Cathedral, opened in 1903 and consecrated in 1910, has become the focus of diocesan activities and the great centre of English Catholicism. It witnessed the celebration of the Golden Jubilee of the Hierarchy in 1910; and secured the wonderful success of the Eucharistic Congress of 1908, at which seven cardinals, seventeen archbishops, and over seventy bishops assisted. The diocesan seminary has been restored to its ancient home at Ware, and housed in a commodious modern building. The annual general meetings of the Catholic Truth Society have developed into national congresses, in which all the Catholic works of the country unite. The Catholic Women's League, founded in 1907, has banded Catholic women together for the furtherance of religious and intellectual interests, and of social work. The altar-servers of the country have been united in the Archconfraternity of St. Stephen, founded by Cardinal Bourne in 1905. The Catholic Federation has been established, with the object of enabling Catholics to take combined action in securing the due representation of Catholic interests in public bodies; and thus concrete form has been given to the principles laid down by the first archbishop. At length, also, Catholic prison chaplains have, through the influence of Cardinal Bourne, been placed on an equality with the Protestant.

Cardinal Bourne has spoken with the voice of a great churchman who commands attention, on subjects of the first importance, e. g. the crisis of the French Church (1906), the Congo question (1909), temporal power (1911), present social unrest (1912), and the language question in Canada (1910 and 1912). "His is the straight word—wise, conciliatory, never shrinking from a full statement, but only from an unfair one." Two events in particular have revealed him as a statesman capable of rising superior to any emergency. One was the tactful, but firm and decisive, handling of the Government's eleventh-hour prohibition of the Eucharistic Congress procession. The other was the conduct of the campaign against the Education Bill of 1906. The climax of this campaign was reached in the monster demonstration at the Albert Hall, where the archbishop, supported by the Duke of Norfolk and Mr. John Redmond, rallied Catholics of every political creed to the defence of the schools.

The publication of the Apostolic Constitution "Si qua est" on 28 Oct., 1911, marks a new epoch in the history of the Church in England. Hitherto the whole of England and Wales had formed one ecclesiastical province, composed of one metropolitan and fifteen suffragan sees. In 1911 three provinces were formed: Westminster in the east, Birmingham in the west, and Liverpool in the north. Westminster retains the Churches of Northampton, Nottingham, Portsmouth, and Southwark, as suffragan. "Moreover, for the preservation of unity in government and policy, to the Archbishop of Westminster are granted certain new distinctions of pre-eminence. He will be permanent chairman at the meetings of the bishops of all England and Wales . . . he will take rank above the other two archbishops, and will, throughout all England and Wales, enjoy the privilege of wearing the pallium, of occupying the throne, and of having the cross carried before him. Lastly, in all dealings with the supreme civil authority, he will in his person represent the entire episcopate of England and Wales." The progress that the Church has made in England since the establishment of the hierarchy may be realized from the fact, pointed out by Cardinal Bourne, that two of the new provinces "each possess more churches and larger bodies of clergy than were contained in the whole country in 1850; while the third and smallest province falls but very little short of the same degree of expansion". In the Diocese of Westminster alone the number of priests has been multiplied by five, the number of churches by four, and the Catholic population has been increased by one hundred and fifty thousand, during the same period of sixty years.

Mgr. William A. Johnson, Bishop of Arindela, died in 1909. In the words of Cardinal Bourne, he had been "the main pivot in the government of the archdiocese for forty-four years". Born in London in 1832, he became assistant secretary to Cardinal

Manning in 1865, and chief diocesan secretary two years later, in succession to Canon John Morris, the well-known writer, who then entered the Society of Jesus. He was made provost under Cardinal Bourne in 1903, and vicar-general in 1904. On the petition of the bishops of England, he was consecrated Bishop of Arindela in 1906. After his death he was succeeded as provost of the chapter by Mgr. Patrick Fenton, who had been president of St. Edmund's College from 1882 to 1887, vicar-general from 1900, and auxiliary bishop from 1904.

III. Diocesan Institutions, etc.—*The Cathedral*, built in the Byzantine style, was begun in 1895, opened in 1903, consecrated in 1910 (see Westminster Cathedral). The Westminster Mission was started in 1792, with a Catholic population of about 500. The Horseferry Road Chapel, opened in 1813, served this very poor district until 1903.

The Diocesan Seminary is at St. Edmund's College, Ware, founded in the last decade of the eighteenth century (see Old Hall).

Colleges and Boys' Schools.—Besides the diocesan college and seminary at Ware, and the foreign missionary college at Mill Hill, there are: a training college for men teachers in elementary schools, and nine other institutions engaged in secondary education, all but two of which are conducted by clergy or religious. *For Girls*, there are 37 convent schools, three schools under secular teachers, and one training college for teachers.

Public Elementary Schools number 116, of which 104 (including 199 departments) receive Government grants. In 1910–11 there were 36,902 children on the books of these schools. In 1900 the numbers were 27,779; 21,315 in 1890; 11,145 in 1865. In 1849 the year before the establishment of the hierarchy, there were only 8445 in all the Catholic schools in England.

Residential Institutions for Poor Children.—(1) Schools certified by Government: one reformatory, two industrial schools, ten schools for Poor-Law children, and five schools for ophthalmic, feeble-minded, crippled, or epileptic children. (2) Homes and Orphanages under the Rescue Society: four homes for boys and one for girls, with one home in Canada for emigrated children, under the Catholic Emigration Association. (3) Other Homes: three for boys and ten for girls.

Charities.—There are 35 homes and orphanages for poor children, nine refuges for penitents, one night refuge, four asylums and three almshouses for aged poor, and six hospitals. Much work is done amongst the poor by the Society of St. Vincent de Paul, the Ladies of Charity, and other organizations of the laity. Other societies watch over the interests of certain classes. Such are: the Converts' Aid Society (for convert clergymen), the Catholic Soldiers' and Seamen's Associations, the Prisoners' Aid Society, the International Catholic Society for befriending girls.

Periodicals.—"The Tablet", a weekly newspaper and review, is the chief Catholic paper in England. Founded in 1840 by Mr. Frederick Lucas as the organ of the English Catholics, it emigrated to Dublin for a time in 1849. Mr. John Wallis brought it back to London and edited it until 1868, when it was bought by Father Herbert (afterwards Cardinal) Vaughan. The "Dublin Review" was started in 1835, as "the Catholic rival of the Whig "Edinburgh" and the Tory "Quarterly". Cardinal Wiseman was to all intents the literary editor till 1863, when it passed into the hands of W. G. Ward. Bishop (afterwards Cardinal) Vaughan became owner in 1879, and Bishop Hedley edited it until 1884, when Bishop Vaughan took over the editorship himself. Mgr. Canon Moyes was editor from 1892 until the appointment of Mr. Wilfrid Ward by Cardinal Bourne in 1906. The "Catholic Directory", published annually at Westminster, supplies a guide to the varied activities of the Church in Great Britain. It is a development of the "Ordo recitandi" and the "Laity's Directory" (started in 1793), and appeared for the first time in its present form in 1838.

Religious Communities.—Men: Augustinians, Augustinians of the Assumption, Benedictines, Canons Regular of the Lateran, Discalced Carmelites, Catholic Missionary Society, Congregation of the Mission, Dominicans, Fathers of Charity, Friars Minor, Hijos Missionarios del Corazon Immae. de Maria, Institute of St. Andrew, Jesuits, Marist Fathers, Missionaries of the Sacred Heart, Oblates of Mary Immaculate, Oblates of St. Charles, Oratorians, Passionists, Pious Society of Missions, Redemptorists, Fathers of St. Edmund (Pontigny), St. Joseph's Society for Foreign Missions, Salesians, Salvatorians, Servites, Alexian Brothers, Brothers of Mercy, Marist Brothers. Women: Adoration of the Sacred Heart, Adoration Reparatrice, Assumption, Bon Secours, Bon Secours (of Troyes), Canonesses of St. Augustine, Canonesses of the Holy Sepulchre, Carmelites, Dames Bernardines, Dames de Nazareth, Daughters of the Cross, Dominicans, English Institute of the B.V.M., Faithful Companions, Filles de Jésus, Franciscans, Good Shepherd, Handmaids of the Sacred Heart, Helpers of the Holy Souls, Holy Child, Immaculate Conception, Our Lady of the Retreat, Institut Normal de Paris, Jesus and Mary, Little Company of Mary, Little Sisters of the Assumption, Little Sisters of the Poor, Marie Auxiliatrice, Marie Reparatrice, Marist Sisters, Most Holy Cross and Passion, Most Holy Sacrament, Notre Dame, Notre Dame de Sion, Poor Clares, Poor Handmaids of Jesus, Poor Servants of the Mother of God, Poor Sisters of Nazareth, Filles de La Sagesse, Sainte Union, Servants of the Sacred Heart, Servites Siervas de Maria, Sisters of Charity (4 congregations with 17 convents), Sisters of Hope, of Mary and Joseph, of Mercy, of Providence, of St. Chrétienne, of St. Joseph, of St. Martha, of St. Martin, of St. Mary, of the Christian Retreat, of the Holy Family, of the Poor Child Jesus, of the Sacred Heart, of the Sacred Hearts of Jesus and Mary, Society of the Sacred Heart, Sœurs de Misericorde, Ursulines, Ursulines of Jesus, Visitation.

Statistics.—Priests, 540 (180 regulars), 184 churches, 30 communities of men, 161 communities of women. Catholic population, 250,000 out of a total population of 5,467,768.

Archives of the Diocese of Westminster; Laity's Directory, and *Catholic Directory* (London, 1793–1912); Brady, *Episcopal Succession in England* (Rome, 1876); Burton, *Life and Times of Bishop Challoner* (London, 1909); B. Ward, *Dawn of the Catholic Revival* (London, 1909); Idem, *Eve of Catholic Emancipation* (London, 1911); Idem, *Catholic London a Century ago* (London, 1905); Harting, *Catholic London Missions* (London, 1903); Wiseman, *Religious and Social Position of Catholics* (Dublin, 1864); Waugh, *These my Little Ones* (London, 1911); W. Ward, *Life and Times of Cardinal Wiseman* (London, 1900); Purcell, *Life of Cardinal Manning* (London, 1896); Pressensé, *Life of Cardinal Manning* (1896, tr. 1897); Snead-Cox, *Life of Cardinal Vaughan* (London, 1910); *Sayings and Doings of Cardinal Bourne* (London, 1911); *Report of the 19th Eucharistic Congress* (London, 1909); Fitzgerald, *Fifty Years of Catholic Life and Progress* (London, 1901).

Arthur J. Hetherington.

Westminster, Matthew of, the name given to the supposed author of a well-known English chronicle, the "Flores Historiarum". The misunderstanding regarding this imaginary personage originated in the title of a rather late manuscript of this history (Cotton, Claudius, E, 8) which describes the work as "liber qui Flores Historiarum intitulatur secundum Matthæum monachum Westmonasteriensem". This seems to be due to the blunder of some copyist, who, perceiving that the latter part of the chronicle was written at Westminster while the greater portion followed the history of Matthew Paris, concluded that the said Matthew was himself a monk of Westminster. The "Flores Historiarum" in its fullest form extends from the Creation to 1326, but many

manuscripts stop short at 1306. From 1259, where Matthew Paris ends, it possesses considerable historical value. The compilation for 1259–65 was made at St. Albans; from 1265–1325 it bears evident signs that the various writers who contributed to it lived at Westminster. The chronicle was printed for the first time by Archbishop Parker in 1567 and was attributed by him, following Bale and Joscelin, to "Matthew of Westminster". It was re-edited by Luard for the Rolls Series in 1890 with an introduction containing the fullest investigation of the genesis of the work.

MADDEN, *Historia Anglorum of Matthew Paris* in *R. S.*, III (London, 1866–9); HARDY, *Catalogue of Materials for British History* in *R. S.*, III (London, 1862–71); HUNT in *Dict. Nat. Biog.*, s. v., *Westminster, Matthew*, based upon Luard, whose explanations are now generally recognized.

HERBERT THURSTON.

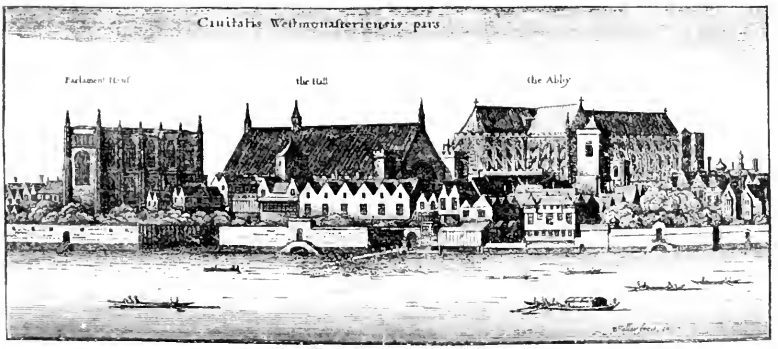
Westminster Abbey.—This most famous of all English abbeys is situated within the precincts of the Royal Palace of Westminster, like Holyrood in Scotland and the Escurial in Spain. Its site, on the northern side of the River Thames, a mile or two above the ancient City of London, was formerly known as Thorney or the Isle of Thorns. The date of the foundation of the abbey is quite uncertain. The Venerable Bede (d. 736) does not mention it, but an early and long-received tradition ascribes it to Sebert, King of the East Saxons, who likewise founded St. Paul's, London. The date given is 616 and the church is said to have been miraculously consecrated by St. Peter himself. But though this is mere legend, invented probably in the thirteenth century, it is tolerably certain that the monastery existed as early as the eighth century, for it is in a charter of King Offa, dated 785, that it is first called Westminster, to distinguish it apparently from the minster of St. Paul's to the east. There is also extant a tenth century charter of King Edgar in which the boundaries of the abbey property are defined, and according to William of Malmesbury, St. Dunstan brought twelve Benedictine monks from Glastonbury to Westminster about 960, though the authenticity of this statement has been doubted.

At any rate, whatever the beginnings may have been, it is quite certain that there was an important church standing, and a community of Benedictines in existence at Westminster, when Edward the Confessor began to build in 1055. Of this first Saxon church and monastery no traces remain, and even its plan and site are for the most part conjectural. During his exile in Normandy Edward had vowed to make a pilgrimage to Rome if he should regain his throne. The pope absolved him from this vow on condition that he built or restored an abbey in honour of St. Peter, and this condition Edward fulfilled at Westminster, his friend Edwin being abbot at the time. The earlier buildings were demolished to make way for the new choir and transepts, which were finished and consecrated in 1065, a few days before the king's death. The monastery was planned for seventy monks, but the actual number seems never to have been more than about fifty. The nave of the church was begun in 1110 and completed about 1163 when the Confessor's relics were translated, on his canonization, to a stately shrine in the middle of the choir. Early in the thirteenth century a large eastern lady-chapel was substituted for the small semi-circular one behind Edward's high altar, and this was consecrated in 1220. The growing needs of the community and the constant stream of pilgrims to the tomb of the miracle-working Confessor soon necessitated further changes, and, aided by the munificence of Henry III, a period of great building activity set in. The demolition of the Norman church began in 1245, and during the next thirty years the whole of the eastern part of the church, together with about half the nave, was rebuilt, and the shrine of St. Edward was moved to its present position in the apse behind the high altar. The abbots during this period were Richard Crokesley and Richard Ware. The death, however, of Henry in 1272, a disastrous fire in 1298 which consumed the whole of the monastic buildings, and the "Black Death" in 1349, which carried off Abbot Byrcheston and twenty-six of his monks, so drained the resources of the abbey that all building operations ceased for nearly a century. Under Abbot Litlyngton (1362–86) the conventual parts were rebuilt, after which the western bays of the nave were taken in hand. Progress was slow, however, and the nave was not finally completed until 1517, whilst the western towers were not added until the eighteenth century. In 1502 Henry VII commenced the beautiful eastern lady-chapel which bears his name and was intended by him to enshrine the remains of his uncle Henry VI. Robert Vertue was the architect and his work is far in advance of any other contemporary building. Its wonderful fan-vault has never been surpassed either in beauty of design or in the daring skill displayed in its actual construction. In this chapel stands the tomb of its pious founder who died in 1509.

As regards the internal history of Westminster, it must have been much like any other large and important monastery of the same period and apparently full of life and vigour. The "Customary", drawn up by Abbot Ware (1258–84), supplies us with the details of the daily life of the monks, but, apart from this, the close proximity of the abbey to the royal palace, the fact of its being under direct royal patronage, as well as its possessing a noted shrine much visited by pilgrims, combined to bring it prominently into the religious and civil life of the nation. The abbots were important personages with seats in the House of Lords. Their position enabled them to foster learning and the arts. The first printing-press in England was set up within the monastic precincts by Caxton in 1477 under the patronage of Abbot Esteney. Simon Langham (1349–62) deserves mention because of his being the only Abbot of Westminster to become a cardinal. He was successively Bishop of Ely, Archbishop of Canterbury, Lord High Treasurer, and Lord Chancellor, and finally Cardinal-Bishop of Palestrina. For many years he devoted large annual sums of money towards the building expenses of his old abbey, and, at his death in 1376, he bequeathed the greater part of his fortune for the same purpose. He was buried at Westminster, in St. Benedict's Chapel, where his tomb may still be seen.

In 1539 the monastery was suppressed and the monks, then less than thirty in number, were dispersed, being replaced by a dean and twelve prebendaries, who acknowledged the royal supremacy. William Boston, or Benson, the last abbot, became the first dean. In 1540 the abbey was made the cathedral church of a new see, Thomas Thirlby being the first and only Protestant Bishop of Westminster. Ten years later this bishopric was suppressed. In 1556 Queen Mary restored Westminster to the Benedictines and Dr. John Feckenham (q. v.), who had been professed at Evesham before the dissolution, was made abbot. He was the last mitred abbot to sit in the House of Lords. On the accession of Queen Elizabeth in 1559, the monks were again ejected from Westminster and superseded by a Protestant dean and chapter, which arrangement has continued down to the present day. Westminster Abbey is designated a "Royal peculiar", its officials are appointed by the Crown, and the abbey itself is extra-diocesan, that is, exempt from the jurisdiction of the Bishop of London in whose diocese it is situated. This exemption from episcopal jurisdiction was first obtained by Abbot Crokesley (1246–58) and has been perpetuated under the Protestant régime. The right of sanctuary was enjoyed by Westminster from Norman times, and

even after the Reformation it lingered on in a modified form until finally abolished by King James I. The greater part of the old monastic buildings are now used as a public school. As was usual in all the larger monasteries, there had always been a school in the monastic cloister, the minute regulations for which may be found carefully detailed in Abbot Ware's "Customary". To replace this, at the Reformation, Henry VIII founded a new school, which was afterwards given collegiate rank by Elizabeth and it now ranks as one of the leading English public schools. The scholars of Westminster still have certain rights and privileges within the abbey itself, such as greeting the sovereign with acclamation, on behalf of the English people, at the moment of his coronation. From its earliest days Westminster has witnessed the coronations of almost all the English sovereigns and their consorts, commencing with Harold, the successor of Edward the Confessor, and William the Conqueror, in 1066. There are two coronation chairs. The first, which stands in St. Edward's Chapel against the back of the high altar screen, contains the stone on which the Scottish kings had formerly been crowned. This stone, according to legend, is supposed to have been the identical one on which Jacob rested his head at Bethel, and to have been taken thence to Egypt and then through Spain to Ireland, about 700 B. C., where it stood upon the sacred Hill of Tara, and it is said to have been removed thence to Scone in Scotland, in 330 B. C., by Fergus, the founder of the Scottish monarchy. But whatever its origin may have been, Edward I in 1297 brought it to Westminster and on it every sovereign of England since Edward II has been crowned, excepting only Edward V. The other chair, the queen's, which now stands in Henry VII's Chapel, was made for Mary, the wife of William III, who was crowned with him in 1689. Besides being the scene of their coronations, Westminster is also the burial-place of many English sovereigns and their consorts, e. g. Henry III, Edward I, Edward III, Richard II, Henry V, and six queens, whose tombs are in St. Edward's Chapel, and Henry VII, Mary Queen of Scots, Elizabeth, and Mary Tudor, and Margaret, the widow of Henry V, who lie buried in Henry VII's Chapel. Numerous other celebrities, poets, statesmen, warriors, etc., illustrious in English history, have likewise been buried within the abbey, so that it has become a national honour to be given a resting place there, though unfortunately it cannot be said that their tombs do anything but mar the beauty of the building. The pre-Reformation tombs accord with the medieval architecture of the abbey, but those of later date, though many of them good work in themselves, are completely out of harmony with their surroundings.



WESTMINSTER HALL AND ABBEY FROM AN OLD PRINT

The extreme length of the abbey, including Henry VII's Chapel, is 511 ft.; the width of the nave and aisles 79 ft.; and the height to the vaulting 102 ft., which is unusually lofty for an English church. Exteriorly, the want of a central tower detracts somewhat from the general effect, and the eighteenth century western towers are poor compared with the rest of the building, but the grace and beauty of the interior, in spite of the incongruous tombs and monuments, are surpassed by few other Gothic churches in the world. Much judicious restoration of the fabric has been successfully carried out in recent years. Apart from the immediate monastic precincts, the abbey domains were very extensive, comprising numerous manors and other endowments, but most of these have now passed into other hands. The revenues of the abbey at the time of the dissolution amounted to £3471 (equivalent to about £35,000 or $154,000 at the present day), but though shorn of so many of its ancient possessions, the Chapter of Westminster is still a very wealthy collegiate body.

DUGDALE, *Monasticon Anglicanum* (London, 1817–30); LESLIE, *Catholic Guide to Westminster Abbey* (London, 1902); HENRY BRADSHAW SOCIETY, *Missale Westmonasteriensis*, ed. LEGG (3 vols., London, 1891–96); IDEM, *Customary of St. Peter's Westminster*, ed. THOMPSON (London, 1904); LETHABY, *Westminster Abbey and the Kings' Craftsmen* (London, 1906); BOND, *Westminster Abbey* (London, 1909); FLETE, *Hist. of Westminster Abbey*, ed. ROBINSON (Cambridge, 1909); STANLEY, *Historical Memorials of Westminster Abbey* (London, 1868).

G. CYPRIAN ALSTON.

Westminster Cathedral.—As a national expression of religious faith given by Roman Catholics to England since the Reformation, Westminster Cathedral, London, stands pre-eminent. This distinction is due to vastness of proportion, and original qualities of design. The project of erecting a cathedral for the metropolitan see originated in 1865, with the first archbishop of the restored hierarchy, but it was not until thirty years later that the building was commenced by Cardinal Vaughan from the design of the late John Francis Bentley. On the death of the architect, in 1902, the structure was practically complete, but the internal decoration had scarcely been attempted. The whole building covers an area of about 54,000 square feet; the dominating factor of the scheme, apart from the campanile, being a spacious and uninterrupted nave, 60 feet wide, covered with domical vaulting.

In planning the nave, a system of supports was adopted not unlike that to be seen in most Gothic cathedrals, where huge, yet narrow, buttresses are

projected at intervals, and stiffened by transverse walls, areading and vaulting. But while, in a Gothic cathedral these counterforts are generally most conspicuous features outside the building, at Westminster Cathedral they are limited to the interior, the space between being entirely utilized, as at St. Mark's, Venice. It should be noted, however, that in the latter instance the cruciform plan is emphasized by making the transepts as important as the nave, while at Westminster Cathedral they are virtually shut off by the nave arcades, that maintain an unbroken continuity from west to east. This rhythm, or repetition of parts, produces an effect of length and height quite lacking in the Venetian prototype. The main piers and transverse arches that support the domes divide the nave into three compartments, each 60 feet square. The domes rest on the arches at a height of 90 feet from the floor; the total internal height being 111 feet, or about 10 feet higher than the choir of Westminster Abbey.

In selecting the pendentive type of dome, of shallow concavity, for the main roofing, weight and pressure were reduced to a minimum. The pendentures that occupy the angles of the square compartments, and develop a circle 60 feet in diameter at a height of 90 feet from the floor, may be regarded as corbels, by which the weight of the domes is directed to the main piers. The domes and pendentures are formed of concrete, and as extraneous roofs of timber were dispensed with, it was necessary to provide a thin independent outer shell of impervious stone. The concrete flat roofing around the domes is covered with asphalt. The sanctuary, 54 feet square, is essentially Byzantine in its system of construction. The extensions that open out on all sides make the luminous corona of the dome, raised aloft on pendentives, seem independent of support. The extensions on the north and south of the sanctuary are occupied by the organ galleries. On the exterior, the group formed by the sanctuary and the eastern turrets presents a subtle gradation of parts more oriental than the rest of the building and perhaps more expressive of the internal arrangements.

The eastern termination of the cathedral forming the retro-choir, whether viewed from the outside or the inside, suggests the Romanesque, or Lombardic style of Northern Italy. The crypt with openings into the sanctuary, thus closely following the Church of St. Ambrose, Milan, the open colonnade under the eaves, the timber roof following the curve of the apex, are all familiar features. The huge buttresses, however, give distinction, and resist the pressure of a vault 48 feet in span. Although the cruciform plan is hardly noticeable inside the building, it is emphasized outside by the boldly projecting transepts. These with their twin gables, slated roofs, and square turrets with pyramidal stone cappings suggest a Norman prototype, and all in striking contrast to the rest of the design. The aspiring note, however, is provided by the campanile, 30 feet square, that rises from the ground to a height of 284 feet. Like some of the well-known towers of Italy its lines are unbroken for marking the height.

The main structural parts of the building are of brick and concrete, the latter material being used for the vaulting and domes of graduated thickness and complicated curve. Following Byzantine tradition, the interior was designed with a view to the future application of marble and mosaic; and throughout the exterior, the lavish introduction of stone bands in connexion with the red brickwork produces an impression quite foreign to the English eye. The main entrance façade owes its composition, in a measure, to accident rather than design. Its apparent lack of height caused by the unavoidable recession of the upper parts is however compensated for by the lofty campanile, not many feet away. The most prominent feature of the façade is the deeply recessed arch over the central entrance, flanked by tribunes, and stairway turrets. The tympanum of this arch is left vacant for a subject in mosaic. The elevation on the north, with a length of nearly 300 feet contrasted with the vertical lines of the campanile and the transepts, is most impressive. It rests on a continuous and plain basement of granite, and only above the flat roofing of the chapels does the structure assume a varied outline. The porch next the tower is an ornate and pleasing feature of this elevation. The lighting of the nave and sanctuary mainly depends on large lunettes, just under the main vaulting.

On entering the cathedral the visitor who knows St. Mark's, Venice, or the churches of Constantinople, will note the absence of a spacious and well lighted outer narthex, comprising all the main entrances; but this is soon forgotten in view of the fine proportions of the nave, and the marble columns, with capitals of Byzantine type, that support the galleries and other subsidiary parts of the building. The marbles selected for the columns were, in some instances, obtained from formations quarried by the ancient Romans, chiefly in Greece. Thus, in the nave and transepts there are monoliths of the green breccia of Atrax, in Thessaly, and the grayish green marble of Carystus, in the Island of Eubœa. Besides these we see the pale green *cipollino* of Switzerland, the red marble of Languedoc, and variegated breccias from Italy. In the sanctuary eight columns of yellow marble, from Verona, support the baldacchino over the high altar, and others, white and pink, from Norway, support the organ galleries. Two columns of the black and white breccia from the Pyrenees adorn the little chapel of St. Thomas in the north transept, and shafts of Italian *pavonazzo* are in the baptistery, the chapel of the holy souls, and the sanctuary. In the crypt, under the retro-choir, sturdy monoliths of red granite support the vaulting, and others, the gallery at the west end of the nave.

Respecting the general scheme of internal decoration the architect's intention was based on an appreciation of the principles underlying the application of marble and mosaic, as exemplified by St. Mark's, Venice, and the churches of Ravenna and Constantinople. Accordingly we find in his design, the two materials separated by a boldly defined cornice at a uniform level throughout; the lower part being reserved for the marble plating, and the upper for mosaic. The decoration already done is confined to the sanctuary and the chapels. Two of the latter, the chapel of the holy souls, and the chapel of Sts. Gregory and Augustine, are finished throughout. The little shrine of the Sacred Heart is also finished; and the marble plating is completed in the chapel of the Blessed Sacrament, the Lady Chapel, the chapel of St. Thomas, and St. Peter's crypt. The altars were all in position before the consecration of the cathedral on 28 June, 1910.

The chapels entered from the aisles of the nave are 22 feet wide, and roofed with simple barrel vaulting. The chapel of Sts. Gregory and Augustine, next the baptistery, from which it is separated by an open screen of marble, was the first to have its decoration completed. The marble lining of the piers rises to the springing level of the vaulting and this level has determined the height of the altar reredos, and of the screen opposite. On the side wall, under the windows, the marble dado rises to but little more than half this height. From the cornices, at their levels, begins the mosaic decoration on the walls and vault. This general arrangement will apply to all the chapels entered from the aisles of the nave, yet each chapel will have its own distinct artistic character. Thus in the chapel of the holy souls on the opposite side of the nave, there are but slight deviations from the arrangement just described, though the tone of the decoration is more subdued, and the details differ. Italian

THE CATHEDRAL, WESTMINSTER

marbles of sombre tint are applied to the lower part of the walls, and silver takes the place of gold on the vault. The other chapels of this series dedicated to St. Joseph, St. Paul, St. George, and the English Martyrs, St. Patrick and St. Andrew, are at present without their decoration. The chapel of the Blessed Sacrament, on the north side of the sanctuary, and the Lady Chapel, on the south, are entered from the transepts, twenty-two feet wide, lofty, with open arcades, barrel vaulting, and apsidal ends; in plan they are alike. Over the altar of the Blessed Sacrament chapel a baldacchino is suspended from the vault, and the chapel is enclosed with bronze grilles and gates. In the Lady Chapel the altar reredos will have a picture in mosaic of the Virgin and Child.

The central feature of the decoration in the cathedral is of course the baldacchino over the high altar in the sanctuary. This is one of the largest structures of its kind, the total width being 31 feet, and the height 38 feet. The upper part of white marble is richly inlaid with coloured marbles, lapis lazuli, pearl, and gold. Behind the baldacchino the crypt emerges above the floor of the sanctuary, and the podium thus formed is broken in the middle by the steps that lead up to the retro-choir. The curved wall of the crypt is lined with narrow slabs of green carystran marble. Opening out of this crypt is a smaller chamber, directly under the high altar. Here are laid the venerated remains of the first two archbishops of Westminster, Cardinal Wiseman and Cardinal Manning. The altar and relics of St. Edmund of Canterbury occupy a recess on the south side of the chamber. The little chapel of St. Thomas of Canterbury, entered from the north transept, is used as a chantry for the late Cardinal Vaughan. A large crucifix suspended from the sanctuary arch dominates the whole interior of the cathedral.

JOHN A. MARSHALL.

Weston, WILLIAM, Jesuit missionary priest, b. at Maidstone, 1550 (?); d. at Valladolid, Spain, 9 June, 1615. Educated at Oxford, 1564–1569 (?), and afterwards at Paris and Douai (1572–1575), he went thence on foot to Rome and entered the Society of Jesus, 5 November, 1575, leaving all he possessed to Douai College. His novitiate was made in Spain, and there he worked and taught until called to the English Mission, where there was not then a single Jesuit at liberty. He reached England, 20 September, 1584, and had the happiness of receiving into the Church Philip Howard (q. v.), Earl of Arundel. He has left us an autobiography full of the missionary adventures (see bibl. below). One salient feature was the practice of exorcisms, at which a number of other priests assisted; and this movement made for a time a good impression. So far, however, as we can now discover, the subjects were not suffering from diabolic possession, but only from hysteria (then called "mother"). Yet there is no reason to doubt the sincerity of the exorcists, for Catholics and Protestants alike were then credulous on this subject, and the latter, so far as England and Scotland went, were very cruel. The first to object to these witch-craft proceedings were the older priests. A recrudescence of persecution put an end to the exorcisms after a year, before any serious harm had ensued; and this we should consider as a merciful disposition of Providence ("The Month", May, 1911). Many of the exorcists were martyred for their priesthood; the rest, almost to a man, were seized and imprisoned, Weston amongst the latter (August, 1586). In 1588 the Government moved Weston and a number of other priests to the old ruinous castle of Wisbech, where for four years their confinement was very strict. But in 1592 the prisoners were, for economy's sake, allowed to live on the alms supplied by Catholics, and for this much freedom of intercourse was permitted. A great change ensued, the faithful came, quietly indeed, but in considerable numbers, to visit the confessors, who on their part arranged to live a sort of college life. This was not accomplished without much friction.

The majority with Weston (20 out of 33) desired regular routine, with a recognized authority to judge delinquencies, e. g. quarrels and possible scandals. The minority dissented, and when the majority persisted, and even dined apart (February, 1595), a cry of schism was raised, and Weston was denounced as its originator, the pugnacious Christopher Bagshaw (q. v.) taking the lead against him. In May, arbitrators (Bavant and Dolman) were called in, but without result, as one espoused one side, one the other. In October two more arbitrators, John Mush (q. v.) and Dudley, were summoned, and they arranged a compromise amid general rejoicings. The whole body agreed to live together by a definite rule (November, 1595). This result seems to show that Weston and those from whom he acted as "agent" were not wrong in insisting on some measure of order. On the other hand he was clearly at fault in not appreciating better the motives and feelings of the considerable minority against him; but some of them were no doubt most difficult to treat with. In the spring of 1597 the troubles of the English College, Rome, spread to England, and led to a renewal of the "Wisbech stirs", which were soon overshadowed by the "Appellant controversy". Weston took no part in this, as he was committed, early in 1599, to the Tower, where he suffered so much that he almost lost his sight. In 1603 he was sent into exile, and spent the rest of his days in the English seminaries at Seville and Valladolid. He was rector of the latter college at the time of his death. His autobiography and letters show us a man learned, scholarly, and intensely spiritual, if somewhat narrow. A zealous missionary, he strongly attracted many souls, while some found him unconciliatory. Portraits of him are preserved at Rome and Valladolid.

MORRIS, *Troubles of our Catholic Forefathers*, II (1875), contains a translation of WESTON, *Autobiography*. The conclusion, which is there missing, is in *Catholic Record Society*, I; PERALTA, *Puntos cerca la santa vida del P. Guillermo Weston* (1615); *MS.* at Rome; LAW, *Jesuits and Seculars in the Reign of Elizabeth* (1889); BARTOLI, *Inghilterra* (1668); MORE, *Historia provinciæ anglicanæ* (1660); POLLEN in *The Month* (July, 1912). For the literature of the Appellant question see GARNET, HENRY; PERSONS, ROBERT.

J. H. POLLEN.

Westphalia, a province of Prussia situated between the Rhine and the Weser. It is bounded on the north-west and north by the Netherlands and Hanover, on the east by Schaumburg-Lippe, Hanover, Lippe-Detmold, Brunswick, Hesse-Nassau, and Waldeck, on the south and south-west by Hesse-Nassau, on the west by the province of the Rhine and the Netherlands. It is the tenth in size and the third in population of the Prussian provinces, having an area of 7804 square miles, and 4,125,096 inhabitants. Of its population 2,121,534 are Catholics, and 1,947,-672 Evangelicals. The province has 107 cities and 1468 village communities. In the south and north-east it is mountainous, in the other sections it is level. The chief industries are agriculture, breeding of cattle, mining, and manufactures. The industrial section on the Ruhr River contains the most productive coal beds of Germany and also the most valuable iron mines. Consequently this district is the seat of the most extensive mining industry, large iron forges, and innumerable factories for the manufacture of machinery and the working of iron. The relatively small district of 386 square miles contains some twenty towns of more than 20,000 inhabitants with altogether a population of 750,000. The other manufactures are chiefly linen and other textile products. 53.4 per cent of the inhabitants make their living in mining and manufacturing industries, 26.2 per cent in agriculture, 10 per cent in commerce and traffic. Still 42.4 per cent of the area is given up to farming and gardening.

HISTORY.—In the earliest era the province was inhabited by the German tribes of the Sicambri, Bructeri, Marsi, and Cherusci. For a short time it was held by the Romans, having been conquered by Drusus and Tiberius, the sons of Augustus, in a series of campaigns during the years 12 B.C. to 5 A.D. The Romans were defeated in the great battle in the Teutoburg Forest (9 A.D.), and Germanicus was not able to reconquer the country. In the third century the Saxons pushed their way into the province from the Cimbrian peninsula; other tribes joined them, either voluntarily or under compulsion, and thus there arose a large confederation of tribes which bore the name of Saxons. The western part of the province between the Weser and the Lower Rhine appears from about the year 800 in the historical sources under the name of Westphalia, while the district on both banks of the Weser was called Engern, and the district between the Weser and the Elbe bore the name of Eastphalia. In the later Middle Ages the name Engern disappeared and the region of the Weser was then considered a part of Westphalia. No one has yet been able to give a satisfactory explanation of the names Westphalia and Eastphalia. Among the various meanings suggested have been: *fâl*, horse; *fale*, inhabitant of a lowland; *vallum*, boundary wall, etc.

The Westphalians were brought into contact with Christianity in the seventh century. The first apostles (about 695 A.D.) were the two Ewalds, known from the colour of their hair as the White and the Black Ewald. However, the account of Bede (Hist. eccl. gent. Angl., lib. V, c. x) is uncertain and contradictory. At a later date the conversion of the Saxons especially engaged the attention of St. Boniface. He was not, however, able to carry out his desire, although Westphalian folk-lore has stories of the preaching of Boniface and even of his founding of churches. Probably, even though the proof is lacking, the attempts to found missions among the Saxons proceeded from Cologne. No permanent success was gained by the campaigns of the Frankish King Pepin (751–68) against the Saxons. The country was finally subdued after several bloody wars (772–804) by Pepin's son Charlemagne, who, as an apostle of the sword, brought the Saxons to Christianity. The questions asked the Saxon candidates for baptism are still in existence, as well as the answers that were to be made in which they were obliged to renounce the gods Donar, Wodan, and Saxnot. The baptism of the Saxon Duke Widukind (785) was of much importance; for after baptism he was unswervingly loyal to Christianity and its zealous promoter. The same is true of the Westphalians in general. After they had once accepted the Christian faith, which "had been preached to them with an iron tongue by their bitterest enemies", hardly any other people were as loyally and devotedly attached to Christianity. Charlemagne's chief assistants in the missionary work were Sturm (who converted the country around Paderborn), Lebwin (who brought the western districts of Westphalia to Christianity), and Liudger (who converted the district surrounding Münster). At the end of the eighth and the beginning of the ninth centuries the missionary districts of Osnabrück, Münster, Minden, and Paderborn were raised to dioceses. The southern part of the province, in the neighbourhood of Ruhr and Lippe, fell to the Archdiocese of Cologne. Louis the Pious continued the work of his father. During his reign the first monasteries were founded; the most celebrated of these are the Benedictine Abbey of Corvey (815), and the Abbey of Herford (819) for Benedictine nuns.

Westphalia, as has already been said, was only a part of Saxony, and in about the year 900 Saxony was made a duchy, after Ludolf, the ancestor of the ducal house, had been made a margrave in 850 during the reign of Louis the German. The duchy continued to exist until 1180. The last and greatest of the dukes was Henry the Lion, who lost the duchy through disloyalty to the emperor. This led to the division of Westphalia into numerous principalities. The southern part, the "Sauerland", fell as the Duchy of Westphalia to the Archdiocese of Cologne which retained it until 1803. This duchy had its own constitution and its own diet. The head of the ecclesiastical government was the court of the officiality. Up to 1434 the court was held at Arnsberg, and after that at Werl. The attempts of the Archbishops of Cologne to extend the ducal power even over the northern part of the province were unsuccessful. Instead of the jurisdiction of Cologne, the Bishops of Münster, Osnabrück, Paderborn, and Minden, who had long had secular sovereignty, became independent ruling princes. At the same time numerous smaller principalities were created, such as the countships of Mark, Ravensberg, Tecklenburg, Rietberg, and Steinfurt, the free imperial city of Dortmund, the principality of the Abbot of Corvey. In 1394 the Countship of Mark was united with Cleves. In 1346 the Countship of Ravensberg was united with Jülich and in 1511 also with Cleves. In this article the Diocese of Osnabrück, as is generally the case, is not taken into consideration, although it belongs to the original territory of Westphalia and in earlier ages included large districts of the present dioceses of Münster and Paderborn, because from 1648 it was entirely independent, and in 1815 it became a part of the Kingdom of Hanover with which, in 1866, it was incorporated into Prussia.

In the meantime the Church had developed in all directions. The number of monasteries and religious foundations that were established during the Middle Ages exceeded 250. Among these should be mentioned: the Benedictine abbeys at Grafschaft (1072), Marienmünster (1128), St. Moritz at Minden (1042), Abdinghof at Paderborn (1015); the Cistercian abbeys at Bredelar (1196), Hardehausen (1140), and Marienfeld (1185); the Premonstratensian abbeys at Kappenberg (1122), Klarholz (1133), and Varlar (1128); the Augustinian monasteries at Osnabrück (1288), Herford (before 1288), and Lippstadt (1281); the Dominican monasteries at Dortmund (1310), Minden (1236), Münster (1346), Soest (1231), and Warburg (1280); the Minorite monasteries at Soest (1232), Paderborn (1232), Münster (about 1247), and Herford (1223?). In the Conflict of Investitures the Westphalian bishops, with few exceptions, held to the Emperors Henry IV and Henry V, and only at times, and then under strong compulsion, did they support the Church. In the same way they were partisans of Emperor Frederick I (1152–90) in his quarrel with the pope. During the reign of Frederick II (1215–1250), on the contrary, they were actively connected with the pope. The strong religious feeling of the medieval Westphalians is shown by the large number of ecclesiastical institutions dependent upon the charity of the people. Thus Lippstadt, with a population of 2700, had four parish churches, and there were hospitals in very small places. Numerous pilgrimages were undertaken as far as Spain and France. Many also took part in the Crusades. In 1217 one of the leaders was Count Gottfried II of Arnsberg. In the fourteenth century the object of the Crusades was the heathen land of the Prussians. Thus in 1337 the Counts of Lippe, Arnsberg, and Wittgenstein joined the expeditions against the Prussians.

The Carthusian Werner Rolevinck (b. in 1425 in the District of Münster; d. in 1502) said of his countrymen: "I am bold to assert that the people are genuinely pious, especially in fasting, in hearing the Divine Word, in attendance at church, in the accept-

ance of their pastors, in frequent pilgrimages, in the giving of alms, hospitality to strangers, and other works of Christian charity". It is probable, however, that Rolevinck describes the beautiful and earlier period of the fathers. At the beginning of the fourteenth century Westphalia was in a terrible state of disorganization caused by the political schemes of its ecclesiastical princes, as, for instance, by the three counts of Mörs who occupied the sees of Cologne, Paderborn, Osnabrück, and Münster, or more especially by the Soest feud (1441–49), and the Münster feud (1450–56). After 1456 better conditions prevailed for a time; order was restored in the monasteries; the bishops encouraged religious life; the diocesan synods were more regularly held, and favourably influenced both clergy and people. But conditions again grew bad when suddenly, in the year 1508, all the Westphalian sees were vacant and the former competent bishops were succeeded by persons unequal to the duties of their office. Until towards the end of the Middle Ages Westphalia in intellectual matters was under the influence of Cologne and its university. Yet in the era of Humanism a vigorous independent life was developed in the province. Many Westphalians attended the school at Deventer which flourished under the guidance of Alexander Hegius, a native of Westphalia. At Münster, Rudolf of Langen and Johannes Murmellius exerted an active and far-reaching influence for the spread of humanistic training. The Westphalian Hermann von dem Busche was one of the greatest wanderers among the itinerant humanistic teachers. Although a eulogist like Hermann Hamelmann goes too far when he asserts, as Hamelmann continually does, that the Westphalians were the first to revive Classical learning in Germany, nevertheless a large share must be ascribed to them in this revival.

During the first years of the era of the Reformation Westphalia was little affected. It is true that here, as elsewhere in Germany, a strong anti-clerical opposition had been in existence for a long time, but this antagonism did not at once join the new dogmatic opposition of Luther. The revolts which in 1525 arose in Minden and Münster, were social in the main, and were aimed both against abuses in the lives of the upper and lower clergy which were inconsistent with the dignity of the clerical calling and which had become intolerable, and against historically sanctioned privileges of ecclesiastics in civil and political affairs. The earliest adherents of Luther in Westphalia were Augustinian monks and Humanists. The Augustinians studied at the University of Wittenberg and brought the new doctrine home with them. Thus in 1524 the Lutheran opinions were preached at Lippstadt by the prior Westermann, and the lector Koiten, and at Herford by the prior Kropp. Among the Humanists who maintained the Lutheran cause were Hermann von dem Busche, who watched and supported from Marburg the advance of the new dogma in his native region, Jacob Montanus at Herford, and a large number of school teachers of the younger generation of Humanists, as Gerhard Cotius, John Glandorp, and Adolf Clarenbach at Münster. It was not until after 1525 that Lutheranism gained ground among the common people in Westphalia. As the common people had little comprehension of the dogmatic controversies, the success of the Reformation is rather explicable by the fact that the old popular opposition to the life and constitution of the Church learned to look upon Luther as its leader. The adherents of the movement continually grew in number by means of the accounts given by itinerant merchants, by the agitation carried on by preachers and students of Wittenberg University, and by popular literature. Among the cities, Lippstadt, Soest, and Herford were the first to introduce the Evangelical Confession; Tecklenburg was the first of the countships. The secular principalities gradually became Protestant. In the ecclesiastical principalities the position of the ruler was of great importance. Münster was won for the new doctrine by the preacher Bernhard Rothmann; it was recognized as a Lutheran city by the bishop in the Treaty of 14 February, 1533. The Protestant faith was also established in a number of country towns of the Diocese of Münster. However, in the years 1534–35, the Anabaptists carried on their wild regime at Münster, and their overthrow put an end for a time to the progress of the Reformation. The Archbishop of Cologne and Bishop of Paderborn, Hermann von der Wied, sought to introduce the Reformation in the Duchy of Westphalia and in the Diocese of Paderborn, but he was deposed in 1547 and his successor re-established Catholicism in both districts. In Minden the bishops themselves were friends of the new doctrine, consequently Protestantism was able to maintain itself. The check given by the Augsburg Interim (1548) to Protestantism was only a partial and temporary one, especially as a number of the princes rejected it altogether. After the Religious Peace of Augsburg (1555) the Church lost Dortmund, a large part of the Diocese of Münster, as is shown by the visitation of 1571, and Paderborn, which was under the Protestant Bishop of Lauenburg (1577–85).

Lutheranism was also partially superseded by Calvinism, as in the countships of Mark and Tecklenburg, in the Diocese of Münster, and in Southern Westphalia (Wittgenstein and Nassau-Siegen), while the flourishing cities of Soest, Lippstadt, Herford, Bielefeld, and Dortmund held to the Lutheran faith, the stronghold and pattern of Lutheranism being Soest. However, after the Church had been re-invigorated by the Council of Trent, it took more decisive steps against Protestantism in Westphalia as well as in other regions. Here also the Jesuits deserve the most credit for the Counter-Reformation. Their first *collegium* was established at Paderborn in 1580, the next at Münster at 1589. During the following century other collegiate foundations and missions were added to these. By means of their gymnasial schools they gained over the rising generation and brought large numbers back to the Church, in districts far beyond the places of their settlement, by means of missions, retreats, brotherhoods, and sodalities. The new Capuchin and Franciscan monasteries, a fairly large number of which were founded between 1600 and 1650, exerted influence in the same manner. It must, however, be said, that the "secular arm" had a large share in the Counter-Reformation, often a larger one than spiritual weapons. The exercise of the Evangelical religion was forbidden and the non-Catholic clergy, teachers, and officials were deposed and expelled. The Counter-Reformation was begun in the Diocese of Münster by Bishop John von Hoya (1566–74), and brought to a victorious close by Ernst of Bavaria (1585–1612), and Ferdinand of Bavaria (1612–50).

In Paderborn Henry of Lauenburg was followed by Theodore of Fürstenberg (1585–1618), who defeated the Protestant opposition by the taking of Paderborn in 1604; he restored Catholicism with the aid of the Jesuits, and gave the Counter-Reformation a centre by founding the University of Paderborn in 1614. In 1623 Paderborn was once more entirely Catholic. The Archbishop of Cologne, Gebhard Truchsess of Waldburg (1577–81), made a second fruitless attempt to introduce Protestantism in the Duchy of Westphalia. The three successors of Truchsess made the duchy once more completely Catholic. The Counter-Reformation was introduced in the domains of the Abbey of Corvey by the Prince Abbot Dietrich of Beringhausen (1585–1616), but it made little progress under the inactive and incapable Abbot Henry of Aschebrock (1616–1624), and Höxter remained Prot-

estant. In the same way the attempts of the dukes of Cleves, who had returned to the Church, to drive Protestantism out of the countships of Mark and Ravensberg failed, especially as in 1614 both countships became a part of Brandenburg. Rietberg was completely regained for Catholicism by the conversion to Catholicism of the heiress of the Countship of Rietberg, Sabina Katharina, and by her marriage with the convert John III of East Freisland, a grandson of King Gustavus Vasa. In 1610 the exercise of Protestantism was forbidden in Rietberg. The ruler of Büren, Elizabeth, was converted in 1613; her son Moritz became a Jesuit, and presented his seigniorial domain to the order. The attempts to re-establish Catholicism which were undertaken during the Thirty Years War, on account of the Edict of Restitution of 1629, had only a temporary success. Among these efforts were the one at Minden, where the Jesuits laboured for a short time and where in 1632 a diocesan synod was held, and that at Herford.

The Treaty of Westphalia (1648) established as the basis of ecclesiastical affairs the conditions of the year 1624. Accordingly, since then the territories of Minden, Ravensberg, Mark, Tecklenburg, Rheda, Hohenlimburg, Siegen-Hilchenbach, Wittgenstein, and the imperial city of Dortmund have been entirely or mainly Protestant, while Münster, Paderborn, the Duchy of Westphalia, and Rietberg have been Catholic. The Countship of Steinfurt and the Seigniory of Gemen gradually became for the most part Catholic. Until modern times territorial boundaries were also denominational boundaries, especially in Westphalia. With the present era the denominational compactness was broken by the growth of the cities and the immigration of large numbers of factory hands from all parts of Germany. In 1648 Brandenburg-Prussia received by the Treaty of Westphalia the Diocese of Minden, in 1702 the Countship of Lingen by inheritance from the line of Orange, and in 1707 the Countship of Tecklenburg by purchase. From the end of the seventeenth century to the beginning of the nineteenth century Church life was torpid and little progress was made. The cathedral chapters at Münster and Paderborn withdrew more and more from their spiritual duties. From the fifteenth century they were open only to members of the old families of the nobility, of whom but a few were ordained. The others did not live differently from the secular nobility. The old Benedictine and Cistercian abbeys had also become very worldly, and but little was done for the training of their inmates in learning, although, in general, good discipline and order were maintained. Only the mendicant orders, especially the Franciscans, laboured actively for the cure of souls. The system of schools was very defective. In the Diocese of Münster the seminary for priests founded by the Prince-Bishop Ferdinand in 1613 was allowed to fall into decay, so that the training of priests was very unsatisfactory.

Much was done at the end of the eighteenth century for the improvement of education by the distinguished minister and Vicar-General of Münster, Freiherr Franz von Fürstenberg. His work affected at first only the Diocese of Münster, but the example had an influence on the whole of Westphalia, and indeed was felt throughout Germany. He reorganized the entire school system of Münster from the lowest elementary instruction up to the university on a well constructed plan, founded the University of Münster in 1771, re-established the seminary for priests, and founded the normal school over which he placed Overberg. The era of the French Revolution and of the Napoleonic empire brought violent changes. On account of the Peace of Luneville (1801) and of the Enactment of the Imperial Delegation (1803), the secular sovereignty of the bishops was suppressed and their territories used to compensate the princes who were obliged to yield their possessions on the left bank of the Rhine to France. Thus Prussia received the Diocese of Paderborn and a part of the Diocese of Münster, that is the half of the upper section of the diocese with the capital. The other half was used to form petty principalities for the Princes of Salm, Croy, and Looz-Corswaren; the lower diocese and the district called Emsland were given to the Dukes of Oldenburg and of Arenberg. The Duchy of Westphalia went to the Landgrave of Hesse-Darmstadt. The new rulers at once secularized the monasteries for men, a right given them by the enactment of the imperial delegation. Thus in the spring of 1803 Prussia suppressed the monasteries of Kappenberg, Marienfeld, Liesborn, Abdinghof, Hardehausen, Dalheim, and Böddeken. By an Edict of 17 October, 1803, Landgrave Louis of Hesse suppressed the monasteries in his territories.

In 1807 Prussia had to concede its Westphalian possessions to France. The western part of Westphalia was obliged to change its nationality several times, it belonged in part to the French Empire, in part to the Grand Duchy of Berg under Joachim Murat. The eastern section of Westphalia was made, in conjunction with territories taken from Prussia, Hesse, Hanover, and Brunswick, into the Kingdom of Westphalia, the name of which was a misnomer, as the larger part of the new kingdom was composed of lands that were not Westphalian. The Kingdom of Westphalia was given to Napoleon's brother Jerome. The French continued the secularization of the monasteries, nor did they spare the convents. On 13 May, 1809, Jerome decreed the suppression of six convents and on 1 November, 1809, ordered the suppression of all religious foundations, chapters, abbeys, and priories with exception of those devoted to education. Similar decrees were issued by Napoleon himself on 14 November, 1811, for the territories of Münster. As far as possible the lands were sold. In 1815, after the French had been driven out of the country, Prussia received, besides its earlier possessions, the former Duchy of Westphalia, the Abbey of Corvey, the former free imperial city of Dortmund, and a number of mediatised principalities and seigniories. In 1816 the Province of Westphalia was formed from these acquisitions. At a later date (1851) the whole of Lippstadt, which up to then had been divided between Prussia and Lippe, was added to the province. Under Prussian administration the province has reached a high degree of prosperity.

The life of the Church has also greatly developed in connexion with the revival of German Catholicism in general. There are in Westphalia a large number of religious, political, social, and charitable associations of Catholics, and brotherhoods which are very active and have many thousand members. The Catholic Press of Westphalia also is in a prosperous condition. There are 82 Catholic newspapers, of which the "Westfälischer Merkur" of Münster, the "Westfälisches Volksblatt" of Paderborn, and the "Tremonia" of Dortmund should be mentioned, besides numerous Catholic periodicals. A diocesan synod was held at Paderborn in 1867 and at Münster in 1897. Next to the province of the Rhine, Westphalia is the most important Catholic part of Prussia. The ecclesiastical divisions have been so arranged by the Bull "De salute animarum" of 1821, that the Diocese of Münster includes the government district of Münster, one parish in the government district of Minden, as well as three enclaves in the government district of Arnsberg; the County of Königssteele in the government district of Arnsberg belongs to the Archdiocese of Cologne, and all else to the Diocese of Paderborn. The government district of Münster contains 800,302 Catholics, and 182,044 Evangelicals; the government district of Arnsberg, 1,081,343 Catholics and 1,276,187 Evangelicals; the government district of Minden, 239,889 Catholics and 489,441 Evangelicals. For

ecclesiastical statistics see articles MÜNSTER and PADERBORN.

SCHULZE, *Heimatskunde der Provinz Westfalen* (Minden, 1900); PRÉMER, *Unsere westfalische Heimat* (Leipzig, 1909); SCHÜCKING AND FREILIGRATH, *Das malerische u. romantische Westfalen* (4th ed. Paderborn, 1898); *Gemeindelexikon von Preussen*, X (Berlin, 1910); LUDORFF, *Die Bau und Kunstdenkmäler der Provinz Westfalen*, I–XXX (Münster, 1893–1910), with historical introduction: *Westfalisches Urkundenbuch*, I–VI (Münster, 1847–98); *Veröffentlichungen der historischen Kommission für die Provinz Westfalen* (10 vols., 1898–1908); *Zeitschrift fur vaterländische Geschichte und Alterskunde* (Münster, 1838–1910); *Westfalen*, I–III (Münster, 1909–1911), a periodical; VON STEINEN, *Westphälische Geschichte*, I–V (Lemgo, 1755–1801); KLEINSORGEN, *Kirchengeschichte von Westphalen*, I–III (Münster, 1779–1780); ZAUSCH, *Kirchengeschichte der Provinz Westfalen* (Breslau, 1910); SCHMITZ-KALLENBERG, *Monasticon Westfaliæ* (Münster, 1908); KAMPSCHULTE, *Geschichte der Einführung des Protestantismus im Bercicke der jetzigen Provinz Westfalen* (Paderborn, 1866); KELLER, *Die Gegenreformation in Westfalen u. am Niederrhein*, I–III (Leipzig, 1881–95); GÖCKE, *Das Königreich Westfalen* (Düsseldorf, 1888).

KLEMENS LÖFFLER.

West Syrian Rite. See SYRIAN RITE, WEST.

West Virginia, a state of the American Union, bounded on the north-east by Pennsylvania and Maryland, on the north-west by Ohio, on the south-east and south by Virginia, and on the south-west by Kentucky; it is situated between latitude 37° 36′ and 40° 38′ N., and between the meridians 77° 45′ and 82° 03′ W. Its area is 24,780 square miles, of which 24,645 square miles is land and 135 square miles is water, containing 15,859,200 acres. The population, according to the U. S. Census of 1910, is 1,221,119. The principal cities are: Wheeling, 41,641; Huntington, 31,161; Parkersburg, 17,742; Charleston, 22,926; Clarksburg, 9201.

PHYSICAL CHARACTERISTICS.—West Virginia geographically belongs to the Mississippi Valley, and the principal rivers, which are the Sandy, Guyandotte, Big and Little Kanawha, and the Monongahela, with its tributaries the Youghiogheny and Cheat, are tributary to the Ohio River, which flows for 300 miles along this state.

This great watercourse puts West Virginia in direct communication with the trade of the Mississippi Valley, the Gulf of Mexico, and in fact with the markets of the far West. The Allegheny Ridge forms in this state the watershed between the Atlantic Ocean and the Mississippi Valley. West of the Allegheny Range and that of the Shenandoah on the east, and the Greenbrier and Laurel Mountains on the west, are numerous short parallel ridges of which the most important are Potts or Middle Warm Spring and Jackson River Mountains. The most western of these continuous chains is the Laurel Ridge with its prolongations, the Greenbrier and Flat Top Mountains. Near the line of Randolph County the Greenbrier Mountains throw off a spur east to the Allegheny Range, and from this extend numerous parallel ridges following the usual course of the mountain chains of the state and known as Rich, Middle Shavers, Cheat, and Valley Mountains. The Great Flat Top Mountain, as the south-western portion of this ridge is called, also throws out spurs north and north-west called the White Oak Mountain and Barker's Ridge. These mountain chains inclose many fertile valleys.

The prevailing ingredients of the soil are silica, aluminium, pure clay, marl, lime, magnesia, and iron, which the very unevenness of the surface tends to amalgamate to the greatest practical advantage. Thus the alluvial or bottom lands composed of the diluvium from adjacent and distant hills combine mechanically and chemically every kind of mineral and vegetable decomposition in the country. This soil, which varies in depth from three to forty feet, produces the largest timber and heaviest crops, and, resting upon a substantial basis of dark loam and fertile clay, exceeds in reliability and endurance the black, rich, but thirsty and chaffy, soils of the Western prairies. The second bottom is generally representative of the rocks prevailing upon this level, with a strong admixture of the strata above brought down by the gradual landslips and the rains, and accumulated probably to a great extent before the present vegetation took possession of the surface. On ascending, the soil is found gradually less mixed in substance and colour, the timber is less varied, and on steeper places less thrifty. When the ridge is sharp and narrow, the bare rock is found but a few inches below and not seldom protruding above the surface; but when flat or gently inclined, as in a majority of cases, there is found a deep, arable soil heavily coated with humus, and producing, with few exceptions, the identical kinds of timber and crops found in the alluvial valley below. In those regions of the state where the table-lands are exceptionally met with, the surface presents undulating plains, which, but for their timber, would recall to mind an Illinois prairie, reaching along the mountain summits for miles in length and breadth, with scarcely an elevation sufficiently great to divide the water. West Virginia is richly invested with timber, comprising many varieties of the oak and fir, the hemlock, cedar, laurel, tulip-tree, the black and white walnuts, hickory, beech, sycamore, elm, maple, birch, white and mountain ash, besides the wild-fruit varieties peculiar to the surrounding states. It has been estimated that 11,300,000 acres, or nearly three-fourths of the superficial area of the state, are as yet unimproved, and of these a considerable proportion are still in the vigour and juvenescence of original growth.

SEAL OF WEST VIRGINIA

There is a great diversity of climate in West Virginia. In the mountain regions the summers are never very warm, while the winters are extremely cold, the thermometer sometimes registering 25° below zero. Except in these mountain regions the climate is generally free from the extremes of heat and cold, rain and drought, and upon the whole one of the most agreeable and salubrious in the Union. The mean annual temperature is about 50°; that of the winter 31°; spring 50°; summer 72°; autumn 54° Fahrenheit. The average rainfall is from 43 to 45 inches.

RESOURCES.—*Agricultural.*—The production and value of leading crops in 1910 were as follows: hay, 810,000 tons, value $12,150,000; corn, 23,290,000 bushels, value, $16,226,000; wheat, 5,125,000 bushels, value, $5,228,000; oats, 2,520,000 bushels, value, $1,260,000; rye, 155,000 bushels, value, $140,000; buckwheat, 575,000 bushels, value $443,000; potatoes, 3,772,000 bushels, value, $2,527,000; tobacco, 12,800,000 lbs., value, $1,318,000. The fruit crop aggregated over $1,000,000 in value. Stock raising is also an important industry.

Mineral.—West Virginia is richly endowed with a high grade of oil or crude petroleum. During the year 1909 the production was 10,745,092 barrels, valued at $17,642,283. This state is also very rich in high-grade coal, containing every variety except anthracite; during 1909 there were 51,466,010 tons mined, thus ranking second, after Pennsylvania, in the production of coal; coke was produced to the amount of 2,637,132 short tons. In 1908 the production of natural gas was valued at $14,837,130; and

in this year the clay products amounted in value to $3,261,756.

Manufactures.—There are a number of manufacturing industries within the state, most of which are located along the Ohio River. In 1907 there were 2150 manufacturing establishments, with a combined capital of $41,175,913, turning out a product valued at $94,584,091, and employing 45,871 persons whose annual wages were $24,268,502. The leading industries in this year were iron and steel, thirteen plants, product valued at $20,095,000; lumber and planing mills, product valued at $10,359,615; coke, product valued at $5,074,403; glass, $6,322,223; leather and harness, $6,623,567; machinery and castings, $6,521,374; brewing and distilling, $2,650,895; flour and feed, $2,664,012; pottery, $1,826,745; wood pulp and paper, $1,735,967; brick and tile, $1,064,710.

Education. *General.*—Although the state is of comparatively recent development, an efficient free school system has been established of which a state superintendent has general supervision, and a county superintendent and board of three commissioners for each school district have local jurisdiction. In 1908 there were 351,966 children of school age; of these 336,279 were white and 15,657 were coloured. Separate schools are provided for white and coloured persons. There were 7021 public schools with 8282 teachers, with property of an estimated valuation of $7,705,768, while $3,979,125 was expended in maintenance. Other state institutions are: six normal schools, two preparatory branches of the State university, two coloured institutes, a school for the deaf and blind, the State Reform School, the Industrial School for Girls, the Weston Hospital for the Insane, and the West Virginia University. This university, situated at Morgantown, originated by virtue of the National Land Act of Congress of 2 July, 1862, the subsequent action of the Legislature in accepting its provision, and from the foundations of an educational institution which had already been laid at Morgantown for half a century. Its sources of revenue are: first, an annual productive endowment of $115,750; second, the Morrill fund, which amounts to $25,000 a year; third, the Hatch fund, amounting to $15,000 annually; fourth, the biennial appropriations of the Legislature; and, fifth, fees and tuitions paid only by students of other states.

Catholic.—The Sisters of the Visitation have academies for young ladies at Mount de Chantal, near Wheeling, and at Parkersburg. The Sisters of St. Joseph have academies for young ladies at Clarksburg and Wheeling; the Xaverian Brothers conduct a high school for boys at Wheeling. St. Edward's Preparatory School for Young Men, at Huntington, was opened in September, 1909. There are 14 parochial schools with 1975 pupils, and in all 3300 young persons are under Catholic care.

The oldest Catholic charitable institution in the state is the Wheeling Hospital, incorporated in 1850, and in charge of the Sisters of St. Joseph, who have been labouring in the diocese since its foundation. The same order conduct hospitals at Parkersburg and Clarksburg, also St. Vincent's Home for Girls, and St. John's Home for Boys at Elm Grove, a suburb of Wheeling. A manual training school for boys at Elm Grove is conducted by the Xaverian Brothers, a home for wayward and homeless girls, at Edgington Lane, Wheeling, is in charge of the Sisters of the Good Shepherd.

Laws Affecting Religion.—The Constitution provides that there shall be no special laws concerning property held for religious or charitable purposes. No church or religious denomination can be incorporated. A religious congregation can legally acquire and hold a limited quantity of real property by deed of conveyance for three purposes only: first, for a place of worship; second, for a place of burial; third, for a place of residence for a minister. The title to such property is vested in trustees, named in the deed of conveyances or appointed by the proper court, which trustees hold the property for the use and benefit of the congregation. No devise or bequest by will of either personal or real property to any church, or trustees thereof, or to any congregation is valid. Any persons desiring to make a bequest or devise for the benefit of any church may make such bequest or devise in favour of some individual, absolutely and without any limitation or qualifications, trusting to the loyalty of such person for the faithful application of the property to the real purposes for which the bequest or devise is desired to be made. But any devise or bequest if questioned in legal proceedings, and the real facts shown, would doubtless be held to be void. A gift of personal property to the trustees or other proper authorities of any church for the benefit thereof with delivery of possession by the donor, of course, is valid. On some of the questions relating to charitable trusts the decisions of the courts are not free from confusion. Property used for educational, literary, scientific, religious, or charitable purposes is exempt from taxation.

No appropriation of school funds to support any sectarian or denominational school is allowed. A clergyman is incompetent to testify concerning any confession made to him in the course of discipline enjoined by the Church to which he belongs. Ministers of the Gospel regularly in charge of a congregation are exempt from military duty, labour on public roads, and jury service. No religious or political test or oath can be required as a prerequisite or qualification to vote, serve as a juror, sue, plead, appeal, or pursue any profession or employment. No person can be compelled to attend or support any particular religious worship; the Legislature may not prescribe any religious test whatsoever, or confer any peculiar privileges or advantages on any sect or denomination; it may not pass any law or levy any tax for the erection or repair of any house for public worship, or for the support of any Church or ministry; but every person is free to select his religious instructor and provide for his support. Marriage between whites and negroes is prohibited. Divorces which are *vinculo matrimonii* or *a mensâ et toro* can only be granted by the courts, on statutory grounds which are very similar to those of most of the Eastern states. In the court all testimony is required to be given under oath. Search warrants cannot be issued without affidavits. Profanity and drunkenness are prohibited by law, and a penalty is imposed for its violation. While the observance of Sunday is not directly enjoined, labouring at any trade or calling or the employing of minor apprentices or servants in labour on Sunday, except in household or other work of necessity or charity, are forbidden. Also hunting and fishing on Sunday are forbidden by law. A penalty is imposed for the disturbance of religious worship.

History.—The territory now embraced in West Virginia was an unexplored wilderness when it first became known to white men. That it was first inhabited not many generations before the coming of the white explorer is evidenced by many relics found, such as pieces of flint, rude stone implements, human bones, large mounds, and other unmistakable witnesses to that fact. Different Indian tribes at various times had their homes within the present limits of the state: the Delawares in the Monongahela Valley; the Mohicans in the Kanawha Valley; the Conoys in the New River Valley, and the Shawnees on the south branch of the Potomac. The first permanent settlement in the state was made at New Mecklenburg in 1727; this is now Shepherdstown, the oldest town in West Virginia. In 1681 Charles II granted to a company of gentlemen a tract of land which comprised as a part what is now called the "Eastern Pan Handle" of the state.

This tract of land was inherited by Thomas, Lord Fairfax, and became known as the "Fairfax Land Grant". Surveyors were employed to determine the boundaries, and during this work, on 17 October, 1746, was erected the famous "Fairfax Stone", the first monument marking boundary of real estate in West Virginia. George Washington, at a later period, was employed on this survey. West Virginia was organized and became a state during the early years of the Civil War, and was composed of the western and northern counties of the State of Virginia. John Letcher, Governor of Virginia, convened the General Assembly in extra session on 7 January, 1861, at which session an act providing for a convention of the people of Virginia was passed. At this gathering, held in the Old State House at Richmond, the Ordinance of Secession was passed on 13 April, 1861. The people of the eastern counties of the state favoured its ratification, while those of the western and northern counties, separated by a range of mountains from the fertile plains of the Old Dominion and holding but few slaves, had little in common with the wealthy planters and slave owners of the eastern and southern sections, and were opposed to secession. Moreover, many of the latter were of northern descent, especially those residing along the Ohio River, and, when war broke out, they took sides with the Union. Representatives from the counties opposed to secession assembled in Wheeling, and on 19 June, 1861, the convention unanimously adopted "An Ordinance for the Reorganization of the State Government". This convention reassembled on 6 August, and an ordinance providing for the creation of a new state out of a portion of the territory of Virginia was adopted. By its provisions this ordinance was to be submitted to the people of the thirty-nine counties, and as many other counties as wished to vote on it, at an election to be held on 24 October, 1861. The vote resulted 18,489 for and 781 against the new state. The proposed constitution was adopted by the people on 11 April, 1863. Its motto is "Montani semper liberi" (Mountaineers are always free). The Constitution of 1863 was superseded by the present one, adopted in 1872. The first capital of the state was situated at Wheeling, but was afterwards removed to Charleston in 1885.

DODGE, *West Virginia* (Philadelphia, 1865); SUMMERS, *The Mountain State* (Charleston, 1893); LEWIS, *Hist. of West Virginia* (new ed., New York, 1904); FAST and MAXWELL, *Hist. and Government of West Virginia* (new ed., Morgantown, 1905); *Reports of the State Board of Agriculture; Reports of the State Superintendent of Free Schools; Reports of the State Department of Mines; Reports of the State Tax Commissioner; Reports of the Bureau of Labor; The Code of West Virginia*, 1906, *Acts of the Legislature*, 1907; CALLAHAN, *Evolution of the Constitution of West Virginia* (Morgantown, 1909).

FRANK A. MCMAHON.

Wettingen-Mehrerau, ABBACY NULLIUS OF, a Cistercian abbey near Bregenz, Vorarlberg, Austria. The Cistercian monastery of Wettingen was founded by Henry of Rapperswyl in the present Canton of Aargau, Switzerland, in 1227. It was first recruited with Cistercian monks from Salem (Salmannsweiler) in Baden, and continued without interruption till its suppression by the Government of the Canton of Aargau, 13 January, 1841. Hereupon its abbot, Leopold Hochle, made several futile attempts to found a new home for himself and his scattered monks. After thirteen years of searching for a suitable place he finally obtained the permission of Emperor Franz Joseph to buy the partly dilapidated Benedictine monastery of Mehrerau, which had been suppressed in 1806. On 18 October, 1854, this new home of the Cistercians of Wettingen was solemnly opened under the name of Wettingen-Mehrerau. The abbot bears the title of Abbot of Wettingen and prior of Mehrerau, and has all the privileges of the former abbots of Wettingen. He exercises episcopal jurisdiction over the German convents of Cistercian nuns in Switzerland. Wettingen-Mehrerau is the only consistorial abbey of the Cistercians, that is, its abbot is the only Cistercian abbot who is preconized in a public consistory (see MEHRERAU).

WILLI, *Wettingen-Mehrerau* in BRUNNER, *Ein Cistercienserbuch* (Würzburg, 1881), 453, 497; IDEM, *Zur Gesch. des Klosters Wettingen-Mehrerau*, serially in *Cistercienser Chronik* XIV (Bregenz, 1902); MUELLER, *Der Konvent Wettingen vom 13 Januar 1841 bis zum 18 Oktober, 1854*, serially in *Cister. Chron.*, XVI (1904); LEHMANN, *Das ehemalige Cistercienserkloster Maris Stella bei Wettingen u. seine Glasgemälde* (Aarau, 1909).

MICHAEL OTT.

Wetzer, HEINRICH JOSEPH, learned Orientalist, b. at Anzefahr in Hesse-Cassel, 19 March, 1801; d. at Freiburg in Baden, 5 November, 1853. He studied theology and Oriental languages at the universities of Marburg (1820–3), Tübingen (1823), and Freiburg (1824), and was graduated as doctor of theology and philosophy at Freiburg in 1824. He continued the study of Arabic, Persian, and Syriac for eighteen months at the University of Paris, under the celebrated Orientalists De Sacy and Quatremère. At the royal library of Paris he discovered an Arabian manuscript containing the history of the Coptic Christians in Egypt from their origin to the fourteenth century, which he afterwards edited in Arabic and Latin: "Taki-eddini Makrizii historia Coptorum Christianorum in Ægypto" (Sulzbach, 1828). In 1828 he became professor-extraordinary, and in 1830 professor-ordinary, of Oriental philology at the University of Freiburg. His interest in preserving the Catholic character of the University of Freiburg, which had been founded and endowed as a Catholic university, incurred for him the odium of the Protestant professors, who, being in the majority since 1846, excluded him from all academic positions. He was nevertheless appointed chief librarian of the university library in 1850. With a view to maintaining the Catholic character of the university, he composed anonymously the little work, "Die Universität Freiburg nach ihrem Ursprunge. . . ."(Freiburg, 1844). He had also begun a history of the controversy between Arianism and the Catholic Church in the fourth century, but only a small part of it was completed and published as "Restitutio veræ chronologiæ rerum ex controversiis Arianis, inde ab anno 325 usque ad annum 350 exortarum . . ." (Frankfort, 1827). His greatest achievement is the part he took in the production of the first edition of the "Kirchenlexikon" for which he drew up the "nomenclator" and which he edited conjointly with Benedict Welte.

GÖRY in *Allgemeine deutsche Biographie*, XLII (Leipzig, 1897), 261–3.

MICHAEL OTT.

Wharton, CHRISTOPHER, VENERABLE, b. at Middleton, Yorkshire, before 1536; martyred at York, 28 March, 1600. He was the second son of Henry Wharton of Wharton and Agnes Warcop, and younger brother of Thomas, first Lord Wharton. He was educated at Trinity College, Oxford, where he graduated M.A., 3 Feb., 1564, and afterwards became a fellow. In 1583 he entered the English College at Reims to study for the priesthood (28 July). He was ordained priest in the following year (31 March), but continued his studies after ordination till 1586, when on 21 May he left Reims in company with Ven. Edward Burden. No details of his missionary labours have been preserved; but at his trial Baron Savile, the judge, incidentally remarked that he had known him at Oxford some years after 1596. He was finally arrested in 1599 at the house of Eleanor Hunt, a widow, who was arrested with him and confined in York castle. There, with other Catholic prisoners, he was forcibly taken to hear Protestant sermons. He was brought to trial together with Mrs. Hunt at the Lent Assizes 1600, and both were condemned, the

former for high treason, the latter for felony. Both refused life and liberty at the price of conformity, and the martyr suffered with great constancy, while Eleanor Hunt was allowed to linger in prison till she died. Dr. Worthington, writing of Ven. Christopher Wharton, specially commends his "humility, fervent charity, and other great virtues".

WORTHINGTON, *A Relation of Sixteen Martyrs* (Douai, 1601); *Douay Diaries* (London, 1878); CHALLONER, *Memoirs of Missionary Priests* (London, 1741–2); MORRIS, *Troubles of our Catholic Forefathers*, III (London), 462.

EDWIN BURTON.

Wheeling, DIOCESE OF (WHELINGNENSIS), comprises the State of West Virginia except the following counties, which are in the Diocese of Richmond: Pendleton, Grant, Mineral, Hardy, Hampshire, Morgan, Berkeley, and Jefferson; also the Counties of Lee, Scott, Wise, Dickinson, Buchanan, Washington, Russel, Grayson, Smyth, Tazewell, Carroll, Wythe, Bland, Floyd, Pulaski, Montgomery, Giles, and a portion of Craig Co., in Virginia; square miles in West Virginia, 21,355; in Virginia, 7,817; total 29,172. The Diocese of Wheeling was formed from the Diocese of Richmond by Apostolic letters dated 23 July, 1850. The Rt. Rev. Richard Whelan, D.D., at that time Bishop of Richmond, was transferred to Wheeling as the first bishop of the newly-created see. He had been consecrated the second Bishop of Richmond, 21 March, 1841. The earliest record preserved in the Wheeling chancery sets forth that Rev. Francis Rolf was appointed pastor of Wheeling in 1829. He records a baptism performed by him on 3 November, 1828. There is evidence of priests having visited Wheeling at an earlier date. Wheeling was established as a town in 1795, and one vague tradition has it that it took its name from a certain Father Whelan, a Catholic priest, who came occasionally to minister to the spiritual wants of the members of his flock. The western part of Virginia, which in 1863 became the State of West Virginia, had never many Catholic settlers, nor does it appear to have had many professing any religion. In 1912 the Catholic population was estimated at about 50,000, and the total population at 1,000,000. A letter preserved in the archives of the Diocese of Wheeling dated Baltimore, 13 April, 1832, and signed James Whitfield, Archbishop of Baltimore, states the inability of securing a priest to be stationed at Wheeling, but the letter goes on: "I desired the priest who attends a congregation, on the way to Wheeling, about 40 miles on this side (Brownsville if I remember), to go and give Church once or twice a month.—He seems to say that he would comply, as far as he could, with my wish."

From Feb., 1833, to 1 Jan., 1844, Rev. James Hoerner was in charge of the Catholics in the Wheeling district. He was succeeded by Rev. Eugene Comerford, who was in Wheeling till the arrival of Rt. Rev. Richard Whelan, Bishop of Richmond, in Nov., 1846. The bishop took charge of the missionary work in the Wheeling portion of the Richmond See till he was transferred as the first Bishop of the new Diocese of Wheeling. The zeal of Bishop Whelan in labouring under the most difficult and trying circumstances for a period of twenty-four years is still remembered by many of the faithful, and often referred to as a striking example of genuine saintly piety. He did much manual labour in addition to the other duties of his episcopal office. The present Wheeling cathedral was planned by him, and built under his supervision. He was architect and supervisor, and did much of the actual work in building the edifice. He also established a seminary of which he took personal charge, and some of the priests who were educated by him are still labouring in the diocese. St. Vincent's College for laymen was also instituted under his auspices. Bishop Whelan had among his self-sacrificing clergy one especially conspicuous for his saintly life, the late Rev. H. F. Parke, V.G. This servant of God met a tragic death by being crushed under the ruins of a falling building, 9 April, 1895. Bishop Whelan (d. 7 July, 1874) was succeeded by the Rt. Rev. John Joseph Kain, D.D., who was consecrated the second Bishop of Wheeling, 23 May, 1875. In 1893 Bishop Kain was appointed coadjutor to the Archbishop of St. Louis, Missouri, and became archbishop of that see, 21 May, 1895. He died on 13 Oct., 1903. During the eighteen years of Bishop Kain's administration, the work, so well begun by his able predecessor, was continued and made rapid progress. He was consecrated at the age of thirty-four and devoted his talents and energy to the increase of clergy, the establishing of new missions, and the building of churches and parochial schools, so that, at the time of his transfer, the diocese was well established, although it was still greatly in need of priests, about thirty-five of whom covered an area of 29,172 sq. miles. The Catholics were much scattered and there were but few points at which the necessary support of a pastor could be obtained.

Rt. Rev. P. J. Donahue, D.D., was consecrated the third Bishop of Wheeling, 8 April, 1894. At the time of his appointment he was rector of the cathedral at Baltimore. During the eighteen years of Bishop Donahue's administration the number of clergy has been doubled, many new missions established, and the following institutions founded in the diocese: Home of the Good Shepherd, situated near Wheeling, where 200 wayward and homeless girls are provided for—the sisters in charge conduct a large laundry and sewing school; the Manual Training School, near Elm Grove, W. Va. (West Virginia), six miles east of Wheeling, conducted by the Xaverian Brothers, and St. Edward's Preparatory College, Huntington, W. Va., in charge of the secular clergy of the diocese, of which the Rev. John W. Werninger is the first president. Besides these institutions two large additions have been built to the Wheeling Hospital, and a new orphanage for boys at Elm Grove, W. Va., a large addition to St. Vincent's Home, Elm Grove, W. Va., St. Joseph's Hospital at Parkersburg, W. Va., and St. Mary's Hospital at Clarksburg, W. Va., have been erected. Prior to 1895 there was one religious order of priests, the Capuchin Fathers, and three religious orders of women, the Sisters of St. Joseph, Visitation Sisters, and the Sisters of Divine Providence. Since then, the Marist and the Benedictine Fathers have been introduced, as also the Good Shepherd Sisters, Sisters of St. Francis, and the Felician Sisters. There are academies for girls at Mt. de Chantal (near Wheeling), Parkersburg, Wytheville, Wheeling, and Clarksburg. There are a Catholic high school at Wheeling, and 16 parochial schools in the diocese.

EDWARD E. WEBER.

Whipple, AMIEL WEEKS, military engineer and soldier, b. at Greenwich, Massachusetts, 1818; d. at Washington, D. C., 7 May, 1863. He was the son of David and Abigail Pepper Whipple. After studying at Amherst College, he made the course at West Point, graduating 1 July, 1841. His early years of service were spent in surveying the Patapsco River, sounding and mapping the approaches of New Orleans, and in surveying Portsmouth Harbour. Later he helped to determine portions of the Canadian and the Mexican boundaries of the United States. In 1853 he had charge of the explorations for a railroad route near the 35th parallel of latitude to the Pacific Ocean. He became a Catholic about 1857, when he was in Detroit in charge of the lighthouse districts from Lake Superior to the St. Lawrence. In the war, after engineering under Gen. McDowell, he became chief topographical engineer under McClellan. His maps were used on many Virginian battle-fields. In 1862, as brigadier-general of volunteers, he had charge

of the defence of Washington on the Virginia side. After great gallantry at Antietam and Fredericksburg, with his division in General Sickles's corps, he was much exposed at Chancellorsville. In a skirmish at the close of the battle he was severely wounded in the neck by a sharpshooter, and received the last rites of the Church on the battle-field. Taken to Washington he was breveted brigadier-general on 4 May, major-general of volunteers on 6 May, and major-general by brevet on 7 May, only a few hours before his death.

LAMB, *Encyclopedia of American Biography*; CULLUM, *Biographical Register of U. S. A. Milit. Academy* (Boston and New York, 1891).

REGINA RANDOLPH JENKINS.

Whitaker, THOMAS, VENERABLE, b. at Burnley, Lancashire, 1614; martyred at Lancaster, 7 August, 1646. Son of Thomas Whitaker, schoolmaster, and Helen, his wife, he was educated first at his father's school. By the influence of the Towneley family he was then sent to Valladolid, where he studied for the priesthood. After ordination (1638) he returned to England, and for five years laboured in Lancashire. On one occasion he was arrested, but escaped while being conducted to Lancaster Castle. He was again seized at Place Hall in Goosenargh, and committed to Lancaster Castle, 7 August, 1643, being treated with unusual severity and undergoing solitary confinement for six weeks. For three years he remained in prison, remarkable for his spirit of continual prayer and charity to his fellow-captives. Before his trial he made a month's retreat in preparation for death. Though naturally timorous, and suffering much from the anticipation of his execution, he steadfastly declined all attempts made to induce him to conform to Anglicanism by the offer of his life. He suffered with Ven. Edward Bamber and Ven. John Woodcock, O.S.F., saying to the sheriff: "Use your pleasure with me, a reprieve or even a pardon upon your conditions I utterly refuse".

CHALLONER, *Memoirs of Missionary Priests* (London, 1741–2), following KNARESBOROUGH who had before him a contemporary account of the three martyrs.

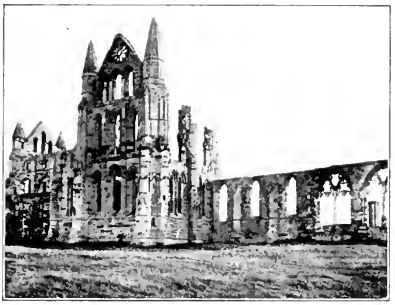
EDWIN BURTON.

Whitbread, THOMAS, VENERABLE, *alias* HARCOURT, b. in Essex, 1618; martyred at Tyburn, 30 June, 1679. He was educated at St. Omer's, and entered the novitiate of the Society of Jesus on 7 Sept., 1635. Coming upon the English mission in 1647, he laboured for more than thirty years, mostly in the eastern counties. On 8 Dec., 1652, he was professed of the four vows. Twice he was superior of the Suffolk District, once of the Lincolnshire District, and finally in 1678 he was declared provincial. In this capacity he refused to admit Titus Oates as a member of the Society, and shortly afterwards the celebrated plot was fabricated. Father Whitbread was arrested in London on Michaelmas Day, 1678, but was so ill that he could not be moved to Newgate till three months later. He was first indicted at the Old Bailey, 17 Dec., 1678, but, the evidence against him and his companions breaking down, he was remanded and kept in prison till 13 June, 1679; later, he was again indicted, and with four other fathers was found guilty on the perjured evidence of Oates, Bedloe, and Dugdale (see BARROW, WILLIAM, VENERABLE; the others were Fathers Fenwick, Gavin, and Turner). After the execution the remains of the martyrs were buried in St. Giles's in the Fields. Father Whitbread wrote "Devout Elevation of the Soul to God" and two short poems, "To Death" and "To his Soul", which are printed in "The Remonstrance of Piety and Innocence".

The Remonstrance of Piety and Innocence (London, 1683); TANNER, *Brevis relatio felicis agonis* (Prague, 1683); *Florus Anglo-Bavaricus* (Liège, 1685); *Tryals and condemnation of Thomas White alias Whitbread* (London, 1679); SMITH in CORBETT, *State Trials*, VII; FOLEY, *Coll. Eng. Prov. S.J.*, V, VII (London, 1879–1883), ii, and all works dealing with the Oates Plot; COOPER in *Dict. Nat. Biog.*, s. v. *Harcourt, Thomas*.

EDWIN BURTON.

Whitby (formerly called STREONESHALH), ABBEY OF, a Benedictine monastery in the North Riding of Yorkshire, England, was founded about 657, as a double monastery, by Oswy, King of Northumberland. The first abbess was St. Hilda, under whom the community seems to have reached a considerable size, the conventual buildings being large enough to accommodate the Council, held in 664, to determine the controversy respecting the observance of Easter. On St. Hilda's death, about 680, Aelfleda, daughter of King Oswy, succeeded as abbess, and the monastery continued to flourish until about 867, when it was entirely destroyed by the Danes. The community was dispersed, the abbot, Titus, fleeing to Glastonbury and taking with him the relics of St. Hilda. No attempt was made to restore the monastery until after the Norman conquest, when this district of Yorkshire



RUINS OF WHITBY ABBEY

was granted to Hugh Lupus, first Earl of Chester, who assigned Whitby to William de Percy, ancestor of the earls of Northumberland, by whom the monastery was refounded towards the end of the Conqueror's reign. Reinfrid, a monk of Evesham, was appointed prior of the restored foundation, which was richly endowed by the founder. William the Conqueror himself also granted to the monastery a charter of privileges. These were confirmed and extended by Henry I, in whose reign the priory was raised to the rank of an abbey, but the abbot, though regarded as one of the spiritual barons of England, did not sit in Parliament. The story of the house during the Middle Ages does not call for any special comment, the only exceptional circumstances in its history being occasional damage by pirates, to which its position on the coast laid it open. When the lesser religious houses had all been suppressed by Henry VIII and it became clear that the same fate awaited the greater ones, the Abbot of Whitby obtained permission to resign his office so that he might not be called upon to hand over the house to the king. The surrender was therefore made by the prior under date 14 December, 1540, the net income at the time being returned as £437 2s. 9d.; the site and ruins being granted some years later to John, Earl of Warwick. Among the monks of Whitby the most famous is the Saxon poet, Cædmon.

The Monastery of St. Hilda was so completely destroyed by the Danes that nothing even of its foundations is known to remain. Of de Percy's building the greater part was pulled down and the monastery rebuilt on a larger scale in the thirteenth and fourteenth centuries. At the dissolution the roofs were removed, but most of the walls remained standing until 1763, when the entire western side of the monastery was blown down. Since that date the destruction has been rapid owing to the very exposed position of the ruins. In 1830 the remains of the central tower collapsed, and nine years later a large part

of the choir also fell, so that only a small part of the church still stands on the cliff some two hundred feet above the sea. The arms of the abbey, three snakes rolled up, are said to have their origin in the number of fossil ammonites found in the vicinity. Of these Camden writes in his "Britannia": "Here are found stones resembling snakes rolled up . . . you would think they had once been snakes, covered over with a crust of stone".

BEDE, *Hist. Ecclesiæ.*, ed. GILES, III (London, 1846); BURTON, *Monasticon Eboracense* (York, 1758); DUGDALE, *Monasticon Anglicanum* (London, 1846); CAMDEN, ed. GOUGH, *Britannia*, III (London, 1806); WILLIS, *Hist. of Mitred Abbies* (London, 1718); CHARLTON, *Hist. of Whitby Abbey* (York, 1779); YOUNG, *Hist. of Whitby and Streoneshall Abbey* (Whitby, 1817).

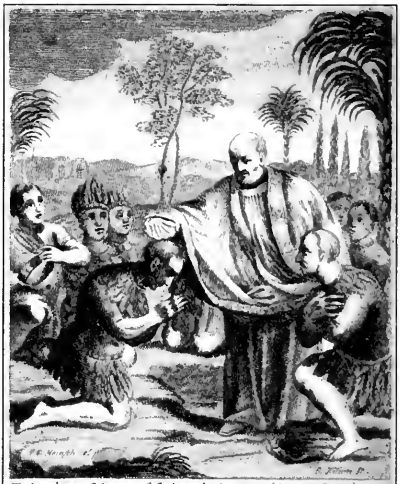
G. ROGER HUDLESTON.

Whitby, SYNOD OF.—The Christianizing of Britain begun by St. Augustine in A. D. 597 was carried on with varying success throughout the seventh century. One great hindrance to progress lay in the fact that in Northumbria the missionary impulse was largely Scottish (i. e. Irish) in origin, having come through St. Aidan from Iona. In certain matters of external discipline, notably the observance of Easter, the English and Celtic traditions did not agree. Thus when the Northumbrian King Oswy and his household were keeping Easter, his queen, who had been brought up in the south under the Roman system, was still fasting. The consequent inconvenience and discord must have been extreme. In 664 a fortunate opportunity occurred of debating the matter, and a conference took place in the Monastery of St. Hilda at Whitby or Streanæshalch. King Oswy with Bishops Colman and Chad represented the Celtic tradition; Alchfrid, son of Oswy, and Bishops Wilfrid and Agilbert that of Rome. A full account of the conference is given by Bede and a shorter one by Eddius. Both agree as to the facts that Colman appealed to the practice of St. John, Wilfrid to St. Peter and to the Council of Nicæa, and that the matter was finally settled by Oswy's determination not to offend St. Peter. "I dare not longer", he said, "contradict the decrees of him who keeps the doors of the Kingdom of Heaven, lest he should refuse me admission". This decision involved more than a mere matter of discipline. The real question decided at Whitby was not so much whether the Church in England should use a particular paschal cycle (see EASTER CONTROVERSY, V, 229) as "whether she should link her fortunes with those of the declining and loosely compacted Irish Church, or with the rising power and growing organization of Rome". The solution arrived at was one of great moment, and, though the Celtic Churches did not at once follow the example thus set, the paschal controversy in the West may be said to have ended with the Synod of Whitby.

The whole story is told in BEDE, *Eccl. Hist.*, Bk. III, cc. 25 and 26. See the introduction and notes of PLUMMER's Edition (Oxford, 1896); see also HADDAN AND STUBBS, *Councils*, III.

HERBERT THURSTON.

White, ANDREW, missionary, b. at London, 1579; d. at or near London, 27 Dec., 1656 (O.S.). He entered St. Alban's College, Valladolid, in 1595; later he studied at the English College, Seville, Spain, matriculated at Douai, and was ordained there about 1605; sent on the English Mission, he was seized, imprisoned, and banished in 1606. He entered the Society of Jesus in 1607 at Louvain; in 1609 he was back in England, labouring in the southern counties. He taught Sacred Scripture, dogmatic theology, and Hebrew, and was prefect of studies at Louvain and Liège, varying scholastic occupations by occasional missionary trips to England. He is principally known to American history for his writings and labours in connexion with Lord Baltimore's colony, which have earned for him the title of "Apostle of Maryland". Sir George Calvert, first Lord of Baltimore, corresponded with him from Avalon; Father Vitelleschi, General of the Jesuits, makes mention to him, for the first time, of the mission to English America, in a letter dated Rome, 3 March, 1629. In preparation for the founding of the Maryland Colony he composed the "Declaratio Colonie Domini Baronis de Baltimore", to attract settlers and co-operators in the enterprise. The expedition set sail on 22 Nov., 1633, from Cowes, Isle of Wight. Father White is the author of the "Relatio itineris", which constitutes the classical authority in regard to early Maryland. On the Feast of the Annunciation, 25 March, 1634, the "Pilgrims" of Maryland landed on St. Clement's Island, where Mass was celebrated for the first time: art has depicted the scene, and


P. Andreas Vitus. S. J. Anglo in Anglia et Marilandia Americæ Provincia Apostolicis laboribus clarus. Obiit in Anglia prope octogenarius. A° 1543

FATHER ANDREW WHITE BAPTIZING THE ABORIGINES OF MARYLAND
Contemporary Woodcut

"Maryland Day" has been consecrated to patriotic remembrance of the event.

For ten years Father White devoted himself with apostolic humility, patience, and zeal to missionary labours amongst the settlers and the aborigines. A Protestant writer (Davis in "Day-Star", p. 160) says: "The history of Maryland presents no better, no purer, no more sublime lesson than the story of the toils, sacrifices, and successes of her early missionaries." In contrast with other English colonies, the relations between whites and Indians were harmonious, largely due to Father White. The "Annual Letters" narrate his successful labours amongst the tribes of the Patuxent and Potomac; he carried the Gospel to the Anacostans in the neighbourhood of the national capital; he converted and baptized with solemn ceremonies, 5 July, 1640, Governor Calvert and other civil dignitaries being present, Chitomachon, the *Tayac* or "Emperor of Piscataway". A graphic representation of this sacred function from Tanner is reproduced in Shea, "Catholic Church in Colonial Days", p. 53. He composed a grammar, dictionary, and catechism in the native idiom, being the first Englishman to reduce an Indian language to grammatical form. The claim has been advanced

that the honour of the first printing-press in British America belongs to Maryland; but these works were manuscript compositions.

The rise of the Puritan party in England was felt with disastrous effects to Catholic interests in Maryland: a band of marauders from Virginia plundered the Jesuit establishments, and Father White, with two companions, was seized and sent in irons to London, where he was tried on the charge of treason, as being a priest in England contrary to the statute 27 Elizabeth. He was acquitted on the manifest plea that he had entered the country under force and much against his will. Banished again, he longed to return to his "dear Marilandians", but his earnest petitions could not be granted, as he was advanced in years and broken by exhausting labours; the remainder of his life was spent quietly in England.

The writings of Father White are: (1) "Relatio itineris"; (2) "Declaratio Coloniæ"; (3) "A Briefe Relation". (1) "Declaratio itineris in Marilandiam". Rev. Wm. McSherry, S.J., discovered this Latin narrative of the voyage in the archives of the Domus Professa at Rome in 1832. He made a transcript of the document, and brought it to Georgetown College; an abridged translation appeared in the "Catholic Almanac" (Baltimore, 1840), pp. 15–34, and a full translation by N. C. Brooks was printed in Force's "Historical Tracts", pp. 47 (Washington, 1846), IV, 12. The Latin text was printed for the first time with a revised translation in the first volume of "Woodstock Letters" (1872); in 1874 the Maryland Historical Society published it in Latin and English, Fund Publication, 7 (edited with notes by Dr. E. A. Dalrymple); this version is reprinted verbatim in Foley, "Records of the English Province" (London, 1878), III, 339 sqq., and in Scharf, "History of Maryland" (Baltimore, 1879), I, sqq., Hughes, "History of the Society of Jesus in North America" (London, 1908), presents the most authentic Latin text, with a facsimile photographic reproduction of the first page of the original (Documents, I, pt. I, 94–107); in the same history (Text, I, 274–9) he gives an epitome of the "Relation", discusses its authorship and authenticity, and furnishes exhaustive biographical information concerning Father White, who wrote this account to the general of the Society, from St. Mary's in 1634, within a month of the landing.

(2) "Declaratio Coloniæ Domini Baronis de Baltimore": composed by Father White, revised and published, with "Conditions of Plantation", by Cecilius Calvert. "Woodstock Letters" (Latin and English), I, 12–21; Maryland Historical Society (Fund Publication, 7), Baltimore, 1874 (Latin and English); Force and Foley (pp. 329–334), *ut supra;* Hughes, Documents, I, 145–148 (Latin), Text, I, 249–253; Hall, "Narratives of Early Maryland" (New York, 1910), 5–10.

(3) "A Briefe Relation of the Voyage unto Maryland". The substance of this was printed in London, 1634, and reprinted in 1865, Shea, "Early Southern Tracts", no. I. It was composed by Father White, and authenticated by Governor Leonard Calvert in a letter from Point Comfort, May, 1634, as the work of a "most honest and discreet gentleman". Maryland Historical Society, Fund Publication, 35, Calvert Papers, no. 3 (Baltimore, 1899), 26–46—discussion of authorship, pp. 6–12: Notes by Father Hughes: Hall, "Narratives of Early Maryland" (New York, 1910), 29–45.

Florus Anglo-Bavaricus (Liège, 1685), 55; More, *Hist. Prov. Anglor.*, IX, n. 1; Tanner, *Soc. Jesu Apost. Imitatrix* (Prague, 1694), 803; Dodd, *Church History*, III, 313; Oliver, *Collections* (London, 1845), 221; De Backer, *Ecrivains* (Liège, 1859), 776; Sommervogel, *Bibliothèque de la C. de J.*; Southwell, *Bibliotheca: Menology, English-speaking Assistancy;* Chandlery, *Fasti Brixienses* (Roehampton, 1910); Campbell, *Catholic Almanac* (Baltimore, 1841), 43–68; *Woodstock Letters*, I, 1–11; Clarke *in Metropolitan Magazine* (Baltimore, 1856), 73–80.

Edward I. Devitt.

White, Charles Ignatius, editor, historian, b. at Baltimore, Maryland, U. S. A., 1 Feb., 1807; d. at Washington, D. C., 1 April, 1878. He was one of the leading publicists in the United States during the second half of the nineteenth century. His Classical studies were made at Mt. St. Mary's, Emmittsburg, and at St. Mary's College, Baltimore, and his theological course at St. Sulpice, Paris, where he was ordained priest on 5 June, 1830. Returning to Baltimore soon after his ordination, he was engaged in parish work there and at Pikesville until 1857, when he was made rector of St. Matthew's, Washington, remaining in this charge until his death. In addition to his parochial labours he edited the "Annual Catholic Almanac and Directory" (1834–1857); founded the "Religious Cabinet", a monthly magazine in Baltimore (1842) which was called the following year the "U. S. Catholic Magazine" (1843–1847), and revived as the "Metropolitan Magazine" in 1853. He was also editor of the weekly paper, the "Catholic Mirror" (1850–1855). These publications in the formative period before the civil war were, under his direction, very influential factors in the great progress made in the United States by the Church spiritually and materially. He also translated and published: Balmes's "Protestantism and Catholicity Compared in their Effects on the Civilization of Europe" (Baltimore, 1850); Chateaubriand's "Genius of Christianity" (Baltimore, 1856); and compiled the "Life of Mrs. Eliza A. Seton" (New York, 1853), founder of the American branch of the Sisters of Charity.

Cathedral Records (Baltimore, 1906), 60; *Freeman's Journal* (New York), contemporary files; Allibone, *Dict. of Authors*, s.v.

Thomas F. Meehan.

White, Eustace, Venerable, martyr, b. at Louth, Lincolnshire, in 1560; suffered at the London Tyburn, 10 December, 1591. His parents were heretics, and his conversion resulted in a curse from his father. He was educated at Reims (1584) and at Rome (1586), where he was ordained. He came on the mission in November, 1588, and laboured in the west of England. On 1 Sept., 1591, he was betrayed at Blandford, Dorset, by a lawyer with whom he had conversed upon religion. For two days he held public discussion with a minister, and greatly impressed the Protestants present. He was then sent to London, and lodged in Bridewell, 18 September, where for forty-six days he was kept lying on straw with his hands closely manacled. On 25 October the Privy Council gave orders for his examination under torture, and on seven occasions he was kept hanging by his manacled hands for hours together; he also suffered deprivation of food and clothing. On 6 December together with Edmund Gennings and Polydore Plasden, priests, and Sydney Hodgson (q. v.), Swithin Wells, and John Mason, laymen, he was tried before the King's Bench, and condemned for coming into England contrary to law. He forgave Topcliffe his cruelties, and prayed for him, and at his execution, telling the people that his only treason was his priesthood, he thanked God for the happy crown to his labours. Being cut down alive, he rose to his feet, but was tripped up and dragged to the fire where two men stood upon his arms while the executioner butchered him. With him suffered Polydore Plasden and the three laymen.

Venerable Polydore Plasden, *alias* Oliver Palmer, born in 1563, was the son of a London horner. He was educated at Reims and at Rome, where he was ordained priest on 7 December, 1586. He remained at Rome for more than a year, and then was at Reims from 8 April till 2 September, 1588, when he was sent on the mission. While at Rome he had signed a petition for the retention of the Jesuits as superiors of the English College, but in England he was considered to have suffered injury through their agency. He was captured on 8 Nov., 1591, in Lon-

don, at Swithin Wells's house in Gray's Inn Fields, where Ven. Edmund Gennings was celebrating Mass. At his execution he acknowledged Elizabeth as his lawful queen, whom he would defend to the best of his power against all her enemies, and he prayed for her and the whole realm; but said that he would rather forfeit a thousand lives than deny or fight against his religion. By the orders of Sir Walter Raleigh, he was allowed to hang till he was dead, and the sentence was carried out upon his body.

Venerable John Mason was a servant to Mr. Owen of Oxfordshire. When Topcliffe endeavoured to obtain entry into the room where Father Gennings was saying Mass, Mason seized him, and in the struggle both fell down the stairs together. Mason was therefore cited as an aider and abettor of priests and condemned accordingly.

At the same time suffered another layman, Venerable Brian Lacey, cousin and companion of Venerable Montford Scott, with whom he was apprehended in 1591. Lacey was committed to Bridewell where he was cruelly tortured by Topeliffe in the vain endeavour to elicit at whose houses he had been with Scott. He was arraigned before the lord mayor at the Old Bailey and condemned to be hanged for aiding and abetting priests. Five years previously Lacey had suffered inprisonment in Newgate for religion, and he was then three times examined by Justice Young. Information against him as a distributor and dispenser of letters to Catholics and against Montford Scott had been given by his own brother, Richard Lacey, gentleman, of Brockdish, Norfolk.

KIRK, *Douay Diaries;* POLLEN, *Acts of Eng. Martyrs* (London, 1891); IDEM in *Cath. Record Soc.*, II; V; MORRIS, *Troubles of our Catholic Forefathers*, III (London, 1906–08); IDEM, *Life of Gerard* (London, 1881); CHALLONER, *Memoirs of Missionary Priests;* FOLEY, *Records of the English Province of the Soc. of Jesus*, VI.

J. L. WHITFIELD.

White, *recte* GWYN, RICHARD, VENERABLE, martyr, b. at Llanilloes, Montgomeryshire, about 1537; executed at Wrexham, Denbighshire, 15 Oct., 1584. After a brief stay at Oxford he studied at St. John's College, Cambridge, till about 1562, when he became a schoolmaster, first at Overton in Flintshire, then at Wrexham and other places, acquiring considerable reputation as a Welsh scholar. He had six children by his wife Catherine, three of whom survived him. For a time he conformed in religion, but was reconciled to the Catholic Church at the first coming of the seminary priests to Wales. Owing to his recusancy he was arrested more than once, and in 1579 he was a prisoner in Ruthin gaol, where he was offered liberty if he would conform. In 1580 he was transferred to Wrexham, where he suffered much persecution, being forcibly carried to the Protestant service, and being frequently brought to the bar at different assizes to undergo opprobrious treatment, but never obtaining his liberty. In May, 1583, he was removed to the Council of the Marches, and later in the year suffered torture at Bewdley and Bridgenorth before being sent back to Wrexham. There he lay a prisoner till the Autumn Assizes, when he was brought to trial on 9 Oct., and found guilty of treason and sentenced on the following day. Again his life was offered him on condition that he acknowledged the queen as supreme head of the Church. His wife consoled and encouraged him to the last. Five carols and a funeral ode composed by the martyr in Welsh have recently been discovered and published.

An English contemporary biography printed in the *Rambler*, N. S., III (London, 1860); BRIDGWATER, *Concertatio Ecclesiæ* (Trèves, 1588), giving a contemporary Latin account; CHALLONER, *Memoirs of Missionary Priests* (London, 1741–42); THOMAS in *Dict. Nat. Biog.*, following the *Rambler* account; COOPER, *Athenæ Cantabrigienses;* POLLEN, *Acts of English Martyrs* in *Cath. Record Society*, V, 90–99; WAINEWRIGHT in *Lives of the English Martyrs*, III (London, 1912).

EDWIN BURTON.

White, ROBERT, English composer, b. about 1530; d. Nov., 1574; was educated by his father, and graduated Mus. D., at Cambridge University, 13 Dec., 1560. In March, 1561, he succeeded Dr. Tye as organist and master of the choristers at Ely cathedral, continuing in that office till 1566. He accepted a similar post at Chester cathedral in 1566, and took part in the Whitsuntide pageants during the years 1567–69. Such was his repute as a choir trainer that in 1570 he was appointed organist and master of the choristers of Westminster Abbey. Though an avowed Catholic he retained his post at Westminster Abbey from 1570 till his death. It is worth recording that during the same period, under Elizabeth, the musical services of the Chapel Royal, Westminster Abbey, and St. Paul's Cathedral were directed by three Catholics, namely Farrant, White, and Westcott. White made his will on 5 Nov., 1574, and in it he describes his father Robert White as still living. He left each of the choristers four pence. The high estimation in which he was held by his contemporaries may be judged by the distich which a pupil (in 1581) inscribed in the MS. score of White's "Lamentations":

"Non ita mœsta sonat plangentis verba prophetæ
Quam sonat authoris musica mœsta mei."

Fortunately quite a large number of White's compositions have survived, and of these, his Latin motets are sufficient to place him in the front rank of English composers of the Elizabethan epoch. His contrapuntal writing is very fine, though stilted. However, his "Lamentations", set for five voices, have a flavour far in advance of his period, as also his motet "Peccatum peccavit Jerusalem" and "Regina Cœli". It is to be observed that he wrote his English anthems *ex officio*, but his Latin services reveal the full genius of White, and give him a place with Tallis, Byrd, Shepherd, and Taverner. Strange to say, though he stood so high among mid-sixteenth-century musicians, his compositions were almost utterly neglected till unearthed by Dr. Burney. In recent years he has come into his own, thanks to the zeal of Mr. Arkwright, Dr. Terry, and others. Dr. Ernest Walker regards White "fairly to be reckoned—even remembering that Palestrina and Lassus were contemporaries—as among the very greatest European composers of this time".

BURNEY, *Gen. Hist. of Music* (4 vols., London, 1776–89); WALKER, *A Hist. of Music in England* (London, 1907); GROVE, *Dict. of Music and Musicians*, V (London, 1910).

W. H. GRATTAN-FLOOD.

White, STEPHEN, antiquarian and polyhistor; b. at Clonmel, Ireland, in 1574; d. in Galway, 1646. He belonged to a family devoted to religion and education. In 1592 Trinity College, Dublin, was founded, and S. White (in all probability Stephen White) was one of the few students named in the charter. Unwilling to take the oath of supremacy, he left his native land and entered the Irish College at Salamanca, Spain, where in 1596 he joined the Society of Jesus, and taught from 1602 to 1606. The domestic record says of him "plurimum profecit in litteris". This skill he employed as one of the two principal collaborators on William Bathe's systematic language method called "Janua linguarum", a work on which Comenius twenty years later based his celebrated "Janua linguarum reserata". In 1606 he went to Germany and lectured on theology at Ingolstadt, at Dillingen, and other places. He applied himself assiduously to the study of history and was generally reputed to be one of the most learned men of his time in Europe. Ussher calls him "a man profoundly versed in the ancient records, not of Ireland alone, but of other countries". His chief interest was in Irish history. To him is due the honour of fixing the historic label "Scotia" where it belongs—to Ireland. He called attention to the rich treasures of Irish literature preserved in the monasteries and libraries of

Germany, and generously supplied many noted scholars, as Ussher and Colgan, with accurate copies of Irish manuscripts accompanied by critical emendations and valuable commentaries. His biographical notices of early Irish saints were utilized in the "Acta SS." What gave him the bent towards early Irish history seems to have been the publication at Frankfurt by Camden of two works by Gerald of Wales, libelling Ireland and its people. In refutation he wrote his best-known work, "Apologia pro Hibernia adversus Cambri calumnias". After an absence of nearly thirty-eight years he returned to Ireland to join the staff at the Jesuit college recently established at Dublin. The college, however, was in a short time suppressed by the Government, and the property was confiscated and handed over to Trinity College. For some years he laboured in his native Diocese of Waterford and Lismore, mainly engaged in teaching catechism to children. In 1644 he went to Galway where he died.

HOGAN, *Life of Father Stephen White, S.J.*, in *The Waterford Archæological Journal*, III (1897); REEVE, *Memoir of White* (1861); CORCORAN, *Studies in the History of Classical Teaching, 1500–1700* (Dublin, 1911); KELLY, notes to WHITE, *Apologia*; SOMMERVOGEL, *Bibl. de la comp. de Jésus.*

M. J. FLAHERTY.

White, STEPHEN MALLORY, American statesman; b. at San Francisco, California, 19 January, 1853; d. at Los Angeles, California, 21 February, 1901. His parents were William F. White and Fannie J. (Russell), natives of Limerick, Ireland, and distinguished California pioneers of 1849. He was a grand-nephew of Gerald Griffin, the poet and novelist, and a cousin of Stephen Russell Mallory, Secretary of the Navy of the Southern Confederacy. He was educated at the Jesuit Colleges of St. Ignatius in San Francisco and Santa Clara in Santa Clara, Cal. In 1874 he was admitted to the bar. He was a noted orator, a profound student, and was gifted with great natural ability which he employed with tireless energy as a lawyer and in the service of his country. In 1886 he was elected, as a Democrat, state senator, lieutenant governor (1888), and United States senator (1893). In the latter capacity he served for six years and during that time was one of the leaders who forced the Pacific railroads to pay their enormous debt to the Government and who urged the construction of the Panama Canal. His most valuable service to the nation while in the United States Senate was his learned exposition of the complex questions of international and constitutional law involved in the war with Spain and in the annexation of Hawaii and of the Philippines to the United States. These studies have been included in two volumes, published since his death, "Stephen M. White, His Life and Work" (Los Angeles, 1902), and have taken rank as classics among treatises on civil government. He was one of the lawyers who represented the Church in the claim against Mexico growing out of the "Pious Fund of the Californias". In 1896 the Democratic party in California endorsed him for President of the United States, but he declined to enter the contest. He was a devout though unobtrusive Catholic all his life, and died while suffering from overwork. The people of the United States have, by popular subscription, erected a life-size statue of Senator White in bronze at Los Angeles, where his remains repose.

MOSHER, *Stephen M. White, His Life and Work* (Los Angeles, 1903); BRYAN, *Republic or Empire* (Chicago, 1899); BRYAN, *The First Battle* (Chicago, 1896); TROY, *Journal American-Irish Hist. Society*, IX (New York, 1911), 177; SHUCK, *Hist. of the Bench and Bar in California* (Los Angeles, 1901); GUINN, *Southern California* (Chicago, 1902); JAMES, *Heroes of California* (Boston, 1910).

ROBERT P. TROY.

ENWARD, pioneer Catholic, grandfather of the foregoing, b. in Co. Limerick, Ireland, in the latter part of the eighteenth century; d. Dec., 1863. Early in the nineteenth century he emigrated to America, and settled at Binghamton, New York. Here he founded and directed an academic institution for women. This school existed from 1830 until the death of Mrs. White in 1851. White had nine children. His five daughters entered religious orders; the most well-known among them was Madame Catherine White of the Religious of the Sacred Heart, author of text-books on mythology, classical literature, and church history. Of his sons the most distinguished was the eldest, James, a prominent lawyer in New York City.

JOHN V. SIMMONS.

White (*alias* BLACKLOW, BLACLOE, ALDIUS, ANGLUS), THOMAS, b. in Essex, 1593; d. in London, 6 July, 1676. Through his mother, Mary Plowden, who married Richard White of Hutton, Essex, he was grandson of the lawyer, Edmund Plowden. Educated at St. Omer, Valladolid, and Douai, he was ordained priest on 25 March, 1617; he studied at the Sorbonne, became bachelor of divinity, and returned to Douai to teach theology, which he did, with intervals, till 1630, when he became president of the English College, Lisbon. In 1633 he resigned and returned to England, where he devoted himself to the writing of about forty works, which caused a bitter theological controversy. Not only was he accused of employing new expressions and manners of speech not usual in Scholastic theology, but his views on purgatory, hell, and the infallibility of the pope, were unsound. Exception was also taken to his politico-religious views, especially his teaching in favour of passive obedience to any established government. Several of White's opinions were censured by the Inquisition in decrees dated 14 May, 1655, and 7 Sept., 1657, and many of his friends and former students publicly disclaimed his principles. Finally, he withdrew the censured opinions and submitted himself and his writings to the Holy See. He was chiefly opposed by George Leyburn, the president of Douai, and Robert Pugh, the latter of whom wrote a life of him, not known now to exist, also a work called "Blacklo's Cabal", in which he accuses him of opposition to the regulars and to episcopal authority, and disloyalty to the pope. White, however, counted amongst his friends some of the leading secular clergy, who defended the solidity of his fundamental doctrine and maintained his loyalty to the Church, while disclaiming the doctrines to which exception was taken and which he had retracted

HOLDEN, *Letter to a Friend upon Mr. Blacklow's submitting his writings to the See of Rome* (Paris, 1657); IDEM, *Epistola Brevis in qua de 22 propositionibus ex libris Thomæ Angli ex Albus excerptis . . . sententiam suam dicit* (Paris, 1661); IDEM, *A letter to Mr. Graunt concerning Mr. White's treatise "de Medio animarum statu"* (Paris, 1661); PUGH, *Blacklo's Cabal* (s. l., 1680); LEYBURN, *Letter written by G. L. to Mr. And. Knigh [ley] and Mr. Tho. Med [calfe]* (Douai, 1656); IDEM, *An Epistle Declaratoria* (Douai, 1657); IDEM, *The summe of Dr. Leyburn's Answere to a Letter printed against him by Mr. Blackloe* (Douai, 1657); LEYBURN (or WARNER), *Vindiciæ Censuræ Duacenæ* (Douai, 1661); *Blackloanæ Hæresis Historia et Confutatio* (Ghent, 1675); DODD, *Church History*, III (Brussels *vere* Wolverhampton, 1737–42); PANZANI, *Memoirs* (Birmingham, 1793); PLOWDEN, *Remarks on Panzani* (Birmingham, 1793); KIRK, *History of Lisbon College*, ed. CROFT (London, 1902); GILLOW, *Bibl. Dict. Eng. Cath.*, s.vv. *White, Holden, Pugh;* COOPER, in *Dict. Nat. Biog.*, s. v.; *Third Douay Diary*, C. R. S., x (London, 1911), especially vol. II, 532 sqq. for Leyburne's catalogue of priests, in which he distinguishes by pungent comments all White's supporters.

EDWIN BURTON.

White Fathers (MISSIONARIES OF OUR LADY OF AFRICA OF ALGERIA).—This society known under the name of "Pères Blancs" or "White Fathers", was founded in 1868 by the first Archbishop of Algiers, later Cardinal Lavigerie. The famine of 1867 left a large number of Arab orphans, and the education and Christian instruction of these children was the occasion of the founding of the society; but from its inception the founder had in mind the conversion of the Arabs and negroes of Central Africa. Missionary posts were established in Kabylie and in the Sahara. In 1876 and in 1881 two caravans from South

Algeria and R'dames, intending to open missions in Soudan, were massacred by their guides. In 1878 ten missionaries left Algiers to establish posts at Lakes Victoria Nyanza and Tanganyika. These now form the present Vicariates Apostolic of Northern Nyanza, Southern Nyanza, Unyanyembe, Tanganyika, Nyassa, and Upper Congo. In 1894 the mission of French Soudan was founded. The missions of the Sahara are grouped in a prefecture Apostolic. In 1880, at the request of the Holy See, the White Fathers established at Jerusalem a Greek Melchite seminary for the formation of clergy of this rite. The society is composed of missionary priests and coadjutor brothers. The members are bound by an oath engaging them to labour for the conversion of Africa according to the constitutions of their society. The missionaries are not, strictly speaking, a religious order, and may retain their own property; but they may expend it in the society only at the direction of the superiors. One of the chief points in the rule is in regard to community life in the missions, each house being obliged to contain not less than three members. At the head of the society is a superior-general, elected every six years by the chapter. He resides at Maison-Carrée, near Algiers. Those desiring to become priests are admitted to the novitiate after their philosophical studies, and one year of general theology. The three last years are spent at the scholasticate of Carthage in Tunis. The society admits persons of all nationalities. Recruiting houses are found in Quebec (Canada), Belgium, Holland, Germany, and France, in which are received those not yet ready for the novitiate. The costume of the missionaries resembles the white robes of the Algerian Arabs and consists of a cassock or *gandoura*, and a mantle or *burnous*. A rosary and cross are worn around the neck in imitation of the *mesbaha* of the marabouts. The society depends directly on the Congregation of Propaganda. The White Fathers succeeded in establishing small missions among the Berbers of Jurjura (Algeria), there being at present nine hundred and sixty-two Christians; but the regions bordering on the great lakes and the Soudan show the best results. The number of neophytes in all the vicariates (June, 1909) was 135,000; the number preparing for baptism 151,480. A test of four years is imposed on those desiring to be baptized. To religious instruction the missionaries add lessons in reading and writing, and teach also, in special classes, the tongue of the European nation governing the country. The brothers form the young blacks for trades and agriculture. The number of boys in the schools (June, 1909) was 22,281. In July, 1910, the society numbered: 600 priests; 250 brothers; 70 novices, with 80 pupils in the theologieal classes. In the houses of postulants for the novitiate were 72 pupils.

HEIMBUCHER, *Die orden u. Kongregationem der kathol. Kirche*, III (Paderborn, 1908), 504–10; *Missiones catholicæ* (Rome, 1907); Lives of Cardinal Lavigerie by BAUNARD (Paris, 1886), KLEIN (Paris, 1897), and CLARKE (London, 1890); GRUSSENMAYR, *Documents biogr.* (Paris, 1888).

JOHN FORBES.

Whitfield, JAMES. See BALTIMORE, ARCHDIOCESE OF.

Withorn Priory, in Wigtownshire, Scotland, founded about the middle of the twelfth century, in the reign of David I, by Fergus, Lord of Galloway, for Premonstratensian, or White, Canons. The canons of Whithorn formed the chapter of the Diocese of Galloway, which was re-established about the same time, also by Fergus, the old succession of bishops having died out about 796. The prior stood next in rank to the bishop, as we see from the order of signatories to an episcopal charter early in the thirteenth century; and he and his community enjoyed the right of electing the bishop, although this right was occasionally overruled in favour of the secular clergy by the Archbishop of York, of which see Galloway was a suffragan for several centuries. The full list of priors has not been preserved; among them were: Maurice, who swore fealty to King Edward I of England in 1296; Gavin Dunbar (1514), who rose to be Archbishop of Glasgow; and James Beaton, successively Archbishop of Glasgow and of St. Andrews, and chancellor of the kingdom. Whithorn was long a noted place of pilgrimage, owing to its connexion with the venerated memory of St. Ninian. Many Scottish sovereigns, among them Margaret (queen of James III), James IV, and James V, made repeated pilgrimages to the saint's shrine, and left rich offerings behind them. The monastery, thus endowed, became opulent, and its income at the dissolution was estimated at over £1000. The last prior (Fleming) was committed to prison in 1563 for the crime of saying Mass. The whole property of the priory was vested in the Crown by the annexation act of 1587, and was granted in 1606 by James VI to the occupant of the See of Galloway when he established Episcopalianism in Scotland in 1606. It continued to belong to the bishopric until the revolution of 1688, at which date that see was the richest in the kingdom next to St. Andrews and Glasgow. The priory church, which served also as the cathedral of the diocese, had a long nave without aisles, a choir of about the same length, and a lady chapel beyond. In 1684 the nave and western tower were still intact; but the existing remains consist only of the roofless nave and the extensive vaulted crypts constructed under the eastern end of the church. Such restoration as was possible has been carefully carried out by the third Marquis of Bute.

The Five Great Churches of Galloway (Edinburgh, Ayrsh, and Gall. Archæol. Assn., 1899), 169–96, with a complete series of drawings of the ruins; MAXWELL, *Hist. of Dumfries and Galloway* (Edinburgh, 1896), 22, 48 sq.; GORDON, *Monasticon*, III (London, 1875), 318–21; WALCOTT, *The Ancient Church of Scotland* (London, 1874), 223–28; CHALMERS, *Caledonia*, V (Paisley, 1890), 410–20; BELLESHEIM, *Hist. of Cath. Church of Scotland* (Edinburgh, 1887–90), I, 303; III, 73; ROBERTSON, *Scottish Abbeys and Cathedrals*, II (Aberdeen, 1891), 42.

D. O. HUNTER-BLAIR.

Whitman Massacre. See OREGON.

Whitsunday, OR PENTECOST, a feast of the universal Church which commemorates the Descent of the Holy Ghost upon the Apostles, fifty days after the Resurrection of Christ, on the ancient Jewish festival called the "feast of weeks" or Pentecost (Ex., xxxiv, 22; Deut., xvi, 10). Whitsunday is so called from the white garments which were worn by those who were baptized during the vigil; Pentecost, in German *Pfingsten* (fiftieth), is the Greek for "the fiftieth" (day after Easter). Whitsunday, as a Christian feast, dates back to the first century, although there is no evidence that it was observed, as there is in the case of Easter; the passage in I Corinthians (xvi, 8) probably refers to the Jewish feast. This is not surprising, for the feast, originally of only one day's duration, fell on a Sunday; besides it was so closely bound up with Easter that it appears to be not much more than the termination of Paschal tide. That Whitsunday belongs to the Apostolic times is stated in the seventh of the (interpolated) fragments attributed to St. Irenæus. In Tertullian (De bapt., xix) the festival appears as already well established. The Gallic pilgrim gives a detailed account of the solemn manner in which it was observed at Jerusalem ("Peregrin. Silviæ", ed. Geyer, iv). The Apostolic Constitutions (V, xx, 17) say that Pentecost lasts one week, but in the West it was not kept with an octave until at quite a late date. It appears from Berno of Reichenau (d. 1048) that it was a debatable point in his time whether Whitsunday ought to have an octave. At present it is of equal rank with Easter Sunday. During the vigil formerly the catechumens who remained from Easter were

baptized, consequently the ceremonies on Saturday are similar to those on Holy Saturday.

The office of Pentecost has only one Noeturn during the entire week. At Terce the "Veni Creator" is sung instead of the usual hymn, because at the third hour the Holy Ghost descended. The Mass has a Sequence, the authorship of which by some is ascribed to King Robert of France. The colour of the vestments is red, symbolic of the love of the Holy Ghost or of the tongues of fire. Formerly the law courts did not sit during the entire week, and servile work was forbidden. A Council of Constance (1091) limited this prohibition to the first three days of the week. The Sabbath rest of Tuesday was abolished in 1771, and in many missionary territories also that of Monday; the latter was abrogated for the entire Church by Pius X in 1911. Still, as at Easter, the liturgical rank of Monday and Tuesday of Pentecost week is a Double of the First Class. In Italy it was customary to scatter rose leaves from the ceiling of the churches to recall the miracle of the fiery tongues; hence in Sicily and elsewhere in Italy Whitsunday is called *Pascha rosatum*. The Italian name *Pascha rossa* comes from the red colours of the vestments used on Whitsunday. In France it was customary to blow trumpets during Divine service, to recall the sound of the mighty wind which accompanied the Descent of the Holy Ghost. In England the gentry amused themselves with horse races. The Whitsun Ales or merrymakings are almost wholly obsolete in England. At these ales the Whitsun plays were performed. At Vespers of Pentecost in the Oriental Churches the extraordinary service of genuflexion, accompanied by long poetical prayers and psalms, takes place. (Cf. Maltzew, "Fasten-und Blumen Triodion", p. 898, where the entire Greco-Russian service is given; cf. also Baumstark, "Jacobit. Fest brevier", p. 255.) On Pentecost the Russians carry flowers and green branches in their hands.

KELLNER, *Heortology* (St. Louis, 1908); HAMPSON, *Medii ævi kalendarium*, I (London, 1841), 280 sqq.; BRAND-ELLIS, *Popular Antiquities*, I (London, 1813), 26 sqq.; NILLES, *Kalendarium Manuale*, II (Innsbruck, 1897), 379 sqq.

F. G. HOLWECK.

Whitty, ROSE, b. at Dublin, Ireland, 24 November, 1831; d. 4 May, 1911. Of her two sisters one became a religious of the Sacred Heart; the other, like herself, joined the Order of St. Dominic and in 1870 led a band of sisters to New Zealand, where she laboured till her death in 1911. Sister Rose entered St. Catherine's Convent, Sion Hill, Blackrock, Co. Dublin, in her nineteenth year, 25 March, 1849. Seventeen years later, at the request of Bishop Moran, who then had charge of the Eastern Vicariate of South Africa, she with five others began their work at Post Elizabeth, 23 November, 1867. She was prioress for twenty-five years of Rosemary Convent, which she founded. The diamond jubilee of her religious profession was celebrated in 1910, and a Mother Rose scholarship was founded as an appropriate memorial of her long devotion to the work of education. Her good health continued till within a month or two of her death in her eightieth year. With every mark of public veneration her remains were laid to rest in the convent cemetery of Emerald Hill Priory, one of the convents which she had founded, on 6 May, 1911.

The Catholic Magazine for South Africa (June, 1911).

MATTHEW RUSSELL.

Whitty, ELLEN, in religion Mary Vincent, b. at Pouldarrig near Oylgate, a village seven miles from the town of Wexford, 1 March, 1819; d. at Brisbane, Queensland, March, 1892. She was one of the principal assistants of Mother Catherine McAuley in establishing the Institute of the Sisters of Mercy. St. David's Well, which has lately become again the object of extraordinary devotion, lies beside her father's land; it is dedicated to St. David of Wales, said to have been the confessor of St. Aidan of Wexford. Of her sisters one became also a Sister of Mercy; the other married the brother of the famous convert and publicist, Frederick Lucas. Father Robert Whitty, S.J., was her brother. In 1839 she joined the infant community in Baggot Street, Dublin, and was trained by the foundress. She was made mistress of novices in 1844, and in 1849 superior general, third in succession to Mother McAuley. While she was superior, the Crimean War was carried on, and she offered the services of her nuns to nurse the sick and wounded soldiers. Her sister Mary Agnes was one of those who went to the seat of war. In 1861 she yielded to the appeal of Dr. James Quinn of Dublin, a member of a priestly family, who had been appointed the first Bishop of Brisbane in Queensland, the northern part of New South Wales. The new dioecese, as large as France, Spain, and Italy together, had then only two priests and four churches. It now forms three well-equipped dioceses. Mother Whitty herself led her band of missionary sisters to their new sphere of labour, which they reached on 10 May, 1861. There she toiled with untiring devotedness for the rest of her life, founding more than twenty convents before her death.

MORAN, *History of the Catholic Church in Australia;* CARROLL, *Leaves from the Annals of the Sisters of Mercy.*

MATTHEW RUSSELL.

Whitty, ROBERT, b. at Pouldarrig near Oylgate, 7 January, 1817; d. 1 September, 1895. In 1830 he entered Maynooth College in his fourteenth year. Having added two years on the Dumboyne Establishment to his college course, he was still too young for ordination. He offered his services to Dr. Griffiths, Vicar Apostolic of the London District, who ordained him priest at St. Edmund's, Ware, 19 September, 1840. From the first he showed a warm sympathy with the Oxford converts and formed a friendship with Newman and Oakeley before they had become Catholics. Dr. Wiseman showed his appreciation of his priestly zeal by making him provost of the newly appointed metropolitan chapter and his vicar-general in 1850. In this capacity he was responsible for the publication of the famous pastoral "From the Flaminian Gate", in which English bigotry pretended to discover papal aggression. "The Cardinal never blamed me", he wrote long afterwards, "but others did." In 1857 Father Whitty obtained leave to resign his position, and entered the noviceship of the Society of Jesus at Verona. On his return to England he was appointed professor of canon law in St. Beunos College, North Wales. After labouring for some time in Scotland, he was appointed provincial. Subsequently he was assistant to the Father-General Anderledy. He filled other important offices, and worked until the end, giving ecclesiastical retreats even in the last summer of his life. He died at the age of 78 years, of which he had spent 38 as a Jesuit.

WARD, *Life of Cardinal Newman* (London, 1912).

MATTHEW RUSSELL.

Wibald, Abbot of Stavelot (*Stablo*), Malmedy, and Corvey, b. near Stavelot in Belgium in 1098; d. at Bitolia in Paphlagonia, 19 July, 1158, while returning from an imperial embassy to Constantinople. He studied at the monastic schools at Stavelot and Liège, and entered the Benedictine monastery at Waulsort near Namur in 1117. After presiding for some time over the monastic school at Waulsort he went to the monastery at Stavelot and in 1130 was elected Abbot of Stavelot and Malmedy. On 22 October, 1146, he was also elected Abbot of Corvey and four months later the convents at Fischbeck and Kemnade were annexed to Corvey by the emperor. During the abbacy of Wibald the monastery of Stavelot reached

the period of its greatest fame, and at Corvey the monastic discipline which had been on the decline was again restored. Wibald was one of the most influential councillors of the emperors Lothaire and Conrad III. Combining true patriotism with a submissive devotion to the Holy See, he used his great influence to preserve harmony between the emperors and the popes. In 1137 he accompanied Lothaire on a military expedition to Italy and through the emperor's influence was elected Abbot of Monte Cassino. When, however, King Roger of Sicily threatened to destroy the monastery unless Wibald resigned the abbacy, he returned to Stavelot, having been Abbot of Monte Cassino only forty days. During the reign of Conrad III (1138–52) Wibald became still more influential. All the emperor's negotiations with the Apostolic See were carried on by Wibald, and he visited Rome on eight different occasions on imperial embassies. The emperor would enter upon no political undertaking without consulting the abbot. In 1147 he took part in the unsuccessful expedition against the Wends. During the absence of Conrad III in Palestine (1147–49) he was tutor of the emperor's young son Henry, but seems to have had little to do with the political affairs of Germany during that period. Conrad's successor, Frederick Barbarossa, also esteemed him highly and it was chiefly due to the abbot's influence that during his lifetime the harmony between the emperor and the pope was preserved. Wibald accompanied Barbarossa on his expedition to Italy in 1152 and was sent by him on a mission to Constantinople in 1154 and again in 1157. His sudden death on his second journey back from Constantinople gave rise to the suspicion that he was poisoned by the Greeks. More than 400 of Wibald's epistles are still extant. They begin with the year 1146 and have become the chief source for the history of Conrad III and the early reign of Barbarossa. The best edition was prepared by Jaffé, "Monumenta Corbeiensia" in "Bibliotheca rerum Germ.", I (Berlin, 1864), 76–602. They are also printed in P. L., CLXXXIX, 1121–1458.

JANSSEN, *Wibald von Stablo u. Corvey, Abt. Staatsmann u. Gelehrter* (Münster, 1854); MANN, *Wibald, Abt. von Stablo u. Corvei nach seiner politischen Thätigkeit* (Halle, 1875); TOUSSAINT, *Études sur Wibald, abbé de Stavelot, du Mont-Cassin et de la Nouvelle-Corbie* (Namur, 1890); DENTZER, *Zur Beurteilung der Politik Wibalds von Stablo u. Korvei* (Breslau, 1900).

MICHAEL OTT.

Wichita, DIOCESE OF (WICHITENSIS), erected in 1887, from the Diocese of Leavenworth. The territory of the new see was bounded on the east by the sixth principal meridian, south by the Indian Territory, west by Colorado, and north by the northern lines of Greeley, Wichita, Scott, Lane, Ness, Rush, Barton, Rice, and McPherson Counties in the State of Kansas. At that time there were 16 priests in charge of churches, and 23 churches attended as missions; 9 parochial schools, 2 of which were taught by the Sisters of St. Joseph, and 1 by the Sisters of Charity of the Blessed Virgin Mary (Dubuque). The Catholic population numbered about 8000, but there were no religious communities in the diocese. In 1897 the Holy See attached fourteen additional counties located east of the sixth principal meridian, the eastern boundary being the west line of the State of Missouri, and continuing the north line of the Indian Territory on the south. The first bishop appointed for this Diocese, Rt. Rev. James O'Reilly, of Topeka, Kansas, died on 26 July, 1887, before his consecration. One year later, the present bishop, Rt. Rev. John Joseph Hennessy, was selected, and was consecrated on 30 Nov., 1888, in St. John's Church, St. Louis, Missouri, of which he was rector. The ceremony was performed by Archbishop Kenrick of St. Louis, assisted by Bishops Hennessy of Dubuque, and Fink of Leavenworth. When the bishop took charge of Wichita, his territory was in a very discouraging condition owing to a succession of years of drought and crop failures. Many settlers abandoned their farms and availed themselves of the opening of the new Territory of Oklahoma. Since then, the Kansas portion of what had been formerly known as the Great American Desert has improved under better methods of farming, and is now justly described as the garden spot of the West. The City of Wichita, called after an Indian tribe, had a population of about 20,000 when established as an episcopal see; it now numbers over 60,000 and is the largest and most thrifty city in Kansas, with the exception of Kansas City. It has four Catholic churches with about 3700 Catholics, 3 parochial schools attended by nearly 400 children, one academy for young ladies with 175 boarders, one industrial school for small children with 120 boarders, one hospital with 125 patients daily, one orphanage with 30 inmates, 1 convent and mother-house of the diocesan Sisters of St. Joseph.

Diocesan Statistics.—There are 76 secular and 12 regular priests, 69 churches with resident pastors, 58 missions with churches, 7 hospitals, 35 parish schools, with 2400 pupils, and a Catholic population of 32,000. There are 4 religious institutes of men: the Passionist Fathers at St. Paul, Kansas, the Franciscans at Wichita, the Capuchins at Marienthal, and the Silvestrine Benedictines at Chicopee for work especially among the Italians. There are six religious institutes of women: Sisters of St. Joseph (diocesan), Sisters of Charity of the Blessed Virgin Mary (Dubuque); Sisters of Mercy (diocesan), Sisters of St. Dominic (diocesan); Sisters of the Precious Blood (Belleville), and Sisters of the Sorrowful Mother (Rome, Italy). A magnificent Romanesque cathedral of Bedford stone and granite was consecrated in 1912 by His Eminence Cardinal Gibbons, Archbishop of Baltimore.

Archives of Diocese; Catholic Directory.

JOHN J. HENNESSY.

Wichita Indians, a confederacy of Caddoan stock, formerly dwelling between the Arkansas River, Kansas, and the Brazos River, Texas, and now located in Oklahoma, within the boundaries of the former Wichita reservation. They call themselves *Kitikitisch* and sometimes *Tawehash*, the meanings of which are unknown, and claim to have come from the same stock as the Pawnee. The names of nine of the tribes formerly composing the confederacy have been preserved, but the only divisions now existing are the Tawakoni, the Waco, and the Wichita proper. Previous to the annexation of Texas (1840–5), the Wichita proper dwelt north of the Red River and around the Wichita Mountains. The meaning of the name Wichita is unknown. These Indians were first met about 1541 in Quivara, during the expedition of Francisco Vasquez de Coronado (q. v.). Fray Juan de Padilla, who accompanied Coronado, and some companions remained with these to evangelize them, and three years later gained the palm of martyrdom. In 1719 the Wichita were visited by La Harpe, a French soldier, who found them given to cannibalism; somewhat later they were forced to the south-west by the Osago and Chickasaw. In 1758 they destroyed the Spanish missions of San Sabá, near the Río Colorado. In 1801 the tribe suffered severely from an epidemic of small-pox. Their first treaty of peace was made in 1835, and fifteen years later the Wichita proper settled at Rush Springs, Oklahoma. They took refuge in Kansas during the Civil War, on the conclusion of which they were placed on a reservation to the north of the Washita River. In 1902 the reservation was opened by the Government for settlement, and the Wichita received allotments in severalty. They now number 310, in addition to 30 Kichai.

The Wichita were an agricultural tribe, but also engaged in hunting the buffalo. They cultivated corn, pumpkins, and tobacco, which they bartered with

their neighbours. Their permanent dwellings were cone-shaped, with a diameter of from forty to fifty feet, and were thatched with grass; when travelling they lived in skin tipis. Before coming under the influence of civilization their dress was very scanty; they tattooed their faces, arms, and chests, and so were called the "tattooed people" by some of the other tribes, thus: *Dogúat* or *Túchquet* (Kiowa), *Dókana* (Comanche), *Hochsúwitan* (Cheyenne). They were a steadfast, peaceful race, given to ceremonial dances, particularly the Horn dance and the Gift dance, and also held foot-races in which all the tribe competed.

MOONEY in *Handbook of American Indians*, II (Washington, 1910), s. v.; HODGE in *ibidem*, s. v. *Quivira;* MOONEY, *Quivira and the Wichitas* in *Harper's New Monthly Magazine*, XCIX (New York, 1899), 126–35.

A. A. MACERLEAN.

Wichmans, FRANCIS, in religion AUGUSTINE, b. at Antwerp, 1596; d. 1661. Having finished his classical studies, he received the white habit in the Norbertine Abbey of Tongerloo, Belgium, 21 Sept., 1612. Ordained priest 4 March, 1620, he was sent to the University of Louvain, where he graduated as bachelor of theology. Recalled to the abbey, he filled the offices of master of novices and *circator*. In 1630 he was made parish priest of Mierlo, and rural dean of Helmond. After the taking of Hertzogenbusch by the Dutch Protestants in 1629, Bishop Ophovius was obliged to leave his city, and resided at Geldorp, three miles from Mierlo. The bishop's "Diarium" shows that Ophovius conferred almost daily with Wichmans on the affairs of his diocese.

In 1632 Wichmans was transferred to the parish of Tilburg, in the same diocese, and was made rural dean of Hilvarenbeek. In 1634 the Retorsion laws were made, whereby Catholic priests were expelled, their churches confiscated and handed over to Protestant preachers. Wichmans then resided at Alphen, a village just outside the boundaries and six miles from Tilburg. From this place he administered his parish, always at the risk of his liberty and even of his life. It was owing to Wichmans's fearless zeal that not one Catholic of Tilburg apostatized. In 1642 Wichmans was elected coadjutor to Abbot Verbraken, whose successor he became in 1644. He was also named a member of the Permanent Committee of the States of Brabant. Wichmans promoted education in his abbey; in 1647 six of his religious graduated at Louvain, and a seventh in Rome. He erected or decorated several chapels in honour of the Blessed Virgin, and wrote several books; "Sabbatismus Marianus", "Brabantia Mariana", "Syntagma Sacerdotale", are the most important.

VAN SPILBEECK, *De Abdy van Tongerloo;* TAYMANS, *Liber. Catholiek Meyerysch Memorieboek* (Hertzogenbusch, 1819).

F. M. GEUDENS.

Widmer, JOSEPH, Catholic theologian, b. at Hohenraim, Lucerne, Switzerland, 15 Aug., 1779; d. at Beromünster, 10 Dec., 1844. He studied philosophy at Lucerne, and theology at Landshut (1802–4) under Sailer and Zimmer, the former exercising a great and abiding influence over him. After ordination Widmer was appointed professor of philosophy in 1804, and of moral and pastoral theology in 1819 at the lyceum of Lucerne. In 1833 he was removed from his position by the Government and received a canonry in the collegiate chapter at Beromünster; in 1841 he became the provost of this chapter. In connexion with Gügler Widmer did good service in opposing the teachings of Wessenberg, and in reviving ecclesiastical life in Switzerland. Among his writings are: "Der katholische Seelsorger" (Munich, 1819–23); "Systematische Uebersicht der in Sailer's Handbuch der christlichen Moral ausführlich entwickelten und dargestellten Grundsätze" (Sarmenstorf, 1839); "Vorträge über Pastoraltheologie" (Sarmenstorf, 1840). He edited the works of Sailer (Sulzbach, 1830–46), of Franz Geiger (Fluelen, 1823–39), and Gügler (Lucerne, 1828–40).

GOLDLIN, *Erinnerungen an J. Widmer* (Baden im Aargau, 1849).

FRIEDRICH LAUCHERT.

Widmerpool, ROBERT, VENERABLE. See WILCOX, ROBERT, VENERABLE.

Widow.—I. Canonical prescriptions concerning widows in the Old Testament refer mainly to the question of remarriage. If a man died without children, his widow was obliged to marry her deceased husband's brother, and if the latter refused to take her to wife he was put to shame before the people (Deut., xxv, 5–10). The high-priest was forbidden to marry a widow (Lev., xxi, 14), but other members of the priesthood were at liberty to take to wife the widow of another priest, but not the widow of a layman (Ezech., xliv, 22). Outside of these prescriptions, there is no law in the Old Testament restricting a widow's remarriage. The support of widows was commended to the charity of the Israelites, and they were to have the gleanings of the cornfields, olive trees, and vineyards (Deut., xxiv, 19–22). In the third year of tithes (or the great tithe) widows were to have their share of the offering (Deut., xxvi, 12), and at the three principal solemnities of the year they were to be invited to feast with the nearest householder (Deut., xvi, 11). In the times of the Machabees money was deposited and provisions were kept in the Temple at Jerusalem for the subsistence of widows (II Mach., iii, 10), and the spoils of battle were also shared with them (II Mach., viii, 28). For their protection, there was a prohibition against taking their garments in pawn (Deut., xxiv, 17). In the Book of Job the taking away of a widow's ox for a pledge is considered a wicked action (xxiv, 3), from which commentators generally gather that the law of Deuteronomy was later extended to all a widow's possessions. Besides legal prescriptions for the protection of widows, the Old Testament contains many general precepts commending them to the reverence and benevolence of the chosen people and bitter denunciations of their oppressors and defrauders. The lot of the widow in Old Testament times was generally a hard one, and Christ refers to the widow's mite as an offering from the poorest of the poor (Mark, xii, 44). He also strongly denounces the Pharisees: "because you devour the houses of widows" (Matt., xxiii, 14). Under the Old Dispensation some widows devoted themselves to a life of special religious observance, as is recorded of Anna the Prophetess, "who departed not from the temple, by fastings and prayers serving night and day" (Luke, ii, 37).

II. In primitive Christian times the support of widows was made a special duty by the Apostles, who collected alms for them and gave care of them to the deacons (Acts, vi, 1). This support of needy widows has always been considered a particular charge of the ministers of the Christian Church, and many decrees of popes and councils make mention of it as specially incumbent on bishops, parish priests, and holders of benefices. In Apostolic times widows were employed in certain capacities in the ministry of the Church (Rom., xvi, 1), though not as pastors (I Cor., xiv, 34; I Tim., ii, 12). In his First Epistle to Timothy (v, 9) St. Paul speaks of certain widows of the Church, directing that one to be chosen must be "of no less than threescore years of age, who hath been the wife of one husband. Having testimony for her good works . . . ", and some see in this a reference to the order of deaconess (q. v.), while others do not. Shortly after, however, the office of deaconess was referred to as "widowhood" (St. Ignat., "Ep. ad Smyrn.", viii, 1). As to the remarriage of widows in the Christian Church, though St. Paul declares that

widowhood is preferable to the married state (I Cor., vii, 8), yet he does not forbid remarriage (loc. cit., 39). Second nuptials are valid by ecclesiastical law if the first marriage bond has been really dissolved and if there is no canonical impediment, as is the case for clerics in major orders in the Oriental rites. In the mind of the Church, however, second nuptials are less honourable than a first marriage (Conc. Ancyr., c. 19; Conc. Laodic., c. 1), and the state of widowhood is more commendable (Conc. Trid., sess. xxiv, de matr., can. 10) as a more perfect good. (See WOMAN.)

THOMASSIN, *Vet. et nova disciplina* (Paris, 1688); WERNZ, *Jus decret.*, IV (Rome, 1904).

WILLIAM H. W. FANNING.

Widukind, Saxon leader, one of the heads of the Westphalian nobility, was the moving spirit in the struggles of the Saxons for their independence and heathen faith. The Frankish accounts of the Saxon wars, coloured by national feeling, give only an outline of Widukind's character. After Charlemagne's victory in 777 Widukind fled to Denmark. He saw that at the moment opposition was useless. When Charlemagne was in Spain in 778, Widukind came back and, trusting to the Saxon love of independence, organized a war of revenge. Saxon hordes plundered and devastated the region of the middle Rhine, and even threatened Fulda, so that the monks fled, carrying the remains of St. Boniface. A Frankish army defeated the Saxons at Laisa and rescued the town. In 782 order seemed to be restored among the Saxons, and Widukind again fled to Denmark, but returned once more when Charlemagne began his march toward home. The Wends also were incited to join the uprising. The hatred of the insurgents was directed against the churches and priests, and Willihad, first Bishop of Bremen, was obliged for the time to abandon his missionary work. Widukind no longer had the entire Saxon nation on his side. A strong Frankish party had now sprang up, but the terrible punishment inflicted by Charlemagne on 4000 Saxons at Verden on the Aller greatly strengthened the national party among the Saxons. Widukind again fled to Denmark; after this he persuaded the inhabitants of the northern Elbe district and the Frisians to join the revolt. Particulars as to Widukind's actions during the last struggles of the Saxons are lacking. Charlemagne saw that he was the leading spirit of the resistance and sought to induce him to submit peacefully. In 785 Widukind was baptized, with many of his companions, at Attigny. Charlemagne believed that the Saxon opposition was now broken, and the pope ordered a general feast of thanksgiving. Widukind took no part in the later Saxon wars. There is no further credible information respecting him. It is fairly probable that Mathilde, second wife of King Henry I of Germany, was a member of the same family. Widukind soon became one of the heroes of legend, and later he appeared as a great builder of churches and a saint. Medieval times regarded Enger, near Herford, as his place of burial. A gravestone purporting to be Widukind's and giving his entire figure, is a work of the twelfth century; what is called Widukind's reliquary is a work of the ninth or tenth century.

DIEKAMP, *Widukind der Sachsenführer nach Geschichte und Sage*, pt. I (Münster, 1877); DETTMER, *Der Sachsenführer Widukind nach Geschichte und Sage* (Würzburg, 1879); VON USLAR-GLEICHEN, *Das Geschlecht Wittekinds d. Gr. und die Immedinger* (Hanover, 1902); *Acta SS.*, VII Jun.

FRANZ KAMPERS.

Widukind of Corvey, historian, lived in the tenth century in the Benedictine Abbey of Corvey, Germany. He was a Saxon, he began in 967 his "Res gestæ saxonicæ sive annalium libri tres", devoted particularly to Henry I and Otto I, as stated in the dedication to Mathilde, Abbess of Quedlinburg. Unlike the earlier chroniclers, he did not connect the beginning of his account with the time of the Roman Empire, but commenced with the primitive history of his nation. He relates with much enthusiasm the tribal sagas, tells of his heathen ancestors in their battles with the Franks, and describes the introduction of Christianity. After this, he shows how, after they became Christian, the Saxons conquered all other nations, including the Franks, in the reign of Henry, maintained the supremacy victoriously, in spite of the revolt of various tribes, during the reign of Otto, and finally ruled all Christendom. His work has become a very popular one; but in his efforts to be brief and to imitate the classic writers, especially Sallust, he is frequently impossible to understand. The work is of great value, because it is often the sole authority for the events mentioned, and because it describes persons truthfully and reliably, although only so far as they come within his range of vision; whatever was outside of Saxony was incomprehensible to him. His opinion of the Emperor Otto is incorrect, neither has he any conception of Otto's important labours for the benefit of the Church. Widukind is silent respecting the founding of the Archdiocese of Magdeburg, and he does not speak of the pope at all. When he mentions France and Italy his statements are meagre and incorrect. The work was edited by G. Waitz in "Mon. Germ. Hist.: Scriptores", III, 416–67, and was also published in the "Scriptores rerum germanicarum" (Hanover, 1882).

POTTHAST, *Bibliotheca historica*, II (Berlin), 1113 sq.; WATTENBACH, *Deutschlands Geschichtsquellen*, I (Berlin, 1893), 328–33; KOPKE, *Widukind von Korvei* (Berlin, 1867).

PATRICIUS SCHLAGER.

Wiener-Neustadt, DIOCESE OF (NEOSTADTIENSIS), a suppressed see in Lower Austria. Upon the request of Frederick III it was erected by Paul II on 14 January, 1469, and was immediately subject to the Holy See. At first it was coterminous with the town of Wiener-Neustadt, but in 1769 the new parish of Theresienfeld was added and in 1784 its territory was extended from Wiener-Neustadt to the boundary of Styria. On 21 April, 1785, the see was incorporated in the Archdiocese of Vienna by Joseph II. Its last bishop, Heinrich Johann Kerens, S.J. (1775–85), and his cathedral chapter were transferred to the newly erected diocese of Sankt Pölten. Of the twenty-three bishops of Wiener-Neustadt the most noteworthy were: Melchior Klesl, also Bishop of Vienna and cardinal (1614–30); Leopold, Count von Kollonitsch (1670–85), later Bishop of Raab, and Christopher Royas von Spinola (1686–95).

WIEDERMANN, *Beiträge zur Gesch. des Bis. Wiener-Neustadt*, in *Österreich. Vierteljahrsschrift für kath. Theol.* (Vienna, 1864–9).

MICHAEL ÖTT.

Wiest, STEPHAN, member of the Order of Cistercians, b. at Teisbach in Lower Bavaria, 7 March, 1748; d. at Aldersbad, 10 April, 1797. He attended the gymnasium at Landshut, and in 1767 entered the Cistercian monastery of Aldersbach in Lower Bavaria, where he studied philosophy and theology, took the vows, 28 October, 1768, and was ordained priest, 1772. He continued his studies at the University of Ingolstadt. From 1774–80 he taught philosophy and mathematics, and from 1780–81 theology, at Aldersbach. In 1781 he was made professor of dogmatic theology at Ingolstadt, where he also taught patrology and the history of theological literature. He was rector of the university, 1787–88, resigned his professorship in 1794, and returned to his monastery. Wiest has an honourable place in the history of Catholic theology of the eighteenth century as a positive dogmatist, well versed in theological literature. His chief work, "Institutiones theologicæ" (6 vols., Eichstätt, 1782–86; Ingolstadt, 1788–89; 2nd ed., Ingolstadt, 1788–1801), is valuable for its abundance of positive and historical material, though the treatment of the speculative side is scanty. "Institu-

tiones theologiæ dogmaticæ in usum academicum" (2 vols., Ingolstadt, 1791) is a compendium, of which two posthumous editions appeared at Landshut (1817; 1825). The most important of his other works are: "Introductio in historiam litterariam theologiæ revelatæ potissimum catholicæ" (Ingolstadt, 1791); "Institutiones Patrologiæ in usum academicum" (Ingolstadt, 1795); and four dissertations in the university year-book: "De Wolfgango Mario Abbate Alderspaeensi Ord. Cist." (I–IV, Ingolstadt, 1788–92).

WERNER, *Gesch. der katholischen Theologie* (Munich, 1866), 243–48; LAUCHERT, *Briefe von Stephan Wiest, O. Cist., an Gerhoh Steigenberger* in *Studien u. Mittheilungen aus dem Benedictiner- und-Cistercienser-Orden*, XXI (1900), 127–35, 285–306, 535–53.

FRIEDRICH LAUCHERT.

Wigand (VENANTIUS), SAINTS.—Three saints of this name are mentioned in the Roman Martyrology:

(1) SAINT WIGAND, bishop and martyr, 1 April. His body with many others was brought from Dalmatia in 640 by Pope John IV. He was the successor of St. Domnio in the See of Salona, if not immediately, at least before 312. Zeiller (Bessarione, Serm. II, IV, 1903, 335) makes him the founder of the episcopal see and places his death in 270 (Anal. boll., XXIII, 1904, 6). His name is not found in the early martyrologies, but for the first time in a Hungarian calendar of the twelfth century. His relics are in the baptistery of the Lateran Basilica, which contains his picture in mosaic. He is venerated at Toledo also.

(2) SAINT WIGAND, martyr, 18 May, a youth of fifteen, well trained in religious life by Porphyrius, who, with ten unnamed companions, suffered martyrdom A. D. 254 under Decius at Camerino, Umbria. He is honoured as principal patron of Camerino and of Fabriano, where they also celebrate the translation of his relics on 28 March. He is represented as a Roman knight with banner and sword. The Roman Breviary gives proper hymns for his feast. The apocryphal Passio (Acta SS., May, IV, 436) is a simple imitation of the Acts of St. Agapitus of Præneste (Günter, "Legendenstudien", Cologne, 1906, 24). It relates many wonderful occurrences: the king, Antiochus, makes use of all possible means to induce Venantius to deny his faith, but in vain; angels protect the martyr from death by fire, smoke, etc.; his constancy converts the trumpeter Anastasius; and when he is beheaded, earthquakes and lightning accompany his death.

(3) SAINT WIGAND, abbot, 13 Oct., lived in the latter half of the fifth century. He was a native of Berri. He joined the community of the monks of St. Martin of Tours, and was soon elected abbot. His life (Acta SS., Oct., VI, 211) was written by St. Gregory of Tours. Trithemius and Wion make him a Benedictine.

Acta SS., April, I, 6; DUCHESNE, *Liber pontificalis*, I (Paris, 1886), 330; ARMELLINI, *Le chiese di Roma* (Rome, 1887), 658; *Anal. boll.*, XVIII (1899), 369–411; *ibid.*, XVI (1897), 490; STADLER, *Heiligenlexicon*.

FRANCIS MERSHMAN.

Wigbert, SAINT, companion of St. Boniface, b. in England about 675; d. at Hersfeld about 746. Positive biographical accounts of him are scanty; he had several contemporaries of the same name, and it is difficult to decide in all instances to which Wigbert the different details belong. In 836 Servatus Lupus wrote a life of Wigbert, but this contains very few clear historical data, while it relates in detail the purity of Wigbert's morals, his zeal for souls, charity, familiarity with the Bible, knowledge of theology, skill in teaching, enthusiasm for monastic life, and the faithfulness with which he fulfilled his duties. Boniface called him from England. Wigbert was certainly older than Boniface. A letter from a priest named Wigbert to the "fathers and brethren in Glestingaburg" (Glastonbury) in Somersetshire is preserved. It has been supposed that the writer was St. Wigbert and therefore a monk of Glastonbury, but this is not probable. He went to Germany about 734, and Boniface made him abbot of the monastery of Hersfeld in Hesse; among his pupils there was St. Sturmi, the first Abbot of Fulda. About 737 Boniface transferred him to Thuringia as Abbot of Ohrdruf, where he worked with the same success as in Hersfeld. Later Wigbert obtained Boniface's permission to return to Hersfeld to spend his remaining days in quiet and to prepare for death; notwithstanding old age and illness he continued his austere mode of life until his end. He was first buried at Fritzlar in an inconspicuous grave, but during an incursion of the Saxons (774) his remains were taken for safety to Buraburg, and from there, in 780 by Archbishop Lullus transferred to Hersfeld, where in 850 a beautiful church was built to him; this was burned in 1037. A great fire in 1761 destroyed the new church (dedicated, 1144) and consumed the saint's bones, or else they crumbled in the ruins. The veneration of Wigbert flourished especially in Hesse and Thuringia. At the present day he is venerated only in the dioceses of Mainz, Fulda, and Paderborn. He is recorded in the "Martyrologium Romanum" under 13 August.

Acta SS., III August, 133–37; *P. L.*, CXIX, 679–94; *Mon. Germ. Hist.: Scriptores*, IV, 224–28; XV, 37–43; SCHAUERTE, *Der heilige Wigbert* (Paderborn, 1895).

KLEMENS LÖFFLER.

Wigbod (WICBODUS, WIGBOLD, WIGBALD), theological writer of the eighth century. Of his works there is extant a Latin commentary on the Octateuch called "Quæstiones in Octateuchum" that is, on the Five Books of Moses, Josue, Judges, and Ruth. He wrote the work, as the title states, at the command of Charlemagne. As Charlemagne is only called King of the Franks and Lombards, not Emperor, the work must have been written before the year 800. The form of the book is that of a dialogue between pupil and teacher. The pupil propounds the difficulties and the teacher gives the solution. Wigbod, however, did not compose these answers himself, but gives, verbatim, statements by the following eight Fathers: Augustine, Gregory, Jerome, Ambrose, Hilary, Isidore, Encherius, and Junilius. For the greater part of Genesis only Jerome and Isidore are drawn on, and later Isidore almost entirely. The two members of the Congregation of Saint-Maur, Martène and Durand, who found the manuscript in the monastery of St. Maximin at Trier, have, therefore, only given the portion to the first three chapters of Genesis in their "Collectio amplissima", IX (Paris, 1733), 295–366. This portion has been reprinted in P.L., XCVI, 1101–68. The work is chiefly valuable for its preservation of the texts of the Fathers quoted. The commentary is preceded by three Latin poems in hexameter. In the first Wigbod felicitates his book, cause it is to be taken into the palace of the king; in the second he praises the king, particularly because Charlemagne has brought together books from many places, and because he knows the Bible well; in the third he treats the seven days of creation. The first two are largely taken from the introductory poems written by Eugene of Toledo to the work of Dracontius, the third is the closing poem to Dracontius (Mon. Germ. Hist.: Poet. Lat., I, 95–97). The manuscript used by Martène and Durand is now unknown. Two manuscripts without the poems are at Admond and Vienna. Nothing positive is known as to the author. Martène and Durand mention Wigbald, who was vice-chancellor under the chancellors Itherius and Rado, and Widbod, who was Count of Périgueux about 778. The last mentioned hardly seems possible.

Hist. littéraire de la France, IV (Paris, 1738), 177–9; CEILLIER, *Hist. des auteurs sacrés*, XII (2nd ed., Paris, 1862), 149; HURTER, *Nomenclator theol. cath.*, I (3d ed., Innsbruck, 1903), 675.

KLEMENS LÖFFLER.

Wigley, GEORGE J., d. in Rome, 20 January, 1866. By profession he was an architect, but subsequently devoted himself to journalism in Paris. He was one of the band of laymen who surrounded Frederick Ozanam and who founded with him the Society of St. Vincent de Paul. At Ozanam's suggestion he wrote some letters to "The Tablet" describing the aims and the work of the new Society. Lucas, editor of "The Tablet", then wrote some articles on the same subject and in January, 1844, the English branch was formed, Wigley, who was then living in London, becoming one of the original thirteen members. In or about 1860 Wigley took a leading part in forming both in England and in France the Peterspence Association for assisting the Holy Father. Shortly after Pius IX bestowed on him the Cross of St. Gregory the Great. He met his death through his charity in attending one of the St. Vincent de Paul cases in Rome, a Protestant English sailor. Wigley nursed him with great devotion, and had him received into the Church on his death-bed, and then falling ill of the same disease went to the hospital of the Brothers of St. John of God where he died.

DUNN, *The Society S. V. P.: recollections of its early days in London* (1907); AMHERST, *The Formation of the Society of S. V. P.* (London, 1899).

EDWIN BURTON.

Wilberforce, HENRY WILLIAM, b. at Clapham, 22 Sept., 1807; d. at Stroud, Gloucestershire, 23 April, 1873. He was third son of the famous William Wilberforce, and younger brother of Robert Wilberforce. He entered Oriel College, Oxford, in 1826, becoming a pupil of Newman; and after taking a brilliant degree became a law-student at Lincoln's Inn. Newman persuaded him to leave the law for the Church, and in 1834 he took Anglican orders, becoming successively curate of Bransgrove, Hampshire (1834), vicar of Walmer (1841), and vicar of East Farleigh, Kent (1843). On 15 Sept., 1850, he and his wife were received into the Catholic Church. He then devoted himself to journalism, being proprietor and editor of the "Catholic Standard", afterwards known as the "Weekly Register", from 1854 to 1863. His works were: "The Parochial System", London, 1838; "Reasons for Submitting to the Catholic Church", London, 1851, a pamphlet which ran through several editions and led to much controversy; "Proselytism in Ireland" (London, 1852); "Essay on Some Events preparatory to the English Reformation" (London, 1867); and "The Church and the Empires" (London, 1874). His wife was Mary, daughter of the Rev. John Sargent; they had five sons and four daughters.

NEWMAN, memoir prefixed to *The Church and the Empires*, with portrait (London, 1874); FOSTER, *Alumni Oxonienses 1715–1886* (Oxford, 1891); MOZLEY, *Reminiscences of Oriel and the Oxford Movement* (London, 1882); ASHWELL, *Life of Samuel Wilberforce* (London, 1880–2); MOZLEY, *Letters and Correspondence of John Henry Newman* (London, 1891); COOPER in *Dict. Nat. Biog.*, s. v.; GILLOW in *Bibl. Dict. Eng. Cath.*, s. v.

EDWIN BURTON.

Wilberforce, ROBERT ISAAC, b. at Clapham, 19 Dec., 1802; d. at Albano, near Rome, 3 Feb., 1857. He was the second son of William Wilberforce, and a younger brother of Samuel Wilberforce, Anglican Bishop of Oxford. Educated privately, he entered Oriel College, Oxford, in 1820, and after graduating with a double first, he was elected a fellow of Oriel in 1826, thus becoming a colleague of Newman, Pusey, Keble, and Hurrell Froude. In the same year he took Anglican orders, and on leaving Oxford in 1831 he became rector successively of East Farleigh, Kent, and Burton Agnes, Yorkshire. In 1832 he married Agnes Everilda Wrangham, who died in 1834, leaving him two children, and three years later he married Jane Legard, by whom he had no issue. In 1841 he was installed as canon of York Cathedral and Archdeacon of the East Riding. His wide theological reading made him an influential member of the Tractarian party, and it was a great loss to the High Churchmen when in October, 1854, he became a Catholic, being received at Paris on All Saints' Day. Being now a widower for the second time, he determined to study for the priesthood on the advice of Manning, whose intimate friend and confidential adviser he had been in their Anglican days. With this view he entered the Accademia in Rome, but within a year he died, having only received minor orders. Besides the "Life of William Wilberforce", which he wrote with his brother Samuel (5 vols., London, 1838), he published several historical and theological works.

MOZLEY, *Letters of J. B. Mozley* (London, 1885); IDEM, *Letters and Correspondence of J. H. Newman* (London, 1891); ASHWELL AND WILBERFORCE, *Life of Samuel Wilberforce* (London, 1880–2); BROWNE, *History of the Tractarian Movement* (London, 1856); LIDDON, *Life of E. B. Pusey* (London, 1893–4); PURCELL, *Life of Cardinal Manning* (London, 1895); FOSTER, *Alumni Oxonienses* (Oxford, 1891); LEGGE in *Dict. Nat. Biog.*, s. v.; GILLOW in *Bibl. Dict. Eng. Cath.*, s. v.

EDWIN BURTON.

Wilcannia, DIOCESE OF (WILCANNIENSIS), in New South Wales, one of the six suffragan sees of Sydney, consists for the most part of the western portions of the older dioceses of Bathurst, Armidale, and Goulburn. It is composed of nearly one-half of the State of New South Wales, its area being 150,000 sq. miles. Its sparsely scattered population is engaged principally in pastoral pursuits, though of late years a couple of important and flourishing mining centres have sprung up. When formed, in 1887, its Catholic population was estimated at about 7000, with 8 priests, and an average attendance of 800 children in Catholic schools. The official return for 1912 shows a population of 19,000 Catholics, including 19 secular priests, and 2960 children in Catholic schools under the care of 146 religious teachers. Owing to various causes, namely, the dry climate, the form of land tenure (which favours vast areas of pastoral holdings or "Squattages"), and the uncertainty of the mining industry, the material progress of the diocese has not been such as was anticipated on its establishment. But, with increased railway facilities, scientific wheat growing, and irrigation farming along the great rivers of the western plains, the possibilities of development are very great. Within this vast area are contained mineral deposits of great value which only await the advance of settlement and population for their successful development. The chief mining districts at present are Broken Hill, in Western Corner, and Cobar, in the centre of the diocese. The silver and lead mines of Broken Hill are famous and support the largest purely mining population in Australia. Broken Hill has a population of 40,000 and is a well laid out and thoroughly equipped city. At Cabar, Cambelego, and Wymagee there are gold and copper mines of importance and well-established permanency.

The Very Rev. John Dunne, parish priest of Albury and Vicar-General of the Diocese of Goulburn, was chosen in 1887 to administer this newly formed and vast diocese. He was born in King's Co., Ireland, in 1846; educated at Carlow College; and ordained priest in 1870. After his arrival in Australia he laboured in the Diocese of Goulburn for sixteen years, and was consecrated Bishop of Wilcannia by Cardinal Moran, on 14 Aug., 1887. As there was no residence for a bishop in the town of Wilcannia, from which the diocese was named, nor means to support one, Bishop Dunne resided for a short time at Hay. Seeing, however, the prospects of the new mining city of Broken Hill, he took up his residence there in 1889, and since has administered the diocese from this centre. The city has a handsome cathedral, two convents, an orphanage, and three suburban schools and churches.

A. KILLIAN.

Wilcox, ROBERT, VENERABLE, English martyr, b. at Chester, 1558; suffered at Canterbury, 1 October, 1588. He arrived at Reims, 12 August, 1583, and received the tonsure and minor orders, 23 September following. He was ordained sub-deacon, 16 March, deacon, 5 or 6 April, and priest, 20 April, 1585, receiving all these orders at Reims. Sent on the mission, 7 January, 1586, he was imprisoned in the Marshalsea that same year. With him suffered two other priests, Christopher Buxton and Edward Campion, and a layman, Robert Widmerpool.

Edward Campion (*vere* Edwards) was born in 1552 at Ludlow, Shropshire, of a good family, and was educated for two years at Jesus College, Oxford, and was afterwards in the service of Gregory, tenth Lord Dacre of the South. He arrived at Reims, 22 February, 1586, where he assumed the name of Campion. He was ordained sub-deacon at Laon, 18 September, deacon at Reims, 19 December the same year, and priest at the beginning of the following Lent, being described as of the Diocese of Canterbury. Sent on the mission, 18 March, 1587, he was arrested at Sittingbourne, and imprisoned in Newgate and the Marshalsea.

Robert Widmerpool was born at Widmerpool near Nottingham and was for a time tutor to the sons of Henry, ninth Earl of Northumberland. When he had the rope round his neck, he thanked God for the glory of dying in Canterbury for the cause for which St. Thomas died. All were condemned under 27 Elizabeth cap. 2.

CHALLONER, *Missionary Priests*, I (Edinburgh, 1877), nos. 61–63; POLLEN, *Acts of English Martyrs* (London, 1891), 327; *English Martyrs 1584–1603* (London, 1908), passim; KNOX, *Douay Diaries* (London, 1878), passim; FOLEY, *Records English Province S. J.*, I (London, 1877–83), 478, 481; MORRIS, *Troubles of Our Catholic Forefathers*, III (London, 1872–7), 39.

JOHN B. WAINEWRIGHT.

Wild, JOHANN, Scriptural commentator and preacher, better known by his Latin name FERUS, b. in Swabia, 1495; d. at Mainz, 8 Sept., 1554. At an early age he joined the Franciscan Order. He was educated at Cologne. His application and proficiency in study were very distinguished, and laid the foundation of that extensive acquaintance with Holy Scripture and the Fathers in which he afterwards excelled. At a chapter held in the Convent at Tübingen in 1528, he was appointed professor of rhetoric and belles-lettres, scriptor, and preacher. His sermons in the churches of Mainz soon gained a high reputation for learning and eloquence. Subsequently at a chapter celebrated in the Convent at Mainz in 1540, he was elected definitor of the province and appointed to the arduous post of *Domprediger* (preacher in the cathedral), which he continued to occupy till his death. By his unflagging zeal and energy he preserved his order and the clergy from the wiles of the Lutherans; and it was principally due to his preaching that Mainz remained steadfast in the Catholic Faith. Not even his enemies disputed his title of being the most learned preacher in Germany in the sixteenth century. The Protestant historian, Henry Pantaleon, said of him: "His days and nights were spent in the fulfilment of his sacred functions and in study, so that he became a most learned theologian. To profound learning and rich eloquence he united great sanctity of life".

When the troops of Albert of Brandenburg, burning and pillaging as they went, entered Mainz in 1552, priests, religious, and most of the inhabitants fled from the city. Father Wild remained. His courage was greatly admired by Albert, who solicited him to give up the religious habit. "For many years", he answered, "I have worn it, it has never done me any harm, why should I now abandon it?" He was ordered to preach in the presence of Albert and his followers on the text, "Render to Cæsar the things that are Cæsar's", etc. At the end of his discourse he addressed his audience on the text, "Render an account of thy stewardship". The prince was so struck by his apostolic zeal and courage that he promised to grant him any request he would make. He asked that the cathedral and Franciscan buildings should be that the cathedral and Franciscan buildings should be spared from all desecration and injury. His request was granted, and in recognition of this great service a statue representing Wild holding the cathedral in his hand was placed in the treasury.

His works are numerous, consisting of commentaries on nearly all the parts of the Old Testament; the Gospels of St. Matthew, St. John, the Acts of the Apostles, Epistle to the Romans, the First Epistle of St. John, sermons, orations, and ascetical books. His method in explaining the Holy Scripture was to oppose to the captious quotations of the Lutherans a learned commentary drawn up from the works of the Fathers of the Church. Nearly all his works were published after his death, and had not been composed with a view to publication. With the exception of the Commentaries on Matt., John, and I John, his other works were placed on the Index with the clause *donec corrigantur*. Dominicus a Soto, O.P., extracted from the Commentary of St. John seventy-seven passages which he considered susceptible to false interpretation. He was answered by Michael Medina, O.S.F., who had been theologian with Dominicus at the Council of Trent. Sixtus Senensis, Serarius, Wadding, and many others state that the works of Wild were deliberately altered by the Lutherans in order to deceive the Catholics. In the Roman edition of the Commentary on St. John, the passages criticised were left out. J. Wild is mentioned as present at the chapter held at the Convent of Pforzheim on 15 April, 1554. He died the same year, and was buried in the front of the high altar in the Franciscan Church at Mainz. His principal works are: commentaries on the Pentateuch, Josue, Judges, Job, Ecclesiastes, Pss. xxxi and lx, Esther, Esdras, Nehemias, Lamentations of Jeremias, Jonas, St. Matthew, St. John, Acts of the Apostles, Romans, I John; six vols. of sermons; examination of candidates for Sacred Orders.

SERARIO, *Moguntiacorum Rerum libri quinque* (Mainz, 1604); SIXTUS SENENSIS, *Bibliotheca Sancta* (Paris, 1610); WADDING-SBARALEA, *Script. Ord. Min.* (Rome, 1806); IDEM, *Annal. Ord. Min.*, XIX (Rome, 1745); JOHN A S. ANTONIO, *Bibliotheca Univ. Franciscana* (Madrid, 1732); PANTALEON, *L'hommes illustres d'Allemagne;* NICERON, *Mémoires pour servir à l'histoire des hommes illustres* (Paris, 1729); MARCELLINO DA CIVEZZA, *Storia delle Missioni Francescane*, VII (Prato, 1883), 1; GLASSBERGER, *Chronica* (Quaracchi, 1887); PAULUS, *Joh. Wild, ein Mainzer Domprediger des 16. Jahrhunderts* (Cologne, 1893).

GREGORY CLEARY.

Wilderness. See ISRAELITES; DESERT.

Wilfrid, SAINT, Bishop of York, son of a Northumbrian thegn, b. in 634; d. at Oundle in Northamptonshire, 709. He was unhappy at home, through the unkindness of a stepmother, and in his fourteenth year he was sent away to the Court of Oswy, King of Northumbria. Here he attracted the attention of the Queen Eanfleda and by her, at his own request, he was sent to the Monastery of Lindisfarne. After three years spent here he was sent for, again through the kindness of the queen, to Rome, in the company of St. Benedict Biscop. At Rome he was the pupil of Boniface, the pope's archdeacon. On his way home he stayed for three years at Lyons, where he received the tonsure from Annemundas, the bishop of that place. Annemundas wanted him to remain at Lyons altogether, and marry his niece and become his heir, but Wilfrid was determined that he would be a priest. Soon after persecution arose at Lyons, and Annemundas perished in it. The same fate nearly came to Wilfrid, but when it was shown that he was a Saxon he was allowed to depart, and came back to England. In England he received the newly founded monastery at Ripon as the gift of Alchfrid, Oswy's son and heir, and here he established the full Benedictine Rule. The Columbite monks, who had been settled previously at Ripon, with-

drew to the north. It was not until he had been for five years Abbot of Ripon, that Wilfrid became a priest. His main work at Ripon was the introduction of Roman rules and the putting forward of a Roman practice with regard to the point at issue between the Holy See and the Scottish monks in Northumbria; to settle these questions a synod was held at Whitby in the year 664. Chiefly owing to Wilfrid's advocacy of the claims of the Holy See the votes of the majority were given to that side, and Colman and his monks, bitterly disappointed, withdrew from Northumbria. Wilfrid, in consequence of the favours he had then obtained, was elected bishop in Colman's place, and, refusing to receive consecration from the northern bishops, whom he regarded as schismatics, went over to France to be consecrated at Compiègne.

He delayed some time in France, whether by his own fault or not is not quite clear, and on his return in 666 was driven from his course by a storm and shipwrecked on the coast of Sussex, where the heathen inhabitants repelled him and almost killed him. He succeeded in landing, however, in Kent not far from Sandwich. Thence he made his way to Northumbria, only to find that, owing to his long absence, his see had been filled up, and that a St. Chad was bishop in his place. He retired to his old monastery at Ripon, and from thence went southwards and worked in Mercia, especially at Lichfield, and also in Kent.

In 669 Archbishop Theodore of Canterbury visited Northumbria, where he found Chad working as bishop. He pointed out to him the defects of his position and, at his instigation, St. Chad withdrew and Wilfrid once more became Bishop of York. During his tenure of the see, he acted with great vigour and energy, completing the work of enforcing the Roman obedience against the Scottish monks. He founded a great many monasteries of the Benedictine Order, especially at Henlam and at Ripon, and completely rebuilt the minster at York. In all that he did he acted with great magnificence, although his own life was always simple and restrained.

So long as Oswy lived all went well, but with Ecgfrid, Oswy's son and successor, Wilfrid was very unpopular, because of his action in connexion with Ecgfrid's bride Etheldrida, who by Wilfrid's advice would not live with her husband but retired into a monastery. It was just at this juncture that Theodore, possibly exceeding his powers as Archbishop of Canterbury, proceeded to subdivide the great diocese over which Wilfrid ruled, and to make suffragan bishops of Lindisfarne, Hexham, and Whitherne. Wilfrid, whether or not he approved of the principle of subdivision, refused to allow Theodore's right to make it, and appealed to the central authority at Rome, whither he at once went. Theodore replied by consecrating three bishops in Wilfrid's own church at York and dividing his whole bishopric between them.

An attempt was made by his enemies to prevent Wilfrid from reaching Rome, but by a singular coincidence Winfrid, Bishop of Lichfield, happened to be going to Rome at the same time, and the singularity of the name led to his being stopped while Wilfrid got through safely. At Rome a council was called by Pope Agatho to decide the case, and Wilfrid appeared before it in person, while Theodore was represented. The case was decided in Wilfrid's favour, and the intruding bishops were removed. Wilfrid was to return to York, and since subdivision of his huge diocese was needed, he was to appoint others as his coadjutors. He came back to Northumbria with this decision, but the king, though not disputing the right of Rome to settle the question, said that Wilfrid had bought the decision and put him in prison at Bambrough. After a time this imprisonment was converted to exile, and he was driven from the Kingdom of Northumbria. He went south to Sussex where the heathen inhabitants had so inhospitably received him fifteen years before, and preached as a missionary at Selsey.

In 686 a reconciliation took place between Theodore and Wilfrid, who had then been working in Sussex for five years. Through Theodore's good offices Wilfrid was received back in Northumbria, where Aldfrid was now king. He became Bishop of Hexham at once, and before long, when York again fell vacant, he took possession there once more. For some years all went well, but at the end of that time great difficulties arose with the king because Wilfrid utterly refused to recognize what had been done by Theodore but annulled by Rome in the matter of the subdivision of his diocese, and he once more left York and appealed to Rome. He reached Rome for the third and last time in 704.

The proceedings at Rome were very lengthy, but after some months Wilfrid was again victorious. Archbishop Brihtwald was to hold a synod and see justice done. Wilfrid started again for England but on his way was taken ill at Meaux and nearly died. He recovered, however, and came back to England, where he was reconciled to Brihtwald. A synod was held, and it was decided to give back to Wilfrid, Hexham and Ripon, but not York, a settlement which, though unsatisfactory, he decided to accept, as the principle of Roman authority had been vindicated.

Beyond all others of his time, St. Wilfrid stands out as the great defender of the rights of the Holy See. For that principle he fought all through his life, first against Colman and the Scottish monks from Iona, and then against Theodore and his successor in the See of Canterbury; and much of his life was spent in exile for this reason. But to him above all others is due the establishment of the authority of the Roman See in England, and for that reason he will always have a very high place among English saints.

Eddius, the biographer of St. Wilfrid, was brought by that saint from Canterbury when he returned to York in 669. His special work was to be in connexion with the music of the church of York, and he was to teach the Roman method of chant. He was an inmate of the monastery of Ripon in 709, when St. Wilfrid spent his last days there, and he undertook the work of writing the life of the saint at the request of Acca, St. Wilfrid's successor in the See of Hexham. The best edition of the work is in Raines, "Historians of the Church of York" (Rolls Series).

The chief authority for Wilfrid's life is EDDIUS, *Vita Wilfridi*, which was used by BEDE for his *Hist. ecclesiastica*. It is also the main foundation for the later lives by EADMER and WILLIAM OF MALMESBURY. Another life, by PETER OF BLOIS, is not now known to exist. Among modern authorities may be consulted, the articles by RAINE in *Dict. Christ. Biog.*, s. v., and by HUNT in *Dict. Nat. Biog.*, s. v.; see also BRIGHT, *Chapters of English Church History* (3rd ed., London, 1897); *Acta SS.*; BUTLER, *Lives of the Saints*, IV (Baltimore), 101; FABER in *Lives of the English Saints*, ed. NEWMAN.

ARTHUR S. BARNES.

Wilgefortis, a fabulous female saint known also as UNCUMBER, KUMMERNIS, KOMINA, COMERA, CUMERANA, HULFE, ONTCOMMENE, ONTCOMMER, DIGNEFORTIS, EUTROPIA, REGINFLEDIS, LIVRADE, LIBERATA etc. The legend makes her a Christian daughter of a pagan King of Portugal. In order to keep her vow of chastity, she prayed God to disfigure her body, that she might evade the command of her father to marry a pagan prince. God caused a beard to grow on her chin, whereupon her father had her crucified. Connected with this legend is the story of a destitute fiddler to whom, when he played before her image (or before her crucified body), she gave one of her golden boots. Being condemned to death for the theft of the boot, he was granted his request to play before her a second time, and, in presence of all, she kicked off her other boot, thus establishing his innocence.

The legend is not a Christian adaptation of the Hermaphroditus of Greek mythology or of other

androgynous myths of pagan antiquity, as it cannot be traced back further than the fifteenth century. It rather originated from a misinterpretation of the famous "Volto Santo" of Lucca, a representation of the crucified Saviour, clothed in a long tunic, His eyes wide open, His long hair falling over His shoulders, and His head covered with a crown. This crucifix, popularly believed to be the work of Nicodemus, is preserved in the Basilica of Lucca and highly venerated by the people. In the early Middle Ages it was common to represent Christ on the cross clothed in a long tunic, and wearing a royal crown; but since the eleventh century this practice has been discontinued. Thus it happened that copies of the "Volto Santo" of Lucca, spread by pilgrims and merchants in various parts of Europe, were no longer recognized as representations of the crucified Saviour, but came to be looked upon as pictures of a woman who had suffered martyrdom.

The name Wilgefortis is usually derived from *Virgo fortis*, but recently Schnürer has shown that Wilgefortis is probably a corruption of *Hilge Vartz* (*Vartz, Fratz*, face), "Holy Face". This would corroborate the opinion that the legend originated in the "Volto Santo". The old English name *Uncumber*, as also the German *Oncommer* and their equivalents in other languages, rose from the popular belief that every one who invokes the saint in the hour of death will die *ohne Kummer*, without anxiety. When the cult of St. Wilgefortis began to spread in the fifteenth and sixteenth centuries, her name found its way into various breviaries and martyrologies. Thus a breviary, printed at Paris for the Diocese of Salisbury in 1533, has a beautiful metric antiphon and prayer in her honour. Her feast is celebrated on 20 July. She is usually represented nailed to a cross: as a girl of ten or twelve years, frequently with a beard, or as a young woman throwing her golden boot to a musician, kneeling or playing before her, sometimes also with one foot bare.

SCHNÜRER, *Der Kultus des Volto Santo und der heiligen Wilgefortis in Freiburg* in *Freiburger Geschichtsblätter*, IX (1902), and X (1903); IDEM in *Jahresbericht des Neisser Kunst- und Altertumsvereins*, VII (1903); FORSTER, *Le St. Vou de Luques* in *Romanische Forschungen*, XXIII (1906); SLOET, *De heil. Ontkommer of Wilgefortis, een Geschiedkundig onderzoek* (The Hague, 1884); *Acta SS.*, V, July, 66 sq.

MICHAEL OTT.

Wilhelm V, DUKE OF BAVARIA, son of Duke Albrecht V, b. at Munich, 29 September, 1548; d. at Schleissheim, 7 February, 1626. He studied in 1563 at the University of Ingolstadt, but left on account of an outbreak of the pest. Nevertheless, he continued his studies elsewhere until 1568, and retained throughout life a keen interest in learning and art. In 1579 he became the reigning duke. He made a reputation by his strong religious opinions and devotion to the Faith, and was called "the Pious". His life was under the direction of the Jesuits. He attended Mass every day, when possible several times a day, devoted four hours daily to prayer, one to contemplation, and all his spare time to devotional reading. He received the sacraments weekly, and twice a week in the Advent season and during Lent. Whenever possible he took part in public devotions, processions, and pilgrimages; thus in 1585 he went on a pilgrimage to Loreto and Rome. His court was jestingly called a monastery, and his capital the German Rome. He founded several Jesuit monasteries, in particular that of St. Michael at Munich, and contributed to the missions in China and Japan. He did everything possible in Bavaria and the German Empire to further the Catholic Counter-Reformation, and laboured to prevent the spread of Protestantism. Thus it was largely through his efforts that the Archbishopric of Cologne did not become Protestant, due mainly to the vigorous support he gave his brother Ernst, who had been elected archbishop against Gebhard Truchsess. On the other hand, the manner in which he bestowed benifices upon members of his family makes an unpleasant impression at the present day, though, at that time, this was not considered so unseemly. In the end his brother Ernst had, besides other benefices, five dioceses, and Wilhelm's son Ferdinand was bishop of an equal number; another son intended for the clerical life, Philip, was made Bishop of Ratisbon in 1595 and cardinal in 1596, but died in 1598. Wilhelm had his eldest son Maximilian educated with much care, and in 1597 he resigned the government to Maximilian and led a retired life, devoted to works of piety, asceticism, and charity, and also to the placid enjoyment of his collections of works of art and curiosities.

SCHREIBER, *Gesch. des bayrischen Herzogs Wilhelm V.* (Munich, 1860); JANSSEN, *Gesch. des deutschen Volkes*, IV, V, passim; RIEZLER, *Gesch. Bayerns*, IV (Gotha, 1899), 625–80.

KLEMENS LÖFFLER.

Wilhelm of Herle, painter, b. at Herle in Dutch Limburg at an unknown date in the fourteenth century; time and place of death unknown. According to the statements of deeds of that period he was active at Cologne from 1358 for some fifteen or twenty years. In 1370 he was paid for paintings that he had made for the *liber juramentorum* of the city. Also remains of frescoes from the town-hall that are now preserved in the Wallraf-Richartz Museum can certainly be traced to him. It is generally supposed that a painter, Wilhelm of Cologne, mentioned in the "Limburger Chronicle" as "the best painter in German lands" is Wilhelm of Herle, and it has been customary to attribute to him some of the best work in painting of early Cologne, although there is no absolute proof in any one case. His pupil and assistant was Wynrich of Wesel, and Firmenich-Richartz, in particular, has ascribed to Wynrich pictures attributed to Wilhelm, although Aldenhoven and others have protested against this ascription. It is difficult to distinguish the work of Wilhelm from that of the school he founded. The most important paintings about which there is question are the "Madonna with the Bean-Blossom" and its variant the "Madonna with the Pea-Blossom" and the accompanying pictures on the wing-panels of St. Catherine and St. Elizabeth (Cologne and Nuremberg). Other paintings are the "Christ on the Cross" surrounded by a large number of saints (Cologne), and "St. Veronica" (Munich). Among the works of this school is also included the altar of St. Clare in the cathedral of Cologne, in which the Sacrifice of the Mass in the centre is surrounded by twelve scenes from the youth and Passion of Christ.

MERLO, *Nachrichten von dem Leben u. den Werken Kölnischer Künstler*, ed. FIRMENICH-RICHARTZ (Düsseldorf, 1895); FIRMENICH-RICHARTZ, *Wilhelm von Herle u. Hermann Wynrich von Wesel* (Düsseldorf, 1896); ALDENHOVEN, *Gesch. der Kölner Malerschule* (Lübeck, 1902).

G. GIETMANN.

Wilhering (HILARIA), CISTERCIAN ABBEY OF, situated on the right bank of the Danube, in the Diocese of Linz, Austria. Ulric of Willeheringen gave his castle for a monastery of regular canons; but as these did not fulfil the conditions required, he removed them and established the Cistercians (1146). Under its first abbot, Geraldus, of the Abbey of Runa in Styria, the monastery was richly endowed and placed under the protection of Eberhard, Bishop of Bamberg. After Ulric's death, his brother, Colo, completed the work so well begun. Despite all this, the foundation did not flourish and Henry, the third abbot, having but two subjects, transferred the abbey to Burkhard, Abbot of Ebrach (1185); hence Wilhering came to be known as its filiation. In the same year Burkhard sent Henry back to Wilhering, accompanied by twelve of his monks; and from this time the abbey prospered. Duke Leopold VI took it under his protection; monastic buildings replaced the

old castle, donations enriched them, and many exemptions and privileges were granted by ecclesiastical and secular authorities, especially by Innocent III, Honorius III, and Emperor Frederick II. Three foundations were made, Hohenfurth in Bohemia, Engelszell and Saüsenstein in Austria.

This state continued until the revolt of Luther and the many wars of those times caused severe losses both in subjects and income. When the first imperial abbot was appointed (1568) there were but three monks and two novices in the community. In 1587, however, Alexander was nominated abbot, and he inaugurated reform in regular observance and temporal administration and regained possession of much of the monastery's former property; he also reconstructed the monastic buildings. At the end of his rule there were twenty priests, four clerics, and one brother in the community (1641). In 1733 the monastery was destroyed by fire, but was immediately rebuilt under Abbot Bonus Pomerl. It escaped being secularized during the period of Josephinism, though it had much to suffer during the persecution. After these troubles and the Napoleonic wars it prospered, and the buildings, as they stand to-day, were completed; the church is particularly beautiful. The present and sixty-sixth abbot, Right Rev. Theobald Grasböck, was elected in 1892; this community numbers thirty-nine priests and several clerics. The monks have care of thirty-two parishes besides other positions of importance.

STÜLZ, *Gesch. des cistere. Klosters Wilhering* (Linz, 1840); GRILLNBERGER, *Die ältesten Todtenbücher des cist. Stiftes Wilhering* (Graz, 1896); HARDMUTH, *Die Abteien Oberösterreich u. Salzburg* (Vienna, 1858); SARTORIUS, *Cistercium bis-tertium* (Prague, 1700); *Catalogus personarum religiosarum S. O. Cist.* (Rome, 1906); BOETTICHER, *Germania sacra* (Leipzig, 1874); MANRIQUE, *Ang. Annales Cistere.* (Lyons, 1642); JONGELINUS, *Notitia Abbatiarum Ord. Cister.* (Cologne, 1640); JANAUSCHEK, *Originum Cisterc.*, I (Vienna, 1877).

EDMOND M. OBRECHT.

Will (Latin *voluntas*, Gr. *βούλησις*, "willing", Ger. *Wille*, Fr. *volonté*).—This article treats of will in its psychological aspect.

The term will as used in Catholic philosophy, may be briefly defined as the faculty of choice; it is classified among the appetites, and is contrasted with those which belong either to the merely sensitive or to the vegetative order: it is thus commonly designated "the rational appetite"; it stands in an authoritative relation to the complex of lower appetites, over which it exercises a preferential control; its specific act, therefore, when it is in full exercise, consists in selecting, by the light of reason, its object from among the various particular, conflicting aims of all the tendencies and faculties of our nature: its object is the good in general (*bonum in communi*); its prerogative is freedom in choosing among different forms of good. As employed in modern philosophy, the term has often a much wider signification. It is frequently used in a loose, generic sense as coextensive with appetite, and in such a way as to include any vital principle of movement *ab intra*, even those which are irrational and instinctive. Thus Bain makes appetency a species of volition, instead of vice-versa. We cannot but think this an abuse of terms. In any case—whatever opinion one holds on the free will controversy—some specific designation is certainly required for that controlling and sovereign faculty in man, which every sane philosophy recognizes as unmistakably distinct from the purely physical impulses and strivings, and from the sensuous desires and conations which are the expressions of our lower nature's needs. And custom has consecrated the term will to this more honourable use.

Will and Knowledge.—The description of will, as understood in Catholic philosophy, given above, refers to the will in its fullest and most explicit exercise, the *voluntas deliberata* or *voluntas ut voluntas*, as Saint Thomas speaks. There are, however, many manifestations of will that are less complete than this. Formal choice, preceded by methodical deliberation, is not the only or the most frequent type of volition. Most of our ordinary volition takes the form of spontaneous and immediate reaction upon very simple data. We have to deal with some narrow, concrete situation; we aim at some end apprehended almost without reflection and achieved almost at a stroke; in such a case, will expresses itself along the lines of least resistance through the subordinate agencies of instinctive action, habit, or rule of thumb. Will, like the cognitive powers, originates in and is developed by experience. This is expressed in the well-known Scholastic axiom, "*Nil volitum nisi præcognitum*" (Nothing can be willed which is not foreknown), taken in conjunction with the other great generalization that all knowledge takes its rise in experience: "*Nil in intellectu quod non prius fuerit in sensu*". All appetition, according to this theory, emerges out of some conscious state, which may be anything from a clear and distinct perception or representation of an object, to a mere vague feeling of want or discomfort, without any distinct representation either of the object or the means of satisfaction. The Aristotelean philosophers did not neglect or ignore the significance of this latter kind of consciousness (sometimes called affective). It is true that here, as in dealing with the psychology of other faculties, the Schoolmen did not attempt a genetic account of the will, nor would they admit continuity between the rational will and the lower appetitive states; but in their theory of the passions, they had worked out a very fair classification of the main phenomena—a classification which has not been substantially improved upon by any modern writer; and they showed their appreciation of the close connexion between will and emotions by treating both under the general head of appetition. It is still a debateable question whether modern psychology, since Kant, has not unnecessarily complicated the question by introducing the triple division of functions into knowledge, appetite, and feeling, in place of the ancient bi-partite division into knowledge and appetite.

The doctrine that will arises out of knowledge must not be pressed to mean that will is simply conditioned by knowledge, without in turn conditioning knowledge. The relation is not one-sided. "The mental functions interact, i. e. act reciprocally one upon another" (Sully), or, as Saint Thomas expresses it: "Voluntas et intellectus mutuo se includunt" (Summa theol., I, Q. xvi, a. 4 ad 1). Thus, an act of will is the usual condition of attention and of all sustained application of the cognitive faculties. This is recognized in common language. Again the Schoolmen were fond of describing the will as essentially a blind faculty. This means simply that its function is practice, not speculation, doing, not thinking (*versatur circa operabilia*). But on the other hand they admitted that it was an integral part of reason—according to the Scotists indeed, the superior and nobler part, as being the supreme controller and mover ("Voluntas est motor in toto regno animæ", Scotus). It is also represented as ruling and exercising command (*imperium*) over the lower faculties. St. Thomas, however, with his usual preference for the cognitive function, puts the *imperium* in the reason rather than the will (*imperium rationis*). Hence arose disputes between the Thomists and other schools, as to whether in the last resort the will was necessarily determined by the practical judgment of the reason. The point, so hotly debated in the medieval schools, concerning the relative dignity of the two faculties, will and intellect, is perhaps insoluble; at all events it is not vital. The two interact so closely as to be almost inseparable. Hence Spinoza could say with some plausibility: "Voluntas et intellectus unum et idem sunt".

Will and Feeling.—An act of will is generally conditioned not only by knowledge, but also by some

mode of affective consciousness or feeling. The will is attracted by pleasure. The capital error of the Hedonist school was the doctrine that the will is attracted only by pleasure, that, in the words of Mill, "to find a thing pleasant and to will it are one and the same". This is not true. The object of the will is the good apprehended as such. This is wider than the pleasant. Moreover, the primary tendency of appetency or desire is often towards some object or activity quite distinct from pleasure. Thus in the exercise of the chase, or intellectual research, or the performance of acts of benevolence, the primary object of the will is the accomplishment of a certain positive result, the capture of the game, the solution of the problem, the relief of another's pain, or the like. This may probably awaken pleasant feeling as a consequence. But this pleasure is not the object aimed at, nay the "Hedonistic paradox", as it is styled, consists in this, that if this consequential pleasure be made the direct object of pursuit, it will thereby be destroyed. Thus, an altruistic act done for the sake of the pleasure it brings to the agent is no longer altruism or productive of the pleasure of altruism.

Indeed, the objects of many of the passions which most powerfully impel the will, are ordinarily not pleasures, though they may include relief from pain. Emotions or feelings associated with certain ideas tend to express themselves in action. They may dominate the field of consciousness to the exclusion of every other idea. Thus, the sight or the thought of extreme suffering may carry with it emotions of pity so intense that considerations of justice and prudence will be brushed aside in the effort to bring relief. Such action is impulsive. An impulse is essentially the forcible prompting of a single, strongly affective idea. The will is, in this case, as it were, borne down by feeling, and action is simply the "release" of an emotional strain, being scarcely more truly volitional than laughter or weeping. Bain's description of voluntary action as "feeling-prompted movement", therefore, destroys the essential distinction between voluntary and impulsive action. The same criticism applies to Wundt's analysis of the volitional process. According to him, "impulsive action" is "the starting-point for the development of all volitional acts", from which starting-point volitional acts, properly so called, emerge as the result of the increasing complication of impulses; when this complication takes the form of a conflict, there ensues a process called selection or choice, which determines the victory in one direction or another. From this it is clear that choice is simply a sort of circuitous impulse. "The difference between a voluntary activity (i. e. a complex impulse) and a choice activity is a vanishing quantity." Compare with this the dictum of Hobbes: "I conceive that in all deliberations, that is to say, in all alternate succession of contrary appetites, the last is that which we call the Will".

The essential weakness of both these accounts and of many others lies in the attempt to reduce choice or deliberation (the specific activity of will, and a patently rational process) to a merely mechanical or biological equation. Catholic philosophy, on the contrary, maintains, on the certain evidence of introspection, that choice is not merely a resultant of impulses, but a superadded formative energy, embodying a rational judgment; it is more than an epitome, or summing-up, of preceding phenomena; it is a criticism of them (see FREE WILL). This aspect the phenomenist psychology of the modern school fails to explain. Though we reject all attempts to identify will with feeling, yet we readily admit the close alliance that exists between these functions. St. Thomas teaches that will acts on the organism only through the medium of feeling, just as in cognition, the rational faculty acts upon the material of experience. (Sicut in nobis ratio universalis movet, mediante ratione particulari, ita appetitus intellectivus qui dicitur voluntas, movet in nobis mediante appetitu sensitivo, unde proximum motivum corporis in nobis est appetitus sensitivus", Summa theol., I, Q. xx, ad 1.) Just as the most abstract intellectual idea has always its "outer clothing" of sense-imagery, so volition, itself a spiritual act, is always embodied in a mass of feeling: on such embodiment depends its motive-value. Thus if we analyze an act of self-control, we shall find that it consists in the "checking" or "policing" of one tendency by another, and in the act of selective attention by which an idea or ideal is made dynamic, becomes an *idée-force*, and triumphs over its neglected rivals. Hence control of attention is the vital point in the education of the will, for will is simply reason in act, or, as Kant put it, the causality of reason, and by acquiring this power of control, reason itself is strengthened.

Motives are the product of selective attention. But selective attention is itself a voluntary act, requiring a motive, an effective stimulus of some kind. Where is this stimulus to come from in the first instance? If we say it is given by selective attention, the question recurs. If we say it is the spontaneous necessary force of an idea, we are landed in determinism, and choice becomes, what we have above denied it to be, merely a slow and circuitous form of impulsive action. The answer to this difficulty would be briefly as follows: (1) Every practical idea is itself a tendency to the act represented; in fact, it is a beginning or rehearsal of the said act, and, if not inhibited by other tendencies or ideas, would in fact pass into execution at once. Attention to such an idea affords reinforcement to its tendency. (2) Such reinforcement is given spontaneously to any tendency which is naturally interesting. (3) The law of interest, the uniform principles governing the influence of the feelings upon the will in its earlier stages, these are an enigma which only an exhaustive knowledge of the physiology of the nervous system, of heredity, and possibly of many other as yet unsuspected factors, could enable us to solve. Leibniz applied his doctrine of *petites perceptions* to its solution, and certainly unconscious elements, whether inherited or stored up from personal experience, have much to do with our actual volitions, and lie at the very bottom of character and temperament; but as yet there is no science, nor even prospect of a science, of these things. (4) As regards the determinist horn of the dilemma proposed above, the positive truth of human liberty drawn from introspection is too strong to be shaken by any obscurity in the process through which liberty is realized. The facts of consciousness and the postulates of morality are inexplicable on any other than the libertarian hypothesis (see CHARACTER and FREE WILL). Freedom is a necessary consequence of the universal capacity of reason. The power of conceiving and critically contemplating different values or ideals of desirableness, implies that detachment of will in selection (*indifferentia activa*), in which, essentially, freedom consists.

Education of Will.—As we have said, control of attention is the vital point in the education of will. In the beginning, the child is entirely the creature of impulse. It is completely engrossed for the time by each successive impression. It exhibits plenty of spontaneity and random action, but the direction of these is determined by the liveliest attraction of the moment. As experience extends, rival tendencies and conflicting motives come more and more into play, and the reflective power of the rational faculty begins to waken into existence. The recollection of the results of past experience rises up to check present impulses. As reason develops, the faculty of reflective comparison grows in clearness and strength, and instead of there being a mere struggle between two or more motives or impulses, there gradually emerges a

judicial power of valuing or weighing those motives, with the ability of detaining one or other, for a longer or shorter period, in the focus of intellectual consciousness. Here we have the beginning of selective attention. Each exertion of reflection strengthens voluntary, as distinguished from merely spontaneous, attention. The child becomes more and more able to attend to the abstract or intellectual representation, in preference to urgent present feeling which seeks to express itself in immediate action. This is furthered by human intercourse, injunctions from parents and others in regard to conduct, and the like. The power of resistance to impulse grows. Each passing inclination, inhibited for the sake of a more durable good or more abstract motive, involves an increase in the power of self-control. The child becomes able to withstand temptation in obedience to precepts or in accordance with general principles. The power of steady adhesion to fixed purposes grows and, by repeated voluntary acts, habits are formed which in the aggregate constitute formed character.

Will and Movement.—The structure of the nervous system of man, it has been well said, prepares us for action. Long before the will, properly so called, comes upon the scene, a whole marvellous vital mechanism has been at work; thus it happens that we find ourselves at the very outset of our rational life possessed of a thousand tendencies, preferences, dexterities—the product partly of inheritance and partly of our infantile experience working by the laws of association and habit. The question, therefore, as to how this early organization and co-ordination of movement take place, though an essential preliminary to the study of will, is nevertheless only a preliminary, and not a constituent, branch of that study. Hence we can deal with it here only briefly. Bain's theory is perhaps the best known—the theory of random or spontaneous movement. According to this account, the nervous system is in its nature an accumulator of energy, which energy under certain obscure organic conditions breaks out in tumultuous, purposeless fashion, without any sensible stimulation either from without or from within. The result of such outpourings of energy is sometimes pleasurable, sometimes the reverse. Nature, by the law of conservation, preserves those movements which produce pleasure, while she inhibits other movements. Thus "nature" really works purposively, for these pleasant movements are also for the most part beneficial to the animal. The process is very much the same as "natural selection" in the biological field. As regards this theory we may briefly note as follows: (1) It is true, as modern child-psychology shows, that movements are learnt in some way. The child has to learn even the outlines of its own body. (2) There is a good deal of apparently purposeless movement in children and all young animals, which, no doubt, constitutes their "motor-education". (3) At the same time, it is not so clear that these movements are simply a physical discharge of energy, unattended by conscious antecedents. Some vague feeling of discomfort, of pent-up powers, some appetition or conscious tendency to movement, in short, may very well be supposed. There would thus be the germ of a purpose in the creature's first essays at realizing the tendency and satisfying a felt need.

Experimental Will-Psychology.—One of the least promising departments of mental life for the experimental psychologist is will. In common with all the higher activities of the soul, the subjection of the phenomena of rational volition to the methods of experimental psychology presents serious difficulties. In addition, the characteristic prerogative of the human will—freedom—would seem to be necessarily recalcitrant against scientific law and measurement, and thus to render hopelessly inapplicable the machinery of the new branch of mental research. However, the problem has been courageously attacked by the Würzburg and Louvain Schools. Different properties of choice, the formation and operation of various kinds of motives, the process of judging values, the transition from volition to habit or spontaneous action, the reaction-time of acts of decision and their realization, and other incidental will-phenomena have been made the subject of the most careful investigation and, where possible, calculation.

By the multiplication of experimental choices, and the taking of averages, results of an objective character have been, it is contended, secured. The psychological value of these researches, and the quantity of new light they are likely to shed on all the more important questions connected with the human will, is still a subject of controversy; but the patience, skill, and ingenuity, with which these experiments and observations have been carried out, are indisputable.

Mercier, *Psychologie* (Louvain, 1903); Maher, *Psychology* (7th ed., London, 1911); Gardair, *Les passions et la volonté* (Paris, 1899); Fonsegrive, *Le libre arbitre* (Paris, 1894); Bain, *Emotions and Will* (London, 1894); James, *The Feeling of Effort* in *Mind* (1880); Idem, *What the Will Effects* in *Scribner's Monthly* (1886); Janet, *Automatisme psychologique* (Paris, 1889).

On Experimental Psychology of Will.—Michotte and Prum, *Etude expérimentale sur le choix volontaire* (Louvain, 1910); Boyd Barrett, *Motive Force and Motivation-Tracks* (London and Louvain, 1911). See Character, Interest, Reason, Psychology.

Michael Maher.
Joseph Bolland.

Willaert, Adrian, composer and founder of the Venetian school, b. at Bruges, or, according to other authorities, at Roulers, Netherlands, between 1480 and 1490; d. at Venice, 7 December, 1562. Willaert, taught in Paris by Jean Moulin, disciple of Josquin Deprés, first went to Rome in 1516, then to Ferrara, after which he entered the service of King Louis II of Bohemia and Hungary. On 12 Dec., 1527, he accepted the post of choir master of St. Mark's at Venice. Although grounded in the principles of contrapuntal art, Willaert soon fell under the influence of the new tendency, developing in Florence and elsewhere in Italy, to make the harmonic element predominate over the melodic. As there were two choir lofts, one on each side of the main altar of St. Mark's, both provided with an organ, Willaert divided the choral body into two sections, using them either antiphonally or simultaneously. He then composed and performed psalms and other works for two alternating choirs. This innovation met with instantaneous success and strongly influenced the development of the new method. Willaert was no less distinguished as a teacher than as a composer. Among his disciples are: Ciprian de Rore, his successor at St. Mark's; Costanzo Porta; Francesco della Viola; Giuseppe Zarlino; and the two Gabrielis, Andrea and Giovanni. These formed the Venetian school. Willaert left a large number of compositions—masses, psalms, motets, madrigals, for from four to seven voices—preserved in collections dating from his time.

Jacob, *Die Kunst im Dienste der Kirche* (Landshut, 1885); Mendel, *Musikalisches Conversationslexikon*, XI (Berlin, 1879); Ambros, *Gesch. der Musik*, III (Leipzig, 1881); Rockstro, *A general history of music* (New York, 1886); Woolridge, *Oxford history of music*, II (Oxford, 1905).

Joseph Otten.

Will and Testament of Clerics.—Roman law allowed clerics to dispose of their property by will or otherwise. Bishops, however, were incapable of bequeathing goods acquired in the episcopate, these going to pious purposes in the diocese of the deceased. Goods possessed by bishops before entering the episcopate, as well as the property of all clerics dying intestate, passed on to their lawful heirs, or, when these were wanting, to the churches to which the decedents were attached (Cod. Just., lib. I, titt. iii, xli, §§5, 6; Novel., cxxiii. 19; cxxvi 13). Clerics succeeded to the property of intestates in the same

manner as laymen [Cod., lib. I, titt. iii, liv (lxvi), §6], and their ecclesiastical earnings were not brought into computation (Cod., lib. I, tit. xxxiii). The same law applied to regulars also (Cod., lib. I, tit. liv, §7), but this was afterwards altered, the community succeeding to the rights of regulars (Novel., v, 5; cxxiii, 38). While it is not easy in the mass of legislation of the first eight centuries to determine just what is of ecclesiastical origin, we may conclude that ancient canons forbade the inferior clergy as well as bishops to bequeath property that they had acquired from the church. Early ecclesiastical law gave to bishops the right of ownership and the disposition of property by will, while it was not licit for the clergy of lower grades to own anything, all goods being possessed in common. Property, too, of bishops acquired in the episcopate with funds accruing from the church reverted at death to the diocese [cf. Canon, Apostolorum, nn. 39 (40), 75; Gratian., P. II, Cau. XII, q. 1]. Inventories of private and ecclesiastical goods possessed by bishops were prescribed, and the latter were not to be bequeathed with the former (Counc. Antioch, A. D. 341, xxiv–v; Counc. Epaon, A. D. 517, xvii).

Private ownership by the clergy of property acquired through family or other sources not ecclesiastical was later acknowledged (III Counc. Carthage, A. D. 397; Gratian., l. c., q. 3). Bishops and clerics of lower degree were forbidden to leave legacies to those outside the Church, even though relatives (Counc. Carthage, xiii), while bishops were anathematized if they named pagan or heretical heirs, or, if dying intestate, their property devolved on such (Codex Eccl. Afric., lxxxi). The Church, when not constituted heir by bishops, was indemnified under certain conditions in France (Coun. Agde, A. D. 506, xxxiii) and in Spain (I Coun. Seville, A. D. 590, i). According to the Councils of Agde (vi) and Rheims (A. D. 625, xx) property bequeathed to a cleric was considered as given to his church. Canons, particularly of the sixth century, directing bishops to make the Church their heir, affected likewise succession by intestacy (Agde, xxxiii). This restriction applied to bishops only: attempts were frequently made to exclude also heirs of the lower clergy. Legislation was enacted against this abuse (Coun. Paris, A. D. 615, vii). The contrary practice by which heirs of intestate bishops appropriated church property had to be guarded against, especially in Spain [Coune. Terragona, A. D. 516, xii; Counc. Lerida, A. D. 546 (?), cap. ult.]. While in Roman law heirs of the clergy succeeded in case of intestacy, care was exercised by the Church that this should be in regard to private property only (Counc. Antioch, l. c.; Chalcedon, A. D. 451, xxii).

When ecclesiastical benefices were established their income was intended to furnish incumbents proper support: the residue, if any, clerics were encouraged to give in charity while living, and they were forbidden to bequeath it even to pious institutions. The Third Lateran Council in 1179 enacted (Decr. III, 26, vii) that this residue (see JUS SPOLII) be returned to the church or churches (proportionately) whence it came. The purpose of this legislation was to prevent among the clergy the insidious vice of avarice, to restrain those who would amass wealth for the enriching of relatives, and likewise to enforce the ancient canons, viz. that such property be employed for religious or charitable ends. Alexander III, then reigning, did not disapprove, however, of (Decr. l. c., cap. 12) the custom of clerics bequeathing this surplus for charitable works, with a moderate sum to servants in appreciation of services rendered, though this was not in accordance with the canons. It was decreed towards the end of the fourteenth century (Thomassin, Vet. et Nov. Eccl. Disciplina, P. III, l. 3, lvii, De Spoliis Cleric.) that these goods or spoils be reserved to the Camera Apostolica or Papal Treasury to be applied to the needs of the universal Church. Paul III (Romani Pontifices, a. 1542) insisted on the force of this enactment and admonished those concerned to collect the spoils. Pius IV (Decens esse, a. 1560) decreed that all the possessions of clerics of which they could not lawfully dispose be reserved at death to the Papal Treasury: this law was confirmed by Benedict XIV (Apostolicæ servitutis, a. 1741). Various decrees determine in detail what is embraced in the spoils of clerics. Pius VII transferred these spoils to the Congregation of the Propaganda for the support of the missions. There are, however, many exemptions from the law of spoils, and Rome was always ready, were it necessary, to renounce her title to these goods in favour of the deceased prelate's own church. Special legislation was enacted at times and agreements entered into with civil governments in regard to the estates of clerics. Gradually in the thirteenth and fourteenth centuries it became customary, and a special privilege was often granted by Rome to this effect, for clerics to bequeath their possessions. ecclesiastical authorities acquiescing to avoid numerous suits and litigations, and because too of the difficulty in individual cases of deciding just what constitutes the residue of the ecclesiastical income in question, since during life the surplus may have been given in charity. Many canonists admit (cf. Bened. XIV, "De Syn.", L. VII, c. ii) that clerics really own or have dominion over this surplus, and hence there is no obligation in justice on the part of legatees of restoring these goods. Nevertheless, the law has not been abrogated, but merely modified by the Council of Trent (Sess. XXV, can. i, De ref.), prohibiting the use of these goods for profane purposes. Consequently by reason of ecclesiastical precept, as well as owing to an obligation in charity, clerics are bound not to bequeath to relatives or others for their own use the income of ecclesiastical benefices. Goods accruing to a cleric from other sources, e. g. from family, literary pursuits, the exercise of fine arts, etc., or even the income of his benefice saved by frugality, may be disposed of without hindrance in life or at death. On account of changed conditions and civil legislation clerics are wont to bequeath all their possessions indiscriminately without regard to the mode of acquisition. These bequests are valid in the external forum, though in conscience the testators may be responsible for the loss suffered by charitable works. In civil law in most countries the status of a cleric in this regard differs in no way from that of a layman, and legal heirs enter in when a cleric dies intestate.

It is prescribed that bishops leave to their cathedrals sacred utensils purchased with funds received from the diocese. Bishops are admonished (III Plen. Coun. Balt., n. 269) to provide by testament or other legal document for due succession in church property, and to determine what disposition after death is to be made of their personal belongings. Priests too (loc. cit., n. 277) are exhorted to make their will in due season, being mindful in their legacies of the needs of religion and charity. Cardinals when created receive in a brief (De benignitate Sedis Apos.) the right to make a testament. This brief, notwithstanding a previous prohibition of Urban VIII, allows cardinals to bequeath sacred vessels, vestments, and the like, to churches, chapels, pious institutions etc., especially to their own churches or titulars. If they do not avail themselves of this right, the articles in question belong to the papal chapel. The six cardinal bishops and abbots *nullius* must bequeath such articles to the pope's chapel (Pius IX, "Quum illud", 1 June, 1847). Regulars, whether superiors or subjects, do not enjoy the faculty of making a will, since owing to a vow of

obedience they are not their own masters, and secondly because of their vow of poverty they are incapable of ownership (Can. vii, Cau. 19, q. 3). What they acquire belongs to their monastery. They may explain or interpret a will made before their profession. A member of the regular clergy who becomes a bishop acquires property for his diocese, not for his community; but even he is incapable of making a will without the permission of the Holy See, since episcopal consecration does not release him from his religious vows. Goods possessed by regulars, who with permission live outside their monastery, belong to the community; the property of those who dwell in the world without permission and of those who are perpetually secularized follow the general law of spoils (Greg. XIII, Officii nostri, a. 1577). Members of orders which have been suppressed by civil authorities may under certain conditions, owing to a special privilege, dispose by will of property acquired. Those who make simple vows only are not deprived of the power of making a will.

Decretals Greg. IX, lib. III, titt. 25, 26; SANTI, *Prælect. Jur. Can.*, lib. III, titt. 25, 26; DE ANGELIS, *Prælect. Jur. Can.*, lib. III, titt. 25, 26; BRUNEL in *Dict. Christ. Antiquities*, s. v. *Wills*.

ANDREW B. MEEHAN.

Willehad, SAINT, Bishop at Bremen, b. in Northumberland before 745; d. at Blecazze (Blexen) on the Weser, 8 Nov., 789. He was a friend of Alcuin, and probably received his education at York under St. Egbert. After his ordination, with the permission of King Alchred he was sent to Frisia between 765 and 774. He cannot, therefore, have been a disciple of St. Boniface, as Baronius states in the Roman Martyrology, for St. Boniface had left England in 718 and had died in 754 (755). Willehad came to Dockum, where St. Boniface had received the crown of martyrdom, and made many conversions. He crossed the Lauwers, but met with little success at Hugmarke (now Humsterland in the Diocese of Münster). He was obliged to leave and went to Trianthe (Drenthe in the Diocese of Utrecht). At first all seemed favourable, but later he made little progress. In 780 he was sent by Charlemagne to Wigmodia near the North Sea, between the Weser and the Elbe. There God's blessing accompanied his labours, and he built many churches. The insurrection of the Saxons under Widukind in 782 put an end to his work, many of his companions were killed and his churches destroyed. Willehad escaped and went to Rome, where he was received by Adrian I. He then retired to the Abbey of Echternach, and applied himself to the task of copying books, among others he transcribed the Epistles of St. Paul. When the insurrection had been suppressed by Charlemagne Willehad returned to Wigmodia and continued his labours. He was consecrated bishop at Worms on 13 July, 787, and fixed his residence at Bremen, where he built a cathedral, dedicated on Sunday 1 Nov., 789, in honour of St. Peter. A few days later, while on a missionary tour, he was attacked with a fever and died. His body, buried at the place of his death, was transferred by his successor St. Willericus to the stone church built by him and placed in a chapel. A feast on 13 July commemorates the date of his consecration. During the Reformation his relics were lost. His feast was neglected and then forgotten; by permission, however, of the Sacred Congregation of Rites it was reintroduced in 1901 in the Dioceses of Münster, Osnabrück, and Paderborn, to be observed on a vacant day after 8 November. His life was written by a cleric of Bremen after 838, but perhaps before 860. The account of his miracles was written by St. Ansgar.

BUTLER, *Lives of the Saints*; STAUNTON, *A Menology of England*; HAUCK, *Kirchengesch. Deutschl.*, II (Leipzig, 1904), 356, etc.; WATTENBACH, *Deutsch. Geschichtsqu.*, I (Berlin, 1904), 296.

FRANCIS MERSHMAN.

Willems, PIERRE, philologist, b. at Maestricht, 6 Jan., 1840; d. at Louvain, 23 Feb., 1898. Following the custom of Belgian students he did not confine himself to the courses at Louvain but went to Paris to hear Oppert, Egger, and Patin, and to Berlin, Utrecht, and Leyden, where he followed the courses of Cobet. On his return in 1865 he was appointed professor of Latin philology at the University of Louvain; here he spent the remainder of his life, the only events being his lectures and his works. His two chief works are "Le droit public romain," first issued under the title, "Les antiquités romains envisagées au point de vue des institutions politiques" (Louvain, 1870; 7th ed. by his son Joseph Willems, Louvain, 1910), and "Le sénat de la république romaine" (3 vols., Louvain, 1878–85). The first work is a handbook which stops at Constantine in the first three editions and now goes as far as Justinian. The author combined systematic and historical order by dividing the history of Roman institutions into "epochs" and "periods", viz., epoch of royalty, epoch of the republic, epoch of the empire, subdivided into the period of the principate and that of monarchy. In each of these sections Willems studies the conditions of persons, government, and administration. The book is a clear, concise, and very practical compendium, provided with a good bibliography, and is an excellent handbook for students. The book on the Roman Senate is more learned and shows more evidence of personal research. It contains a new opinion concerning the recruiting of the Senate; Willems does not admit that there were plebeian senators in the century following the expulsion of the kings. It was by the exercise of the curule magistracies that the plebs entered the Senate, in fact after 354–200; a plebiscite proposed by the tribune Ovinius and accepted at the end of the fourth century hastened the introduction of the plebeians, and, in short, made the Senate an assembly of former magistrates. This doctrine of Willems was discussed and eventually accepted. He completed his work by a series of studies on the composition of the Roman Senate in 575–179, in 699–55 in his great work, and in A.D. 65 in the "Musée belge" (published by his son, 1902). He also contributed to the "Bulletins" of the Brussels Academy a memoir on the municipal elections of Pompeii (1902). He assisted in the foundation of the second Belgian periodical for classical philology, "Le Musée belge" (1897), and organized a "Societas philologa", at Louvain, one of the oldest members of which was the Liège professor, Charles Michel, author of the "Recueil d'inscriptions grecques" (1900–12). He belonged to the Flemish party and collected materials for a work on the Flemish dialects, which remains unfinished. While not especially profound Willems was an exact and conscientious scholar.

BRANTS in *l'Annuaire de l'Académie de Bruxelles* (1889); LAMY, *Bulletins de l'Académie de Bruxelles* (1898), 297; WALTZING, *Musée belge*, II (1898), 94; SANDYS, *A History of Classical Scholarship*, III (Cambridge, 1908), 306.

PAUL LEJAY.

William (WILLIAM FITZHERBERT, also called WILLIAM OF THWAYT), SAINT, Archbishop of York—Tradition represents him as nephew of King Stephen, whose sister Emma was believed to have married Herbert of Winchester, treasurer to Henry I. William became a priest, and about 1130 he was canon and treasurer of York. In 1142 he was elected Archbishop of York at the instance of the king, in opposition to the candidature of Henry Murdac, a Cistercian monk. The validity of the election was disputed on the ground of alleged simony and royal influence, and Archbishop Theobald refused to consecrate him pending an appeal to Rome. St. Bernard exercised his powerful influence against William in favour of Murdac, but in 1143 the pope decided that William

should be consecrated, if he could clear himself from the accusation of bribery, and if the chapter could show that there had been no undue royal pressure. William proved his innocence so conclusively that the legate consecrated him archbishop at Winchester 26 September, 1143. He set himself at once to carry out reforms in his diocese, and his gentleness and charity soon won him popularity; but he neglected to obtain from Cardinal Hincmar the pallium which Lucius II sent him in 1146, and the pope died before William had been invested. The new pope, Blessed Eugenius III, was himself a Cistercian, and the English Cistercians soon renewed their complaints against William, which St. Bernard supported. Meanwhile Hincmar carried the pallium back to Rome, so that, in 1147, William had to travel there to obtain it, raising the expenses of his journey by sale of treasures and privileges belonging to York. This afforded fresh matter of complaint and finally the pope suspended him from his functions on the ground that he had enthroned the Bishop of Durham without exacting the pledges required by the former pope.

William took refuge with his friend, the King of Sicily, but his partisans in England took an unwise revenge by destroying Fountains Abbey, of which Murdac was now prior. This further inflamed St. William's enemies, who again approached the pope, with the result that in 1147 he deposed the archbishop from his seat; and on the failure of the chapter to elect a successor, he consecrated Murdac in his stead. St. William devoted himself to prayer and mortification at Winchester till 1153, when the pope and St. Bernard were both dead. He then appealed to the new pope, Anastasius IV, for restoration to his see, a request which the death of Murdac in October made it easier to obtain. St. William having received the pallium, returned to York, where he showed the greatest kindness to the Cistercians who had opposed him, and promised full restitution to Fountains Abbey. But his death, so sudden as to cause suspicion of poison, took place within a few weeks. Miracles took place at his tomb, and in 1227 he was canonized by Pope Honorius III. In 1283 his relics were translated to a shrine behind the high altar of York Minster, where they remained till the Reformation. His festival is observed in England on 8 June.

JORN OF HEXHAM, *Continuation* of SYMEON OF DURHAM in *R. S.* (London, 1882–5); WILLIAM OF NEWBURGH, *Historiæ rerum anglicarum* in *R. S.* (London, 1884–89); *Acta SS., II* June; ST. BERNARD, *Epistles* in *P. L.*, CLXXXII–CLXXXV; CAPGRAVE, *Nova Legenda Angliæ* (Oxford, 1901); CHALLONER, *Britannia Sancta* (London, 1745); RAINE, *Historians of the Church of York* in *R. S.* (London, 1879–94); IDEM, *Fasti Eboracenses*

EDWIN BURTON.

William, SAINT, Bishop of St-Brieuc, b. in the parish of St. Alban, Brittany, between 1178 and 1184; d. 1234 (according to some 1137); feast 29 July. Acta SS. (VII, July, 131) narrate only his virtues and miracles, and give no details of his life. From other sources quoted in the "Acta" we learn that his father's name was Oliver Pinchon and his mother's, Jane Fortin. He was elected bishop in 1220 (1225), and considered himself the father of the poor and afflicted of his diocese. He was a defender of the rights of the clergy, and incurred the displeasure of the powerful, so that he was banished. He lived for some time in the Diocese of Poitiers, assisted the sick bishop in his duties, and returned in 1230. He began the building of a cathedral, but died before its completion. He was canonized, 15 April, 1247, by Innocent IV. During the French Revolution his relics were burned.

STADLER, *Heiligenlexicon;* LOBINEAU, *Les vies des saints de Bretagne*, II (Paris, 1836), 426.

FRANCIS MERSHMAN.

William, BLESSED, Abbot of Hirschau, monastic reformer, b. in Bavaria; d. at Hirschau, 5 July, 1091. He was educated and took the Benedictine habit at St. Emmeram, Ratisbon. In 1069 he was called to Hirschau to succeed the deposed Abbot Frederick. He at once assumed the management of the monastery, but would not accept the abbatial benediction till after the death of his unjustly deposed predecessor in 1071. Under William's abbacy, Hirschau reached the zenith of its glory and, despite the unusually strict monastic discipline which he introduced from Cluny, the number of priest-monks increased from 15 to 150. He was the first to introduce lay brothers (*fratres laici*, also called *conversi, barbati*, or *exteriores*) into the German Benedictine monasteries. Before his time there were, indeed, men-servants engaged at the monasteries, but they lived outside the monastery, wore no religious garb, and took no vows. In 1075 William went to Rome to obtain the papal confirmation for the exemption of Hirschau. On this occasion he became acquainted with Gregory VII, with whose reformatory labours he was in deep sympathy and whom he afterwards strongly supported in the great conflict with Henry IV. William had received an excellent education at St. Emmeram, and in the knowledge of the quadrivials he was unsurpassed in his time. He constructed various astronomical instruments, made a sun-dial which showed the variations of the heavenly bodies, the solstices, equinoxes, and other sidereal phenomena ("Bernoldi chronicon" in P. L., CXLVIII, 1404). He was also a skilled musician and made various improvements on the flute (Aribo Scholasticus, "De musica", in P. L., CL, 1334). Besides composing the "Constitutiones Hirsaugienses" (P. L., CL, 923–1146), he is the author of a treatise "De astronomia", of which only the prologue is printed (P. L., loc. cit., 1639), and "De musica" (P. L., loc. cit., 1147–78), of which a new critical edition with a German translation was prepared by Hans Müller, "Die Musik Wilhelms von Hirsau" (Frankfort, 1883). William also had a standard edition of the Vulgate made for all the monasteries of the Hirschau reform. He is commemorated in various martyrologies on 4 or 5 July.

KERKER, *Wilhelm der Selige, Abt von Hirschau* (Tübingen, 1863); HELMSDORFER, *Forschungen zur Geschichte des Abtes Wilhelm* (Göttingen, 1874); WITTEN, *Der selige Wilhelm, Abt von Hirschau* (Bonn, 1880); GIESEE, *Die Wiederherstellung der Hirschauer Regel* (Halle, 1877); ALBERS, *Hirsau und seine Gründungen* in *Festschrift zum 1100-jährigen Jubiläum des deutschen Campo Santo in Rom* (Freiburg, 1897), 115–129; SÜSSMANN, *Forschungen zur Geschichte des Klosters Hirsau* (Halle, 1904). The earliest life of William was written shortly after his death by his contemporary HAYMO OF HIRSCHAU. Subsequently various legendary additions came to it (*P. L.*, CL, 889–924, a more critical edition by WATTENBACH in *Mon. Germ. Hist., Script.*, XII, 209–225).

MICHAEL OTT.

William, ABBOT OF MARMOUTIERS, b. in Brittany; d. at Marmoutiers, 23 May, 1124. For a time he was Archdeacon of Nantes, but renounced this dignity and became a monk at the Benedictine monastery of Marmoutiers. In 1105 he was elected successor to the deceased Abbot Hilgotus. Archbishop Rudolph II of Tours, who on various occasions had violated the privileges of Marmoutiers, refused to acknowledge William as abbot or to give him the abbatial benediction unless he would not only swear allegiance to him but also confirm his oath by placing his right hand in that of the archbishop. William was willing to do the former but would not yield to the latter. St. Ivo, Bishop of Chartres, in a letter to Paschal II (P. L., CLXII, 126–7), sided with the abbot. William went to Rome and received abbatial benediction from Paschal himself. It seems that, through the intervention of St. Ivo and a few other bishops, the abbot and the Archbishop of Tours were reconciled about 1115 (see Ivo's epistle to William, in P. L., CLXII, 236–7, and to Rudolph, 237–8). In 1106 William took part in the synod of

Poitiers, and in 1107 he received the Abbey of Celle-en-Brie from the Bishop of Meaux.

HAURÉAU in *Gallia christ.*, XIV (Paris, 1856), 313–16; IDEM in *Nour. Biog. Gén.*, s. v.

MICHAEL OTT.

William, ABBOT OF SAINT-BÉNIGNE at Dijon, celebrated Cluniac reformer, b. on the Island of Giuglio on Lake Orta near Novara in Piedmont in 962; d. at Fécamp, one of his reformed monasteries in Normandy, 1 January, 1031. At the age of seven he was brought as an oblate to the Benedictine monastery of Locedia near Vercelli, and went to Cluny in 987. A year later he was sent by Abbot Majolus to reform the priory of Saint-Saturnin near Avignon and, upon his return to Cluny in 990, was appointed Abbot of Saint-Bénigne at Dijon. He was ordained priest, 7 June, 990. As Abbot of Saint-Bénigne he inaugurated an extensive reform of the Benedictine monasteries in Normandy, Burgundy, and Lorraine. The Bishop of Langres put him at the head of all the monasteries in his diocese and finally he ruled over more than 40 monasteries and about 1200 monks. In all these monasteries he introduced the severe discipline of Cluny and in many of them established schools for the monks and monastic candidates as well as for the laity. At Saint-Bénigne he erected (1001–1018) a church in the Romanesque style, then considered the most beautiful in France. William's literary works, consisting of seven sermons, one mystic treatise on St. Paul's Epistle to the Romans, vii, 15 sq., eight letters to Pope John XIX, St. Odilo, etc., and his testament, are printed in Chevalier (loc. cit. below, 213–86). Though William has not been formally canonized, he is honoured as a saint in various places. His feast is on 1 January.

CHEVALIER, *Le vénérable Guillaume, Abbé de Saint-Bénigne de Dijon, réformateur de l'ordre bénédictin au XIe siècle* (Paris and Dijon, 1875); RINGHOLZ in *Studien u. Mittheilungen aus dem Benediktiner-Orden*, III (Würzburg and Vienna, 1882), 362–83, chiefly a German résumé of the preceding; SACKUR, *Die Cluniacenser*, I (Halle, 1892–4), 257–69, passim. A reliable Life by RAOUL GLABER, a contemporary and disciple of William, is printed in *P. L.*, CXLII, 697–720, also in *Acta SS.*, I Jan., 57 sq.

MICHAEL OTT.

William Carter, VENERABLE, English martyr, b. in London, 1548; suffered for treason at Tyburn, 11 January, 1584. Son of John Carter, a draper, and Agnes, his wife, he was apprenticed to John Cawood, queen's printer, on Candlemas Day, 1563, for ten years, and afterwards acted as secretary to Nicholas Harpsfield, last Catholic archdeacon of Canterbury, then a prisoner. On the latter's death he married and set up a press on Tower Hill. Among other Catholic books he printed a new edition (1000 copies) of Dr. Gregory Martin's "A Treatise of Schism", in 1580, for which he was at once arrested and imprisoned in the Gatehouse. Before this he had been in the Poultry Counter from 23 September to 28 October, 1578. He was transferred to the Tower, 1582, and paid for his own diet there down to midsummer, 1583. Having been tortured on the rack, he was indicted at the Old Bailey, 10 Jan., 1584, for having printed Dr. Martin's book, in which was a paragraph where confidence was expressed that the Catholic Faith would triumph, and pious Judith would slay Holofernes. This was interpreted as an incitement to slay the queen, though it obviously had no such meaning.

GILLOW, *Bibl. Dict. Eng. Cath.*, s. v. *Carter. Williams; Cath. Rec. Soc., Publ.* (London, 1905—), I, 60, 65; II, 228, 229; III, 4, 15; IV, 129, 138; V, 8, 30, 39.

JOHN B. WAINEWRIGHT.

William Exmew, BLESSED, Carthusian monk and martyr; suffered at Tyburn, 19 June, 1535. He studied at Christ's College, Cambridge, and became a proficient classical scholar. Entering the London Charterhouse, he was soon raised to the office of vicar (sub-prior); in 1534 he was named procurator. Chauncy says that for virtue and learning his like could not be found in the English province of the order. Two days after the Prior of the Charterhouse, Bl. John Houghton, had been put to death (4 May, 1535), W. Exmew and the vicar, Humphrey Middlemore, were denounced to Thomas Cromwell by Thomas Bedyll, one of the royal commissioners, as being "obstinately determined to suffer all extremities rather than to alter their opinion" with regard to the primacy of the pope. Three weeks later they and another monk of the Charterhouse, Sebastian Newdigate, were arrested and thrown into the Marshalsea, where they were made to stand in chains, bound to posts, and were left in that position for thirteen days. After that, they were removed to the Tower. Named in the same indictment as Bl. John Fisher, they were brought to trial at Westminster, 11 June following, and pleaded not guilty, i. e. of high treason, but asserted their staunch adhesion to what the Church taught on the subject of spiritual supremacy and denied that King Henry VIII had any right to the title of head of the Church of England. They were consequently condemned to death as traitors, and were hanged, drawn, and quartered. W. Exmew is one of the fifty-four English martyrs beatified by Leo XIII, 9 December, 1886.

HENDRIKS, *The London Charterhouse* (London, 1889); CHAUNCY, *Hist. aliquot Martyrum Anglorum* (Montreuil-sur-Mer, 1888).

EDMUND GURDON.

William Filby, BLESSED, b. in Oxfordshire between 1557 and 1560; suffered at Tyburn, 30 May, 1582. Educated at Lincoln College, Oxford, he was admitted to the seminary at Reims, 12 October, 1579. He was ordained priest at Reims, 25 March, 1581, and shortly after left for the mission. He was arrested in July, committed to the Tower, removed 14 August to the Marshalsea, and thence back to the Tower again. He was sentenced 17 November, and from that date till he died was loaded with manacles. He was also deprived of his bedding for two months. With him suffered three other *Beati*, Thomas Cottam, Luke Kirby, and Laurence Richardson (*vere* Johnson).

Blessed Luke Kirby was born in the north of England about 1549, and is said to have graduated M.A., probably at Cambridge. Having been reconciled at Louvain, he entered Douai College in 1576, and was ordained priest at Cambrai in September, 1577. He left Reims for England, 3 May, 1578, but returned 15 July and proceeded to Rome, where he took the college oath at the English College, 23 April, 1579. In June, 1580, he was arrested on landing at Dover, and committed to the Gatehouse, Westminster. Transferred to the Tower, 4 December, he was subjected to the "Scavenger's Daughter" for more than an hour, 9 December. He was condemned, 17 November, 1581, and from 2 April till the day of his death was in irons.

Blessed Laurence Richardson, a son of Richard Johnson, of Great Crosby, Lancashire, was a Fellow of Brasenose College, Oxford, in or before 1569, and supplicated B.A. 25, November, 1572. In 1573 he was at Douai, and on 23 March, 1577, was ordained priest at Cateau-Cambrésis. He was sent on the mission 27 July following, and laboured in Lancashire. He was arrested in London on his way to France and imprisoned in Newgate, where he remained until the day of his indictment, 16 November, 1581, when he was committed to the Queen's Bench Prison, and on the day of his condemnation, 17 November, to the Tower, where he had no bedding for two months.

KEOGH AND POLLEN in *Lives of the English Martyrs*, ed. CAMM, II (London, 1905), 500–35; ALLEN, *A Briefe Historie*, ed. POLLEN (London, 1908), 67–83; CHALLONER, *Missionary Priests*, I, nn. 12, 13, 14; GILLOW, *Bibl. Dict. Eng. Cath.*, s. vv.

JOHN B. WAINEWRIGHT.

William Greenwood, BLESSED. See THOMAS JOHNSON, BLESSED.

William Hart, BLESSED, b. at Wells, 1558; suffered at York, 15 March, 1583. Elected Trappes Scholar at Lincoln College, Oxford, 25 May, 1571, he supplicated B.A., 18 June, 1574. The same year he followed the rector, John Bridgewater, to Douai. He accompanied the college to Reims, and returned thither after a severe operation at Namur, 22 November, 1578. He took the college oath at the English College, Rome, 23 April, 1579, whence he was ordained priest. On 26 March, 1581, he left Rome, arriving at Reims 13 May, and resuming his journey 22 May. On reaching England he laboured in Yorkshire. He was present at the Mass at which Blessed William Lacy was captured, and only escaped by standing up to his chin in the muddy moat of York Castle. Betrayed by an apostate on Christmas Day, 1582, and thrown into an underground dungeon, he was put into double irons. After examination before the Dean of York and the Council of the North, he was arraigned at the Lent Assizes. From the unprofessional account of his trial, which states that he was arraigned on two counts, we may be fairly certain that he was on trial on three, namely: (1) under 13 Eliz. c. 2 for having brought papal writings, to wit his certificate of ordination, into the realm; (2) under 13 Eliz. c. 3. for having gone abroad without royal licence; and (3) under 23 Eliz. c. 1. for having reconciled John Wright and one Couling. On what counts he was found guilty does not clearly appear, but he was certainly guilty of the second.

CAMM, *Lives of the English Martyrs*, II (London, 1904–5), 600–634; GILLOW, *Bibl. Dict. Eng. Cath.; Statutes at Large*, II (London, 1786–1800); CHALLONER, *Missionary Priests*, I (Edinburgh, 1877), n. 19.

JOHN B. WAINEWRIGHT.

William Horne, BLESSED. See THOMAS JOHNSON, BLESSED.

William Lacy, BLESSED, b. at "Hauton", Yorkshire (probably Houghton or Tosside, West Riding); suffered at York, 22 Aug., 1582. He married a widow, named Cresswell, whose sons, Arthur and Joseph, became Jesuits. Little is related of his family by his biographers. He had a brother Ralph of Preston in Amounderness, a sister Barbara, and nephews (apparently her sons) Robert and William (Cal. S. P., Dom. add. 1566–79, London, 1871, p. 562). He held a position of emolument under the Crown, possibly as coroner, till about 1565. One of this name, probably a relative, was a coroner for the West Riding in 1581–2 (Dasent, "Acts of the Privy Council", xiii, 358). After fourteen years' persecution for his faith, which included imprisonment at Hull, and after the death of his wife, he went abroad and arrived at Reims, 22 June, 1580. On 25 September following he went on to Pont-à-Mousson, and thence to Rome, where, after obtaining a dispensation, he became a priest. This dispensation was necessary before ordination, as Lacy had been married twice, once to a widow. On 10 May, 1581, he was at Loreto on his way to England. He was arrested after a Mass said by Thomas Bell, afterwards an apostate, in York Castle, 22 July, 1582. He suffered great hardships, being loaded with heavy irons, confined in an underground dungeon, and subjected to numerous examinations. He was arraigned on 11 August, probably under 13 Eliz. cc. 2 and 3. With him suffered Blessed Richard Kirkman, born at Addingham, in the West Riding. He arrived at Douai in 1577 and, after the transference of the English College to Reims, was ordained priest on Holy Saturday, 1579. On his return to England in August he seems to have found a refuge with Robert Dymoke, hereditary Champion of England (d. in Lincoln gaol for his faith, 11 Sept., 1580), at Scrivelsby, Lincolnshire. He was eventually arrested, 8 August, 1582, by Francis Wortley, J. P., and seems to have been arraigned a day or two after under 23 Eliz. c. 1. After condemnation the two martyrs shared one cell in a turret till 10 August, when Blessed Richard was removed to an underground dungeon.

KEOGH AND CAMM in *Lives of the English Martyrs*, ed. CAMM, II (London, 1904–5), 561–88; GILLOW, *Bibl. Dict. Eng. Cath.*, s. v. *Lacy, William*; CHALLONER, *Missionary Priests*, I, nn. 16 and 17; BRIDGEWATER, *Concertatio Ecclesiæ* (Treves, 1588), 97–101.

JOHN B. WAINEWRIGHT.

William of Auvergne, Bishop of Paris, medieval philosopher and theologian, b. at Aurillac in Auvergne towards the end of the twelfth century; d. in Paris, 1249. The date of his birth and the circumstances of his early education are unknown. In the first decades of the thirteenth century he went to Paris to study, and became successively teacher in the faculty of arts and in that of theology (about 1220). In 1228 he became Bishop of Paris, continuing, as his official decrees show, to take an active interest in the institution in which he had studied and taught. His works include several treatises on practical theology, for example, "De virtutibus", "De moribus", "De sacramentis", a dogmatic treatise "De trinitate" (in which there is much that pertains to philosophy as well as to theology), and philosophical works "De universo", "De anima", "De immortalitate animæ", the last being merely a rescript of a work bearing the same title by Dominic Gundisalvi. These were collected and published at Nuremberg, 1496, and republished at Venice, in 1591, and at Orléans, 1674. William of Auvergne represents the first stage of the movement which ended in the adoption and adaptation of Aristotle's philosophy as the basis of a systematic exposition of Christian dogma. It was difficult for him to break all at once with the Augustinian method and doctrine which had prevailed in the schools up to this time. Besides, the only text of Aristotle then available was full of errors of translation and of perversions on the part of Arabian commentators. Still he set about the task of rescuing Aristotle from the Arabians, and although he often failed to find a consistent basis of reconciliation between the Augustinian and the Aristotelean elements, he did important work in preparing the way for his more fortunate and more successful followers, Alexander of Hales, Albert the Great, and St. Thomas. He did not cover the whole ground of theology as they did; his "De universo" is neither a "Summa theologica", nor a "Book of Sentences"; it is more specifically an attempt to found a science of reality on principles opposed to those of the Arabian School. In his theological works he devotes special attention to the Manichean heresy, which in his time had been renewed by the Cathari (q. v.). He devoted attention also to refuting the Arabian doctrine of the eternity of the world. In his interpretation of the Platonic theory of ideas he identifies the intelligible world (Κόσμος νοητος) with the Son of God.

UEBERWEG, *Hist. of Phil.*, tr. Morris, II (New York, 1892), 434; TURNER, *Hist. of Phil.* (Boston, 1903), 325, 326. The best French and German works are: VALOIS, *Guillaume d'Auvergne* (Paris, 1880); BAUMGARTNER, *Die Erkenntnisslehre d. Wilh. v. Auvergne* (Münster, 1893); GUTTMANN, *Die Scholastik des 13 Jahrh. in ihren Beziehungen zum Judentum* (Breslau, 1902), 13–32.

WILLIAM TURNER.

William of Auxerre, a thirteenth-century theologian and professor at the University of Paris. William's name occurs in many of the pontifical documents relating to the University of Paris dating from the first decades of the thirteenth century. From these we learn that he was a *magister* at the university, that he was archdeacon of Beauvais, and that he was one of the three theologians appointed in 1231 by Gregory IX to prepare an amended edition of the physical and metaphysical works of Aristotle which had been placed under a ban by the Council of 1210 because of the errors which were contained both in the inaccurate translations and in the Arabian com-

mentaries accompanying them. Apparently this work of correction was done in Rome; a letter of Gregory IX to King Louis, dated 6 May, 1231, recommends William of Auxerre to the French king and says that the Parisian teacher has laboured "at the Apostolic See, for the reformation of study". William is the author of a work entitled "Summa Aurea", which is not, as it is sometimes described, a mere compendium of the "Books of Sentences" by Peter the Lombard. Both in method and in content it shows a considerable amount of originality, although, like all the *Summæ* of the early thirteenth century, it is influenced by the manner and method of the Lombard. The teacher by whom William was most profoundly influenced was Præpositinus, or Prevostin, of Cremona, Chancellor of the University of Paris from 1206 to 1209. The names of teacher and pupil are mentioned in the same sentence by St. Thomas: *Hæc est opinio Præpositini et Autissiodorensis* (in I Sent., XV, q. 111). William was, in turn, the teacher of the Dominican, John of Treviso, one of the first theologians of the Order of Preachers. The importance of the "Summa Aurea" is enhanced by the fact that it was one of the first Summæ composed after the introduction of the metaphysical and physical treatises of Aristotle. The work was published at Paris in 1500. Another edition, without date, by Regnault, is mentioned by Grabmann.

DENIFLE, *Chartul. Univ. Paris*, I (Paris, 1889); GRABMANN, *Gesch. der schol. Methode*, II (Freiburg, 1911).

WILLIAM TURNER.

William of Champeaux, a twelfth-century Scholastic, philosopher, and theologian, b. at Champeaux, near Melun, in the neighbourhood of Paris, about the year 1070; d. at Châlons-sur-Marne, 1121. After having been a pupil of Anselm of Laon, he began in 1103 his career as teacher at the cathedral school of Paris. In 1108, owing chiefly to Abelard's successful attempts to criticise his realistic doctrine of universals, he retired to the Abbey of St. Victor and there continued to give lessons which, no doubt, influenced the mystic school known as that of St. Victor. In 1113 he was made Bishop of Châlons-sur-Marne. Portions of his work "De origine animæ" and of a "Liber sententiarum", as well as a dialogue entitled "Dialogus seu altercatio cujusdam Christiani et Judæi", have come down to us. On the problem of universals William held successively a variety of opinions. All of these, however, are on the side of exaggerated Realism and opposed both to the Nominalism of Roscelin and to the modified Nominalism of Abelard. In his treatise on the origin of the soul he definitely rejects the theory known as Traducianism and maintains that each and every human soul originates by the creative act of God. Among his contemporaries he enjoyed a very great reputation for learning and sanctity. He was, moreover, looked upon by the conservative thinkers of that age as the ablest champion of orthodoxy. His creationist doctrine is his chief title to distinction as a Scholastic philosopher.

LEFÈVRE, *Les variations de Guillaume de Champeaux*, etc. (Lille, 1898); MICHAUD, *G. de Champeaux et les écoles de Paris au XIIe Siècle* (Paris, 1867); GRABMANN, *Gesch. der schol. Methode* (Freiburg, 1911), 156 sq.; DE WULF, *Hist. of Medieval Phil.*, tr. COFFEY (New York, 1909), 179; TURNER, *Hist. of Philosophy* (Boston, 1903), 279 sq.

WILLIAM TURNER.

William of Conches, a twelfth-century Scholastic philosopher and theologian, b. about the year 1100. After having been a teacher of theology in Paris he became, about the year 1122, the tutor of Henry Plantagenet. Warned by a friend of the danger implied in his Platonic realism as he applied it to theology, he took up the study of philosophy and the physical science of the Arabians. When and where he died is a matter of uncertainty. There is a good deal of discussion in regard to the authorship of the works ascribed to him. It seems probable, however, that he wrote glosses on Plato's "Timæus", a commentary on Boethius's "Consolations of Philosophy", a dialogue called "Dragmaticon", and a treatise, "Magna de naturis philosophia". William devoted much attention to cosmology and psychology. Having been a student of Bernard of Chartres, he shows the characteristic Humanism, the tendency towards Platonism, and the taste for natural science which distinguish the "Chartrains". He is one of the first of the medieval Christian philosophers to take advantage of the physical and physiological lore of the Arabians. He had access to the writings of the Arabians in the translations made by Constantine the African.

P. L., XC; DE WULF, *Hist. of Medieval Phil.*, tr. COFFEY (New York, 1909), 184; TURNER, *Hist. of Phil.* (Boston, 1903), 295 sq.

WILLIAM TURNER.

William of Digulleville (DEGULLEVILLE), a French poet of the fourteenth century. Nothing is known of his life, except that he was a monk in the celebrated Cistercian abbey of Châlis. Three allegorical poems are attributed to him with some certainty: "Pèlerinage de vie humaine", a description of a journey to Paradise, composed between 1330 and 1332, revised by the author in 1355; "Pèlerinage de l'âme", a vision of hell, purgatory, and heaven; "Pèlerinage de Jésus-Christ", a verse transposition of the Gospel with the addition of a few allegories, probably composed in 1358. We possess numerous manuscripts of these poems adorned with splendid miniatures, said to be the finest ever made. Several editions of the fifteenth and sixteenth centuries do not give the original text of the author, but a text amended by Peter Virgin, a monk of Clairvaux, or even a prose version made by John Gallopes, at the request of the Duchess of Anjou. These allegorical poems, containing not less than thirty thousand lines, met with a tremendous success in the Middle Ages, and were circulated throughout France and England. John Lydgate translated them into English, and Chaucer put a few passages into English verse, while John Bunyan imitated them in his famous poem, "Pilgrim's Progress". A new edition has been made by Stürzinger for the Roxburghe Club, London, 1893.

PIAGET in DE JUELEVILLE, *Histoire de la littérature française*, II (Paris, 1896); *Histoire littéraire de la France*, XXIV (Paris, 1856 sqq.).

LOUIS N. DELAMARRE.

William of Ebelholt (also called OF PARIS and OF THE PARACLETE), SAINT, d. on Easter Sunday, 1203, and was buried at Ebelholt. He was educated by his uncle Hugh, forty-second Abbot of St-Germain-des-Près at Paris; and having been ordained subdeacon received a canonry in the Church of Ste-Geneviève-du-Mont. His exemplary life did not commend him to his fellow canons, who tried to rid themselves of his presence, and even prevented by slander his ordination to the diaconate by the Bishop of Paris. William obtained this order from the Bishop of Senlis by his uncle's intercession, and was soon afterwards presented by the canons to the little priory of Epinay. In 1148, by order of Pope Eugene III, the secular canons of Ste-Geneviève were replaced by canons regular from the Parisian monastery of St. Victor, whose prior, Odo, was made abbot of Ste-Geneviève. William soon afterwards joined the new community and was made sub-prior. In this position he showed great zeal for the religious life, and on one occasion opposed the entry of a new prior who had obtained his position irregularly; for this he was punished by Abbot Garin, successor of Odo, but his action was finally supported by Pope Alexander III.

In 1161 Absalom, Bishop of Roskilde, Denmark, sent to Paris the provost of his cathedral to obtain canons regular for the reform of the monastery of St. Thomas of Eskilsöe. In 1165 William journeyed to Denmark with three companions, and became

abbot of that house. In spite of difficulties arising from poverty and opposition on the part of the community he reformed the monastery and in 1178 transferred it to Ebelholt, or the Paraclete, in Zeeland. He was entrusted with important business by Absalom, now Archbishop of Lund, and intervened in the case of Philip Augustus of France who was attempting to repudiate his wife Ingelborg, sister of Cnut of Denmark. The genealogy of the Danish kings which he drew up on this occasion to disprove the alleged impediment of consanguinity and two books of his letters, some of which deal with this affair, have come down to us, and together with an account of probable authenticity of the invention of the relics of Ste-Geneviève in 1161 and a few charters relating to his monastery may be found in P. L., CCIX. An account of his miracles is given in the "Vita" written by one of his younger disciples. He was canonized by Honorius III in 1224. His feast is commemorated on 18 June.

For the *Vita* and other sources of William's Life see LANGEBEK, *Script. rer. dan.* (9 vols., Copenhagen, 1772–1878), reprinted in *P. L.*, CCIX; PAPEBROCH, *Vita*, with commentary, in *Acta SS.*, I April, 625 sqq.; LAGER, *Ep. XL* in *P. L.*, CLXXXVI.

RAYMUND WEBSTER.

William of Gellone, SAINT, b. 755; d. 28 May, c. 812; was the second Count of Toulouse, having attained that dignity in 790. He is by some writers also given the title of Duke of Aquitaine. This saint is the hero of the ninth-century "Roman de Guillaume au court nez", but the story of his life is told in a more reliable form by the anonymous author of the biography which was written soon after the saint's death, or before the eleventh century according to Mabillon, or during the eleventh century according to the Bollandist Henschen. His father's name was Theoderic, his mother's Aldana, and he was in some way connected with the family of Charles the Great, at whose court he was present as a youth. The great emperor employed him against the Saracen invaders from Spain, whom he defeated at Orange. In 804 he founded a Benedictine monastery, since called S. Guilhem le Desert, in the valley of Gellone, near Lodève in the Diocese of Maguelonne, and subjected it to the famous St. Benedict of Aniane, whose monastery was close at hand. Two years later (806) he himself became a monk at Gellone, where he remained until his death. His testament, granting certain property to Gellone, and another subjecting that monastery to the Abbot of Aniane, are given by Mabillon. His feast is on 28 May, the day of his death.

MABILLON, *Acta SS. O.S.B. sæc.* IV, 1 (Venice, 1735), 67–86; *Acta SS.*, VI *May*, 154–72.

RAYMUND WEBSTER.

William of Jumièges (surnamed CALCULUS), Benedictine historian of the eleventh century. Practically nothing seems to be known of his life except that he was apparently a Norman by birth and became a monk at the royal abbey of Jumièges, in Normandy, where he died about 1090. His only claim to fame consists in his "Historia Normannorum", in eight books, which is the chief authority for the history of the Norman people from 851 to 1137. One of the earliest manuscripts of this work still extant was preserved at Rouen up to the Revolution and is now in the Bibliothèque Nationale at Paris. The first four books of the "Historia" were taken from an earlier work on the same subject, written by Dudon of St. Quentin, whose labours are praised by William. The verdict of more recent times, however, with regard to Dudon, is that he was given to romancing and that his work was not particularly reliable. Many of his exaggerations have been modified and corrected by William, who made full use of all that was trustworthy in his predecessor's account. Only seven out of the eight books of the "Historia" are from William's own hand, comprising events down to the year 1087. The eighth book, continuing the history as far as the death of Boson, Abbot of Bec, which occurred in 1137, was added by an anonymous author, although his continuation is usually printed as an integral part of the complete work. Ordericus Vitalis drew largely from William's history for the portions of his work that deal with the Normans, as did also Thomas Walsingham in his "Ypodigma neustriæ". The "Historia Normannorum" was first edited and printed at Frankfort in 1603 and is also included in Camden's collection of English and Norman historians. The style is considered passable for the age in which the writer lived, though it does not come up to the requirements of modern criticism.

DUCHESNE, *Hist. Normannorum scriptores* (Paris, 1619); BOUQUET, *Recueil des historiens de France* (Paris, 1752–81); CEILLIER, *Hist. gén. des auteurs sacrés* (Paris, 1757); P. L., CXLIX.

G. CYPRIAN ALSTON.

William of Maleval (or THE GREAT), SAINT, d. 10 Feb., 1157; beatified in 1202. His life, written by his disciple Albert, who lived with him during his last year at Maleval, has been lost. The life by Theodobald, or Thibault, given by the Bollandists is unreliable, having been interpolated with the lives of at least two other Williams. After a number of chapters in which he is confused with St. William of Gellone, Duke of Aquitaine, we are told that he went to Rome, where he had an interview with Eugene III, who ordered him to make a pilgrimage to Jerusalem in penance for his sins. Though Theodobald's account of his interview with the pope does not carry conviction, the fact of this visit and his subsequent pilgrimage to Jerusalem is supported by excerpts from the older life, which are preserved by responsories and antiphons in his Office. He seems to have remained at Jerusalem for one or two years, not nine as Theodobald relates. About 1153 he returned to Italy and led a hermit's life in a wood near Pisa, then on Monte Pruno, and finally in 1155 in the desert valley of Stabulum Rodis, later known as Maleval, in the territory of Siena and Bishopric of Grosseto, where he was joined by Albert.

Acta SS., II Feb., 435–91.

RAYMUND WEBSTER.

William of Malmesbury, b. 30 Nov., about 1090; d. about 1143. He was educated at Malmesbury, where he became a monk. From his youth he showed a special bent towards history, "Thence it came that not being satisfied with the writings of old I began to write myself". By 1125 he had completed his two works, "Gesta Regum" and "Gesta Pontificum". After this he spent ten years in forming a collection of historical and legal materials, now in the Bodleian Library, and writing a history of Glastonbury and its saints, in which he speaks as though he were, for the time at least, an inmate of that abbey. He records that he might more than once have become Abbot of Malmesbury, but he contented himself with the office of librarian. About 1140 he made revisions of the two works "Gesta Regum" and "Gesta Pontificum", and began a new work "Historia novella", a sequel to the former, dealing with the period 1125–42, but in such a desultory way as to show that we have rather the first draft of a book than a completed work. William's authority as a historian is invaluable for the contemporary reign of Stephen, and his records of the earlier Norman kings, being based either on personal knowledge or direct hearsay, are of importance. The "Gesta Pontificum", which owes much to Bede, is the source from which all later writers of early ecclesiastical history of England have chiefly drawn. His method, also derived from Bede, was to recount events so as to show their cause and effect, and in returning to this sound principle he made a great advance on the works of his predecessors. The anecdotes, occasionally irrelevant, which he weaves into his narrative, helped much to

preserve its popularity through the Middle Ages. His chief works have been printed by Migne, but the Rolls Series includes the critical edition.

SHARPE, introduction to translation of *Gesta Regum* (London, 1815); BIRCH, *Life and Writings of William of Malmesbury* in *Trans. of Soc. of Lit.*, X, new series; HAMILTON, introduction to *Gesta Pontificum* in *R.S.* (London, 1870); STUBBS, preface to *Gesta Regum* in *R. S.* (London, 1887–9); NORGATE in *Dict. Nat. Biog.*, with list of his works, whether published or still in MS.

EDWIN BURTON.

William of Moerbeke, scholar, Orientalist, philosopher, and one of the most distinguished men of letters of the thirteenth century, b. about 1215; d. in 1286. He held intellectual intercourse with the philosopher Thomas Aquinas, the mathematician John Campanus, the naturalist physician Witelo, and the astronomer Henri Bate of Mechlin. In turn he resided at the pontifical court of Viterbo (1268), appeared at the Council of Lyons (1274), and from 1277 until his death occupied the See of Corinth. At the request of Thomas Aquinas he undertook a complete translation of the works of Aristotle or, for some portions, a revision of existing translations, and it is noteworthy that he was the first translator of the "Politics" (c. 1260). The ancient catalogue of Dominican works published by Denifle (Arch. f. Litteratur u. Kirchengesch. d. Mittelalters, II, 226) states: that "he translated all the books of natural and moral philosophy from Greek into Latin, as did Brother Thomas, likewise the books of Proclus and certain others." Henry of Hervodia asserts that these translations were classic in the fourteenth century; they are literal (*de verbo ad verbum*) and faithful, and although without elegance are valuable. Petrus Victorius, a sixteenth-century philologist, praises them highly, and Susemihl, who has published a critical edition of the Greek text of the "Politics", sought to do service even to philologists by adding the translation of William of Moerbeke. The Flemish Dominican translated not only Aristotle but also mathematical treatises (notably the "Catoptrics" of Hero of Alexandria and the treatises of Archimedes), commentaries of Simplicius on the Categories of Aristotle and on the "De cœlo", and especially the "Theological Elements" of Proclus (the translation is dated Viterbo, 18 May, 1268). Several other of Proclus's works no longer exist save in the Latin versions of William of Moerbeke, which makes the latter more valuable. The same may be said of a treatise of Ptolemy's, likewise translated by the Belgian Dominican, the Greek text of which exists only in fragments. The "Theological Elements" of Proclus together with the "Book of Causes", which compiles them, constitute the fundamental source of the Neo-Platonic inspirations of the thirteenth century, so that William exercised a real influence on the Neo-Platonic movement, which appeared sporadically in the philosophy of the thirteenth century. The Polish physician Witelo, whose curious personality has been made known by M. Baeumker, wrote his "Perspectives" at the instance of Brother William of Moerbeke, the lover of truth (*veritatis amatori*), to whom he dedicated the treatise. Witelo was one of the authorized representatives of Neo-Platonism. It was likewise to William that Henri Bate dedicated his "Astrolabe". William of Moerbeke thus appears as a mind of high culture and extensive relations, a forerunner of humanism, who studied all his life and encouraged others in the path of knowledge.

MANDONNET, *Siger de Brabant et l'Averroisme latin* (2nd ed., Louvain, 1910), 9, II, 13–15; WILLIAM OF TOCCO in *Life of St. Thomas Aquinas, Acta SS.*, I, 663; BERNARD GUIDONIS, *Arch. Litt. u. Kirchgesh. Mitt.*, II, 226; HENRY OF HERVODIA, *Liber de rebus memorabilibus*, ed. POTTHAST (1859), 263; SUSEMIHL, *Aristotelis Politicorum libri VIII cum translatione Guilelmi de Moerbeka* (Leipzig, 1872); DE WULF, *Hist. de la philosophie en Belgique*, 48 sq.; IDEM, *Hist. de la philosophie médiévale*, 5th ed. (1912), 292; BAEUMKER, *Witelo, ein Philosoph und Naturforscher des XIII. Jahr.* (Münster, 1908), 127.

M. DE WULF.

William of Nangis (GUILHELMUS), a medieval chronicler, who takes his name from the City of Nancy, France. All that is known of him is that he was a Benedictine monk and lived in the thirteenth century in the Abbey of Saint-Denis at Paris. According to some scholars he died before 22 July, 1300; according to others not until after 1303. A chronicle by him exists, extending from the creation to the year 1300, but which before the year 1113 has little independent value, as up to this point it depends completely upon the chronicle of Sigbertus of Gembloux. Even for the succeeding period it is only of subordinate importance. After William's death the chronicle was continued to 1340 by an unknown monk of Saint-Denis, and was then carried to 1368 by Johannes of Venette. The best edition is that of Hercule Géraud issued under the title: "Chronique latine de G. de Nangis de 1113 à 1300 avec les continuations de cette chronique de 1300 à 1368" (2 vols., Paris, 1843). William wrote a brief summary of the chronicle, which included the years 845–1300, and is called "Chronicon abbreviatum regum Francorum". Recently Delisle seems to have found the original of this compendium in the Vatican Library; before this discovery it was only known in a French translation (Chronique abrégée) made by the author himself. William also wrote the biographies of three kings: the "Gesta Ludovici VIII, Francorum regis", the "Gesta Ludovici IX", and the "Gesta Philippi III sive Audacis, regis Franciæ", ed. by A. Duchesne in the "Historiæ Francorum: Scriptores cœtanei" (5 vols., Paris). The exhaustive researches of Hermann Brosien published in the "Neues Archiv für ältere deutsche Geschichte", IV (1879), 426–509, show that the two latter biographies, like the chronicle, can be traced back to another author, to the chronicle of the monk Primatus, and are only enlarged by long extracts from Geoffrey of Beaulieu and Gilo de Reims. The "Gesta Ludovici IX", however, seems to have been used in common with Primatus, an earlier authority.

PATRICIUS SCHLAGER.

William of Newburgh, historian, b. at Bridlington, Yorkshire, 1136; d. at Newburgh, Yorkshire, 1198, where he went as a boy to the small and recently-founded Augustinian priory. There he remained to the end as an Augustinian canon. There is no evidence that he travelled, and hardly anything is known of what was probably a very uneventful life. It would appear that he wrote his history within a short period of his death; if this was the case he must have long been preparing his materials. His "Historia rerum anglicarum" opens with a short introductory sketch of the reigns of the Conqueror and his sons, followed by a fuller account of that of Stephen. The main purpose of the writer was to produce a philosophical commentary on the history of his own times, and books II–V cover the period 1154–98. They are more than a mere chronicle; they form a real history in which the connexion of events is traced, a proper sense of proportion observed, and men and their actions judged from an intelligent and independent point of view.

William of Newburgh, with his contemporary Roger of Hoveden, belongs to the northern school of historians, who carried on the admirable traditions of the Venerable Bede. This was a spirit very unlike that which inspired Geoffrey of Monmouth's mythical "History of the British Kings" with its tales of King Arthur, and William attacks Geoffrey and his legends with great indignation, calling the latter "impudent and shameless lies". This striking illustration of his historic integrity won for him from Freeman the title of "the father of historical criticism", and the compliment is not altogether undeserved. Living in a remote Yorkshire monastery William could not have had an intimate first-hand

knowledge of public events, but he used his authorities, such as Symeon of Durham and Henry of Huntingdon, with excellent judgment. Though his chronology is confused and untrustworthy his work is of the greatest value, especially for the early years of the reign of Henry II. The best edition of the History is that edited by R. Howlett for the Rolls Series (Chronicles of Stephen, Henry II, and Richard I, vols. I and II).

Howlett, preface to *Rolls Series;* Norgate in *Dict. Nat. Biog.*, s. v.; Jones in the *Cambridge History of English Literature*, I, 171.

F. F. Urquhart.

William of Norwich, Saint, b. 1132; d. 22 March, 1144. On Holy Saturday, 25 March, 1144, a boy's corpse showing signs of a violent death was found in Thorpe Wood near Norwich. It was not touched until Easter Monday, when it was buried without any ceremony where it lay. In the meantime a number of young men and boys had visited the spot and the Jews were suspected of the murder on account of the nature of the wounds ["Ex ipso penarum modo" (Thomas of Monmouth, op. cit. below, p. 35); "non nisi judeos eo maxime tempore talia gessisse asseritur" (op. cit., p. 36)]. The body was recognized as that of William, a tanner's apprentice, who with his master had been in the habit of frequenting the houses of certain Jews. The grave was opened by William's uncle, the priest Godwin Sturt, the body recognized, the burial Office read, and the grave recovered. A few days later the diocesan synod met under the presidence of Bishop Eborard, and Sturt accused the Jews of the murder, and offered to prove his accusation by ordeal. But the Jews of the Norwich Jewry were the king's men and under the protection of the sheriff, who pointed out that the bishop had no jurisdiction in the case. The failure to secure a condemnation against the Jews seems to have been largely due to the presence of this strong official who held the castle of Norwich. The only result of Sturt's action at this time was to secure the translation of the body from Thorpe Wood to the monks' cemetery on 24 April. But the cultus of St. William did not become popular, and though one or two miracles are reported during this period (1144–49) it is quite possible that the story of the murder by the Jews might have been forgotten but for the murder of the Jew Eleazer by the followers of Sir Simon de Novers in 1149. The Jews demanded the murderer's punishment, and Bishop Turbe, acting for the accused, who was his own mesne tenant, brought up the murder of the boy William five years earlier as a counter-charge. The case was tried before the king at Norwich, but postponed owing, according to Thomas of Monmouth, to the payment by the Jews of much money to the king and his councillors. For the whole story of William of Norwich our only authority is Thomas of Monmouth, a monk of the cathedral priory of Norwich, and it is only at this point, i. e. at the end of the second book of his "Vita et Passio", that he himself came upon the scene in person. He gives the story of the events related in his first two books on hearsay as it was current in the monastery. He seems to have been a man of unlimited credulity even beyond his contemporaries, but probably more deceived, though perhaps by himself, than a deceiver. The ultimate popularity of the cultus which dates from this time seems to have been due to three persons, Bishop Turbe, who succeeded to the See of Norwich in 1146, Richard de Ferrariis, who became prior in 1150 after the translation to the chapter-house, and Thomas of Monmouth himself, the saint's sacrist. These men were all anxious for reasons of their own to establish the new cultus. In Lent, 1150, Thomas had three visions in which Herbert of Losinga (d. 1119), the founder of the cathedral, appeared and ordered the translation of the body from the monks' cemetery to the chapter-house. At this point the prior Elias died and was succeeded by Richard de Ferrariis, "a staunch supporter of the bishop and of Thomas". The body was translated from the chapter-house to the cathedral in July, 1151, and again moved on 5 April, 1154, to the apsidal chapel of the Holy Martyrs to the north of the high altar, now known as the Jesus Chapel. The real spread of the cultus dates from the translation to the cathedral when there was a great burst of enthusiasm accompanied by visions and miracles.

We may now consider the story of the martyrdom as given by Thomas and the evidence adduced by him. William had been in the habit of frequenting the houses of the Jews and was forbidden by his friends to have anything to do with them. On the Monday in Holy Week, 1144, he was decoyed away from his mother by the offer of a place in the archdeacon's kitchen. Next day the messenger and William were seen to enter a Jew's house and from that time William was never again seen alive. On the Wednesday, after a service in the synagogue, the Jews lacerated his head with thorns, crucified him, and pierced his side. For this last scene Thomas produces the evidence of a Christian serving-woman, who, with one eye only, caught sight through a crack in a door of a boy fastened to a post, as she was bringing some hot water at her master's order, presumably to cleanse the body. She afterwards found a boy's belt in the room and in after years pointed out to Thomas the marks of the martyrdom in the room. When, a month after the martyrdom, the body was washed in the cathedral, thorn points were found in the head and traces of martyrdom in the hands, feet, and sides. The servant's evidence was apparently not produced till Thomas was preparing to write his book. On Thursday the Jews take counsel about the disposal of the body, a fact which suggests that, if there is any truth in the story at all, the death of the boy was due to accident, perhaps some rough pranks, as at Inmestar (see below), for if it had been premeditated they would have made all necessary preparations. On Good Friday the Jew Eleazar and another carried the corpse in a sack to Thorpe Wood and were met by a certain Ælward Ded, who discovered the contents of the sack. The Jews bribed the sheriff (always a *bête noire* to Thomas) to extract an oath of secrecy from Ælward and it is only five years later, three years after the formidable sheriff's death, when on his own death-bed, that Ælward tells his tale. In addition to all this Thomas tells us that when the Jews were being charged with the murder they sought to bribe William's brother to hush up the charge and that they tried to bribe Bishop Turbe to drop his counter-charge in the matter of Eleazar's murder. These attempts at bribery, if true, might well be the natural and guiltless acts of frightened men. But the most telling piece of evidence and the most disastrous in its consequences was that of Theobald, a converted Jew and a monk probably of Norwich Priory. This man told Thomas that "in the ancient writings of his Fathers it was written that the Jews, without the shedding of human blood, could neither obtain their freedom, nor could they ever return to their fatherland. Hence it was laid down by them in ancient times that every year they must sacrifice a Christian in some part of the world" (Vita, II, 2), and that in 1144 it had been the lot of the Jews of Norwich.

This has been well named "one of the most notable and disastrous lies of history". The story is the foundation of the blood accusation or accusation of ritual murder against the Jews, which has found currency and gained popular credence from that date to the present day. In the "Jewish Encyclopedia", III, 266, may be found a list of the cases of this ritual murder, beginning with William of Nor-

wich. There are 5 other cases given for the twelfth century, 15 for the thirteenth, 10 for the fourteenth, 16 for the fifteenth, 13 for the sixteenth, 8 for the seventeenth, 15 for the eighteenth, and 39 for the nineteenth, going right up to the year 1900. There have been more recent cases still in Eastern Europe. Ritual murder as a Jewish institution has been learnedly and conclusively disproved, e. g. by Strack, op. cit. below, and in the case of St. William the evidence is totally insufficient. It seems, however, quite possible that in some cases at least the deaths of these victims were due to rough usage or even deliberate murder on the part of Jews and that some may actually have been slain in *odium fidei*. In this connexion we may notice the first case of all, and the only one before St. William, in which Jews are known to have been accused of murdering a Christian child. In 415 at Inmestar in Syria some Jews in a drunken frolic killed a Christian child in mockery of the death of Christ (Socrates, VII, xvi). Many popes have either directly or indirectly condemned the blood accusation, and no pope has ever sanctioned it (Strack, op. cit., 177 and v).

THOMAS OF MONMOUTH, *Life and Miracles of St. William of Norwich*, ed. JESSOP AND JAMES (Cambridge, 1896); VACANDARD, *Question du meurtre rituel* in *Etudes de critique et d'histoire religieuse*, III (Paris, 1912); STRACK, *Blutim Glauben und Aberglauben* (Munich, 1900); *Acta SS.*, III March; THURSTON, *Antisemitism and the Charge of Ritual Murder* in *The Month*, XC (London, 1898), 561; LEA, *Santo Niño de la Guardia* in *English Historical Review*, IV (London, 1889), 229.

RAYMUND WEBSTER.

William of Ockham, fourteenth-century Scholastic philosopher and controversial writer, b. at or near the village of Ockham in Surrey, England, about 1280; d. probably at Munich, about 1349. He is said to have studied at Merton College, Oxford, and to have had John Duns Scotus for teacher. At an early age he entered the Order of St. Francis. Towards 1310 he went to Paris, where he may have had Scotus once more for a teacher. About 1320 he became a teacher (*magister*) at the University of Paris. During this portion of his career he composed his works on Aristotelean physics and on logic. In 1323 he resigned his chair at the university in order to devote himself to ecclesiastical politics. In the controversies which were waged at that time between the advocates of the papacy and those who supported the claims of the civil power, he threw his lot with the imperial party, and contributed to the polemical literature of the day a number of pamphlets and treatises, of which the most important are "Opus nonaginta dierum", "Compendium errorum Joannis Papæ XXII", "Quæstiones octo de auctoritate summi pontificis". He was cited before the pontifical Court at Avignon in 1328, but managed to escape and join John of Jandun and Marsilius of Padua, who had taken refuge at the Court of Louis of Bavaria. It was to Louis that he made the boastful offer, "Tu me defendas gladio; ego te defendam calamo".

In his controversial writings William of Ockham appears as the advocate of secular absolutism. He denies the right of the popes to exercise temporal power, or to interfere in any way whatever in the affairs of the Empire. He even went so far as to advocate the validity of the adulterous marriage of Louis's son, on the grounds of political expediency, and the absolute power of the State in such matters. In philosophy William advocated a reform of Scholasticism both in method and in content. The aim of this reformation movement in general was simplification. This aim he formulated in the celebrated "Law of Parcimony", commonly called "Ockham's Razor": "Entia non sunt multiplicanda sine necessitate". With this tendency towards simplification was united a very marked tendency towards skepticism, a distrust, namely, of the ability of the human mind to reach certitude in the most important problems of philosophy. Thus, in the process of simplification, he denied the existence of intentional species, rejected the distinction between essence and existence, and protested against the Thomistic doctrine of active and passive intellect. His skepticism appears in his doctrine that human reason can prove neither the immortality of the soul nor the existence, unity, and infinity of God. These truths, he teaches, are known to us by Revelation alone. In ethics he is a voluntarist, maintaining that all distinction between right and wrong depends on the will of God. William's best known contribution to Scholastic philosophy is his theory of universals, which is a modified form of Nominalism, more closely allied to Conceptualism than to Nominalism of the extreme type. The universal, he says, has no existence in the world of reality. Real things are known to us by intuitive knowledge, and not by abstraction. The universal is the object of abstractive knowledge. Therefore, the universal concept has for its object, not a reality existing in the world outside us, but an internal representation which is a product of the understanding itself and which "supposes" in the mind, for the things to which the mind attributes it, that is it holds, for the time being, the place of the things which it represents. It is the term of the reflective act of the mind. Hence the universal is not a mere word, as Roscelin taught, nor a *sermo*, as Abelard held, namely the word as used in the sentence, but the mental substitute for real things, and the term of the reflective process. For this reason Ockham has been called a "Terminist", to distinguish him from Nominalists and Conceptualists.

Ockham's attitude towards the established order in the Church and towards the recognized system of philosophy in the academic world of his day was one of protest. He has, indeed, been called "the first Protestant". Nevertheless, he recognized in his polemical writings the authority of the Church in spiritual matters, and did not diminish that authority in any respect. Similarly, although he rejected the rational demonstration of several truths which are fundamental in the Christian system of theology, he held firmly to the same truths as matters of faith. His effort to simplify Scholasticism was no doubt well-intentioned, and the fact that simplification was the fashion in those days would seem to indicate that a reform was needed. The over-refined subtleties of discussion among the Scholastics themselves, the multiplication of "formalities" by the followers of Scotus, the undue importance attached by some of the Thomists to their interpretation of the intentional species, and the introduction of the abstruse system of terminology which exceeded the bounds of good taste and moderation—all these indicated that the period of decay of Scholasticism had set in. On the other hand, it must be said that, while his purpose may have been the best, and while his effort was directed towards correcting an abuse that really existed, Ockham carried his process of simplification too far, and sacrificed much that was essential in Scholasticism while trying to rid Scholasticism of faults which were incidental.

See Ockham's works: *Quodlibeta* (Strasburg, 1491); *Summa logices* (Venice, 1508); *Super Libros Sent.* (Lyons, 1495). See also DENIFLE, *Chartul. Univ. Paris.*, II (Paris, 1891), pt. I; STÖCKL, *Gesch. der Phil. des M. A.*, II (Mainz, 1865), 986 sqq., tr. FINLAY (Dublin, 1903); DE WULF, *Hist. of Med. Phil.*, tr. COFFEY (New York, 1909), 420 sqq.; TURNER, *Hist. of Phil.* (Boston, 1903), 404 sqq.

WILLIAM TURNER.

William of Paris, SAINT, Abbot of Eskill in Denmark, b. 1105; d. 1202. He was born of a noble French family, and became a secular canon at Ste Geneviève-du-Mont and, after Suger's reform, a canon regular. He was sub-prior of the monastery when Bishop Absalom of Lund, who had heard reports of William's sanctity, sent Saxo Grammaticus to Paris to request his assist-

ance in restoring religious discipline in his diocese. The saint acceded to his request, becoming Abbot of Eskill, where he succeeded in bringing back the religious to the primitive observance of their rule. He was canonized on 12 February, 1224, his feast being observed on 6 April.

William of Perth (or OF ROCHESTER), SAINT, martyr, b. at Perth; d. about 1201. Practically all that is known of this martyr comes from the "Nova legenda Anglie", and that is little. In youth he had been somewhat wild, but on reaching manhood he devoted himself wholly to the service of God. A baker by trade, he was accustomed to set aside every tenth loaf for the poor. He went to Mass daily, and one morning, before it was light, found on the threshold of the church an abandoned child, whom he adopted and to whom he taught his trade. Later he took a vow to visit the Holy Places, and, having received the consecrated wallet and staff, set out with his adopted son, whose name is given as "Cockermay Doueri", which is said to be Scots for "David the Foundling". They stayed three days at Rochester, and purposed to proceed next day to Canterbury, but instead David wilfully misled his benefactor and, with robbery in view, felled him with a blow on the head and cut his throat. The body was discovered by a mad woman, who plaited a garland of flowers and placed it first on the head of the corpse and then her own, whereupon the madness left her. On learning her tale the monks of Rochester carried the body to the cathedral and there buried it. In 1256 the Bishop of Rochester, Lawrence de S. Martino, obtained the canonization of St. William by Pope Innocent IV. A beginning was at once made with his shrine, which was situated in the north-east transept, and attracted crowds of pilgrims. At the same time a small chapel was built at the place of the murder, which was thereafter called "Palmersdene". Remains of this chapel are still to be seen near the present St. William's Hospital, on the road leading by Horsted Farm to Maidstone. On 18 and 19 February, 1300, King Edward I gave two donations of seven shillings to the shrine. On 29 November, 1399, Pope Boniface IX granted an indulgence to those who visited and gave alms to the shrine on certain specified days. St. William is represented in a wall-painting, which was discovered in 1883 in Frindsbury church, near Rochester, which is supposed to have been painted about 1256–1266. His feast was kept on 23 May.

Acta SS., XVII, 268; HORSTMANN, *Nova legenda Anglie*, II (Oxford, 1901), 457; *Archæologia Cantiana* (London, 1858—), III, 108; V, 144; XV, 331; XVI, 225; XVIII, 200; XXIII, passim; XXVII, 97; BLISS AND TWEMLOW, *Calendar of Papal Letters*, V (London, 1904), 256–7; BRIDGETT in *The Month* (London, 1891); STANTON, *Menology of England and Wales* (London, 1887–92), 228, 648; CHALLONER, *Britannia Sancta*, I (London, 1745), 312.

JOHN B. WAINEWRIGHT.

William of Poitiers, Norman historian, b. of a noted family, at Préaux near Pont Audemer, Normandy, about 1020. One of his sisters was abbess of a monastery at Préaux. About 1040 he went to make his studies at Poitiers (whence his surname). After leading the life of a knight and taking part in several battles, he took orders, and became chaplain to Duke William the Conqueror, whose history he resolved to write. Hugh, Bishop of Lisieux, brought him to his cathedral and appointed him archdeacon. He fulfilled these duties under Hugh and his successor Gilbert Maminot, who had founded a sort of scholarly academy where astronomical and mathematical questions were discussed. William was considered one of the best informed men of his time; he knew the Greek and Latin authors. He lived to an extreme old age, the date of his death being unknown, but it is placed about 1087. He is chiefly known through Ordericus Vitalis (I, IV, *passim*), who speaks of his talent for versification and says that he communicated his verses to young students in order to instruct them in the poetic art. His sole extant work is his Life of William the Conqueror, "Gesta Guilelmi II, ducis Normannorum, regis Anglorum I". It exists only in a single MS. (Cottonian MS., British Museum), almost destroyed, according to which the work has been published (ed. Duchesne, "Norman. Scriptores", 178–213). This work was composed at a single writing, and was offered to King William by the author between 1071 and 1077. The beginning (as far as 1047) and the end of the work (from 1068) are lost. According to Ordericus Vitalis the account stopped at 1071. As sources he made use of Dudon de St. Quentin and annals now lost. He also interrogated the witnesses of events and reproduced in part personal recollections. Hence his work has the value of a contemporary source based on direct testimonies. Although the style has the pretentious character of the writings of that period, the composition is careful; the tone is that of a panegyric of William. Among the most important passages must be mentioned the sojourn of Harold in Normandy and the Conquest of England. Unfortunately the first part, dealing with the early life of Duke William, has disappeared. Editions of his works are: A. Duchesne, "Normannorum Scriptores" (Paris, 1619, 178–213), reproduced in P. L., XLIX, 1216–70; Giles, "Scriptores rerum gestarum Willelmi Conquestoris" (London, 1845), 78–159, French tr. Guizot, "Collection de mémoires relatifs à l'histoire de France" (Paris, 1826), XXIX.

KÖRTING, *Wilhelms von Poitiers Gesta Guilelmi . . . Ein Beitrag zur anglonormann. Historiographie* (Dresden, 1875); *Histoire littéraire de la France*, VIII, 192–97; DAWSON, *History of Hastings Castle, the castlery, rape and battle of Hastings* (London, 1909).

LOUIS BRÉHIER.

William of Ramsey, flourished about 1219. Nothing is known of his life except that he was a monk of Crowland Abbey who had been born at Ramsey, and who wrote lives of saints, some of which are in verse. He has been confused with William of Crowland, Abbot of Ramsey and afterwards of Cluny, who died in 1179. William of Ramsey wrote a poem on the translation of St. Guthlac, a prose account of the translation of St. Neot (printed in Acta SS., VII July, 330), a prose life of St. Waltheof (printed in Michel, "Chroniques anglo-normandes"). Liebermann ascribes to him other works on Waltheof found in the same MS., and Baronius regarded him as the author of the Life of St. Edmund of Canterbury published by Surius. Verified lives of St. Fremund, St. Edmund the King, and St. Birinus are attributed to him by Leland.

LELAND, *De rebus britannicis collect.* (London, 1774); HARDY, *Descriptive Catalogue*, I (London, 1862).

EDWIN BURTON.

William of Rubruck. See RUBRUCK, WILLIAM.

William of St-Amour, a thirteenth-century theologian and controversialist, b. in Burgundy in the first decades of the thirteenth century; d. in Paris about 1273. About the year 1250 he became professor of theology at the University of Paris, and, a few years later, became a leader of the so-called "seculars" at the university in their controversy with the mendicants. In 1256 he published his attack on the mendicants, entitled "De periculis novissimorum temporum", which was followed ten years later by the "Liber de Antichristo". In both of these he went outside the merits of the question in dispute and with merciless wit poured ridicule on the ways and manners of the friars, while he attacked the principle of mendicancy as unchristian and savouring rather of Antichrist than of Christ. The first of these treatises was condemned to be burned, and the author was banished from France in a decision rendered at Anagni by Alexander IV in 1256. In 1263 William returned to Paris and resumed his work as a teacher. For an account of the dispute at the University of Paris between the "seculars" and the mendicants, in

which William of St-Amour took a most prominent part, see MENDICANT FRIARS.

In the course of time the work "De periculis", on account of the vehemence of its attack on the very foundation of the mendicant institutions, became a hindrance rather than a help to the advocates of the university's rights, while on the other side the Franciscans especially were embarrassed by the work entitled "Introductio in evangelium æternum", commonly supposed to have been written by John of Parma, General of the Franciscans. It was only long after the death of William of St-Amour that the dispute was ended, although at Paris a compromise had been reached between the university and the Franciscans and, somewhat later, between the university and the Dominicans.

DENIFLE, *Chartularium Univ. Paris.*, I (Paris, 1889); FERET, *La faculté de théologie de Paris*, II (Paris, 1895), 46 sqq.; RASHDALL, *Universities of Europe in the Middle Ages*, I (Oxford, 1895).

WILLIAM TURNER.

William of St-Thierry, theologian and mystic, and so called from the monastery of which he was abbot, b. at Liège about 1085; d. at Signy about 1148. William came of a noble family, and made his studies at the Benedictine Monastery of Saint Nicaise at Reims, together with his brother Simon. Here both embraced the religious life, and were raised to the abbatial dignity, Simon at St. Nicolas-aux-Bois, Diocese of Laon, and William at St-Thierry near Reims in 1119. Prior to this William had known St. Benedict, and had formed with him a close intimacy, which lasted for life. His greatest desire was to live with the saint at Clairvaux, but the latter disapproved of the plan and imposed on him the duty of remaining in charge of the souls which Providence had confided to him. However after having assisted (1140) at St-Médard near Soissons at the first general chapter of the Benedictines, where he suggested wise regulations, William, on the plea of long infirmities and more and more attracted to a life of retirement, resigned his dignity as abbot (1135), and withdrew to the Cistercian abbey at Signy (Diocese of Reims); he did not venture to retire to Clairvaux lest his friend Bernard would refuse to accept his abdication. Here, amid almost constant suffering, he divided his free time between prayer and study. According to a contemporary annalist his death occurred about the time of the council held at Reims under Pope Eugenius; this council took place in 1148, and his death should be placed in this year or the preceding. The necrology of his abbey dates it 8 Sept., in any case it was prior to that of St. Bernard (20 August, 1153).

Besides his letters to St. Bernard, William wrote several works which he himself enumerates, somewhat incorrectly, in one of his letters. Among them are: "On the solitary life" (De vita solitaria); "On the contemplation of God" (De Deo contemplando), modelled on the "Confessions" and "Soliloquies" of St. Augustine; "The nature and dignity of Divine love" (De natura et dignitate amoris), the sequel to the preceding; "The Mirror of Faith" (Speculum fidei); "The Enigma of Faith" (Ænigma fidei); "On the Sacrament of the Altar" (De sacramento altaris liber), setting forth against the monk Rupert his views on the manner of the presence of Jesus Christ in the Eucharist; "Commentaries on the Canticle of Canticles" (complete), the first according to the conferences of St. Bernard, the second according to St. Ambrose, the third according to St. Gregory the Great; "Commentary on the Epistle of St. Paul to the Romans".

William was the first to deal with the errors of Abelard and to urge St. Bernard against him. He wrote "The Dispute against Abelard" (Disputatio adversus Petrum Abelardum), in which are arranged under twelve heads the errors which were condemned by the Council of Sens; the "Disputation of the Fathers against the dogma of Abelard" (Disputatio catholicorum Patrum adversus dogmata Petri Abelardi) was a reply to Abelard's apology; "On the errors of Guillaume de Conches" (De erroribus Guillelmi de Conchis) was a defence of the true idea of the Trinity. To these works should be added a Life of St. Bernard, of which William wrote only the first chapters. His works were first printed by Tissier in "Bibliotheca Cisterciensis", IV (Bonofonte, 1669), and republished in P. L., CXXX (Paris, 1885).

BULÆUS, *Historia universitatis Parisiensis* (Paris, 1665), II, 763; *Histoire littéraire de la France* (Paris, 1869), XII; KUTTER, *Wilhelm von St. Thierry ein Repräsentant der mittelalterlichen Frömmigkeit* (Giessen, 1898).

ANTOINE DEGERT.

William of Sens, a twelfth-century French architect, supposed to have been born at Sens. He is referred to in September, 1174, as having been the architect who undertook the task of rebuilding the choir of Canterbury cathedral, originally erected by Conrad, the prior of the monastery, and destroyed by fire in that year. A document written by one of the monks of the monastery, describing the fire, tells us that William of Sens was asked to rebuild the choir. In 1179 or 1178 the architect, in consequence of a fall, had to abandon the work, and returned to France, being succeeded by another architect known as "William the Englishman", who completed the eastern portion of the church, and finished it in 1184. Viollet-le-Duc believed, from the close analogy between the twelfth-century part of Canterbury cathedral and that portion of Sens cathedral constructed about the same time, that the tradition associating the name of William of Sens with Canterbury cathedral was well founded, but he was not able to add very much to our knowledge beyond a statement that his death occurred within a few years after his return to France. Various histories of Canterbury cathedral refer to him, and all the available information respecting him was reproduced by Viollet-le-Duc in his work on French architecture and in a monograph on the cathedral at Sens.

GEORGES CHARLES WILLIAMSON.

William of Shoreham (DE SCHORHAM), an English religious writer of the Anglo-Norman period, b. at Shoreham, near Sevenoaks, in Kent, in the latter half of the twelfth century; d. at an unknown date. In 1313 he became Vicar of Chart Sutton, in Kent. As this rectory was then a benefice of Leeds priory, it is probable that William was one of the Austin canons at that priory. He is the author of various religious poems, and probably of the earliest English version of the complete Psalter. The poems and the Psalter, both on the same manuscript and in the same handwriting, are preserved in the British Museum (Additional MSS., No. 17376). The poems were edited for the Percy Society by Thomas Wright (London, 1849). The appearance of William's name in the colophon to some of the poems is sufficient evidence for his authorship, but the fact that the Psalter is not in the Kentish but in the Mercian dialect has led some authorities to contest his authorship of the version of the Psalter. (See VERSIONS OF THE BIBLE.)

WRIGHT, *The religious poems of William de Shoreham* (London, 1849), preface; KONRATH, *Beiträge zur Erklärung u. Textkritik des W. von Schorham* (Berlin, 1878); BUELBRING, *The earliest complete English Psalter together with eleven canticles* (London, 1891).

MICHAEL OTT.

William of Turbeville (TURBE, TURBO, or DE TURBEVILLE), Bishop of Norwich (1146–74), b. about 1095; d. at Norwich in January, 1174; educated in the Benedictine cathedral priory of Norwich, then recently founded by Bishop Herbert de Losinga of Norwich. Here he also made religious profession, became teacher and later prior. He was present at

the Easter synod of 1144, at which a secular clergyman, named Godwin Sturt, told the exceedingly improbable story that his nephew William, a boy of about twelve years, had been murdered by the Norwich Jews during the preceding Holy Week. Though many denounced the story of the ritual murder as an imposture, William used all his influence to give credence to it. When Bishop Eborard resigned the See of Norwich to join the Cistercians, the monk-canons elected their prior William as his successor in 1146, despite the strong opposition of John de Cancto, sheriff of Norwich County and a friend of the Jews. William was consecrated by Archbishop Theobald of Canterbury in the same year. As bishop he left nothing undone to spread the cult of the "boy-martyr" William. On four different occasions he had the boy's remains transferred to more honourable places, and in 1168 even erected a chapel in his honour in Mousehold Wood, where the boy's body was said to have been found. It was also at his instance that Thomas of Monmouth, a monk of Norwich priory, wrote "The Life and Miracles of St. William of Norwich", the only extant authority for this legend, which is now commonly discredited.

William was present at the consecration of Bishop Hilary of Chichester in 1147, of Geoffrey of Monmouth, Bishop of St. Asaph, in 1152, and of Archbishop Roger Pont l'Evêque of York, at Westminster Abbey, 10 Oct., 1154, and at the coronation of Henry II, 19 Dec., 1154. On 7 July, 1157, he assisted at the Council of Northampton, and on 3 June, 1162, he was present at the consecration of Archbishop Thomas Becket of Canterbury, whom he firmly supported later in the conflict with Henry II. Though he was prevailed upon to subscribe to the Constitutions of Clarendon (1164), he soon gave unmistakable evidence of his loyalty to the Holy See, and solemnly published the papal excommunication of Earl Hugh of Norfolk in the cathedral of Norwich in 1166. After the murder of Archbishop Becket, 29 Dec., 1166, history makes little mention of William. He was a friend of John of Salisbury, five of whose letters to William are printed in P. L., CXCIX—nn. 33, 93, 128, 173, 266.

THOMAS OF MONMOUTH, *Life and Miracles of St. William of Norwich*, ed. JESSOPP AND JAMES (Cambridge, 1896); GOULBURN AND SYMONDS, *Life and Letters of Herbert de Losinga*, II (London, 1878).

MICHAEL OTT.

William of Tyre, Archbishop of Tyre and historian, b. probably in Palestine, of a European family which had emigrated thither, about 1127–30; d. in 1190, the exact date being unknown. It is not known whether he was French or English. His studies, which were made "beyond the seas", in Italy or France, seem to have been very comprehensive, for besides Greek and Latin he learned Arabic, which he knew sufficiently well to write a history of the Mussulmans according to Arabic MSS. He knew the Classic authors, and cites Virgil, Horace, Ovid, Livy, Cicero, etc. He was at Tyre in 1165 and had become a cleric; it was he who blessed (29 Aug., 1167) the marriage between Amaury, King of Jerusalem, and Maria Comnena, niece of the Emperor Manuel. He became Archdeacon of Tyre, fulfilled an important diplomatic mission to Manuel Comnenus (relating to the alliance between the Byzantine Empire and the Kingdom of Jerusalem against Egypt), and was tutor to Amaury's son, the unfortunate Baldwin, who was stricken with leprosy. Baldwin IV, who became king in 1174, appointed William chancellor of the kingdom and then Archbishop of Tyre. Threatened by Saladin and rent by internal disorders, the very life of the kingdom was menaced and William was sent to Europe to arrange for a new crusade (1178); he assisted at the Council of the Lateran (1179), held by Alexander III, returned by way of Constantinople, and landed in Palestine, 12 May, 1180. Becoming involved in the disturbances of the kingdom, he lost his post of chancellor (1183), and when the clergy of Jerusalem wanted to elect him patriarch the queen-mother, Maria Comnena, preferred Heraclius to him. The end of his life is obscure. He returned to the West to protest to the pope against the appointment of Heraclius and also to arrange a crusading movement. He assisted at the meeting of Gisors, in which the Kings of France and England, Philip Augustus and Henry II, took the cross (1188). According to a suspicious narrative in the chronicle of Ernoul he was poisoned at Rome by an emissary of Heraclius.

WILLIAM OF TYRE
From Thevet, Livre des Vrais Pourtraits, Paris, 1584

William composed an account of the Council of the Lateran of 1179 and "Gesta orientalium principum", a history of the Orient from the time of Mahomet, fragments of which have been preserved in the "Historia orientalis" of Jacques de Vitry. But the chief work of his which has reached us is the "Historia rerum in partibus transmarinis gestarum", or "Historia Hierosolymitana", in twenty-three books. It is a general history of the Crusades and the Kingdom of Jerusalem down to 1184. The work was begun between 1169 and 1173, at the request of King Amaury. The first sixteen books (down to 1144) were composed with the assistance of pre-existing sources, Albert of Aix, Raimond d'Aguilen, Foucher of Chartres, etc. On the other hand books seventeen to twenty-three have the value of personal memoirs. As chancellor of the kingdom the author consulted documents of the first importance, and he himself took part in the events which he recounts. He is therefore a chief source for the history of the Kingdom of Jerusalem. His account is in general remarkable for its literary charm. Very intelligent and well informed, the author had very broad views; from his stay at Constantinople he acquired a certain admiration for the Byzantine Empire, and his temperate opinions of John and Manuel Comnenus are in contrast with the tone of other European chronicles. The book of William of Tyre was continued by Ernoul and Bernard of Corbie down to 1231. Éditions: "Historiens occidentaux des croisades", I (Paris, 1844); P. L., CCI, 209–892.

Hist. litt. de la France, XIV, 587–96; PRUTZ, *Studien über Wilhelm v. Tyrus* in *Neues Archiv*, VIII, 93–132; DODU, *Hist. des institutions monarchiques du royaume de Jérusalem* (Paris, 1894); STEVENSON, *William of Tyre's Chronology: The Crusaders in the East* (Cambridge, 1907), 361–71; CHALANDON, *Jean II et Manuel Comnène* (Paris, 1912), pp. xxxvi-xxxviii; MOLINIER, *Les sources de l'hist. de France*, II (Paris, 1902), 303–04.

LOUIS BRÉHIER.

William of Vercelli (or WILLIAM OF MONTE VERGINE), the founder of the Hermits of Monte Vergine, or Williamites, b. 1085; d. 25 June, 1142. He was the son of noble parents, both of whom died while he was still a child, and his education was entrusted to one of his kinsmen. At the age of fifteen he made up his mind to renounce the world and lead a life of penance. With this end in view, he went on a pilgrimage to St. James of Compostella, and, not content with the ordinary hardships of such a pilgrimage, he encircled his body with iron bands

to increase his suffering. After this journey he started on a pilgrimage to the Holy Land, but it was revealed to him that he would be of greater service to God if he remained in Italy. He built himself a hut on Monte Vergine, wishing to become a hermit and live in solitude, but it was not long before many people flocked to him to put themselves under his guidance, being attracted by the sanctity of his life and the many miracles which he performed. Soon a monastery was built, and by 1119 the Congregation of Monte Vergine (q. v.) was founded. St. William lived at Monte Vergine until the brethren began to murmur against him, saying that the life was too austere, that he gave too much in alms, and so on. He therefore decided to leave Monte Vergine and thus take away from the monks the cause of their grievances. Roger I of Naples took him under his patronage, and the saint founded many monasteries, both of men and of women, in that kingdom. So edified was the king with the saint's sanctity of life and the wisdom of his counsels that, in order to have him always near him, he built a monastery opposite his palace at Salerno. Knowing by special revelation that his end was at hand, William retired to his monastery of Guglieto, where he died, and was buried in the church.

Acta SS., V June, 112; VI June, 259; RENDA, *Vita . . . S. Guilelmi* (Naples, 1591).

PAUL BROOKFIELD.

William of Ware (WILLIAM DE WARRE, GUARD, GUARO, VARRO or VARRON), b. at Ware in Herts; the date of his birth and of his death are unknown. He flourished 1270–1300. According to Woodford he entered the Order of St. Francis in his youth and Little thinks he may have been the "Frater G de Ver" who was at the London convent about 1250. He was S. T. P. of Paris, where most of his life was spent. Pitts calls him S. T. P. of Oxford, but his name does not occur in the list of Franciscan Masters at Oxford. That he studied there is not improbable, but there is no authority for the statement. He is said by Dugdale to have been a pupil of Alexander of Hales (d. 1245), and several authorities concur with Bartholomew of Pisa (1399) in calling him the teacher of Duns Scotus. Wadding tells us that on the tomb of Scotus in the old Franciscan church at Cologne was inscribed: "Magister Gulielmus Varro Præceptor Scoti". Scotus mentions William twice in his works (Quæst. super libros metaph. Aristotelis, lib. V, q. 10). He was renowned for his deep knowledge of both Aristotelean and Christian philosophy, and because of the solidity of his teaching he came to be styled "Doctor Fundatus" by Wilmot and later writers. William's "Commentary on the Sentences" may be found in many fourteenth-century MSS., e. g. at Oxford in Merton College, MS. 103–104; it has never been printed. Other works of his enumerated by Wadding are: "Lecturæ theologicæ" (1 vol.); "Quodlibeticæ quæstiones" (1 vol.); "Quæstiones ordinariæ" (1 vol.), and "Comment. in Aristot." (several volumes). William's teaching on the Immaculate Conception as found in his "Commentary on the Third Book of Sentences" has recently been published apart: "Fr. Gulielmi Guarræ . . . Quæstiones disputatæ de Immac. Concept. B.M.V." (Quaracchi, 1904).

WADDING, *Annales ad an 1304*, no. XXIV, vol. VI, p. 46; IDEM, *Scriptores ord. min.*, (3d ed., 1906), 108; SBARALEA, *Supplementum*, Pt. I (3d ed., 1908), pp. 350–351; RASHDALL, *The Universities of Europe in the Middle Ages*, II, pt. II (Oxford, 1895), 530; LITTLE, *The Grey Friars in Oxford* (Oxford, 1892), 213.

PASCHAL ROBINSON

William of Wayneflete, Bishop of Winchester and Chancellor of England, b. towards the end of the fourteenth century; d. at South Waltham, Hampshire, 11 August, 1486. Son of Richard Patten (*alias* Barbour), a gentleman of Wayneflete, in Lincolnshire, and of Margery Brereton, he was educated at Winchester College, though not apparently a scholar on the foundation, and at the University of Oxford, where he graduated as bachelor of divinity. He seems to have been ordained sub-deacon at Spalding (the dates are somewhat uncertain) in January, 1420–1, deacon soon afterwards, and priest in 1426. Three years later he was appointed master of Winchester School, and in 1438 Cardinal Beaufort, Bishop of Winchester, presented him to the mastership of St. Mary Magdalene's hospital near that city, a preferment which doubled his income. In 1440 the young King Henry VI visited Winchester and made the acquaintance of Wayneflete, whom he selected to be first master and in 1443 provost of his newly-founded college of Eton, near Windsor. Here he laboured with much success for four years, winning high favour and regard from King Henry, who on the death of Beaufort in 1447 nominated Wayneflete as his successor in the See of Winchester. Nicholas V confirmed the appointment, and the new bishop was consecrated on 13 July, 1447, in Eton College chapel, and enthroned six months later in Winchester cathedral in presence of the king. Within a year of his taking possession of his see he manifested his zeal for learning by obtaining a royal charter for the foundation of a hall at Oxford dedicated to his old patroness St. Mary Magdalen. Magdalen Hall came into existence in August, 1448, and existed under that title for some ten years, after which it was replaced by the larger foundation, established on the site of the former hospital of St. John, and known ever since as Magdalen College. The buildings, including the chapel, were, as far as erected in the founder's life-time, completed by 1480, and in the following year Wayneflete's statutes were approved by Sixtus IV and duly promulgated. Before his death the founder largely increased the endowments of the college, chiefly by the annexation of ecclesiastical and monastic property; and he also provided it with a large and valuable library. A grammar-school, for the education of the choristers and other junior members of the college, likewise formed part of the new foundation.

Returning to Wayneflete's early years as Bishop of Winchester, we soon find him involved in the political troubles of the time. The serious rebellion led by Jack Cade in 1450 was brought to an end mainly through the conciliatory and statesmanlike method in which Wayneflete dealt with the insurgents. In the still more formidable disturbances caused by the ambitions schemes of Richard, Duke of York, the bishop never ceased to labour in the cause of peace. His sympathy with the Lancastrian party exposed him, of course, to the odium of the Yorkists, who stirred up the people of Winchester against him and even intrigued to deprive him of his see. Henry VI, however, continued to extend to him his fullest confidence, named him visitor of the royal colleges of Eton and King's, Cambridge, and in 1456 appointed him chancellor of the kingdom in succession to

Thomas Bourchier. Within a year of his receiving the great seal he found himself involved in the prosecution of his old friend and fellow-student, Reginald Peacocke, Bishop of Chichester, who was tried at Lambeth for teaching and preaching the Lollard errors. Peacocke was deposed from his see, and his books burned not only in London but also in Oxford, in pursuance of a decree obtained by Wayneflete from the convocation of the university. The War of the Roses, which broke out in earnest in 1458, placed the chancellor in a difficult position. The triumph of Henry at Ludlow was followed by a new outbreak of the Yorkists. Wayneflete's efforts for peace and conciliation were fruitless, and he resigned his chancellorship in July, 1460, a few days before the defeat of the Lancastrians at Northampton. A still more decisive victory of the Yorkists on Palm Sunday, 1461, resulted in the proclamation of the Duke of York as king (Edward IV), and Wayneflete, after lying in hiding for a year, recognized the new order of things and received a full pardon from King Edward. For a few years, released from the cares of state, he busied himself with the administration of his diocese and the supervision of Eton College; but in 1470, the revolt of Warwick "the king-maker" having released Henry VI from prison, Wayneflete performed the second coronation of his old master. The hopes of the Lancastrians were, however, finally destroyed by their total defeat at Barnet and Tewkesbury, and by the deaths of Henry and his son Edward. Wayneflete asked for, and obtained, another full pardon from Edward IV, swore fealty to him and his son, entertained him at Magdalen College, and assisted at his funeral in 1483. Richard III was also received by him at Magdalen, immediately after his coronation, and assigned certain estates to the college in memory of his visit. It was about this time that the venerable bishop, now in the thirty-eighth year of his episcopate, founded and endowed a grammar-school at Wayneflete, his native village, in Lincolnshire. Not long afterwards he retired to his palace of South Waltham, where he drew up and signed his will on 27 April, 1486, leaving all his lands to his beloved college at Oxford. He died less than four months later, and was buried in the chantry chapel built by himself behind the choir of Winchester Cathedral, where 5000 masses were by his direction celebrated for the repose of his soul, in honour of the Five Sacred Wounds. The effigy on his tomb has been thought by his biographers to be an authentic portrait; it is in any case a work of singular power and beauty.

BUDDEN, *Life of William of Wayneflete* (Oxford, 1602); CHANDLER, *Life of William Waynefleete* (London, 1811); CAMPBELL, *Lives of the Lord Chancellors*, I (London, 1846–47), 360–66; DRANE, *The Three Chancellors* (London, 1882); WILSON, *Magdalen College* in *College Hist. Series* (London, 1899); HOLINSHED, *Chron. of England*, III (London, 1808), passim; PEACOCKE, *Repressor of the Clergy*, ed. BABINGTON in *Rolls Series* (London, 1860), introduction, i-lxxxv; CAPGRAVE, *De illustribus Henricis*, ed. HINGESTON in *Rolls Series* (London, 1858), 133, etc.

D. O. HUNTER-BLAIR.

William of Wykeham, Bishop of Winchester, Chancellor of England and founder of Winchester College; b. between July and Sept., 1324; d. 27 Sept., 1404. A native of Wickham, in Hampshire, he was educated at Winchester Grammar School, became secretary to the constable of Winchester Castle, through whom he came under the notice first of the bishop (Edington) and then of King Edward III, into whose service he passed at the age of about twenty-three, in the capacity of architect and surveyor. He superintended much important building, including the reconstruction of Windsor Castle, and was rewarded, according to the bad custom of the times, by receiving valuable ecclesiastical preferments, although not even in minor orders. Between 1357 and 1361 rectories, prebends, canonries, an archdeaconry, and a deaconry were conferred on him, as well as the keepership of a dozen royal castles and manors. It was not, however, until Dec., 1361, that he received minor orders from Bishop Edington, who ordained him priest in the following year. At the same time he became warden of the royal forests in the south of England, and advanced rapidly in the favour of the king, who gave him his entire confidence, consulted him in everything, and named him, in 1364, keeper of the privy seal, an office which so increased his power and influence that, according to Froissart, he "reigned in England, and without him they did nothing". In Oct., 1366, he was elected, on the king's recommendation, to succeed Edington as Bishop of Winchester. The election was, after some delay, confirmed by Pope Urban V, and Wykeham was consecrated on 10 Oct., 1367, having been, a month previously, appointed chancellor of the kingdom.

Raised thus in a few weeks to the richest bishopric and the highest civil office in England, Wykeham was unfortunate in the coincidence of his chancellorship with the serious reverses sustained in the war with France. A cry for the removal of the great offices of state from the hands of clerics led to Wykeham resigning the great seal in 1372, and gave him more leisure for his episcopal duties. In 1373 he personally visited every church and monastery in his diocese, reformed abuses at Selborne Priory, the hospital of St. Cross, and other religious houses, and made plans for the great educational foundations which were to be the glory of his episcopate. In 1376, however, his work was interrupted by the troubles brought on him by the hostility of John of Gaunt. He was impeached for misgovernment and for misappropriation of state funds; and though only a single minor charge was said to be proved against him, the temporalities of his see were seized, and not released until the death of Edward III. The accession of Richard II saw Wykeham restored to favour; a full pardon was granted to him both by king and parliament, his revenues were restored to him, and he was able to resume the project of founding his college at Oxford. The charter was issued, with royal and papal licence, in 1379; the foundations were laid in 1380; and six years later the college (New College, Oxford) was solemnly inaugurated, the buildings and the endowment being on a scale equally magnificent, and the total number of members on the foundation amounting to no less than a hundred. Side by side with this splendid institution, and closely connected with it, grew up the equally famous grammar school of St. Mary at Winchester, the foundation of which was authorized by papal Bull in 1378, and the charter issued in 1382, providing for the education of seventy-four scholars in preparation for their entering the founder's college at Oxford. This union of grammar school and university was later imitated by Henry VI when founding Eton and King's College, Cambridge; and there are other examples of it. Wykeham was the first founder of a college in which the chapel was an essential part of the

design; and his statutes provided for stately and elaborate services, including the daily performance of the Divine office "with chant and note", and the daily singing of seven Masses at the high altar. Every detail of the studies and of the scholastic discipline was regulated by himself; and probably, of all the pre-Reformation colleges of England, Winchester is the one in which (in spite of the change of religion) the original statutes are most closely observed, and the memory of the founder is most deeply venerated. Wykeham's collegiate buildings, finished about 1375, are still in use, but there have been extensive modern additions, and the college still ranks with the greatest of English public schools.

Another important work undertaken by Wykeham was the rebuilding of the nave of his cathedral, or rather its transformation from Norman to Perpendicular. This work, begun by him in 1394, was completed by his successors Cardinal Beaufort and Wayneflete. Meanwhile the bishop, after some years of non-intervention in state affairs, had for the second time (in 1389) been appointed chancellor, and discharged the office to the satisfaction of Richard II. In little more than two years, however, he finally resigned the position, and from that date until his death took no active part in politics, although his ability and integrity caused him to be frequently included in committees of the upper house and in royal commissions. He spent the last three years of his life in retirement at his palace of South Walthani, and in 1402 found it necessary to appoint two coadjutor bishops, both fellows of New College. He made his will in July, 1403, bequeathing large sums for charitable purposes and for Masses and suffrages for his soul. Fourteen months later, after several days spent in uninterrupted prayer, he passed peacefully away. According to his own wish he was buried in the chantry built by himself on the south side of the nave of his cathedral, on the site of an altar of the Blessed Virgin. A beautiful altar-tomb, with a recumbent figure, perpetuates the memory of a prelate who, if not specially distinguished as a statesman or a man of learning, was certainly one of the most zealous, generous, and magnanimous occupants of the historic See of Winchester.

LOWTH, *Life of William of Wykeham* (London, 1759); MOBERLY, *Life of William Wykeham* (Wells, 1887); WALCOTT, *William of Wykeham and his Colleges* (London, 1897); CAMPBELL, *Lives of the Lord Chancellors* (London, 1848), I, xv, xvii; DRANE, *The Three Chancellors* (London, 1882), 1–112; KITCHIN, *Winchester* in *Historic Towns Series* (London, 1890).

D. O. HUNTER-BLAIR.

William Perault (PERAULD, PERALDUS, PERALTUS), writer and preacher, b. at Perault, France; d. at Lyons; the date of his death is disputed, some placing it before 1260, others extending it to about 1270 or 1275. He studied at the University of Paris, and there, being drawn to the religious life by the preaching perhaps of Blessed Jordan of Saxony, he was received into the Dominican Order. It is thought that Perault was somewhat advanced in years when he embraced the religious state, although the precise date of his entrance into it is also unknown. He entered the order at Paris, but was destined, according to a custom then existing, for the convent at Lyons. At Lyons, where he passed his life, at once contemplative and active, he rendered untold service to the Church by the brilliancy of his writings and preaching and by the charm and splendour of his virtues. His part in ecclesiastical affairs was for a time also very important. For fully ten years he performed all the episcopal functions of the Church of Lyons, having been chosen for this work during the vacancy of the see by Philip of Savoy who, although not in Holy orders, bore the title of Archbishop of Lyons from 1245 to 1267. Because of Perault's long labours in ministering to the needs of the diocese, he himself came to be known as the Bishop or Archbishop of Lyons. This error was further emphasized by the title of bishop which a later hand added to many of his writings. While, then, we are assured by such trustworthy authors as Gerson, Père Alexandre, Echard, and Hurter that William Perault was never Archbishop of Lyons, as the authors of the "Gallia christiana" would have us believe, M. Dupin is by no means justified on the other hand in saying that he was never more than a religious of the Order of Preachers (cf. Touron, "Hist. des hommes illust.", 1, l. 2, 184). Known and reverenced far and wide for singular gifts of nature and grace, he was a man truly powerful in word and work—well deserving the triple title given him by all, of monk, doctor, and apostle.

His most important works are: "Summa de virtutibus et vitiis" (Cologne, 1497, 1618, 1629; Venice, 1492, 1497; Rome, 1557; Lyons, 1668); "Sermones de tempore et de sanctis", which appeared under the name of William III of Paris (Paris, 1494; Cologne, 1629); "De eruditione seu de institutione religiosorum" (Paris, 1512; Louvain, 1575; Lyons, 1585); "De regimine principum", which, as in the Roman edition of 1570, was attributed to St. Thomas and of which, in fact, St. Thomas wrote a part: "Speculum religiosorum seu institutionum vitæ spiritualis", which appeared under the name of Humbert V, Master-General of the Order of Preachers.

ECHARD, *Script. Ord. Præd.*, I, 131 sq.; HURTER, *Nomenclator*; TOURON, *Hist. des Hommes Illust.*, I 182 sq.; *L'Année Dominicaine* (Lyons, 1884), 843 sq.

CHARLES J. CALLAN.

Williams, RICHARD, VENERABLE. See HARTLEY, WILLIAM, VENERABLE.

William the Clerk (OF NORMANDY), French poet of the thirteenth century. Nothing is known of his life except that he was a clerk of Normandy. Among the works, which may be assigned to him with some certainty, are: "Bestiaire divin" (ed. Hippeau, Caen, 1853), a moral and theological treatise on natural history dealing with man and animals, probably composed about 1210, as the author, in his description of the dove, deplores the sad condition of the Church in England in 1208; "Besant de Dieu", an allegorical poem, composed in 1226 (ed. Martin, Halle, 1869); "Joies Nostre Dame" (ed. Reinsch in "Zeitschrift für Romanische Philologie", III, 1879, p. 2); "Treis moz de l'evesque de Lincoln" (ibid.); "Vie de Tobie" (ed. Reinsch in Herrig, "Archiv", 1881). A legend of "St. Magdalen" is also credited to him. The "Roman de Tergus", which is connected with the romances of the Round Table, the "Fabliaux" (short stories), "Prestre et Alison", "Male Honte", and "La fille à la bourgeoise" are no longer regarded as his. Although he probably lived for a time in England, as many Norman clerks did, he did not use the Anglo-Norman dialect, but the French.

Histoire littéraire de la France, XXII, XXIII (Paris, 1856); SEEGER, *Ueber die Sprache des Guillaume le Clerc de Normandie u. über den Verfasser u. die Quelle des Tobias* (Halle, 1881); SCHMIDT, *Guillaume le Clerc de Normandie* in *Romanische Studien*, IV (1881).

LOUIS N. DELAMARRE.

William the Conqueror, KING OF ENGLAND AND DUKE OF NORMANDY, was the natural son of Robert, Duke of Normandy, his mother, Herleva, being the daughter of a tanner of Falaise. In 1035 Robert set out upon a pilgrimage to the Holy Land, in which he died. Before starting he presented to the nobles this child, then seven years old, demanding their allegiance. "He is little", the father said, "but he will grow, and, if God please, he will mend." In spite of the murder of three of his guardians, and of attempts to kidnap his own person, the child, after a period of anarchy, became the ruler of Normandy in his father's place. He seems to have been a youth of clean life and of much natural piety, while the years of storm and stress through which he passed gave him an endurance and far-sighted resolution of character which lasted to his life's

end. In 1047 a serious rebellion of the nobles occurred, and William with the aid of Henry, King of France, gained a great victory at Val-ès-Dunes, near Caen, which led, the following year, to the capture of the two strong castles of Alençon and Domfront. Using these as his base of operations, the young duke, in 1054 and the following years, made himself master of the province of Maine and thus became the most powerful vassal of the French Crown, able on occasion to bid defiance to the king himself.

Meanwhile William had begun to take a great interest in English affairs. How far his visit to England in 1051 was directly prompted by designs upon the throne, it is impossible to say. It is in any case likely that his marriage, in spite of the papal prohibition, with Matilda, the daughter of the Earl of Flanders, in 1053, was intended as a check upon the influence exercised in that powerful quarter by Earl Godwin and his sons. Through the mediation of Lanfranc, the future archbishop, the union was legitimized by papal dispensation in 1059, but William and his wife consented to found two abbeys at Caen, by way of penance for their contumacy. Edward the Confessor had been brought up in Normandy, for he was the nephew of Duke Richard II (d. 1026). All through the reign, the king himself and at least a minority of his subjects had turned their eyes across the water, realizing that the Continent represented in general higher religious ideals and higher culture than prevailed at home. Whether any explicit promise of the succession had been made to the duke may be doubted, but one fact stands out clearly from a mass of obscure and often conflicting details: that King Harold, about the year 1064, finding himself on Norman soil, was constrained to take a solemn oath of allegiance to William. Neither can there be much doubt that this pledge was given with explicit reference to the duke's intention of contesting the English throne. The repudiation of this oath by Harold at the Confessor's death enabled William to assume the character of an avenger of perjury. He was probably sincere enough in believing himself constituted by God champion of the Church, and in obtaining from Pope Alexander II not only a blessing on his enterprise, but the gift of a specially consecrated banner as for a religious crusade. A century later Henry II, when projecting his conquest of Ireland, adopted a similar rôle. At the same time it is not now disputed by impartial historians (e. g. H. C. Davis, or C. Oman) that the claim to establish a better order of things was in fact justified by the event. "The Norman Conquest", says H. C. Davis, "raised the English to that level of culture which the continental people had already reached and left it for the Plantagenets of Anjou to make England in her turn 'a leader among nations'."

After the invasion and the decisive battle of Hastings, William at once marched on London, and there the best and wisest men of the kingdom—for example, such influential prelates as Aldred, Archbishop of York, and St. Wulstan, Bishop of Worcester—came in and tendered submission. Before the end of the year the king was crowned by Aldred (to the exclusion of Stigand) in the newly consecrated abbey-church of Westminster. In 1067 William revisited Normandy, but, owing perhaps in part to the inactivity or incapacity of the regents, Odo of Bayeux and William Fitzosborn, he was recalled by an alarming series of popular outbreaks: first the south-west, with Exeter for a rallying-point, then the Welsh border, under the Earls Edwin and Morcar, then Northumbria, under Earl Gospatric, to be followed next year (1069) by a still more formidable rising in the north, assisted by the Danes. William met these attempts intrepidly, but sternly. In Northumbria, after the second insurrection, he inflicted a terrible vengeance. The whole country from York to Durham was laid waste, and we learn, for example, from the Domesday Book, that in the district of Amounderness, where there had been sixty-two villages in the Confessor's time, there were in 1087 but sixteen, and these with a vastly reduced population. Neither was this the only instance of such ruthless severity. A terrible penalty was exacted in other centres of rebellion, and we read not only of a wholesale use of fire and sword, but of mutilation and blinding in the case of individual offenders. The Conqueror could respect a brave foe, and he seems, in 1071, to have granted honourable terms to Hereward, the leader of the desperate resistance in the fen-country. But to Waltheof, after the collapse of the rebellion of the earls in 1075, no mercy was shown. The motive was probably political, for Lanfranc, who was with him at the last, pronounced him guiltless of the offence for which he died.

Having at last reduced the country to submission, William set to work with statesmanlike deliberation to establish his government on a firm and lasting basis. He rewarded his followers with large grants of land, but he was careful to distribute these grants in such a way that the concentration of great territorial power in the same hands was avoided. The new fiefs recorded in Domesday are vast, but scattered. Saxon institutions were as far as possible retained, especially when they might serve as a check upon the power of the great feudatories. For the most part William continued to govern through the sheriffs and the courts of the shire and of the hundred. The national levy of the *fyrd* was retained, and it helped to render the king less dependent upon his vassals. In spite of heavy taxation, the new government was not altogether unpopular, for the Conqueror had confirmed "the laws of Edward", and the people looked to him as their natural protector against feudal oppression. The least acceptable part of the Norman regime was probably the enforcement of the cruel forest laws; but on the other hand, modern authorities are agreed that the chroniclers of a later age enormously exaggerated the devastation said to have been caused in Hampshire by the making of the New Forest.

As for William's ecclesiastical policy, he seems conscientiously to have carried out a programme of wise reform. His appointments of bishops were on the whole excellent. The separation of the secular and spiritual courts was a measure of supreme and far-reaching importance. The influence of the great monastic revival of Cluny was now, through Lanfranc, brought to bear on many English foundations. To the pope, William was ever careful to show himself a considerate and respectful son, even on such occasions as when he firmly resisted the claim made by Gregory VII to feudal homage. On the other hand, St. Gregory himself commended the king for the zeal he had shown in securing the freedom of the Church, and he was content, while such a spirit prevailed, to leave the sovereign practically free in his appointments to English bishopries. Altogether, Mr. C. Oman does not exaggerate when he tells us that before the Conquest "the typical faults of the dark ages, pluralism, simony, lax observance of the canons, contented ignorance, worldliness in every aspect, were all too prevalent in England"; but he adds that by the Conqueror's wise policy "the condition of the Church alike in the matter of spiritual zeal, of hard work and of learning, was much improved". In the last years of William's reign a great deal of his attention was absorbed by the political complications which threatened his Continental dominions and by the undutiful attitude of his sons. It was in avenging a gibe levelled against him by the King of France that the Conqueror met

with an accident on horseback, which terminated fatally 9 Sept., 1087. He had an edifying end and died commending his soul to Our Lady, "that by her holy prayers she may reconcile me to her Son, my Lord Jesus Christ". The Saxon chronicler summed up William's character well when he wrote: "He was mild to good men who loved God, and stark beyond all bounds to those who withsaid his will."

(For further details see ENGLAND.—*Before the Reformation.*)

William has found a panegyrist in FREEMAN, *History of the Norman Conquest*, III, IV, V (Oxford, 1870–76); see also LINGARD, *History of England*, I (London, 1849); DAVIS, *England under the Normans and Angevins* (London, 1905); ADAMS in *Political History of England*, II (London, 1905); HUNT in *Dictionary of Nat. Biography*, s. v.; BOHMER, *Kirche und Staat in England und in der Normandie* (Leipzig, 1899); STENTON, *William the Conqueror* (London, 1908); DUPONT, *Etudes Anglo-Françaises* (Saint-Servan, 1908). The principal original sources are the *Gesta Willelmi* of WILLIAM OF POITIERS, the *Anglo-Saxon Chronicle*, the *Historia Ecclesiastica* of ORDERICUS VITALIS, the *Gesta Regum* of WILLIAM OF MALMESBURY and the *Historia Normannorum* of WILLIAM OF JUMIÈGES. On *Domesday Book* and the literature it has evoked, see DOMESDAY BOOK.

HERBERT THURSTON.

William the Walloon, date of birth unknown; d. (probably) 22 Dec., 1089. He became Abbot of St-Arnoul at Metz in 1050. He continued the good traditions of his predecessor, Abbot Warin, in the government of his monastery, and devoted his leisure to study, especially of the works of St. Jerome and St. Augustine. On 30 June, 1073, Gregory VII wrote to Archbishop Manasses of Reims, rebuking him for his ill treatment of the monks of St-Remi, and ordering him to procure the election of a suitable abbot. William of St-Arnoul was elected, but quickly found his position untenable. In spite of promises made to William in person (see his fourth letter), Manasses continued his persecution, and towards the end of 1073 the abbot journeyed to Rome to secure the acceptance of his resignation. In a letter to Manasses, probably sent by William, the pope says that the abbot is very pleasing to him and that he would desire him to retain both abbacies, but that, if he persists in resigning St-Remi, the archbishop is to accept his resignation and seek his advice in the election of a successor. In another letter, to Bishop Herimann of Metz, he informs him that William wishes to return to St-Arnoul, and recommends him to the bishop's charity, "that he may feel that his coming to us has profited him". In the event, Manasses roughly demanded the return of the abbatial crosier and appointed Henry, Abbot of Hombližre, in William's place, apparently without consulting him. William returned to Metz, but some twelve years later, though on friendly terms with Bishop Herimann, weakly allowed himself to be consecrated and intruded into the See of Metz when the Emperor Henry IV drove out the rightful bishop, in 1085. The following year, however, he sought out Herimann, publicly resigned the dignity he had usurped, and retired to the Abbey of Gorze. Shortly afterwards Herimann restored him to his abbey of St-Arnoul.

Of his writings we have seven letters and a prayer of preparation for Mass in honour of St. Augustine. His style is good for the period and shows a considerable knowledge of literature. The first letter is the well-known address of congratulation to Gregory VII on his election to the papacy, reprinted by the Bollandists at the beginning of their commentary on the life of that pope. These remains were discovered by Mabillon at St-Arnoul and first printed by him in his "Analecta vetera", I (Paris, 1675), 247–286.

P. L., CL, 873–90; *Hist. litt. de la France*, VIII, 305; JAFFÉ (ed.), *Mon. Gregoriana* (Berlin, 1865).

RAYMUND WEBSTER.

Williamites. There were two minor religious orders or congregations of this name: (1) a Benedictine congregation, more often known by the name of its chief house, Monte Vergine (2) the foundations named after St. William of Maleval.

(1) Besides Monte Vergine, St. William of Vercelli founded a considerable number of monasteries, especially in the Kingdom of Naples, including a double monastery for men and women at Guglieto (near Nusco). Celestine III confirmed the congregation by a Bull (4 Nov., 1197). In 1611 there were twenty-six larger and nineteen smaller Williamite houses. Benedict XIV confirmed new constitutions in 1741 to be added to the declarations on the Rule of St. Benedict prescribed by Clement VIII. The mother-house, the only surviving member of the congregation, was affiliated to the Cassinese Congregation of the Primitive Observance in 1879. The community at Monte Vergine retains the white colour of the habit, which is in other respects like that of the black Benedictines. There are said to have been some fifty Williamite nunneries, of which only two survived at the beginning of the eighteenth century. The habit was white with a black veil, and their rule very severe in the matter of fasting and abstinence.

HEIMBUCHER, *Orden u. Kongregationen*, I (Paderborn, 1907), 264, *Regula SS. P. N. Benedicti cum antiquis . . . Declarationibus Cong. Montis Virginis a Clemente VIII præscriptis, Novæ Constitutiones . . . a SS. D.N. Benedicto XIV confirmatæ* (Rome, 1741).

(2) This second congregation was founded by Albert, companion and biographer of St. William of Maleval, and Renaldus, a physician who had settled at Maleval shortly before the saint's death, and was called the Hermits of St. William. It followed the practice of that saint, and quickly spread over Italy, Germany, France, Flanders, and Hungary. The great austerity of the rule was mitigated by Gregory IX in 1229; at the same time many of the monasteries adopted the Benedictine Rule and others that of St. Augustine. When, in 1256, Alexander IV founded the Hermits of St. Augustine many of the Williamites refused to enter the union and were permitted to exist as a separate body under the Benedictine Rule. In 1435 the order, which about this time numbered fifty-four monasteries in three provinces of Tuscany, Germany, and France, received from the Council of Basle the confirmation of its privileges. The Italian monasteries suffered during the wars in Italy. The last two French houses at Cambrai and Ypres were suppressed by the Congregation of Regulars, while in Germany the greater number came to an end at the Revolution. The chief house at Grevenbroich (founded in 1281) was united to the Cistercians in 1628; the last German house ceased to exist in 1785. The habit was similar to that of the Cistercians.

HEIMBUCHER, *Orden u. Kongregationen*, II (Paderborn, 1907), 180; HÉLYOT, *Ordres religieux*, VI (Paris, 1792), 142; HENSCHEN, *De ordine eremitarum S. Guglielmi* in *Acta SS.*, Feb., II, 472–84; See also WILLIAM OF MALEVAL; HERMITS OF ST. AUGUSTINE.

RAYMUND WEBSTER.

Willibald and Winnebald (WUNIBALD, WYNNEBALD), SAINTS, of the Order of St. Benedict, brothers, natives probably of Wessex in England, the former, first Bishop of Eichstätt, b. on 21 Oct., 700 (701); d. on 7 July, 781 (787); the latter, Abbot of Heidenheim, b. in 702; d. on 18 (19) Dec., 761. They were the children of St. Richard, commonly called the King; their mother was a relative of St. Boniface. Willibald entered the Abbey of Waltham in Hampshire at the age of five and was educated by Egwald. He made a pilgrimage to Rome in 722 with his father and brother. St. Richard died at Lucca and was buried in the Church of St. Frigidian. After an attack of malaria Willibald started from Rome in 724 with two companions on a trip to the Holy Land, passed the winter at Patara, and arrived at Jerusalem on 11 Nov., 725. He then went to Tyre, to Constantinople, and in 730 arrived at the Abbey of Monte Cassino, after having visited the grave of St. Severin of Noricum near Naples. In 740 he was again at Rome, whence

he was sent by Gregory III to Germany. There he was welcomed by St. Boniface, who ordained him on 22 July, 741, and assigned him to missionary work at Eichstätt. Possibly the ordination of Willibald was connected with Boniface's missionary plans regarding the Slavs. On 21 Oct., 741 (742), Boniface consecrated him bishop at Sülzenbrücken near Gotha. The Diocese of Eichstätt was formed a few years later.

Winnebald had, after the departure of his brother for Palestine, lived in a monastery at Rome. In 730 he visited England to procure candidates for the religious state and returned the same year. On his third visit to Rome, St. Boniface received a promise that Winnebald would go to Germany. Winnebald arrived in Thuringia on 30 Nov., 740, and was ordained priest. He took part in the Concilium Germanicum, 21 Apr., 744 (742), was present at the Synod of Liptine, 1 March, 745 (743), subscribed Pepin's donation to Fulda, 753; joined the League of Attigny in 762; and subscribed the last will of Remigius, Bishop of Strasburg. With his brother he founded the double monastery of Heidenheim in 752; Winnebald was placed as abbot over the men, and his sister, St. Walburga, governed the female community. Winnebald's body was found incorrupt eighteen years after his death. His name is mentioned in the Benedictine Martyrology. Willibald blessed the new church of Heidenheim in 778. His feast occurs in the Roman Martyrology on 7 July, but in England it is observed by concession of Leo XIII on 9 July. A costly reliquary for his remains was completed in 1269.

His life was written by a nun of Heidenheim. The chief contents are the *Hodœporicon* or *Itinerarium* of St. Willibald. This appeared in MABILLON, *Acta SS. O. S. B.*, III, 2, 367, and was again edited by TOBLER (Leipzig, 1874), and by BRÜCKL (Eichstätt, 1882); NEWMANN, *The Family of St. Richard* (London, 1844); *Acta SS.*, July, II, 485; *Analect. boll.*, XXIII, 466. On the difference in dates see HAUCK, *Kirchengesch. Deutschl.*, I (Leipzig, 1904), 520; HEFELE-LECLERCQ, *Hist. des conciles*, III (Paris, 1910), 815; *Hist. Jahrbuch*, XXII, 317.

FRANCIS MERSHMAN.

Willibrord, SAINT, Bishop of Utrecht, Apostle of the Frisians, and son of St. Hilgis, b. in Northumbria, 658; d. at Echternach, Luxemburg, 7 Nov., 739. Willibrord made his early studies at the Abbey of Ripon near York, as a disciple of St. Wilfrid, and then entered the Benedictine Order. When twenty years old he went to Ireland and spent twelve years in the Abbey of Rathmelsigi (identified by some as Mellifont in Co. Louth) under St. Egbert. From him Willibrord and eleven companions received the mission to Frisia, at the request of Pepin. They came to Utrecht but did not remain there, repairing instead to the court of Pepin. In 692 Willibrord went to Rome, received Apostolic authorization, and returned to his missionary labours. At the wish of Pepin he went a second time to Rome, was consecrated Bishop of the Frisians by Sergius III (21 Nov., 695) in the Church of St. Cecilia, and given the name of Clement. He also received the pallium from the pope. On his return he laboured among the people assigned to him; to raise recruits for future apostolic work he founded a monastery at Utrecht, where also he built a church in honour of the Holy Redeemer and made it his cathedral. In 698 he established an abbey at the Villa Echternach on the Sure; this villa had been presented to him by St. Irmina, daughter of St. Dagobert II, the donation being legally confirmed in 706.

When Radbod gained possession of all Frisia (716) Willibrord was obliged to leave, and Radbod destroyed most of the churches, replaced them by temples and shrines to the idols, and killed many of the missionaries. Willibrord and his companions made trips between the Maas and the Waal, to the North of Brabant, in Thuringia and Geldria, but met with no success in Denmark and Helgoland. After the death of Radbod he returned (719) and repaired the damages done there, being ably assisted in this work by St. Boniface. Numberless conversions were the result of their labours. Willibrord frequently retired to the Abbey of Echternach to provide more particularly for his own soul; he was buried in the oratory of this abbey, and after death was almost immediately honoured as a saint. Some relics were distributed in various churches, but the greater part remained at the abbey. On 19 Oct., 1031, the relics were placed in a shrine under the main altar of the new basilica. His feast is celebrated on 7 Nov., but in England, by order of Leo XIII, on 29 Nov. Since his burial Echternach has been a place of pilgrimage, and Alcuin mentions miracles wrought there. The old church was restored in 1862 and consecrated in Sept., 1868. Another solemn translation of the relics took place on 4 June, 1906, from the Church of St. Peter to the new basilica. On this occasion occurred also the annual procession of the holy dancers (see ECHTERNACH, ABBEY OF.—*The Dancing Procession*). Five bishops in full pontificals assisted; engaged in the dance were 2 Swiss guards, 16 standard-bearers, 3045 singers, 136 priests, 426 musicians, 15,085 dancers, and 2032 players (Studien u. Mittheilungen, 1906, 551).

No writing can with certainty be attributed to St. Willibrord except a marginal note in the Calendar of Echternach giving some chronological data. On his testament or last will, which is probably genuine, see "Acta SS.", III Nov., 631. In the national library of Paris (No. 9389) there is a copy of the Gospels under the name of Willibrord; this is an old Irish manuscript and was probably brought by Willibrord from Ireland (Bellesheim, "Gesch. der kath. Kirche in Irland", I, Mainz, 1890, 623).

The *Life* was written by ALCUIN and dedicated to BEORNRAD, (Abbot of Echternach). He probably made use of an older one written by a Scottish monk, which is lost. This was used also by THEOFRIC. On later editions see *Anal. Boll.*, XXII, 419; XXIII, 111; XXV, 163; XXVI, 73; WATTENBACH, *Deutschl. Geschichtsquellen*, I (Stuttgart, 1904), 148, 186.

FRANCIS MERSHMAN.

Willigis (WILLEGIS), SAINT, Archbishop of Mainz, d. 23 Feb., 1011. Feast, 23 Feb. or 18 April. Though of humble birth he received a good education, and through the influence of Bishop Volkold of Meissen entered the service of Otto I, and after 971 figured as chancellor of Germany. Otto II in 975 made him Archbishop of Mainz and Archchancellor of the Empire, in which capacity he did valuable service to the State. Hauch (Kirchengesch. Deutschlands, III, Leipzig, 1906, 414) calls him an ideal bishop of the tenth century. Well educated himself, he demanded solid learning in his clergy. He was known as a good and fluent speaker. In March, 975, he received the pallium from Benedict VII and was named Primate of Germany. As such, on Christmas, 983, he crowned Otto III at Aachen, and in June, 1002, performed the coronation of Henry II at Mainz; he presided at the Synod of Frankfort, 1007, at which thirty-five bishops signed the Bull of John XVIII for the erection of the Diocese of Bamberg. He always stood in friendly relations with Rome ("Katholik", 1911, 142). In 996 he was in the retinue of Otto III on his journey to Italy, assisted at the consecration of Gregory V and at the synod convened a few days later. In this synod Willigis strongly urged the return of St. Adalbert to Prague, which diocese was a suffragan of Mainz. Willigis had probably consecrated the first bishop, Thietmar (January, 976), at Brumath in Alsace (Hauch, III, 193), and had consecrated St. Adalbert. The latter, unable to bear the opposition to his labours, left his diocese and was, after much correspondence between the Holy See and Willigis, forced to return.

In 997 Gregory V sent the decrees of a synod of Pavia to Willigis, "his vicar", for publication. These friendly relations were somewhat disturbed by the dispute of Willigis with the Bishop of Hildesheim

about jurisdiction in the convent at Gundersheim. The convent was originally situated at Brunshausen in the Diocese of Hildesheim, but was transferred to Gundersheim, within the limits of Mainz. Both bishops claimed jurisdiction. After much correspondence and several synods Pope Silvester declared in favour of Hildesheim. When this sentence was about to be published at a synod of Pohlde (22 June, 1001), Willigis, who was there, left in great excitement in spite of the remonstrances of the delegate, who then placed the sentence of suspension on the archbishop. Formal opposition to Rome was not intended, but if Willigis committed any fault in the matter he publicly rectified all by a declaration at Gundersheim on 5 Jan., 1007, when he resigned all claims to the Bishop of Hildesheim (Katholik, loc. cit., p. 145). In his diocese he laboured by building bridges, constructing roads, and fostering art. In Mainz he built a cathedral and consecrated it on 29 Aug., 1009, in honour of St. Martin, but on the same day it was destroyed by fire; he greatly helped the restoration of the old Church of St. Victor and built that of St. Stephen. He also built a church at Brunnen, in Nassau. He showed great solicitude for the religious, and substantially aided the monasteries of Bleidenstadt, St. Disibod, and Jechaburg in Thuringia. After death he was buried in the Church of St. Stephen.

MANN, *Lives of the Popes*, IV (St. Louis, 1910), 372, 391, 399.

FRANCIS MERSHMAN.

CHASUBLE OF ST. WILLIGIS (X CENTURY)
Preserved in St. Stephen's Church, Mainz

Williram (WALTRAM, WILTRAM), Scriptural scholar, b. in Franconia (near Worms), Germany; d. in 1085 at Ebersberg, Bavaria. He was a pupil of the celebrated Lanfranc, and, according to Tritheim, studied for some time in the University of Paris. Relinquishing the post of scholastic of the cathedral chapter of Bamberg, he retired to a monastery in Fulda. Soon, Henry III summoned him to the famous Benedictine abbey at Ebersberg, which he ruled with great success for thirty-seven years till his death. He is known principally as the author of a translation and paraphrase of the Canticle of Canticles. In the preface he laments the fact that in Germany grammar and dialectics are held in greater favour than the study of Holy Writ, and expresses his high appreciation of Lanfranc for having devoted himself to a deeper study of the Bible and drawn many German scholars to France. The pages of the work are divided into three columns: The first contains a Latin paraphrase in Leonine hexameters; the second, the text of the Vulgate; and the third, a German exposition in prose. From beginning to end, Williram applies his subject allegorically to Christ and the Church. The numerous still extant manuscripts bear witness to the favour with which the work was received. Hoffmann published two of them in his edition of Williram (Breslau, 1837).

SIEMMLLER, *Die Handschriften u. Quellen von Williams deutscher Paraphrase des hohen Liedes* (Strasburg, 1877); WALTER, *Die deutsche Bibelübersetzung des Mittelalters* (Brunswick, 1892); GOSCHLER, *Dictionnaire théologique*.

CHARLES F. ARNOLD.

Wilmers, WILHELM, professor of philosophy and theology, b. at Boke in Westphalia, 30 January, 1817; d. at Roermond, Holland, 9 May, 1899. He entered the Society of Jesus at Brieg in the canton of Valais, Switzerland, 1834, was expelled from the country with the other Jesuits in 1847, and ordained priest at Ay in Southern France, 1848. Shortly after, he taught philosophy at Issenheim in Alsace, then exegesis at Louvain, theology at Cologne, philosophy at Bonn and Aachen and theology at Maria-Laach. In 1860 Cardinal Geissel requested Wilmers's services as theologian at the provincial council of Cologne. Wilmers also attended the Vatican Council in 1870 as theologian of Bishop Meurin, Vicar Apostolic of Bombay. After a brief residence at Bonn and Münster he went to Ordrupshoj, near Copenhagen, where he wrote a refutation of the attacks of the Protestant preacher Martensen on the Catholic Church. It was translated into Danish by the prefect Apostolic Hermann Grüder, and published under the latter's name with the title: "Det protestaniske og katholiske Trosprincip" (Copenhagen, 1875). In 1876 Wilmers was called by Cardinal Archbishop Pie to the theological faculty of Poitiers. In 1880 he lectured on theology to the French Jesuits at St. Hélier; afterwards he taught theology on the Island of Jersey. Thenceforth he devoted himself entirely to writing, living first at Ditton-Hall, England, and then at Exaeten in Holland. Besides the above treatise Wilmers wrote: "Lehrbuch der Religion" (1855–57); "Geschichte der Religion" (1856), translated into several languages; "Lehrbuch der Religion fur höhere Lehranstalted" (1869); "Handbuch der Religion" (1871). These treatises were frequently republished. His last works were "De religione revelata" and "De Christi ecclesia" (1897); he nearly finished the third volume of the series "De fide divina", which was published in 1902.

THOLEN, *Menologium oder Lebensbilder aus der Gesch. der deutschen Ordensprovinz* (Roermond, 1891), printed for private circulation.

N. SCHEID.

Wilmington, DIOCESE OF (WILMINGTONIENSIS), erected 3 March, 1868. It includes what is known as the Delmarvia Peninsula, the State of Delaware, nine counties of Maryland, and two counties of Virginia east of Chesapeake Bay. The first Catholic mission in this territory was founded at Bohemia Manor, Cecil Co., Maryland, in 1704 by the Jesuits, who were the only priests on the peninsula until 1808, when Rev. Patrick Kenny came to reside at Coffee Run, Delaware (see DELAWARE). The first church in the city of Wilmington was St. Peter's (1808), now the cathedral. The first bishop was Rt. Rev. Thomas A. Becker (q. v.), before his election a priest at Richmond, Virginia. He found in the new diocese only eight priests and fourteen churches, most of these scarcely more than sheds. St. Peter's Orphanage and St. Peter's School were in charge of the Sisters of Charity, two more schools had recently been closed, and the sisters withdrawn to Philadelphia. The Catholic population of the whole diocese did not exceed 5000. By constant and untiring effort in the face of extreme poverty, scarcity of vocations, and

many other difficulties, Bishop Becker increased the number of churches to twenty-six and the clergy to twenty-one. He brought to the diocese the Benedictine Fathers, the Sisters of St. Francis (Glen Riddle, Pa.), and the Sisters of the Visitation. He also founded an orphan asylum for boys. During his episcopate the Catholic population increased to about 18,000.

In 1886 Bishop Becker was transferred to Savannah, Georgia, and was succeeded by Rev. Alfred A. Curtis, at that time chancellor of the Archdiocese of Baltimore. Bishop Curtis was born on 4 July, 1831, in Somerset Co., Maryland, and was therefore a native of the diocese. He was reared as an Episcopalian, and was ordained to the ministry of that church. As such he was stationed a short time at Chestertown, Kent Co., Maryland, in his future diocese. In 1872 he visited England, where he was received into the Church by Cardinal Newman. Returning he entered St. Mary's Seminary, Baltimore, where he was ordained by Archbishop Bayley, 19 Dec., 1874. He was consecrated Bishop of Wilmington on 14 Nov., 1886. To pay off numerous debts contracted in the rapid extension of the diocese by his predecessor and to provide labourers and means to continue the work was a task that called for unusual zeal and energy. Yet so well did he fulfil it that in the ten years of his episcopate the number of churches was increased by thirteen and the clergy by eight. He established a mission for coloured people, placing the Josephite Fathers in charge. He also brought to the diocese the Benedictine and the Ursuline Sisters. One of his chief works is the Visitation Monastery, which he built and had endowed in order that the sisters might become exclusively contemplative according to the primitive rule of their order. He died on 14 July, 1908, and, at his own request his remains were buried within the enclosure of this monastery. In 1896 Bishop Curtis resigned, leaving the diocese with 39 churches served by 29 priests, and with four communities of teaching sisters, 1 contemplative community, 3 orphanages, an industrial school, and a Catholic population of 25,000.

The third and present bishop is the Rt. Rev. John J. Monaghan. He was born 23 May, 1856, at Sumter, South Carolina, and educated at St. Charles College, Ellicott City, Maryland, and St. Mary's Seminary, Baltimore. He was ordained on 19 Dec., 1880, and served at various posts in the Diocese of Charleston until his appointment as bishop. He was consecrated at St. Peter's Pro-Cathedral on 9 May, 1897. Under his administration the growth of the diocese has continued. Among the most notable of his acts are the introduction of the Oblate Fathers of St. Francis de Sales (1903) and of the Little Sisters of the Poor (1903). The former conduct a day college for boys, while the latter care for the aged poor. The churches already in existence have been remodelled, new buildings provided for the orphans, four new churches added in the country and two in the city, a residence for the bishop was purchased, and all placed on a prosperous footing during this administration. The growth of the diocese continues, not with the strides of those dioceses where immigration is large, but, if slowly, yet surely. Over eighty per cent of the Catholic population is in Wilmington and its neighbourhood. The foreign elements are found here almost exclusively. The parochial schools, with a single exception, are in or around the city. The remainder of the diocese is still a missionary district, the Catholics are few and scattered, and some churches are visited only once a month. In the whole diocese the Catholics form less than nine per cent of the population.

Statistics (1911): diocesan priests 38; religious 18; churches with resident priests 27; mission churches 21; chapels 5; stations 14; academies 2; college 1; parochial schools 13, with 3900 pupils; orphan asylums 256; industrial school for coloured boys 1, with 60 inmates; religious communities of men 3; communities of women 7; Catholic population 35,000.

Archives of the Diocese of Wilmington; Archives of the Maryland Province S. J.; JOHNSTONE, *Hist. of Cecil Co., Md.* (Elkton, Md., 1881); CONRAD, *Hist. of Delaware* (Wilmington, 1908).

JAMES L. MCSWEENY.

Wilton, RICHARD, d. 21 Dec., 1239. He was a medieval scholar of whom little is known except that he was an Englishman who joined the Trinitarians. His works included a commentary on the "Sentences" of Peter Lombard, a treatise in five books against the heresies of his own age, commentaries on Genesis and the prophecy of Jeremias, three books of quodlibets, a treatise on the immortality of the soul, and four books on Divine grace. All current information is derived from the statements of Oldoinus in his "Athenæum Romanum", published at Perugia in 1676; but the facts given will not bear examination. Thus it is said that he was nominated Archbishop of Armagh by Innocent III; but he certainly never became archbishop. He is said to have been created cardinal by Gregory IX with the title of St. Stephen on the Cœlian Hill, but his name is not found in the lists of cardinals compiled by de Mas Latrie, or the more recent researches of Conrad Eubel. The additional statement that he was a doctor of Oxford, Cambridge, and Paris is intrinsically impossible, at least so far as Cambridge is concerned.

OLDOINUS, *Athenæum Romanum* (Perugia, 1676); LELONG, *Bibliotheca Sacra* (Paris, 1723), giving the date of his death as 1439; FABRICIUS, *Bib. Med. Æt.*, VI (Hamburg, 1746), giving date of his death as 1339, by an obvious misprint; HURTER, *Nomenclator Literarius* (Innsbruck, 1899).

EDWIN BURTON.

Wilton Abbey, a Benedictine convent in Wiltshire, England, three miles from Salisbury. A first foundation was made as a college of secular priests by Earl Wulstan of Wiltshire, about 773, but was after his death (800) changed into a convent for 12 nuns by his widow, St. Alburga, sister of King Egbert. Owing to the consent given by this king he is usually counted as the first founder of this monastery. St. Alburga herself joined the community, and died at Wilton. King Alfred, after his temporary success against the Danes at Wilton in 871, founded a new convent on the site of the royal palace and united to it the older foundation. The community was to number 26 nuns. Wilton is best known as the home of St. Edith, the child of a "handfast" union between Edgar, King of the English (944–75), and Wulfrid, a lady wearing the veil though not a nun, whom he carried off from Wilton probably in 961. After Edith's birth, Wulfrid refused to enter into a permanent marriage with Edgar and retired with her child to Wilton. Edith, who appears to have been learned, received the veil while a child, at the hands of Bishop Ethelwold of Winchester, and at the age of fifteen refused the abbacy of three houses offered by her father. She built the Church of St. Denis at Wilton, which was consecrated by St. Dunstan, and died shortly afterwards at the age of twenty-three (984). Her feast is on 16 September. St. Edith became the chief patron of Wilton, and is sometimes said to have been abbess. In 1003 Sweyn, King of Denmark, destroyed the town of Wilton, but we do not know whether the monastery shared its fate. Edith, the wife of Edward the Confessor, who had been educated at Wilton, rebuilt in stone the monastery which had formerly been of wood. In 1143 King Stephen made it his headquarters, but was put to flight by Matilda's forces under Robert of Gloucester. The Abbess of Wilton held an entire barony from the king, a privilege shared by only three other English nunneries, Shaftesbury, Barking, and St. Mary, Winchester. Cecily Bodenham, the last abbess, surrendered her convent on 25 March, 1539. The site was granted to Sir William Herbert, afterwards Earl

of Pembroke, who commenced the building of Wilton House, still the abode of his descendants. There are no remains of the ancient buildings.

DUGDALE, *Monasticon Anglicanum*, II (London, 1846), 315; HUNT in *Dict. Nat. Biog.*, s. v. EDITH (London, 1888).

RAYMUND WEBSTER.

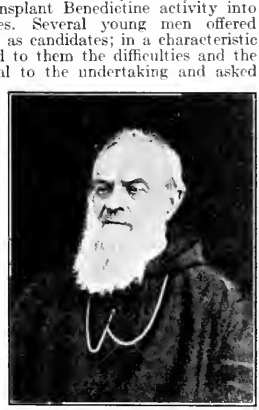
Wimborne (WIMBURN or WINBURN) MINSTER, in Dorsetshire, England. Between the years 705–23 a double monastery like the famous house of St. Hilda at Whitby was founded at Wimborne by Sts. Cuthburga and Quimburga (feast 31 Aug.), sisters of Ine, King of the West Saxons (688–726). The discipline of Wimborne which followed the Benedictine Rule was especially severe in the matter of the nuns' enclosure, into which not even prelates were allowed to enter. Under the Abbess St. Tetta there were a large number of nuns, among them St. Lioba, who was summoned to Germany by St. Boniface to govern the convent at Bischoffsheim, and her companion St. Thecla, afterwards Abbess of Kitzingen. The monastery was probably destroyed by raiding Danes in the ninth century: every trace of the Saxon buildings has vanished and even the site of St. Cuthburga's Church is uncertain.

Secular canons were established at Wimborne either by King Edward the Confessor or one of his predecessors of the same name. The church was collegiate and a royal free chapel, and is so entered in Domesday Book. The list of the deans, who were of royal appointment, exists from 1224 to 1547. The establishment numbered 17 persons, a dean, 4 prebendaries, 3 vicars, 4 deacons, and 5 singing men. The deanery was in every case held in conjunction with some more important office. Reginald Pole was Dean of Wimborne from 1517 to 1537, being but 17 years of age on his appointment. In 1547 the college was suppressed. The minster is now the Anglican parish church. Its extreme length is 198 feet. The width, exclusive of the transepts, varies from 23 feet in the nave to 21 in the choir and presbytery. There is a western tower 95 feet in height, and another above the transepts (84 feet). The thirteenth-century spire which formerly crowned this latter tower fell in 1600. The present church is the result of gradual growth during the church-building centuries up to the Reformation, without any of the great rebuilding operations such as took place in churches possessing popular shrines or great revenues. The church has suffered considerably at the hands of nineteenth-century restorers. It contains the beautiful altar-tomb of John Beaufort, Duke of Somerset, and Margaret his wife, the parents of the celebrated Lady Margaret, Foundress of Christ's and St. John's Colleges at Cambridge, and mother of King Henry VII. A small chained library dating from 1686 occupies a room over the vestry.

PERKINS, *Wimborne Minster and Christ Church Priory* (London, 1902); STANTON, *Menology of England and Wales*, 431; HUTCHINS, *Hist. of Dorsetshire*, II, 532; DUGDALE, *Monasticon*, II, 88; VI, 1452.

RAYMUND WEBSTER.

Wimmer, BONIFACE, archabbot, b. at Thalmassing, Bavaria, 14 January, 1809; d. at St. Vincent Archabbey, Beatty, Pennsylvania, 8 Dec., 1887. He made his Classical studies at Ratisbon and entered the University of Munich, to study law. When some scholarship fell vacant in the Gregorianum he took the competitive examination with a view to studying for the priesthood, and, having won a scholarship, he finished his theological course there and was ordained on 1 August, 1831. After serving one year as curate at Altötting, a well-known place of pilgrimage, he entered the Abbey of Metten, where Benedictine life had just been restored through royal favour, and made his solemn vows on 27 Dec., 1833. For several years he lived the common life of obedience, and during that time he became interested in the matter of foreign missions. Reading much about the neglected condition of the German immigrants in North America he finally made plans and took steps to transplant Benedictine activity into the United States. Several young men offered themselves to him as candidates; in a characteristic letter he explained to them the difficulties and the sacrifices incidental to the undertaking and asked them to withdraw their application unless they were willing to carry with him the cross of absolute self-sacrifice and to make the will and the glory of God their sole motive in the undertaking.



BONIFACE WIMMER
From a photograph

With five students and fifteen brother candidates Boniface Wimmer arrived in New York (16 Sept., 1846), where several well-meaning priests did their best to persuade him to abandon his plans, but their prophecies of certain failure did not discourage him. He went to the Diocese of Pittsburgh, and accepted some land which Father H. Lemke, for years associated with the Rev. Prince Gallitzin, had offered him. Conditions here in Carrolltown, proving unfavourable for the undertaking, he moved to a place forty miles east of Pittsburgh and accepted from Bishop O'Connor the location where St. Vincent Archabbey, College, and Seminary stand to-day. Under innumerable difficulties the new foundation slowly grew and prospered. The Louis mission society and several friends and benefactors helped the cause with pecuniary means. The school and the seminary were visibly blessed in their efforts, and the monastic community did much good by looking after the religious interests of the scattered settlers, and organizing them into parishes. Calls for German-speaking priests came from all sides and many bishops offered to the growing Benedictine community German parishes for which they could not provide suitable priests of their own. In 1855 Father Wimmer became the first abbot of the monastery.

Although he was always willing to help any religious cause to the extent of his means, Father Wimmer repeatedly, in his correspondence with applicants for admission into the order, emphasized the point that the primary object of Benedictine life is not any particular external activity, but the perfect Christian life according to the Rule of Saint Benedict. Often generous to a fault, he never counted the cost where good was to be done, but held fast to this supreme Benedictine law. All his undertakings prospered; he often accepted work that nobody else would undertake because it seemed hopeless, and at the same time, having so spent his available men and means, he turned over the most promising and honorable work to others. At his death five abbeys had grown out of his work and others were in course of formation. Hundreds of priests had been already educated in the schools which he founded, and many a good cause had received a mighty impulse through the Benedictine life which he had spent himself to establish in America.

St. Vincenz in Pennsylvanien (New York, 1873); MOOSMUELLER, *Bonifaz Wimmer, Erzabt von St. Vincenz in Pennsylvanien* (New York, 1891).

WALTER STEHLE.

Wimpfeling, JAKOB, humanist and theologian, b. at Schlettstadt, Alsace, 25 July, 1450; d. there, 17 Nov., 1528. He went to the school at Schlettstadt conducted by Ludwig Dringenberg, and from 1464 was a student at the University of Freiburg (*baccalaureus*, 1466); later he went to Erfurt and Heidelberg (*magister*, 1471). He then studied canon law for three years, and finally theology. In 1483 he was cathedral preacher at Speyer. In 1498 Philip, the Elector Palatine, called him to Heidelberg as professor of rhetoric and poetry. From 1513 he lived at Schlettstadt, where a circle of pupils and admirers gathered around him. Differences of opinion caused by the Lutheran doctrine broke up this literary society, and Wimpfeling died lonesome and embittered.

His literary career began with a few publications in which he urged the more frequent holding of synods, the veneration of the Blessed Virgin, and an improvement of the discipline of the clergy. The "Elegantiarum medulla" (1493) is an extract from Valla's books on the elegance of the Latin language. In the "Isidoneus germanicus" (1496) he presented his pedagogical ideals, and opposed Scholasticism. The teaching of grammar should lead to the reading of heathen writers who were not immoral and especially of the Christian writers. He also laid emphasis on learning the practical sciences. His most important work, "Adolescentia" (1500), was intended to supplement "Isidoneus". Here he set forth the ethical side of his pedagogical scheme. The troubles of the Church spring from the bad training of the young; consequently, young people must be trained so as to be well-established in morals. He then discusses the details of twenty laws for young men. He showed himself a fiery patriot in the "Germanie" (1501), which involved him in a feud with Murner. His "Epitome rerum germanicarum" is a short history of the Germans, drawn in some particulars from other historians. In several writings he opposed abuses in the Church. After Luther's excommunication he took part in the attempt to prevail upon the Curia to withdraw the ban. This caused him to be suspected of having written a lampoon on the Curia, "Litancia pro Germania", that was probably composed by Hermann von dem Busche. In 1521 he submitted to the Church, of which he was ever afterwards a loyal son. In 1524 he added to Emser's dialogue against Zwingli's "Canonis missæ defensio", a letter to Luther and Zwingli, in which he exhorted them to examine the Scriptures carefully in order to discover for themselves that the Canon of the Mass contains nothing contrary to the doctrines and customs of the early Church. He then retired from the struggle, and was ridiculed by fanatical partisans of Luther as a renegade and a persecutor of heretics. He was one of the best representatives of moderate humanism, one who honestly sought and wanted much that was good, but who generally only half attained his desires.

SCHMIDT, *Histoire littéraire de l'Alsace* (Paris, 1879), I, 1–187; II, 317–39; KNEPFER, *Jakob Wimpfeling* (Freiburg, 1902).

KLEMENS LÖFFLER.

Wimpina (WIMINÆ, WIMINENSIS), KONRAD, theologian, b. at Buchen in Baden, about 1465; d. at Amorbach in Lower Franconia, 17 May, 1531. His family, whose name was Koch, came from Wimpfen on the Neckar, hence he was called Wimpina. He matriculated at the University of Leipzig (1479–80) and remained there until 1505; in 1481 he obtained the baccalaureate degree, and in 1485 was made *magister*. He was a pupil of Martin Polich of Mellerstadt and an adherent of Thomistic philosophy. In 1491 he was made a member of the philosophical faculty, in 1494 rector, and in 1494–95 dean. Having taken the theological course, he was made cursor in 1491 and *sententiarius* in 1494; in 1502 he received the degree of licentiate. He was ordained at Wurzburg, in 1495, as subdeacon, and about 1500 as priest. He received the degree of Doctor of Theology from Cardinal-Legate Perandi at Leipzig, 1503. In 1505 Elector Joachim I of Brandenburg called Wimpina to Frankfort-on-the-Oder to organize the new university and to be its first rector; he was several times dean of the theological faculty. He received canonries in the cathedrals of Brandenburg and Havelberg, and in 1530 took part in the Diet of Augsburg as theologian of the Elector Joachim, whom he accompanied to Cologne for the election of King Ferdinand. He then retired to his native land.

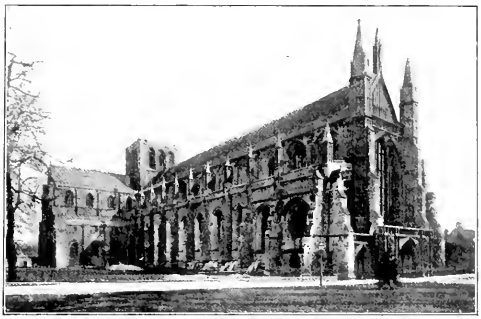
His first publication, "Ars epistolandi" (1486), and a poem in praise of the university and city of Leipzig (1488) are of little importance. In 1493 Wimpina showed in the "Tractatus de erroribus philosophorum" that Aristotle was wrong in various propositions which disagreed with dogma. As rector he delivered several orations that show wide reading. From 1500–04, in a dispute with his former instructor Polich, Wimpina defended theology and Polich poetry, each attacking the other with exaggerated and personal abuse. Wimpina was one of Luther's first opponents. In 1518 he defended the legend that St. Anne had three husbands in succession and had a child Mary, by each one of them (De d. Annæ trinubio), against Sylvius Egranus, in whose defence Luther took part. In the dispute over indulgences Wimpina composed the theses which Johann Tetzel debated at Frankfort, 20 January, 1518. These theses contained the doctrine of the Church, but on the question of indulgences for the dead maintained merely a Scholastic opinion, preached by Tetzel. He also wrote a series of treatises and held disputations against Luther's doctrine. His polemics are combined in the "Anacephalæosis" (1528), one of the most complete refutations of Lutheranism. In that age of pamphlets the work did not receive the attention it deserved. At the Diet of Augsburg Wimpina, Mensing, Redorfer, and Elgersma drew up, against Luther's seventeen Swabian articles, the "Christlichen Unterricht gegen die Bekanntnus M. Luthers". Wimpina was commissioned to confute the "Confessio Augustana", and took part in the disputation about reunion. He was conservative, quiet, of unimpeachable character, immovable in his convictions, but somewhat petty by nature.

Wimpina, Farrago miscellanearum, ed. HOST (Cologne, 1531); MITTERMULLER, *Wimpina* in *Katholik* (1869), I, 641–81; II, 1–20, 129–65, 257–85, 385–403; NEGWER, *Wimpina* (Breslau, 1909).

KLEMENS LÖFFLER.

Winchester, ANCIENT SEE OF (WINTONIA, WINTONIENSIS).—This diocese came into existence in 635 when the great missionary Diocese of Dorchester,

founded by St. Birinus in 634 for the Kingdom of Wessex, was subdivided into the Sees of Sherborne and Winchester. The two dioceses were ruled by one bishop until 676, when a real separation was effected. The Diocese of Winchester then consisted of Hampshire, Surrey, and Sussex; but Sussex was afterwards formed into the See of Chichester, and the Isle of Wight was added to Winchester. The church at Winchester, which became the cathedral of the new diocese, had been founded and endowed in 634 by King Cynegils, whose son Coenwealh added more lands to its possessions. When Wessex gradually assumed the supremacy the importance of the see greatly increased. After the metropolitan Sees of Canterbury and York, it ranked first among all English bishopries till the reformation; this position the Anglican see still enjoys. It gained increased honour by the episcopate and subsequent canonization of St. Swithin, its seventeenth bishop. When his relics were enshrined there the cathedral, which had been under the patronage of St. Amphibalus, was dedicated to St. Swithin. It occupied the site of an earlier edifice dating from the Roman occupation, which had been converted into a pagan temple by the Saxons.



Winchester Cathedral

A new cathedral was built by Cynegils, and three hundred years later was enlarged by Bishop Æthelweald, who replaced the secular canons by Benedictine monks and built a large monastery. After the conquest the first Norman bishop, Walkelin, built a cathedral in the Norman style on a site near by; much of his work remains in the present edifice. To this new building (consecrated in 1093) the relics of St. Swithin were solemnly transferred, 15 July. Within its walls took place the burial of William Rufus (1100), the coronation of Richard I (1194), the marriage of Henry IV (1401), and the marriage of Queen Mary (1554). During the Middle Ages the building was gradually transformed from Norman to Gothic; the nave especially affords an interesting example of the way in which such changes were effected. This work, begun by Edington, was continued by the great bishop, William of Wykeham, and his successors. In 1378 Wykeham obtained the pope's licence for the foundation of his great school at Winchester, and in 1387 he began the buildings which were opened in 1393. The original foundation provided for a warden, ten fellows, three chaplains, seventy scholars, and sixteen choristers.

The following is the list of bishops of Winchester with the dates of accession (after 909 the chronology is certain):

Wini, 662–63	Eahlmund, d. 805–14
Hlothere (Leutherius), 670–76	Wigthegn (Wigferth or Wigmund), d. 833
St. Hædді, 676–705	Herefrith, d. 833
Daniel, 705–41	Eadmund (uncertain)
Hunfrith, 744–54	Eadhun, d. 838
Cyneheard, d. before 778	Helmstan, 838(?)
Æthelheard, d. before 778	St. Swithin, 852–62
Ecgbeald, d. 781–85	Ealhfrith, d. 871–77
Dudd, d. 781–85	Tunbeorht, d. 877–79
Cynebeorht, d. 801–03	Denewulf, 879–909
St. Frithustan, 909	Godfrey de Lucy, 1189
St. Beornstan, 931	Peter de la Roche, 1204
Ælfheah I, 934	Vacancy, 1238
Ælfsige I, 951	William de Raleigh, 1244
Beorhthelm, 960	Aymer de Valence, 1250
St. Æthelwald I, 963	Vacancy, 1261
St. Ælfheah II, 984	John of Exeter, 1265
Ceonwulf, 1006	Nicholas of Ely, 1268
Æthelwald II, 1006	Vacancy, 1280
Ælfsige II, 1012 or 1014	John de Pontissara, 1282
Ælfwine, 1032	Henry Woodlock, 1305
Stigand, 1047	John Sandale, 1316
Ælfsige III (doubtful)	Reginald Asser, 1320
Walkelin, 1070	John Stratford, 1323
William de Giffard, 1100	Adam Orleton, 1333
Henry de Blois, 1129	William Edingdon, 1346
Vacancy, 1171	William of Wykeham, 1367
Richard Toclive, 1174	Henry of Beaufort, 1405
	William of Waynfleete, 1447
	Peter Courtenay, 1486
	Thomas Langton, 1493
	Richard Fox, 1500
	Thomas Wolsey, 1529
	Stephen Gardiner, 1531
	John White, 1556–60 (last Catholic bishop)

The diocese contained 362 parishes under two archdeaconries, Winchester and Surrey. The arms of the see were gules two keys endorsed in bend, the uppermost argent, the other or, a sword interposed between them in bend sinister, of the second, pommels and hilts of the third.

Britton, *History and Antiquities of Winchester Cathedral* (London, 1817); Clarendon and Gale, *History and Antiquities of the Cathedral Church of Winchester* (London, 1715); Warton, *Description of City, College and Cathedral of Winchester* (Winchester, 1750); *Annales Monast. de Wintonia (519–1277)* in Luard, *Annales Monastici, R. S.* (London, 1865); Idem in *Mon. Germ. Hist.: Script.*, XVI, XXVII (Berlin, 1859–85), tr. in *Church Historians of England*, IV (London, 1856), i; Cassan, *Lives of the Bishops of Winchester* (2 vols., London, 1827); Milner, *History and survey of the Antiquities of Winchester* (Winchester, 1798–1801); Winkles, *English Cathedrals* (London, 1860); *Winchester Cathedral Records* (Winchester, 1886); Sergeant, *Winchester: the Cathedral and See* (London, 1898); Searle, *Anglo-Saxon Bishops, Kings and Nobles* (Cambridge, 1899); Kirby, *Annals of Winchester College from 1382* (London, 1892); Leach, *History of Winchester College* (London, 1899).

Edwin Burton.

Winckelmann, Johann Joachim, archæologist and historian of ancient art, b. at Stendal near Magdeburg, in 1717; assassinated at Triest, in 1768. After a wandering life devoted, in spite of scanty means, to the eager acquisition of knowledge, especially of Classical learning, he settled in Saxony in 1748. Here, close to Dresden with its art treasures, he obtained a position in the library of a count and had opportunities to visit the libraries and art collections of the capital. He derived much benefit from his acquaintance with the painter Friedrich Oeser, by whom he was led to give his attention to the critical judgment of works of art and who stimulated him to write the work "Gedanken über die Nachahmung der griechischen Werke in der Malerei und Bildhauerkunst" (1755). In this book, written with extravagant enthusiasm for antiquity, the expression, "noble simplicity and calm greatness of Greek statues", occurs for the first time. Winckelmann was also a friend of

the painter Dietrich and the archæologist Heyne. In 1754, after Winckelmann had become a Catholic, the king, to whom he had dedicated the work just mentioned, took more interest in him and granted a pension which enabled Winckelmann towards the end of 1755 to undertake his long-desired trip to Rome. By a careful study of the collections of paintings at Rome, the libraries, the remains of ancient architecture, and especially the collections of antiquities at the Capitol, the Vatican, and the villas of the Borghesi, Medici, Ludovisi, etc. Winckelmann became the greatest authority in archæology, a position which he maintained for many years. The painter Mengs did much to encourage his Classical taste, and Cardinal Albani, whose counsellor in learned matters Winckelmann became, proved himself a munificent patron. Winckelmann supervised the buildings erected by the cardinal, enriched his collections, and made known their value. He spent considerable time in Florence, cataloguing the collection of engraved gems belonging to Baron von Stosch. Of more importance were his journeys of investigation to Southern Italy, during which he studied the antiquities of Herculaneum, Pompeii, and Pæstum. He was not able to make his much-desired visit to Sicily and Greece, yet this did not prove very detrimental to his life-work and his reputation. Although his history of art is based almost entirely upon the study of Roman works of art or Roman copies of Greek originals, yet with prophetic glance he had grasped the genuine spirit of antiquity.

As the first literary guide to ancient art, Winckelmann won such fame that several succeeding generations were satisfied to accept his deductions and criticisms without paying much attention to newer discoveries. As a matter of fact, the "Geschichte der Kunst des Altertums" (Dresden, 1761; with notes upon it. Dresden, 1867) compels admiration not only for the industry of the author, who completed the great work while producing other books on various subjects, but, above all, for the spirit in which he grasped and presented, in general correctly, the conception of art of classic times. Occasionally, however, his views are one-sided and extreme. In 1766 a French translation of his history of ancient art was printed at Paris and Amsterdam. In the first part of the work he takes up æsthetic questions and treats of the origin and form of art, and of the different types under which it appeared in various nations. According to him the first and most important point in works of art is the idea embodied, whether original or partly borrowed; the second is beauty, that is, the variety in the simplicity; the third, technic. In the second part of the history, Greek art alone is discussed and it is brought down to the time of the Emperor Severus and Constantinople. Winckelmann's "Monumenti antichi inediti" (2 vols., with 216 plates, Rome, 1767) is a masterpiece of interpretation and explanation. The great archæologist died a devout and sincere Catholic (Historisch-politische Blätter, 1858, 299 sqq.)

JUSTI, *Winckelmann, sein Leben, seine Werke, seine Zeitgenossen* (2 vols., Leipzig, 1866 and 1872); STARK, *Systematik u. Gesch. der Archäologie der Kunst* (1 vol., Leipzig, 1880).

G. GIETMANN.

Windesheim, an Augustinian monastery situated about four miles south of Zwolle on the Issel, in the Kingdom of Holland. The congregation of canons regular, of which this was the chief house, was an offshoot of the Brethren of the Common Life and played a considerable part in the reforming movement within the Catholic Church in Holland and Germany during the century which preceded the Reformation. The Brethren of the Common Life, who did not form an order or congregation strictly so called, had become obnoxious to the mendicant friars, and the object of their attacks. To remedy this, Gerard Groot, when on his deathbed (1384), advised that some of the brethren should adopt the rule of an approved order (Chron. Wind., 263). His successor, Florence Radewyns, carried this advice into effect. Six of the brethren, carefully chosen as specially fitted for the work, among them John, elder brother of Thomas a Kempis, were sent to the monastery of Eymsteyn (founded 1382) to learn the usages of the Augustinian Canons. In 1386 they erected huts for a temporary monastery at Windesheim, and in March of the following year commenced the building of a monastery and church, which were consecrated by Hubert Lebene, titular Bishop of Hippo and auxiliary of Utrecht, on 17 Oct., 1387. At the same time the six brethren took their vows. The real founder of the greatness of Windesheim was Johann Vos, the second prior (1391-1424), under whom the number of religious was greatly increased and many foundations were made. The first of these were Marienborn near Arnheim and Niewlicht near Hoorn (1392). These two houses with Eymsteyn and the mother-house were the first members of the congregation or chapter (*capitulum*) as it was then called. It was approved and received certain privileges from Boniface IX in 1395. The constitutions added to the Rule of St. Augustine were approved by Martin V at the Council of Constance. An annual general chapter was held at Windesheim "after the fashion of the brethren of the Carthusian Order", at which all the priors proffered their resignation. The prior of Windesheim was the superior prior, or head of the congregation, with considerable powers. After 1573 a prior-general was elected from among the priors of the monasteries. The choir Office at first followed in general the Ordinarium of Utrecht (for the reform of the Windesheim liturgical books by Radulfus de Rivo, Dean of Tongres, see Mohlberg, op. cit. infra). The Windesheim Breviary was printed at Louvain in 1546.

The life of the canons was strict, but not oversevere; we are told that a postulant was asked if he could sleep well, eat well, and obey well, "since these three points are the foundation of stability in the monastic life". The constitutions exhibit in many points the influence of the Carthusian statutes. The canons wore a black hood and scapular, with a white tunic and rochet; the lay brothers were dressed in gray.

By 1407 the congregation numbered twelve monasteries. In 1413 it was joined by the seven Brabant houses of the Groenendael Congregation, of which the famous mystic Ruysbrock had been a member, and in 1430 by the twelve houses of the Congregation of Neuss in the Archdiocese of Cologne. When the Windesheim Congregation reached the height of its prosperity towards the end of the fifteenth century, it numbered eighty-six houses of canons, and sixteen of nuns, mostly situated in what is now the Kingdom of Holland, and in the ecclesiastical Province of Cologne. Those which survived the Reformation (they still numbered 32 in 1728) were suppressed at the end of the eighteenth or beginning of the nineteenth century. Uden in Holland is the only survivor at the present day (Heimbucher, II, 43). The destruction of Windesheim itself began in 1572, when the altars in the church were destroyed by the people of Zwolle; the suppression came in 1581. There are now practically no remains of the buildings. The last prior of Windesheim, Marcellus Lentius (d. 1603), never obtained possession of his monastery.

The Windesheimers numbered many writers, besides copyists and illuminators. Their most famous author was Thomas a Kempis. Besides ascetical works, they also produced a number of chronicles, of which we may mention the "Chronicle of Windesheim" by Johann Busch. An emendation

of the Vulgate text and of the text of various Fathers was also undertaken. Gabriel Biel, "the last German scholastic", was a member of the congregation. A number of books were translated into German, and, besides the regular monastic library, a library of German works was established in each house for lending to the people. The chief historical importance of the Windesheim Canons lies in their reforming work. This was not confined to the reform of monasteries, but was extended to the secular clergy and the laity, whom they especially sought to bring to greater devotion towards the Blessed Sacrament and more frequent communion. The chief of the Windesheim monastic reformers was Johann Busch (b. 1399; d. 1480). This remarkable man was clothed at Windesheim in 1419. At the chapter of 1424 Prior Johann Vos, who knew his own end was near, especially entrusted Busch and Hermann Xanten with the carrying out of his work of reform (Chron. Wind., 51). Grube gives a list of forty-three monasteries (twenty-seven Augustinian, eight Benedictine, five Cistercian, and three Premonstratensian), in whose reform Busch had a share; perhaps his greatest conquest was the winning to the side of reform of Johann Hagen, for thirty years (1439-69) Abbot of Bursfeld and the initiator of the Benedictine Congregation known as the Union of Bursfeld. In 1451 Busch was entrusted by his friend Cardinal Nicholas of Cusa, legate of Nicholas V, with the reform of the North German monasteries, and with such labours he was busied till shortly before his death.

Similar work on a smaller scale was carried out by other Windesheimers. Some Protestant writers have claimed the Windesheim reformers as forerunners of the Protestant Reformation. This is a misapprehension of the whole spirit of the canons of Windesheim; their object was the reform of morals, not the overthrow of dogma. The conduct of the communities of Windesheim and Mount St. Agnes, who preferred exile to the non-observance of an interdict published by Martin V, exemplifies their spirit of obedience to the Holy See.

Busch, *Chronicon Windesemense* and *Liber de reformatione monasteriorum*, ed. Grube in *Geschichtsquellen der Provinz Sachsen*, XIX (Halle, 886); *Onbekende Kronijk van Klooster te Windesheim*, ed. Becker in *Bijdragen en Mededeelingen van het Historisch Genootschap.* (Utrecht); Thomas à Kempis, *Chronicle of the Canons Regular of Mount St. Agnes*, tr. Pott (London, 1906); Thomas à Kempis, *Founders of the New Devotion*, tr. Pott (London, 1905); *Regula B. Augustini cum constitutionibus Canonicorum regularium capituli Windesemensis* (Utrecht, 1555); *Regula et Constitutiones . . . Congregationis Windesemensis* (Louvain, 1639); Acquoy, *Kloster te Windesheim* (Utrecht, 1880); Grube, *Johannes Busch* (Freiburg im Br., 1881); Cruise, *Thomas à Kempis*, pt. II (London, 1887); Scully, *Life of the Ven. Thomas à Kempis* (London, 1901); Kettlewell, *Brothers of the Common Life* (2 vols., London, 1882); Heimbucher, *Orden u. Kongregationen*, II (Paderborn, 1907), 38; Mohlberg, *Rudulph de Rivo* (Louvain, 1911).

Raymund Webster.

Winding Sheet of Christ, Feast of the Holy. In 1206 one of the (supposed) Winding Sheets used at the burial of Christ was brought to Besançon by Otto de La Roche, and the feast of its arrival (*Susceptio*) was ordered to be kept on 11 July. At present it is a double of the first class in the cathedral, and of the second class in the diocese. The Office is very beautiful. Another feast originated about 1495 at Chambéry, in Savoy, to honour the so-called *sudario* of Christ which came there in 1432 from Lirey in Burgundy, and which since 1578 is venerated in the royal chapel of the cathedral of Turin. This feast is celebrated on 4 May, the day after the Invention of the Cross, and was approved in 1506 by Julius II; it is now kept in Savoy, Piedmont, and Sardinia as the patronal feast of the royal House of Savoy (4 May, double of the first class, with octave). A third feast, the Fourth Sunday in Lent (translation to a new shrine in 1092), was during the Middle Ages kept at Compiègne in France, in honour of a winding sheet brought there from Aachen in 877. The feast which since 1831 is contained in the appendix of the Breviary, on the Friday after the Second Sunday in Lent, is independent of any particular relic, but before 1831 it was rarely found in the diocesan calendars. It has not yet found its way into the Baltimore Ordo. The office is taken from the Proprium of Turin.

Nilles, *Kalendarium Manuale* (Innsbruck, 1897); Rohault de Fleury, *Instruments de la Passion* (Paris, 1870); Chevalier, *Le Saint-Suaire de Turin* in *Analecta Bollandiana* (1900).

F. G. Holweck.

Windischmann, Friedrich Heinrich Hugo, orientalist and exegete, b. at Aschaffenburg, 13 December, 1811; d. at Munich, 23 August, 1861. He was a son of the philosopher Karl Joseph Windischmann; studied philosophy, classical philology, and Sanskrit at Bonn, theology at Bonn and Munich, and Armenian with the Mechitarists at Venice. After receiving the doctorate in theology at Munich, 2 Jan., 1836, he was ordained priest on 13 March following; seven months later he became vicar of the cathedral and secretary of Archbishop Gebsattel of Munich. In 1838 he was professor-extraordinary of canon law and New-Testament exegesis at Freising, but resigned when appointed canon of the cathedral in 1839. In 1842 he was chosen a member of the Royal Bavarian Academy of Sciences and in 1846 became Vicar-General of Munich. He accompanied Archbishop Reisach to the episcopal conference at Würzburg in 1848, and was with him in Rome, when the dogma of the Immaculate Conception was defined in 1854. When Reisach was created cardinal and took up his residence in Rome, Windischmann became a simple canon on 27 August, 1856. His fearless defence of the papal and ecclesiastical rights against the frequent encroachments of the State often brought him in conflict with the civil authorities. He was a prudent director of souls and in much demand as a confessor. He was one of the greatest orientalists of his time, being especially versed in the Armenian and Old Persian languages, and in the various Sanskrit dialects. Among his works the following are noteworthy: "Sancara sive de theologumenis Vedanticorum" (Bonn, 1839); "Ueber den Somaeultus der Arier" in "Abhandlungen der münchener Akademie" (1846); "Ursagen der arischen Völker" (ib., 1853); "Die persische Anahita oder Anaïtis" (ib., 1856); "Mithra" in "Abhandlungen für die Kunde des Morgenlandes" (1857); and a posthumous work "Zoroastrische Studien" (Munich, 1863). "Vindiciæ petrinæ" (Ratisbon, 1863), a defence of the Epistles of St. Peter and his coming to Rome, directed against Baur and his school; and "Erklärung des Briefes an die Galater" (Mainz, 1843), an excellent explanation of St. Paul's to the Galatians.

Strodl, *Friedrich H. H. Windischmann* (Munich, 1862); Stobart, *Dr. Fr. Windischmann* (Augsburg, 1861); Nève, *Fr. Windischmann et la haute philologie en Allemagne* (Paris, 1863).

Michael Ott.

Windischmann, Karl Joseph Hieronymus, philosopher, b. at Mainz, 25 August, 1775; d. at Bonn, 23 April, 1839. He attended the gymnasium at Mainz, and in 1772 took the course in philosophy at the university there. He continued this course at Würzburg, where he also studied the natural sciences and medicine until 1796. After a year at Vienna he settled in 1797 as a practising physician at Mainz, where he also gave medical lectures. In 1801 the Elector of Mainz, Friedrich Karl Joseph, summoned him to Aschaffenburg as court physician. In 1803 Windischmann became professor of philosophy and history at the institute for philosophy and theology at Aschaffenburg, and in 1818 was appointed professor of philosophy and medicine at the University of Bonn. He took an active part against Hermesianism in the University of Bonn, and when the investi-

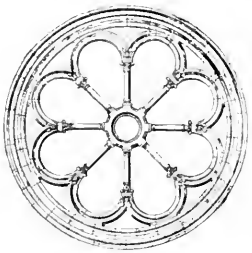
gation of Hermesianism began at Rome he was one of the German scholars directed to draw up opinions. The first part of his report was sent to Rome in June, 1834, the second part in March, 1835; the Hermesians consequently attributed to Windischmann a large share in the condemnation of their views.

In his earlier years Windischmann's philosophy, as shown in his work, "Ideen zur Physik" (I, Würzburg and Bamberg, 1805), was a pantheistic mysticism entirely under the influence of Schelling's philosophy of nature. He believed, however, that he could unite it with Christianity. But gradually he worked his way into a positive Christian philosophy. In his chief work, "Die Philosophie im Fortgang der Weltgeschichte", he planned to present the history of philosophy in connexion with a positive Christian philosophy of history, although this latter, it must be said, was influenced by Hegel. But the work was not finished; its four volumes (Bonn, 1827–34) only treated China and Japan. Among his other writings are: "Untersuchungen über Astrologie, Alchimie und Magie" (Frankfort, 1813); "Ueber Etwas, das der Heilkunft Noth thut" (Leipzig, 1824), in which he opposed the materialistic tendency in medical science, and sought to combine the science with Christian philosophy; "Das Gericht des Herrn über Europa. Blicke in Vergangenheit, Gegenwart und Zukunft" (Frankfort, 1814); "Ueber den Begriff der christl. Philosophie" (Bonn, 1823). He wrote supplementary treatises for Leiber's translation ("Abendstunden zu St. Petersburg", Frankfort, 1824) of De Maistre. His last work was the editing of Friedrich von Schlegel's "Philosophische Vorlesungen" (Bonn, 1836–37).

Windischmann's biography was written by his son FRIEDRICH WINDISCHMANN, *Aus dem Leben eines Katholiken* in *Histor. polit. Blätter*, V (1840), 257–269, 343–365; LAUCHERT in *Allgemeine Deutsche Biographie*, XL, 420–422; WERNER, *Gesch. der kathol. Theologie* (Munich, 1866), 413–14, 436–40.

FRIEDRICH LAUCHERT.

Window, ROSE.—A circular window, with mullions and traceries generally radiating from the centre, and filled with stained glasses. The term is suggested by the fancied resemblance of the window with its traceries to the rose and its petals. The rose window is one of the most beautiful and characteristic features of medieval architecture, especially of the French Gothic, in which it achieved its most perfect development. Its origin is to be found in the Roman *oculus*. During the Romanesque period the *oculus* became a window, and from about the middle of the twelfth century its dimensions began to increase with the development of Gothic architecture. By the middle of the thirteenth century it had attained the greatest possible size—the entire width of the nave. Its splendour continued in France until the misfortunes of the later fourteenth and fifteenth centuries prevented the construction of large churches. The most beautiful examples of rose windows are to be found in the Ile de France and the adjoining provinces, Picardy and Champagne. The earliest important examples are the west rose of the Cathedral of Mantes (c. 1200); the west rose of Notre Dame of Paris (c. 1220), the most beautiful of all, and those of Laon and Chartres. In all these cases the rose was put under a circular arch. The next important step was to put it under a pointed arch, as was done in the beautiful rose windows of the Cathedral of Reims, (1230), as well in the transepts as in the later roses of the façade. Thereupon the rose was inscribed in square, with pierced spandrils as in the transepts of Notre Dame of Paris (1257). The last step was to place the rose in a tier of lower windows, in which case it became the centre of a vast window composition, covering the whole end of the transepts, as in Rouen Cathedral.



ROSE WINDOW AT MONTRÉAL, FRANCE, XIII CENTURY

In England the use of the rose window was usually confined to the transepts, although roses of great span were constructed in Byland Abbey and in the east front of Old St. Paul's, London. In Germany it was more frequently used as well in the Romanesque as in the Gothic period; a fine example is in the façade of the Cathedral of Strassburg. In Italy it was particularly used by the Lombard architects, as in San Zeno, Verona, and in the Cathedral of Modena, and in the Tuscan Gothic churches like the Cathedrals of Siena and Orvieto. These roses were always filled with stained glasses of great beauty, adding not a little to the picturesque effect of the interior of the cathedral.

VIOLLET-LE-DUC, *Dict. raisonné d'architecture française*, VIII, s. v., ROSE.

G. KRIEHN.

Windows in Church Architecture.—From the beginning Christian churches, in contrast to the ancient temples, were intended to be places for the assembling of the faithful. The temperament of the people of the East and of the South where Christian houses of worship first appeared, required the admission of much light by large openings in the walls, that is, by windows. As a matter of fact the early Christian basilicas were richly provided with large windows, placed partly in the central nave, that was raised for this purpose, partly in the side aisles and façade. In Western Europe, or rather in the countries under Roman influence, the places where the windows existed on the side aisles can no longer be identified with absolute certainty, owing to the chapels and additions that were later frequently built. In the East, however, where it was customary to select isolated sites for church buildings large windows were the rule. The place of the window was determined by the architectural membering of the basilica, the distance between two columns generally indicating the position of a window. However, there were endless exceptions to this rule in the East; thus at Bakusa in Syria the windows are close together as well as over the columns; at Kalat-Seman each intercolumnar space contained two windows. In general two or three windows united in a group, as was later the rule in Roman architecture, were even then of frequent occurrence in the early Christian architecture of Asia Minor. The form of the window is nearly everywhere the same; a rectangle that usually has a rounded top, and but seldom a straight lintel. When the latter is used it is generally balanced by a semicircular arch of wedge-shaped stones. Ornamentation of the windows was hardly possible in the basilicas of Western Europe, which were generally built of brick, while the Syrian stone churches, and as an exceptional case those of the school of Spoleto, displayed rich contours and ribbon-like ornamentation. Of that troublous period which extended to the time of Charlemagne and later until the beginning of Romanesque art, few monuments remain that give a clear conception of the window architecture then in vogue. According to Haupt's researches, the windows of the earliest Germanic churches had a round arch above, which was generally a hollowed stone. Towards the bottom these windows, strange to say, were frequently somewhat broader than above.

It was not unusual in Spain, England, and France to finish the window-casement with a horseshoe arch, the upper part being formed by two stone shafts set obliquely, that is, like ribs of an arch. An example of this method is found at Deerhurst in England. The windows of this period are frequently very different on the inner and outer sides, the richer ornamentation being found on the inner side, as at Saint-Germain-des-Prés in France where there are engaged columns and ornamented archivolts.

Up to the twelfth century the windows of the Romanesque churches had small openings for light, a sloping intrados, and an inclined sill. Originally without decoration, they later received a framework, that is, they were surrounded by a border of slender shafts as by a frame. In the further development these round shafts received small bases and capitals, the intrados was divided into rectangular intervals in which small columns were set. Gothic art adopted this framework, merely changing the round arch into a pointed one, and later replacing the rectangular intervals of the intrados by flutings. As the style grew the small capitals of the round shafts were abandoned and later the shafts themselves, by which the style returned to the simple framework. The late Gothic ceased to use even the framework and employed the sloping intrados alone, without further ornament. Naturally there were innumerable exceptions to the development sketched here only in its general features. In Romanesque art the sills had originally only a slight inclination. This gradually became greater until it became more than a right angle. Characteristic of the Romanesque style is the grouping together of two to four windows, the so-called clustered window. Above the window the flat surface of the arch remained without ornamentation or was pierced by small round windows. Romanesque art used, in addition to windows enclosed by the round arch, others surrounded by the trefoil or fan-arch, and even openings for light entirely Baroque in design with arbitrarily curved arches. In the Gothic period the windows were longer and broader, in a number of cathedrals they almost replace the walls. Although the clustered window with three openings did not entirely disappear, yet it was more customary to use two narrow windows combined by a common shaft and a common pointed arch above them. The shafts grew constantly more slender and a circular arch was introduced under the pointed arch. This led in the course of time to the appearance of tracery which was so largely used in window ornamentation in the Gothic period that it became almost the most important consideration in the construction of windows. Tracery is formed by setting together separate parts of a circle called foils; their points of contact are named cusps. By means of tracery the pointed arches of the windows were constantly filled with new forms and devices, simple in the early Gothic, artificial and confused the more the style developed, until finally in the late Gothic or Flamboyant style the wavy tracery was used which no longer consisted of circles and segments of circles but assumed forms comparable to flames, a style particularly in vogue in England and France. Towards the end of the Gothic period greater sobriety of form came into use and tracery began to decline. The elaboration undergone by the tracery was also shared by the shafts of the windows and the intrados. Undivided at first they gradually received richer contours and were separated into main and subordinate pillars. The earliest tracery of which the date is known is that still existing in the choir chapels of the cathedral at Reims (1211).

The Renaissance returned to the round-arched clustered windows of the Romanesque style, particularly in brick buildings. Still light openings with slender connexions between them and enclosed in rectangular frames are to be found in houses built of stone, particularly in the late Renaissance. They generally received as ornament, in imitation of antiquity, a frame of broad profile, which at the height of the Renaissance was generally surrounded by two supports, pilasters, or columns, and the entablature rested upon these. Framing of this kind has many forms, but the following are the most noticeable styles: (1) The opening for light is enclosed by a frame running parallel to it which has the profile of an architrave and generally has a horizontal cornice as a finish at the top (simple framework); (2) instead of the simple framework supports, pillars, pilasters, or columns, are arranged on the perpendicular sides, which carry above them a straight entablature, a gable-cornice, or an archivolt (truss-frame); (3) the most frequent and most artistic form is the combination of the simple frame and the truss-frame, from which spring the most varied combinations, as sometimes the simple frame encloses a truss-frame, or the reverse, or sometimes two truss-frames are combined with each other (combined frame); (4) abandoning frames and supports the openings for light are surrounded only by quarry-faced ashlar. In costly buildings the windows had an ornamental finish below, either a breast-moulding resting on consoles, or a panel surrounded by a frame or carried by supports.

The Baroque style added to the round-arched and rectangular light-openings those in the shape of a basket handle-arch and even of an oval shape, and sought to enrich them by drawing in the corners and by curving the sides in and out. This led to the appearance of a great variety of lines the number and lack of repose of which is characteristic of the Baroque. The framing which the Renaissance had given the windows remained customary during the Baroque period, but in agreement with the entire development of the style they were augmented, were more artificial, and had less repose. The most frequently used was the flat or profiled framing, in which the cornice no longer ran parallel to the light-opening, but assumed an independent arbitrary form; at times the frame was interrupted by quarry-faced ashlar. The support-framing was seldom used, the combined framing was changed so that the frames were no longer laid one by the other, but one over the other, only a small part of the under one being visible on the two sides. The part of the frame above the window received a rich development; it was generally either a horizontal cornice or a gable cornice; where the windows were arched it also followed the curved line, with the result of an unlimited variety of artistic forms. Classicism first abandoned the combination of the two framings, it next gave up the truss-frame, so that finally nothing remained of the former variety but the simple unadorned frame with or without a top piece. As regards the Louis XVI and Empire styles the simplifying of the frame was retained and ornamentation was limited almost exclusively to the top-piece, which was supported by consoles and adorned with garlands of fruit and other ornaments in imitation of the antique.

Besides works on architecture cf. especially: Haupt, *Die älteste Kunst, insbesondere die Baukunst der Germanen* (Leipzig, 1909); Genewein, *Von Romanischen bis zum Empire* (Leipzig, 1905–11).

Beda Kleinschmidt.

Windsor, a town of great antiquity, on the Thames, in Berkshire, England; quaintly rendered *Ventus Morbidus* in some medieval documents, the name being really from the Saxon *Windels-or*, "winding shore". The manor was granted by Edward the Confessor to the Abbey of Westminster, and the town became a free borough under Edward I. The population is about 14,000. The chief interest of Windsor lies in the castle, one of the most famous royal residences in the world. There was a palace and stronghold here in the time of the Saxon Heptarchy, and the

great mound on which stands the Round Tower (itself rebuilt by Edward III) is of this date. The castle, which was extensively added to by Henry III, has been for centuries the favourite residence of English kings, many of whom, including Edward III and Henry VI, were born there. A chapel existed in the castle from early times; but the present sumptuous Chapel of St. George, considered the finest example of perpendicular architecture in England, was built by Edward IV, who was buried in it, as were several of his successors. St. Edward's (now the Albert Memorial) Chapel was the burial place of Cardinal Wolsey, who constructed a magnificent tomb for himself. This chapel was used for Catholic worship in the reign of James II, who received the papal nuncio there in 1687. Under George IV nearly a million sterling was spent on altering and practically rebuilding the castle, according to the plans of Wyatville. Many royal marriages have taken place during the last century in St. George's Chapel, which is a richly-endowed royal peculiar, served by a dean, a college of canons and minor clerics, and a staff of highly-trained choristers. The chapel is the headquarters of the Knights of the Garter (established by Edward III), for whom a special prayer is said at every service held within its walls.

TIGHE AND DAVIS, *Annals of Windsor* (London, 1864); DIXON, *Royal Windsor* (London, 1880); LOFTIE, *Windsor Castle* (London, 1887); WOODWARD, *Windsor Castle* (London, 1875); HARRINGTON, *St. George's Chapel, Windsor* (London, 1872), illustrated.

D. O. HUNTER-BLAIR.

LUDWIG WINDTHORST
Portrait by Von Vilma Parlaghy

Windthorst, LUDWIG, b. near Osnabrück, 17 January, 1812; d. 14 March, 1891. He came from a family of lawyers of Lower Saxony. As a pupil at the gymnasium he was industrious, shrewd and cautious, quiet, not carried away by the tendencies of the time, and these qualities he retained throughout life. He studied at Göttingen and Heidelberg, and in 1836 established himself as a lawyer at Osnabrück and soon married. There his professional ability and his attitude in religion won him the confidence of the Catholic clergy. In 1842, at their instance, the sovereign, the King of Hanover, appointed him president of the Catholic state board of Hanover for churches and schools. In this office Windthorst gained a knowledge of the great difficulties existing in Germany between nearly all the governments and their Catholic subjects. By the enactment of the Imperial Delegates of 1803, the great majority of German Catholics, who until then had generally enjoyed spiritual autonomy, were made subjects of Protestant states. The Catholics had little interest in the rulers thus forced upon them; the governments were not accustomed to a policy compatible with the rights and freedom of the Catholic Church. Thorough knowledge of the subject and tactful caution were necessary before a reconciliation could be brought about. Owing to the efforts of Windthorst, such an adjustment was made in Hanover, while the tension in several other German states grew continually greater, and finally led to the Kulturkampf. Windthorst's official experience especially impressed upon him the great importance to the future of Catholicism in Germany of a legal adjustment of the relations between the Church and the state schools.

In 1848, when the Revolution in Germany led to the restoration of the Hanoverian Constitution, which the king had annulled in 1837, Windthorst was elected a member of the Diet. This brought him into the career for which he had the most talent, and supplied him with the interests which thenceforward were most completely to occupy him. He at once developed great skill in the debate and a decided talent for bringing others into organization under his own leadership. He devoted himself to solving two problems which at that era were of the most importance for all German statesmen: (1) After getting rid of absolutism and bureaucracy, how, and how far, were the people to share in legislation and administration? (2) How could a national confederation be founded in which the unity of the German nation might attain politically powerful expression? In his efforts to solve the former question Windthorst held in general with the moderate Liberals; to bring about a national confederation he joined the Great German Party (see GERMANY), without, however, disputing the claim that the lead in economic and commercial policy as well as some other prerogatives should be conceded to Prussia. He soon attained such importance in the Hanoverian Diet that in the spring of 1851 he was elected president of the chamber—an honour that had fallen to no other Catholic of Hanover—and in November, 1851, was appointed minister of justice. He was minister only for a short period, as he did not consider the king's policy strictly constitutional. At the close of 1853 he returned to parliamentary life. In 1862 the king again summoned him to the ministry, where he remained until 1865.

Up to this period Windthorst's activities and reputation had been limited to Hanover. In 1866 Hanover became a Prussian province, and in 1867 the North German Confederation was founded. This gave Windthorst the opportunity to acquire not only national, but also international fame. From 1867 he was a member both of the Reichstag and of the Prussian Landtag. By 1874 he had gained for himself in both of these bodies a very prominent position. He was at first a member of no party, but when, in 1868, deputies from Southern Germany appeared for the first time in the Reichstag, for the discussion of economic questions, Windthorst collected those deputies who did not hold with the National Liberals and combined them so skilfully with the particularist Hanoverians, Prussians, and Saxons that the combination was unexpectedly able to defeat a National Liberal bill designed to secure the intervention of the South-German deputies in all national affairs. This majority was a prelude to the organization of the Centre Party under Windthorst's guidance. Windthorst did not found that party, neither did he assume its leadership at once. For although the Centre was formed as a purely political party with a definite constitutional, social, and ecclesiastico-political programme, still it should be taken into consideration that, at the close of 1870, it was largely made up of

Catholics. Windthorst, from the beginning of his career, had performed the greatest services for the Catholic cause in Hanover, and had always been a loyal Catholic, but, as a leader, he had not the reputation of Mallinckrodt and Reichensperger, because he had never taken an active part in the ecclesiastical and ecclesiastico-political movement among German Catholics. Now, however, he began to take part regularly in Catholic Congresses, where he soon became the orator for the final address, which he made famous. The outbreak of the Kulturkampf in Prussia gave him a splendid opportunity to show himself the champion of the Church in Parliament.

When Mallinckrodt died in 1874, Windthorst was proclaimed leader both of the Centre Party and of the German Catholics. In another direction, too, the years 1867–74 were decisive for him. As early as the fifties Bismarck and he were not in accord politically. The division between the two men was continually deepened by the course of events: in 1866 Bismarck excluded Austria from Germany and annexed Hanover; in 1868 he made an agreement with Windthorst concerning the restitution of the King of Hanover's private fortune, a contract which, however, Bismarck refused to carry out. In 1867 Windthorst had indirectly opposed Bismarck in the Zollparlament, by forming a majority against the National Liberals. Bismarck's anger reached its height when Windthorst joined the Centre Party. Bismarck said that this party would maintain itself independently of him and would incessantly push their constitutional demands. The chancellor could not tolerate any rival to his own importance, neither was he really a friend of parliamentary government. He attacked the Church all the more violently, therefore, in the Kulturkampf, because it was defended by a strong and independent popular party (see KULTURKAMPF). On the other hand, Windthorst acted in harmony with his political past when he sought to make it plain that he opposed the Kulturkampf measures not merely as an infringement of the rights of the Church, but also as inconsistent with Prussian constitutional rights in particular and the political convictions of the age in general. As the leader of the Centre, and in full agreement with it, he interested himself for all the rights and liberties of the German people, whenever these liberties were disregarded by the Government or the Police, or were limited by legislation; his efforts, on the contrary, were rather for their enlargement. He was not afraid to let his party wear out Bismarck with constant opposition, so that the chancellor might the sooner be ready to abandon the Kulturkampf.

At the same time Windthorst was on the alert to secure a position for his party which should offer better prospects than that into which it had been forced from the beginning. For in ecclesiastico-political questions the Centre was then condemned to occupy the position of an isolated minority, because of the peculiarly obstinate sectarian antipathy to Catholics in Germany. The masses showed very little direct interest in the second article of the Centrist programme—the defence of the federal character of the empire, which was threatened by the Liberals. No matter what the Centre might do to prove its soundness in constitutional questions, the Liberals still remained, for the mass of the people, the party which had first begun the struggle against absolutism. As new political undertakings, there now offered themselves the increasing free-trade tendency of the nation and the need of a comprehensive labour policy. Sooner than the leaders of the other parties Windthorst comprehended that these problems were quickly assuming an absorbing interest for the German people, and by the end of 1876 he occupied himself zealously with them. The victory was his. In 1879 the Centre turned the scale for the introduction of a protective tariff, and formed the controlling spirit of the parties by the aid of which the government was able, after 1880, to pass the workingmen's insurance laws, and later the laws for the protection of workingmen. From a minority continually in opposition it became an active, influential part of the majority. The political character of the Centre Party received its final cast in its economic and socio-political labours. Windthorst repeatedly maintained this character of the party against the misconception formed of it by the papal Curia—a misconception due to incorrect knowledge of the facts, and which saw in the Centre a Catholic party somewhat like that in Belgium. Nor did politics prevent the Centre from repeatedly giving its attention to the interests of the Church. It was the influence which it attained during the eighties in the entire political life of Germany, in addition to reasons of foreign policy, that obliged Bismarck to abandon the Kulturkampf. Windthorst felt keenly chagrined that he was not able at the same time to secure the passage of laws settling the share of the Church in the Prussian common schools. The struggle over the Christian spirit in the schools had to be left to the future.

As recompense for all this he had the satisfaction that his party grew constantly more willing to accept his political views and methods. In order to make certain that the voters were trained in the spirit in which the Centre acted politically, he effected, in the autumn of 1890, the founding of the "Peoples Union for Catholic Germany", as a school for Cathohe men with many hundreds of thousands of pupils to train them, apologetically, socially, economically, and politically. The spirit of Windthorst still lives in the Centre party and in the Peoples Union. His beautiful memorial is the Church of the Blessed Virgin at Hanover, where he is buried, and for the construction of which he generously gave the money presented to him for personal use by the Catholics of Germany.

HUGEN, *Ludwig Windthorst*; SPAHN, *Windthorst* in *Hochland*, V (1907–08); FINKE, *Aus Windthorsts jüngeren Jahren* in *Hochland*, VIII (1910–11); FULF, *Aus Windthorsts Korrespondenz* in *Stimmen aus Maria-Laach* (1912).

MARTIN SPAHN.

Winefride, SAINT, b. at Holywell, Wales, about 600; d. at Gwytherin, Wales, 3 Nov., 660. Her father was Thevit, a Cambrian magnate, the possessor of three manors in what is now Flintshire; her mother Wenlo, a sister of St. Beuno and a member of a family closely connected with the kings of South Wales. St. Beuno had led at first a solitary life, but afterwards established a community of cenobites at Clynog-vawr. While in search of a suitable place for a monastery he came to visit his sister's husband, whose lands lay on a bluff overlooking the town of Holywell on the valley side of the well, and over against the present ruins of the Abbey of Basingstoke; tradition points this out as the spot on which the convent of St. Winefride was afterwards built. From this eminence there is a steep incline down to the stream and the well. In the hollow, then called the "Dry Hollow", beneath this incline St. Beuno lived and built a chapel in which he said Mass and preached to the people. Winefride was then one of his most attentive listeners. Though only fifteen years old she gave herself to a life of devotion and austerity, passing whole nights watching in the church. Prior to the conquest of Wales the saint was known as Guenevra; after that her name was changed to the English form Winefride. She was a maiden of great personal charm and endowed with rare gifts of intellect. Under the guidance of St. Beuno, Winefride made rapid progress in virtue and learning and with her parents' consent prepared to consecrate herself to God.

The fame of her beauty and accomplishments had reached the ears of Caradoc, son of the neighbouring Prince Alen, who resolved to seek her hand in marriage. Coming in person to press his suit he entered the

house of Thevit, and found Winefride alone, her parents having gone early to Mass. The knowledge that Winefride had resolved to quit the world and consecrate herself to God seemed only to add fuel to his passion, and he pleaded his cause with extraordinary vehemence, even proceeding to threats as he saw her turn indignantly away. At length, terrified at his words and alarmed for her innocence, the maiden escaped from the house, and hurried towards the church, where her parents were hearing Mass, that was being celebrated by her uncle, St. Beuno. Maddened by a disappointed passion, Caradoc pursued her and, overtaking her on the slope above the site of the present well, he drew his sword and at one blow severed her head from the body. The head rolled down the incline and, where it rested, there gushed forth a spring. St. Beuno, hearing of the tragedy, left the altar, and accompanied by the parents came to the spot where the head lay beside the spring. Taking up the maiden's head he carried it to where the body lay, covered both with his cloak, and then re-entered the church to finish the Holy Sacrifice. When Mass was ended he knelt beside the saint's body, offered up a fervent prayer to God, and ordered the cloak which covered it to be removed. Thereupon Winefride, as if awakening from a deep slumber, rose up with no sign of the severance of the head except a thin white circle round her neck. Seeing the murderer leaning on his sword with an insolent and defiant air, St. Beuno invoked the chastisement of heaven, and Caradoc fell dead on the spot, the popular belief being that the ground opened and swallowed him.

Miraculously restored to life, Winefride seems to have lived in almost perpetual ecstasy and to have had familiar converse with God. In fulfilment of her promise, she solemnly vowed virginity and poverty as a recluse. A convent was built on her father's land, where she became the abbess of a community of young maidens, and a chapel was erected over the well. St. Beuno left Holywell, and returned to Cærnarvon. Before he left the tradition is that he seated himself upon the stone, which now stands in the outer well pool, and there promised in the name of God "that whosoever on that spot should thrice ask for a benefit from God in the name of St. Winefride would obtain the grace he asked if it was for the good of his soul". St. Winefride on her part made agreement with St. Beuno that so long as she remained at Holywell, and until she heard of his death, she would yearly send him a memorial of her affection for him. After eight years spent at Holywell (reckoning from the departure of St. Beuno), St. Winefride, hearing of his death, received an inspiration to leave the convent and retire inland. There was reason to fear that Holywell would soon be no longer safe from the Saxon. The Kingdom of Northumbria was pressing upon the borders of North Wales; Anglesea and Chester were already in the hands of the Saxon. It was time for the British recluses to seek the safety of the mountains; accordingly St. Winefride went upon her pilgrimage to seek for a place of rest. Ultimately she arrived at Gwytherin near the source of the River Elwy. This is still a most retired spot, where Welsh alone is spoken.

Some ten miles further across the vale of the Conway rises the double peak of Snowdon. St. Winefride was welcomed at Gwytherin by St. Elwy (Elerius), who gives his name to the River Elwy, and by whom the first life of the saint was written. She brought her companion religious with her, and found there other nuns governed by an abbess. She seems to have lived at Gwytherin as an acknowledged saint on earth, first in humble obedience to the abbess, and, after the latter's death, as abbess herself until her own death. Her chief feast is observed on 3 Nov., the other feast held in midsummer being that of her martyrdom. Her death was foreshown to her in a vision by Christ Himself.

During her life she performed many miracles, and after her death, up to the present day, countless wonders and favours continue to be worked and obtained through her intercession.

The details of St. Winefride's life are gathered from a MS. in the British Museum, said to have been the work of the British monk, Elerius, a contemporary of the saint, and also from a MS. life in the Bodleian Library, generally believed to have been compiled (1139) by Robert, prior of Shrewsbury.

Acta SS., Nov., I, 691 sq., 702 sq., 706 sq.; SWIFT, *Life of S. Winefride; Winefride, Virgin and Martyr;* MEYRICK, *MS. Life of St. Winefride.*

P. J. CHANDLERY.

Winfrid, SAINT. See BONIFACE, SAINT.

Wingham, THOMAS, b. in London, 5 Jan., 1846; d. there, 24 March, 1893. He studied music at Wylde's London Academy, and later entered the Royal Academy of Music, where he had for his teacher in theory William Sterndale Bennett, and, in piano playing, Harold Thomas. In 1817 Wingham became himself professor of piano playing in the same institution. At about the same period he obtained the post of choirmaster at the Brompton Oratory. Wingham's sound musicianship and ability were soon proved by the artistic excellence for which the performances at the Oratory became known during his incumbency. He was the artistic pioneer who prepared the way for the musico-liturgical conditions which have since followed. Among his compositions are four symphonies, six overtures, several instrumental works in smaller form, two masses, and a "Te Deum", most of which, though frequently performed during the author's life-time, have remained in manuscript.

GROVE, ed. MAITLAND, *Dictionary of Music*, V (New York, 1910), s. v.

JOSEPH OTTEN.

Winnebago Indians, a tribe of Siouan stock closely related in speech to the Iowa, Missouri, and Oto, and more remotely to the Dakota and Ponca. The name Winnebago signifies "filthy water" (Chippewa, *winipeg*), and was originally applied to the lake near which the tribe was living in the seventeenth century. They called themselves *Horogi*, "fish-eaters", or *Hochungarra*, "trout nation". The first white man to visit them was Nicollet, who found them by the shores of Green Bay, Wisconsin, in 1634, surrounded by the Sauk and Foxes and the Menominee, Algonquin tribes. They are referred to, but not by the name of Winnebago, by the Jesuits in 1636. On the west they were then in contact with their kindred Iowa; their art and culture was influenced by the neighbouring Siouan and Algonquin, but they were not much more advanced in warfare than the generality of the Dakota. Tribal traditions say they had resided at Red Banks, Lake Michigan, before coming to Green Bay, and the Jesuit relation of 1671 states that they had previously been defeated and captured by the Illinois, but had been later given their liberty. The Jesuits Allouez and Dablon spent the winter of 1669–70 among them. In the first half of the eighteenth century they were friendly towards the French, with whom they carried on commerce, and were slow to form an alliance with the English on the downfall of the French colonial power. Eventually, however, they proved their loyalty to them, especially during the War of Independence and the War of 1812. By the treaties of 1825 and 1832 they were granted a reservation on the Mississippi north of the River Iowa in exchange for their lands south of the Wisconsin and Fox Rivers; in 1846 they were transferred to Minnesota and in 1856 were at Blue Earth, but were removed again owing to the Sioux war, and finally sent to the Omaha lands in Nebraska. In 1886 the tribe num-

bered 2152, and in 1910 had increased to 2333, of whom 1063 were in Nebraska and 1270 in Wisconsin, whither many returned from the reservation. The Winnebago lived in wigwams with rush-mat coverings; they were not advanced in agriculture, but lived chiefly on fish, wild rice, and game, and obtained sugar from the maple tree.

The religious belief of the Winnebago resembled those of the Dakota and central Algonquins, their chief deity being the *Manuna* or earth-maker. Their mythology is chiefly Siouan, and relates in particular to five individuals created by Manuna to free the world from evil spirits and giants. The Winnebago had a tradition of the Deluge; their paradise was in the skies, and the Milky Way they believed to be the path by which those who died journeyed to heaven. The tribe have two great ceremonies. The *Mankani* or medicine dance, which takes place in summer and is performed by the members of the secret society, has for its object the prolongation of life and the inspiration of virtues. The latter is accomplished by the "shooting" ceremony, that is the pretended shooting of a shell in an otter-skin bag into the body of the candidate for initiation. The other feast, *Wagigo*, takes place in winter, and is intended to increase the martial spirit of the tribe by propitiating all their deities with offerings of food and deerskins. Little is known of various other minor dances, such as the Snake, Ghost, and Grizzly-Bear. The Winnebago had twelve clans, four in the Air division, eight in the Earth division. Generally an Air individual had to marry an Earth, and vice versa. The lodge of the Thunderbird, an Air clan, possessed the right of sanctuary; while that of the Bear, an Earth clan, was the war and punishment lodge.

RADIN in *Amer. Anthrop.*, XII (Washington, 1910); IDEM, *Handbook of American Indians* (Washington, 1910); *Enciclopedai Hispano-Americana.*

A. A. MACERLEAN.

Winnoc, SAINT, Abbot or Prior of Wormhoult, d. 716 or 717. Three lives of this saint are extant: the best of these, the first life, was written by a monk of St. Bertin in the middle of the ninth century, or perhaps a century earlier. St. Winnoc is generally called a Breton, but the Bollandist de Smedt shows that he was more probably of British origin. He came to Flanders, to the Monastery of St. Sithiu, then ruled by St. Bertin, with three companions, and was soon afterwards sent to found at Wormhoult, a dependent cell or priory (not an abbey, as it is generally called). It is not known what rule, Columbanian or Benedictine, was followed at this time in the two monasteries. When enfeebled by old age, St. Winnoc is said to have received supernatural assistance in the task of grinding corn for his brethren and the poor; a monk who, out of curiosity, came to see how the old man did so much work, was struck blind, but healed by the saint's intercession. Many other miracles followed his death, which occurred 6 Nov., 716 or 717. We only know the year from fourteenth-century tradition. The popularity of St. Winnoc's cultus is attested by the frequent insertion of his name in liturgical documents and the numerous translations of his remains, which have been preserved at Bergues-St-Winnoc to the present day. His feast is kept on 6 Nov., that of his translation on 18 Sept.; a third, the Exaltation of St. Winnoc, was formerly kept on 20 Feb.

Acta SS., II Nov., 253; *Acta SS. O.S.B.*, III, i, 291; *Acta SS. Belgii*, VI, 383; SURIUS, *Vitæ SS.*, VI, 127; BENNETT in *Dict. Christ. Biog.*, *s.* v. *Winnocus*; GUÉRIN, *Petits Bollandistes*, XIII, 232.

RAYMUND WEBSTER.

Winona, DIOCESE OF (WINONENSIS), established in 1889, suffragan of St. Paul, comprises the following counties in southern Minnesota: Winona, Wabasha, Olmstead, Dodge, Steele, Waseca, Blue Earth, Watonwan, Cottonwood, Murray, Pipestone, Rock, Nobles, Jackson, Faribault, Martin, Freeborn, Mower, Fillmore, and Houston. The area of the diocese is 12,282 square miles.

The early Catholic voyagers and missionaries visited many parts of Minnesota now under the jurisdiction of the Bishop of Winona. In 1660 Groseilliers and Radisson made a visit to the Prairie Sioux in southern or south-western Minnesota. There are, however, no definite records showing what route they took or how far they travelled; in all probability they followed the course of the Minnesota River. In 1680 Father Hennepin, accompanied by Antoine Augelle and Michael Accault, set out from Fort Crève-cœur to explore the Upper Mississippi. On the Minnesota shore, the territory which they passed on the journey from La Crescent to Lake City now belongs to the Diocese of Winona. In 1683 Nicholas Perrot established a trading-post at or near the site of the present city of Wabasha. With him was the Jesuit Father Joseph Jean Marest who laboured as a missionary among the Sioux Indians. More than a century and a half had elapsed when Bishop Loras, in 1839, journeyed from Dubuque to Mendota to minister to the few Catholics who had but recently settled in that vicinity. In 1840 Father Galtier was sent to Mendota. He was the first parish priest to exercise the sacred ministry in Minnesota. During his pastorate at Mendota, Father Galtier made many visits to Wabasha. Here, in 1839, Augustine Rocque had erected a trading-post. At Mr. Rocque's home Father Galtier assembled the early settlers and offered for them the Holy Sacrifice of the Mass. In April, 1843, Monsignor Ravoux, travelling from Mendota to Dubuque, visited, among other places, Wabasha and Winona. In his "Memoirs" he writes that Winona was then "a prairie without inhabitants". In fact, when Bishop Cretin came to St. Paul as its first bishop in 1851, no systematic attempt at settlement had been made in what is now the Diocese of Winona. On 2 February, 1855, at Mankato, Monsignor Ravoux celebrated what was very probably the first Mass ever offered in south-western Minnesota. In June of the same year Bishop Cretin visited Mankato and organized the parish of St. Peter and St. Paul. Father Sommereisen became its first pastor on 16 March, 1856. Many of the missions in south-western Minnesota were established by the Jesuits, who took charge of the parish at Mankato on 27 January, 1874. In 1856 Bishop Cretin visited Winona and organized a parish for the few Catholics whom he found there. In 1857 he placed the parish under the care of the Rev. Thomas Murray. Monsignor Oster, then a young priest on mission duty in Minnesota, made occasional visits to Winona. In July, 1858, the Rev. Michael Prendergast became the first resident pastor. Besides his duties in Winona, Father Prendergast had charge of the Catholics in Wabasha, Olmstead, Houston, Fillmore, Steele, and Mower Counties. In 1856 Bishop Cretin visited Brownsville, Caledonia, Rushford, Chatfield, Buckley Settlement (now St. Bridget's), and many other places in southern Minnesota. He was the pioneer bishop of St. Paul, and the founder of the pioneer parishes in the present Diocese of Winona.

With the advent of the railroads, southern Minnesota developed rapidly. It is a rich agricultural district, well adapted to the needs of diversified farming. So well did the Church flourish in this section of the state that in 1889 southern Minnesota was made a diocese, with Winona as the episcopal city, and the Rev. Joseph B. Cotter its first bishop. Bishop Cotter was born at Liverpool, England, 19 November, 1844. He was ordained priest by Bishop Grace at St. Paul, 23 May, 1871. Shortly after his ordination he was sent to Winona as pastor of the Church of St. Thomas. With Bishop McGolrick of Duluth and the late Bishop

Shanley of Fargo, he was consecrated in the cathedral at St. Paul, 27 December, 1889. He died in Winona, 27 June, 1909. When the diocese was formed, Bishop Cotter had 45 diocesan priests and 4 religious. There were 45 churches with resident pastors, 49 mission churches, 15 stations, and 19 parish schools, attended by 2650 pupils. At his death in 1909 there were in his diocese, 85 diocesan priests and 7 religious; 72 churches with resident priest; 44 missions with churches; 8 stations; 28 parish schools, attended by 4630 pupils. As second Bishop of Winona, Pius X, on 4 March, 1910, selected the Rev. P. R. Heffron, rector of the St. Paul Seminary. Born in New York City in 1860, he spent his boyhood near Rochester, Minnesota. He was ordained on 22 Dec., 1884, and became pastor of the cathedral, St. Paul, in 1889. In 1896 he was made vice-rector and in the following year rector of the St. Paul Seminary. On the day of his consecration as Bishop of Winona, 19 May, 1910, six bishops were consecrated for the Province of St. Paul. Bishop Heffron was installed at Winona, 24 May, 1910. As a monument to the memory of his predecessor he erected in Winona (1911) the "Cotter School for Boys", of which the Christian Brothers have charge. In the fall of 1911 work was started at Terrace Heights, Winona, on the foundation of a college for young men. Bishop Heffron has likewise established a diocesan journal entitled "The Winona Courier", which is published monthly at Winona.

UPHAM, *Minnesota in Three Centuries*, I (St. Paul, 1908); RECSS, *Biog. Cyclopedia* (Milwaukee, 1898); *Sadlier's Directory* (1890); *The Official Catholic Directory* (1909); *Acta et Dicta*, published by St. Paul Cath. Hist. Soc.; *Hist. of Winona County* (1883); RAVOUX, *Memoirs* (St. Paul, 1892); VON PARISCH, *Die St. Peter u. Paul's Gemeinde in Mankato* (1896); *Jubilee Booklet, St. Felix Church* (Wabasha, Minnesota, 1908).

JOHN P. SHERMAN.

Winslow (WINSLÖW), JAKOB BENIGNUS, physician and anatomist, b. at Odense, Denmark, 27 April, 1669; d. in Paris, 3 April, 1760. He finished his high-school studies at Odense in 1687, and then attended the University of Copenhagen, where he studied philosophy and theology; later he chose the medical profession and obtained the degree of B.M. in 1694. Receiving a royal scholarship, Winslow went for his further training to foreign countries in 1697, and to Paris in the spring of 1698. While here he became acquainted with the Catholic religion. A thorough study of the controverted questions, which he had undertaken to strengthen himself in the Lutheran faith, brought him into the Church. Bossuet himself received his confession of faith, 8 Oct., 1699.

His conversion made his return to Denmark impossible. Disregarding economic difficulties he continued his medical studies under Duverney, and in the autumn of 1704 received, free of expense, the degree of licentiate. In 1711 he married Maria Catharina Gilles, by whom he had a son, who died young, and a daughter. In 1721 he was made professor of surgery, in 1723 interpreter of German at the royal library, in 1728 regent of the medical faculty, and in 1743 professor of anatomy and surgery at the Jardin du Roi. The chief reason why Winslow did not gain this professorship until so late in life, notwithstanding his eminent qualifications, was his outspoken opinions in opposition to Jansenism, which had brought down on him the enmity of the entire body of professors at the Sorbonne. In 1745 he opened the anatomical theatre, which had been built under his supervision. Besides his duties as professor, Winslow had a large practice at several hospitals and, in addition, numberless private patients, among whom was Louis XIV up to the time of his death in 1715. Winslow also found time for scientific investigations. His most noted publication is the "Exposition anatomique de la structure du corps humain" (Paris, 1732; London, 1733), which was translated into all civilized languages, and spread his reputation throughout the whole of Europe. As early as 1708 he was made a member of the Academy of Sciences at Paris; later he became a member of the Academy at Berlin. On his gravestone in Saint-Etienne du Mont is the inscription: "Ortu et genere nobilis, nobilior virtute et doctrina".

GRANDJEAN DE FOUCHY, *Eloge de M. Winslow* in *Histoire de l'Académie des sciences* (Paris, 1766); PORTAL, *Histoire de l'anatomie et de la chirurgie*, IV (Paris, 1770), 466–90; NYERUP, *Om de lærde Winslower især om J. B. Winslow og hans Apostasie* in *Det skandin. Litteraturselskabs Skrifter* (Copenhagen, 1815), 133–237; BENDZ, *Authentiske Efterretninger om Jak. Ben. Winslows Overgang til den catholske Kirke* in *Indbydelsesskrift til den offentl. Examen i Horsens lærde Skole* (July, 1846), 3–93; *Nordisk Kirketidende* (Copenhagen, 1881), 337 sqq.; URRAIN, *Un prosélyte de Bossuet: J. B. Winslow* in *Revue du clergé français* (1902), 113–39; METZLER, *Jak. Ben. Winslow* in *Nordisk Ugeblad f. kath. Kristne* (Copenhagen, 1910), 227 sqq.; MAAR, *Lidt om Jak. B. Winslow som Videnskabsmand og Læge* in *Dansk klinisk Festskrift* (Copenhagen, 1910), 145–76; RÉMUSAT, *Un converti de Bossuet* in *Revue de Paris* (1910–1911), 839–50; METZLER, *Nogle Bidrag til Winslöwernes Slægtshistorie* in *Personalhistorisk Tidsskrift* (Copenhagen, 1911), 42–58.

PHILIPP VON KETTENBURG.

Winwallus, SAINT, Abbot of Landevennec; d. 3 March, probably at the beginning of the sixth century, though the exact year is not known. There are some fifty forms of his name, ranging from Wynwallow through such variants as Wingalœus, Waloway, Wynolatus, Vinguavally, Vennole, Valois, Ouignoualey, Gweuno, Gunnolo, to Beunnoe. The original form is undistinguishable. In England the commonest are Winwalloe or Winwalloe; in France, Guenole or Guingalois.

His father, Fracan, was a British chieftain who fled before Saxon invaders to Brittany, where the saint was born. After considerable difficulty in overcoming his father's objections, Winwallus entered the religious life under the guidance of St. Budoc on the Island of Laurels near Isleverte. After residing here for some time he determined to go to Ireland to place himself under the great St. Patrick, but was deterred by a dream in which that saint appeared to him forbidding the journey, but telling him he must soon leave St. Budoc. Accordingly he set out with eleven companions, and, after a time spent in extraordinary austerities on the Island of Tibidi at the mouth of the River Aven, finally settled at Landevennec, where he founded a monastery on a rocky headland not far from Brest. After his death many miracles were ascribed to him. His body was carried to Flanders at the time of the Norman forays. Relics were preserved at Montreuil-sur-Mer (where a church was dedicated to him under the name of St. Walow), at St. Peter's at Ghent, and elsewhere. His tomb was to be seen in the church of Landevennec up to the beginning of the nineteenth century. The Abbey of Landevennec became Benedictine in the ninth century, and was in the hands of the Congregation of St. Maur at the final suppression. St. Winwallus's feast is kept on 3 March, and that of his translation on 28 April. His name has been preserved in the dedications of churches in the Anglican parishes of Wonastow in Monmouthshire (where he is known as St. Wonnow), and of Gunwalloe, St. Cleer, and Landewednack in Cornwall. It has been suggested that the last-named parish got its name from some monastic dependency of Landevennec.

Acta SS., I March, 245; GAMMACK in *Dict. Christ. Biog.*, s. v.; GUÉRIN, *Petits Bollandistes*, III, 133; ARNOLD-FORSTER, *Studies in Church Dedications*, II (London, 1899), 284.

RAYMUND WEBSTER.

Winzet, NINIAN, Benedictine abbot and controversial writer, b. at Renfrew, Scotland, 1518; d. at Ratisbon, 21 Sept., 1592. Educated (probably, though not certainly) at Glasgow University, he was ordained priest in 1540, and about 1551 became master of Linlithgow grammar school, and a little later provost of the collegiate church of St. Michael. When John Knox's "rascal multitude" was devas-

tating the churches of Scotland in 1559, Winzet is said by Bishop Leslie to have publicly disputed with Knox at Linlithgow. After the change of religion in 1560 he was, with other ecclesiastics and teachers who refused to conform to Protestantism, ejected from his offices. On Queen Mary's arrival in Edinburgh he went thither, at once threw himself into combat against the new doctrines, and published in 1562 his most famous work, "Certane Tractatis"—the first addressed to the queen, clergy, and nobles, the second to Knox, and the third to the provost and magistrates of Edinburgh. Their ability and erudition made an immediate impression. Winzet, who seems for a time to have been Mary's confessor, was just bringing out his "Last Blast of the Trompet of Godis Worde", when it was stopped by the civil authority, and the author fled from Scotland, reaching Louvain in Sept., 1562. Here he wrote a preface to his "Buke of Four Scoir Thre Questions" (collected from his earlier polemical writings in MS.), which was published at Antwerp in Oct., 1563, with a postscript addressed to Knox; and a little later his translation of the "Commonitorium" of Vincent of Lerins, dedicated to Queen Mary, also appeared at Antwerp. From 1565 to 1570 Winzet resided in Paris, prosecuting his studies at the university and apparently doing tutorial work also, as well as acting for a time as proctor for the "natio Anglicana seu Germanica".

In 1571 he was attached by Queen Mary, then a captive in England, to the service of Bishop Leslie, her ambassador in London; but on Leslie's committal to the Tower Winzet returned to France, and stayed for a time at Douai. From 1575 to 1577 he was in Rome, and in June, 1577, Pope Gregory XIII appointed him abbot of St. James's Scots monastery at Ratisbon, dispensing him from the regular year's novitiate. He received the abbatial blessing in Rome from Goldwell, the exiled Bishop of St. Asaph, at once entered on his new duties, and succeeded by his energy and zeal in repairing the shattered fortunes of St. James's, which had suffered greatly in the upheaval of the Reformation. By his wise administration and efforts in the cause of education he won the favour and regard both of the Emperor Rudolph VI and of the Duke of Bavaria. During his fifteen years' tenure of the abbacy he continued his literary labours, publishing his "Flagellum Sectariorum" and "Velitatio in Georgium Buchananum" in 1581, as well as other works, some of them now lost. He died at Ratisbon, and was buried in the sanctuary of St. James's Church, where a monument with a eulogistic Latin epitaph marks his grave.

ZIEGELBAUER, *Hist. rei litter. ordinis S. Benedicti* (Augsburg, 1754), 360, 391; MACKENZIE, *Lives of the most eminent Writers of the Scots Nation*, III (Edinburgh, 1708–22), 148; DEMPSTER, *Histor. Ecclesiast. Gent. Scotorum*, II (Edinburgh, 1829), 5; *Certane Tractatis*, Maitland Club reprint (Edinburgh, 1885), biographical introduction by GRACIE; HEWISON, *Introduction to Certain Tractates*, I (Edinburgh, Scottish Text Society, 1888), ix–xcviii, with a critical account of Winzet's writings; BELLESHEIM, *Hist. of Cath. Church of Scotland*, III (Edinburgh, 1887–90), 35–53.

D. O. HUNTER-BLAIR.

Wipo (WIPPO), apparently a native of Burgundy, lived in the first half of the eleventh century. He was chaplain to Emperor Konrad II, whose biography he wrote in chronicle form, "Gesta Chuonradi II imperatoris", and presented to Konrad's son, Henry III, in 1046, not long after the latter was crowned. Wipo fully understands his subject, is fresh and animated, and, though affectionate, not a mere eulogist or a flatterer, for he sees Konrad's failings clearly. But he does not fully grasp the general conditions of the age, especially the emperor's manifold relations to the ruling princes and the Church. His style is simple and fluent, and his language well-chosen. Among his extant writings are the maxims, "Proverbia" (1027 or 1028), and "Tetralogus Heinrici" in rhymed hexameters, presented to Emperor Henry in 1041. It is a eulogy of the emperor mixed with earnest exhortations, emphasizing that right and law are the real foundations of the throne. He wrote the beautiful Easter sequence, "Victimæ paschali laudes", and a touching lament in Latin on Konrad's death. The best edition of his works is that of Breslau, "Wiponis Gesta Chuonradi II ceteraque quæ supersunt opera" (Hanover, 1878; German tr. by Pflüger, Berlin, 1877; by Wattenbach, Leipzig, 1892).

POTTHAST, *Bibl. hist.*, II (Berlin, 1896), 1118 sq.; WATTENBACH, *Deutschlands Geschichtsquellen*, II (Berlin, 1894), 10–16.

PATRICIUS SCHLAGER.

Wireker, NIGEL, satirist, lived about 1190. He describes himself as old in the "Speculum Stultorum", which was written apparently before 1180. He claims to have known St. Thomas of Canterbury personally, so it was probably before 1170 that he became a monk of Christ Church, Canterbury, where he was, at any rate, from 1186 to 1193, and where he is said by Leland (Collect. III, 8, and Script. I, 228) to have been precentor. In 1189 he was one of the delegates from the monks to King Richard in their dispute with Archbishop Baldwin. The surname Wireker rests on the authority of Bale, and there is ground for thinking that his contemporaries knew him as "Nigellus de Longo Campo". He was certainly an intimate friend, and may have been a relative, of William Longchamp the Chancellor.

The following are his works, all in Latin: (1) "Speculum Stultorum", in elegiacs, with a prose introduction, both addressed to one "Willelmus", who has been identified with Longchamp. This, one of the most popular of medieval satires, is extant in many MSS. and early printed editions, and is included in Wright's "Anglo-Latin Satirical Poets" (Rolls Series, 1872, I, 3). It narrates the adventures of an ass named Brunellus or Burnellus (whence the poem is cited by Chaucer as "Daun Burnel the asse" in the Nun's Priest's Tale, "Canterbury Tales", line 15318) in quest of a longer tail. Brunellus, who represents the discontented and ambitious monk, goes first to Salernum for drugs to make his tail grow; losing these on his way home, he studies for a time in Paris, but making no progress he thinks of joining a religious order, and resolves to found a new one, taking the easiest part from each of the existing rules; finally he is recaptured by his old master. Nigel makes full use of the opportunities afforded by this framework for satirizing the manners and customs of his time, especially the vices prevalent among the Paris students and in the several religious orders; (2) "Contra Curiales et Officiales Clericos", a prose treatise, with a prologue in elegiacs, addressed to William Longchamp as Bishop of Ely, Legate, and Chancellor (printed by Wright, I, 146), and evidently written in 1193–94. As its title suggests, it is a reproof (though affectionate in tone) to Longchamp, and to all who like him attempt to combine the ministries of Church and State.

Nothing else of Nigel's has been printed (with one doubtful exception mentioned below); but several poems are attributed to him (as Nigellus de Longo Campo) in a thirteenth-century MS. which belonged to Christ Church priory (Brit. Mus., Vesp. D. xix). These include (a) verses to Honorius, Prior of Christ Church 1186–88, an elegy on his death (21 Oct., 1188), and another on that of St. Thomas (29 Dec., 1170); (b) "Miracula S. Mariæ Virginis"; (c) "Passio S. Laurentii"; (d) "Vita Pauli Primi Eremitæ". Among them is also the well-known poem on monastic life, beginning "Quid deceat monachum, vel qualis debeat esse", which appears in many editions of St. Anselm's works, and which has also been claimed for Alexander Neckam (Wright, II, 175) and for Roger of Caen (Hist. Litt. de la France, VIII, 421). Another MS. (Brit. Mus., Vitell. A. xi) contains a metrical

catalogue of the archbishops of Canterbury down to Richard (d. 1184), which is most probably by Nigel. Wright also credits him (I, 231) with the poem beginning "Si mihi crediderís, linguam cohibebis, et aulæ"; but this is really John of Salisbury's "Entheticus ad Polycraticum".

HERBERT in *Dict. Nat. Biog.*, s. v. *Nigel*, called *Wireker*; WARD, *Catalogue of Romances*, II, 691–5; BALE, *Index Britanniæ Scriptorum*, ed. POOLE AND BATESON, 310–12; WRIGHT, *op. cit.*, and *Biog. Brit. Lit.*, Anglo-Norman period, 351–58.

J. A. HERBERT.

Wirt, WIGAND, theologian, b. at Frankfort about 1460; d. at Steyer, 30 June, 1519. He entered the Dominican Order at Frankfort, where he also, after his religious profession, made his ecclesiastical studies, obtaining on their completion the lectorate in theology. His literary activity began in 1494 with the publication of a polemical work in which he attacked the doctrine of the Immaculate Conception incidentally treated by John Trithemius in his "De laudibus S. Annæ". The wide circulation of the work called forth much opposition from those in sympathy with the views of Trithemius, and while on 12 Sept., 1495, a reconciliation was effected between the contending authors, the announcement of a disputation on that subject for 18 June, 1501, by the Observantine John Spengler, was the occasion of renewing the controversy. Wirt, however, found a new opponent in Father Conrad Hensel, who, flinging his invectives against the entire order, forced the latter to turn with their complaint to the Bishop of Strasburg. The process instituted to settle the affair began on 24 Sept., 1501, and concluded in 1503 in favour of Hensel. But the matter had not yet come to an end. During the process Wirt published the "Defensio Bullæ Sixitinæ sive Extravagantis gravenimis". In 1483 Sixtus IV forbade the opponents to charge each other with heresy. The prohibition was renewed by Alexander VI on 20 Feb., 1503. But the Bull and its confirmation were now interpreted by the opponents of the Dominicans in the sense that the pope forbade the denial of the Immaculate Conception, an interpretation which renewed the controversy in all its bitterness. In reply to the "Concordia curatorum et fratrum mendicantium" of Wigand Trebellius, Wirt published his "Dialogus apologeticus". His severe attack on the Observantines and their leader, John Spengler, prompted the Archbishop of Mainz in 1506 to forbid the reading of the work. In the meantime Wirt was elected prior in Stuttgart, and in this capacity posted on the doors of the convent church a document in which he accused his opponents as promoters of heresy. The matter was then taken to Rome where, in 1512, it was decided against Wirt. At his death he was prior of the convent at Steyer.

HURTER, *Nomenclator*, II, 1113–14; LAUCHERT in *Hist. Jahrbuch*, XVIII (1897), 759–92; PAULUS in *Hist. Jahrbuch* (1898), 101–8.

JOSEPH SCHROEDER.

Wisconsin, known as the "Badger State", admitted to the Union on 29 May, 1848, the seventeenth state admitted, after the original thirteen. It is bounded on the east by Lake Michigan, on the north by the upper Peninsula of the State of Michigan and by Lake Superior, on the west by Minnesota and Iowa, divided in great part by the Mississippi and St. Croix Rivers, and on the south by Illinois. It lies between 42° 30′ and 47° 3′ N. lat., and between 86° 49′ and 92° 54′ W. long. Its greatest length from north to south is about 300 miles, and its greatest breadth from east to west about 250 miles.

PHYSICAL FEATURES.—Its surface is rolling in character, and it forms, with the upper Peninsula of Michigan, a sort of plateau between the lakes and rivers which bound it on the east, north, and west. The levels range from about 600 feet to nearly 2000 feet above the sea, and the natural grade divides the state into two great drainage basins. The state, including the Apostle Islands in Lake Superior, Washington Island and a number of smaller islands at the entrance to Green Bay, has a total area of 56,066 square miles, of which 810 are water surface. Its long boundary upon Lake Michigan and the indentation formed by Green Bay give it many advantages in respect to the marine traffic, which is growing to such enormous proportions upon the Great Lakes; and it possesses much water power, capable of extended development. Lakes of great natural beauty are numerous throughout the state. The population in 1890 was 1,686,880, exclusive of 6450 persons specially enumerated; in 1900 it had grown to 2,069,042; and in 1910 it was 2,333,860 or 42.2 persons to the square mile. Thus, the increase of population from 1890 to 1900 was between 22 and 23 per cent., while the increase from 1900 to 1910 was between 12 and 13 per cent.

SEAL OF WISCONSIN

RESOURCES.—Wisconsin ranks high in agriculture, hay and grain being the most important crops, and oats and Indian corn the largest cereal crops, together with a large production of barley, rye, buckwheat, potatoes, and sugar beets. In the southern part of the state large cranberry marshes are to be found. There are extensive apple orchards, and other orchards are being successfully developed. The dairy industry is very important, the production of milk, cheese, and butter being large and of great value. In 1910 there were in the state: 2,587,000 neat cattle (including 1,506,000 milch cows), 669,000 horses, 1,034,000 sheep, and 1,651,000 swine. Up to 1908 the state was the chief source of the white pine supply, and has always produced red pine, hemlock, and white spruce in large quantities. The forests are still considerable, in spite of heavy losses through forest fires. The state forest reserve, which is managed by the State Board of Forestry, exceeds 250,000 acres. As a great manufacturing state, the value of the output increased from $9,293,068 in 1850 to $360,818,942 in 1900 and to $590,306,000 in 1909. The most important articles are lumber, paper and wood pulp, cheese, butter, and condensed milk, steel products, leather, beer, flour, meat, agricultural implements, carriages and wagons, and clothing. Great quantities of iron ore, zinc, and lead are mined; granite, limestone, and sandstone are quarried, and cream-coloured brick is manufactured extensively from deposits of clay along the shores of Lake Michigan.

COMMUNICATION.—The railroad system is well developed and subject to regulation, as to prices and accommodations, by a state commission. In 1909 the railroads of the state covered 7512 miles. The marine traffic is very large, and the natural harbours along Lake Michigan are gradually being developed. Grain, flour, lumber, and iron ore are extensively exported by water, and immense cargoes of coal are returned from the east. Milwaukee is the only port of entry in the state. Its imports in 1909 were $4,193,635 and its exports $244,890.

HISTORY. *French Dominion.*—The first French form of the name *Wisconsin* was Misconsing, which gradually developed into Ouisconsin. When English became the language of the territory, the spelling was changed and finally the present form was adopted

officially. Wisconsin formed part of the vast New World, to which Spain made a general claim under the name of Florida, but no Spaniard appears to have come within hundreds of miles of the present state boundaries. In 1608 Quebec was founded as the capital of New France, and the French missionaries and fur-traders pushed westward into the wilderness, New France claiming by virtue of discovery the whole great inland water system. It was not until 1634, however, that Nicolet, an interpreter, who had lived with the Huron Indians, was sent by Champlain, Governor of New France, into what we call the Northwest. He landed, in what is now Wisconsin, somewhere upon the shores of Green Bay, and was welcomed as a god by the Indians. Twenty years later two French fur-traders, Radisson and Groseilliers, wintered near Green Bay, and in the spring of 1655 ascended the Fox River, crossed to the Wisconsin River, and some time the following year explored the shores of Lake Superior and returned to Quebec. Three years later, with other fur-traders and accompanied by friendly Indians, they were again on Lake Superior, where they heard rumours of copper mines; and somewhere on the southern shore they built a rough fort. On this expedition they wandered as far west as Minnesota, and ultimately returned in safety to Canada. The Jesuit missionaries had gained a foothold among the Huron Indians in Ontario, and when, after a disastrous war with the Iroquois, the Hurons fled to northern Wisconsin, they were followed in 1660 by Father Menard. The following spring the missionary, with one white companion, visited the Huron villages on the Chippewa and Black Rivers, crossed to the Wisconsin River, and descended it for some distance, where at a portage Father Menard disappeared and was never again heard of. In 1665 his place was taken by Father Allouez, who instructed the roving Indians of various tribes, which had been scattered by the Iroquois, and in 1669 he was relieved by Father Marquette, whose zeal and the labours and romance attaching to whose ventures have connected his name indissolubly with the history of this part of the country. In 1666 Perrot, a fur-trader, had visited the tribes near Green Bay and persuaded the Potawatomi to send a delegation to Montreal to see the Governor of New France. Father Allouez in 1669 was again in the vicinity of Green Bay, where he wintered. In the early spring he visited various Indian villages, returning in the late spring to Sault Ste Marie, but coming back in the same autumn with Father Dablon, when several missions were founded. In 1671 the representative of New France at Sault Ste Marie took formal possession of the Northwest in the name of the King of France. The following year Father Allouez and Father André worked at the extension of the missions.

In 1673 Father Marquette began his wanderings. He and Jolliet entered Green Bay, passed up the Fox River, portaged to the Wisconsin River, followed the latter to its mouth, went down the Mississippi to the mouth of the Arkansas, and here planted a cross and started to retrace their way. They went up the Mississippi River and the Illinois River to the site of the present city of Chicago, where they portaged to Lake Michigan, and arrived safely in September at the mission which Father Allouez had built at De Pere, and in their journey encountered many Indians of the more southerly tribes. The following year Marquette with two assistants set out to establish a mission among the Illinois tribes. From Green Bay they portaged to Lake Michigan and travelled in canoes to the mouth of the Chicago River, where they wintered, and resuming their journey in the spring they went as far as the site of the present city of Peoria. Then Father Marquette, stricken with a mortal illness, turned northwards again, but died on the journey (19 May, 1675). Meantime Father Allouez and Fathers André and Silvy continued their missionary work around Green Bay, and in 1677 Father Albanel arrived at De Pere as superior of the missions in that part of the world. The same year Father Allouez went south to the Illinois. In the two following years Duluth explored the western end of Lake Superior and discovered a new route to the Mississippi; in 1679 La Salle, who had received from the King of France a monopoly of the western fur trade, arrived at Green Bay in the first sailing vessel ever seen on the Great Lakes. This vessel went back loaded with furs, while La Salle and a strong party came south on the west shore of Lake Michigan in canoes, despite the wild weather, and made a landing in Milwaukee Bay, finally proceeding to the Illinois country. Hence Father Hennepin, a Recollect friar, with two companions explored the Upper Mississippi and were taken prisoners by the Sioux, ultimately to be rescued, however, by Duluth, who with them crossed by the route of the Wisconsin and Fox Rivers to De Pere, and in 1683 defended that mission against an attack by the Iroquois. The meting out of justice to the Indians, who had murdered Frenchmen, made Lake Superior safe for French traders.

In 1685 Perrot became commandant of the west; he established trading posts on the Mississippi, and, in 1690, discovered the lead mines in south-western Wisconsin, which were destined to have such an important effect upon the development of the district. The route from Green Bay by the Fox and Wisconsin Rivers had become the most travelled, but the wars between the Indians had rendered this route unsafe, and in 1693 Frontenac ordered Le Sueur to keep open the route from Lake Superior to the Mississippi. In 1696, however, licences for fur trading were revoked, western outposts were recalled, and the forts abandoned. In 1698 Father Buisson de St. Cosme came south along the western shore of Lake Michigan to the Chicago portage, visiting on the way an Indian village near the present site of Sheboygan, and stopping also at Milwaukee and at the site of the present city of Racine. Two years later Le Sueur, with a party of miners from France, went up the Mississippi to examine various lead deposits, among others those of Wisconsin. In 1701 peace was made between the Iroquois and the north-western tribes, a large number of Indians from Wisconsin attending the council at Montreal, and in 1702 the trader, St-Denis, paid the Fox Indians liberally to allow his trading canoes to reach the Mississippi once more over the Fox-Wisconsin route, which had been for some years untravelled by white men. But a few years later, the Indian wars recurring, the trade routes became again unsafe. In 1716 La Porte, having been ordered to conduct a campaign against the hostile Indians, arrived at Green Bay with 800 men, and shortly afterwards peace was concluded and hostages given. In 1718 it was reported that there was a settlement of French traders at Green Bay, where a fort had been built. In 1727 a fort was built on Lake Pepin in order to split the alliance of Indian tribes in this neighbourhood and furnish a basis for a further advance westward, but in the following year this was abandoned, and it was not until 1731 that the Fox tribe, after years of warfare, was broken and to a great extent dispersed. In 1738 Louis Denis, Sieur de la Ronde, secured a permit to work the Lake Superior copper mines, and shortly thereafter lead mining was inaugurated in south-western Wisconsin. Fur trading continued on a large scale (one co-partnership being said to have cleared 100,000 *livres* per year from the Wisconsin fur trade alone), and gradually the various Indian tribes were reconciled to each other under French influence. Wisconsin Indians took part

in Braddock's defeat, in the siege of Fort William Henry, and in the defence of Quebec, and in 1760 dispatched a party to the defence of Montreal, but retired before its fall.

British Dominion.—Upon the fall of New France Wisconsin became British territory and was under military authority. In 1761 a British detachment took over the old French fort at Green Bay and garrisoned it, and British traders began to come in from Albany. In 1763 the formal cession took place; this was quickly followed by the conspiracy of Pontiac. The Wisconsin Indians, however, were divided in sentiment, but upon the whole were friendly to the British, although the fall of Mackinac rendered necessary the evacuation of Green Bay. In 1774 Wisconsin was annexed to the Province of Quebec. During the war for Independence Wisconsin Indians assisted the British, and a punitive expedition sent out by the Americans reached the south-western part of Wisconsin. In 1783 the Treaty of Paris was concluded, ceding to the United States all British territory east of the Mississippi.

American Dominion.—It was not, however, until 1796 that the British finally evacuated their military posts on the Upper Lakes, and during this period Wisconsin was practically controlled by British fur-trading companies. Massachusetts, Connecticut, and Virginia claimed territorial rights over Wisconsin, but subsequently ceded these claims to the Federal Government for the formation of the great Northwest Territory, a national domain out of which new states were to be carved. In 1800 the Northwest Territory was cut in two and Wisconsin became a part of the western division, known as Indiana Territory. In 1809 the State of Indiana was carved out of the territory of that name, and the remaining part, including Wisconsin, became Illinois Territory. In 1818 the State of Illinois was carved out of that territory, and the balance, including Wisconsin, became Michigan Territory. In 1836 Wisconsin Territory was created, including the present states of Minnesota and Iowa and a great part of North Dakota and South Dakota. In 1838 the Territory of Iowa was formed out of a part of Wisconsin Territory. In 1848 Wisconsin was admitted as a state, reduced to the present boundaries, the rest of that domain becoming the Territory of Minnesota. Meanwhile, Dubuque had visited Prairie du Chien and obtained permission of the Fox Indians to work the lead mines. Settlers had come in; Indian outbreaks had been suppressed; the war of 1812 had come and gone, and Fort Shelby, the first American post in Wisconsin, at Prairie du Chien, had been captured and later abandoned by the British; the Indians had renewed their allegiance to the United States, the fur-trade had been restricted to American citizens, Astor's American Fur Company had operated in Wisconsin, and Government fur-trading factories had been established at Green Bay and Prairie du Chien. The first school in Wisconsin was opened at Green Bay in 1817. In 1818 Solomon Juneau arrived at Milwaukee, bought out the trading post of his father-in-law, and began the work which has caused him to be considered the founder of the metropolis of the state. The land claims of the French settlers were adjusted, and in 1821 the first steamer on the Upper Lakes appeared in Lake Michigan. In 1822 the Government fur-trading factory system was abolished, and in the same year the rush of speculators to the lead mines in south-western Wisconsin began. In 1832 occurred the Black Hawk War, which, strange to say, appeared to advertise Wisconsin in the east, and increased immigration to its borders. In 1833 Milwaukee was platted, and the first newspaper in Wisconsin was established at Green Bay. In 1846, the people having voted in favour of a state Government and the enabling act having been passed, the first Constitutional Convention opened at Madison, but in April of the following year the suggested Constitution was rejected by popular vote. In December, 1847, the second Constitutional convention gathered, and on 13 March, 1848, the second Constitution was adopted by the people and Wisconsin admitted into the Union under Act of Congress, 29 May. The population was then about 220,000. In 1848, owing to the revolutionary troubles in Europe, there flowed into Milwaukee and the eastern counties of the state a very large German immigration. These immigrants and their descendants have done much to colour the character and habits of the community. There has been a considerable Irish immigration, followed by a great Polish immigration; of later years Italians and Slavs have come in large numbers.

In 1854 at Ripon the Republican party was organized, and in the same year a fugitive slave, named Glover, was arrested at Racine and was rescued from the Milwaukee jail by a mob. Sherman M. Booth, a fiery Abolitionist, was arrested for complicity in the rescue and the Supreme Court of the state discharged him, deciding that the Fugitive Slave law of 1850 was void. This decision was afterwards reversed by the Supreme Court of the United States, and Booth was re-arrested, but was pardoned by President Buchanan. In 1856 occurred the famous *quo warranto* proceeding, by which Barstow, the Democratic nominee, was ousted from the office of governor by Bashford, the Republican candidate. Wisconsin played a prominent part in the Civil War, furnishing over 90,000 troops, of whom nearly 11,000 lost their lives. The famous "Iron Brigade" was composed chiefly of Wisconsin troops, commanded by a Wisconsin officer. In 1869 began the agitation for the regulation of railway rates, and in 1874 the so-called Potter Law was passed which limited freight and passenger charges and which was upheld as constitutional by the Supreme Court of the state. Feeling ran very high and two years later that law was repealed. In 1885 iron ore of an excellent grade was discovered in the Gogebic Range and a great boom began. In 1889 the Legislature passed an Act, known as the Bennett Law, which required compulsory education in the English language. This Act contained some very objectionable features, which caused much indignation among the foreign-speaking citizens, and generally among Catholics and Lutherans, who considered it an attack on the parochial schools. The Lutheran authorities denounced it, and it was vigorously opposed by Archbishop Heiss of Milwaukee, Bishop Flasch of Racine, and Bishop Katzer of Green Bay. During the agitation which followed, the first two bishops died and the burden of the closing stages of the fight fell upon Bishop Katzer's shoulders. The Democrats took up the issue, demanding the repeal of the law, and the state campaign of 1890 was marked by exceeding bitterness. The Democrats carried the state by 30,000 plurality, and the law was immediately repealed.

In 1890 was decided the famous Edgerton Bible case, in which the Supreme Court of the state held that Bible reading in the public schools is sectarian instruction and, therefore, violative of the Constitution. In 1892 the Supreme Court nullified the gerrymander passed by the Democratic Legislature, and in 1893 required former state treasurers or their bondsmen to refund the interest which such treasurers had received on state moneys, deposited by them in banks. In the Spanish-American War Wisconsin sent over 5000 men to the front. The leading feature of the history of the last ten years in Wisconsin has been the so-called progressive movement in which this state has taken the lead. Much experimental legislation has been passed and

several state commissions, with very extensive powers, have been created. Officials have been forbidden to receive railway passes, the system of taxing railways has been changed from a licence to an *ad valorem* system, the primary election law, inheritance tax law, Workmen's Compensation law, and Income Tax law have been passed, the law of Apprenticeship has been thoroughly revised and modernized, a Civil Service Act has been passed, a railway commission created with power to regulate rates, a State Board of Forestry organized, cities have been authorized to establish a commission form of government, child labour and the labour of women have been regulated, and factory inspection provided for. At present (1912) the state is much divided between those who wish to carry this class of legislation still farther and those who think that it has already been carried too far for the prosperity of the community.

Education.—The state educational system consists of a state university, normal schools, high schools, and common schools. The university, situated at Madison, the capital of the state, was provided for by Act of territorial Legislature in 1836, but nothing further was done until after Wisconsin was admitted to statehood in 1848, when, in accordance with the new Constitution, the Legislature provided for the establishment of a university to be governed by a board of regents. Meantime, Congress had authorized the secretary of the treasury to set aside two townships within the territory of Wisconsin for the use and support of a university and the title to these lands vested in the state upon its admission to the Union. The state Constitution provided for the sale of these lands from time to time for the establishment of a university fund. In 1854 Congress made a further grant of lands to be sold for the benefit of the university. The income of the fund proving, however, insufficient, the capital was drawn upon, and ultimately the state began to make direct appropriations. The university is now supported partly by the income of such Federal grants, partly by taxation, partly by fees of students, and to a small extent by private gifts. It includes a college of letters and science, a college of engineering, a law school, a college of agriculture, a medical school, a college of music, an observatory, and a university extension division. The grand total of students, given in the bulletin for May, 1911, is 5538, in charge of several hundred professors and assistants. The state appropriations for the biennium ending 30 June, 1910, were $2,371,593, while other sources of income, including over $700,000 from students' fees, etc., brought the grand total of university receipts for that biennium up to $3,293,445.73. The total expenditure by the state for educational purposes for 1910 was $13,126,359.06, of which upwards of $10,600,000 was expended for common schools, high schools, and graded schools. School attendance for children between seven and fourteen years of age who live within two miles of school by the nearest travelled public highway is compulsory. There are twenty-two day schools for the deaf, and in 1909, out of 285 high schools, twenty-eight were township high schools. The state normal schools are supported to some extent by the interest of an endowment created by the sale of swamp and overflowed lands, and as to the balance by an annual state tax. A state library commission maintains circulating free public libraries comprising more than 40,000 volumes. The total enrollment in public schools for 1909–10 exceeded 460,000, accommodated in 7769 school houses and taught by 14,729 teachers. Educational institutions of collegiate rank are: Beloit College (1846); Carroll College (1846), Waukesha; Lawrence College (1847), Appleton; Concordia College (1881); Marquette University (1864) and Milwaukee-Downer College (1895) for women; Milton College (1867), Milton; North-western University (1865), Watertown; Ripon College (1851), Ripon; Wayland University (1855), Beaver Dam; and the following Catholic schools: St. Clara Academy (1847), Sinsiniwa; St. Francis Seminary, St. Francis; and St. Lawrence College, Mt. Calvary. There are also many private academies and trade or technical schools and six industrial schools for Indians. Religious statistics show that in 1906 the Catholic Church had 505,264 members, the various Lutheran bodies 284,286, the Methodist bodies 57,473, the Congregationalists 26,163, and the Baptists 21,716.

The Catholic Church maintains a large number of parochial schools and some high schools and academies. Marquette University in Milwaukee (the metropolis of the state), under the control of the Jesuits, has affiliated to itself various educational institutions in that city and has in all its departments about 2000 students. It is estimated that there are over 65,000 children in the Catholic parochial schools of the state. There is a numerous attendance at Lutheran parochial schools. At St. Francis, near Milwaukee, is situated the provincial seminary for the education of priests, with upwards of 150 students in philosophy and theology. Catholic charities are numerous and generously supported. The liberal laws of the state permit the organization by private individuals of industrial schools and home-finding associations. Thus the Sisters of the Good Shepherd in Milwaukee control two corporations, one of which is organized under the industrial school statutes and receives on commitment by the courts numerous incorrigible girls. The home-finding societies receive dependent children on commitment by the courts, and thereupon become the guardians of such children and may consent to their adoption. The Catholic infant asylums house about 500 infants and the orphan asylums nearly 1000 children. The new Saint Mary's Hospital in Milwaukee, conducted by the Sisters of Charity, is one of the largest and finest hospitals in the Northwest, and its work is, to a great extent, purely charitable work.

Legislation.—Wisconsin is a code state. The laws have been several times revised, the latest complete revision being in 1898; since which time there has been much legislation of a so-called progressive nature. Certain public service corporations and the life-insurance companies pay taxes or licence fees directly to the state in lieu of other taxes. All public service corporations are under the control of a state commission, and since the amendments of 1911 their bonds must be approved by that commission. A Workmen's Compensation Law, compulsory as to the dealing of state and municipalities with their employees, voluntary as to the dealings of private employers with their employees, was passed in 1911, and has been held constitutional, except as to some minor details left for future determination. There are stringent laws concerning factory inspection, apprenticeship, and the labour of women and children, administered by a state commission. A graduated Income Tax Law, exempting moneys and credits from direct taxation, passed in 1911, has been held constitutional *per se*, though many provisions contained in it have been left for future determination. State, county, and municipal officers are nominated at primary elections, and the Corrupt Practices Act of 1911 rigidly limits the expenditures by candidates and on their behalf, forbids the employment of workers at the election booths on election day, and requires that all political advertisements inserted in newspapers shall embody a statement as to authorship and price paid. Below the Supreme Court, whose members are elected for terms of ten years, are the circuit courts, whose judges are elected for terms of six years, the circuit

courts being vested with the full jurisdiction of the common law. The county courts of the state handle probate matters and deal with the commitment of the insane and certain special subjects and in some counties have a limited civil jurisdiction; and from the county courts appeals lie to the circuit courts, where matters are tried *de novo*. Special courts having jurisdiction in criminal matters are created from time to time by act of Legislature, and justice courts exist under the Constitution, having civil jurisdiction up to $200 and certain criminal jurisdiction. An attempt was recently made to drive the justice courts out of Milwaukee County without constitutional amendment, by the creation of a so-called Civil Court of limited jurisdiction, from which appeals lie (as they do from justice courts) to the circuit court.

Laws Directly Affecting Religion.—Freedom of worship is guaranteed by Article I, Sections 18 and 19, of the Constitution of the state, as follows: "The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed; nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any ministry, against his consent; nor shall any control of, or interference with, the rights of conscience be permitted, or any preference be given by law to any religious establishments or modes of worship, nor shall any money be drawn from the treasury for the benefit of religious societies, or religious or theological seminaries."

"No religious test shall ever be required as a qualification for any office of public trust under the state, and no person shall be rendered incompetent to give evidence in any court of law or equity in consequence of his opinions on the subject of religion." Sunday is a legal holiday and upon that day saloons are to be closed (a law not enforced). Barber shops, warehouses, and workhouses are also to be closed on Sunday, except for works of charity or necessity. The law permits affirmation subject to the pains and penalties of perjury in lieu of an oath. The seal of confession is protected by statute, Sec. 4074, Statutes of 1898: "A clergyman or other minister of any religion shall not be allowed to disclose a confession made to him in his professional character, in the course of discipline enjoined by the rules or practice of the religious body to which he belongs, without consent thereto by the party confessing."

A very recent decision (June, 1912), by the Supreme Court of the state, however, holds that one of the session laws destroys the rule of confidence between physician and patient, in regard to two matters concerning which the physician may be compelled to testify; and since the statutes protecting the seal of confession and the confidential character of communications between husband and wife, and lawyer and client are of the same nature, it may be doubted whether the seal of confession is now preserved as to those two matters by the statute thus changed and construed. The decision was rendered by a divided court, the dissenting opinion vigorously asserting that the law thus laid down would break the seal of the confessional and cause the imprisonment of priests for refusal to answer such questions.

Laws Affecting Religious Work.—There are special provisions concerning the incorporation of Catholic churches. The bishop of each diocese is declared the only trustee of each church in his diocese, and he may cause any congregation to be incorporated by adding four more members as trustees. The bishop himself, the vicar-general of the diocese, the pastor of the congregation, and two laymen, to be elected by the congregation, are to constitute the five trustees of the corporation. Such corporations are given extensive powers as to acquiring and disposing of real estate and in general as to the management of their affairs. The bishop, vicar-general, and pastor remain trustees *ex officio* and their successors take their places. The laymen are elected for terms of two years. The bishop is president, the pastor vice-president, and the laymen are to serve as treasurer and secretary. In case of the dissolution of the corporation, its property is to vest in the bishop of the diocese. Personal property owned by any religious or benevolent association, used exclusively for the purposes of such association, and its real property, if not leased or not otherwise used for pecuniary profit, necessary for the location and convenience of its buildings and embracing the same but not exceeding ten acres, and the lands reserved for the grounds of a chartered college or university not exceeding forty acres and parsonages whether of local churches or districts and whether occupied permanently or rented for the benefit of the pastors, are exempt from taxation. The statute exempts "Ministers of the Gospel or of any religious society" from jury service.

Marriage.—Marriage is declared to be a civil contract. Marriage licences are required under penalty of the imposition of a fine on any person performing a marriage without the licence, but the lack of a licence apparently does not invalidate the marriage itself. Married women are given extensive property rights, and a married woman may convey, bequeath, and devise her separate estate without consent of her husband. He is, however, entitled to her services and, with certain exceptions, her earnings belong to him. In case of the husband's death intestate, the wife has the right to his homestead not exceeding $5000 in value, net, during widowhood; her dower, consisting of one-third of the net rents and profits of the real estate, for life; and a child's share of his personalty, in addition to certain special provisions and the right to an allowance during the settlement of the estate. In case no issue is born of a marriage, husband and wife inherit from each other in case of intestacy; where issue is born alive he has an estate by courtesy in case of her intestacy; but the wife, by will, may cut her husband off entirely, whereas the provisions for the wife are reserved to her in case she elects not to take under her husband's will, or is not provided for therein; with the one exception that, in case of a husband's death testate and his widow's election to take under the law, her share of his personalty shall not exceed one-third. A woman attains her majority at the age of twenty-one, but the guardianship of her person is transferred to her husband if she marries while a minor; and if she marries when over eighteen and under twenty-one, the court having jurisdiction may in its discretion terminate the guardianship of her property and turn the same over to her. Marriage may be contracted by males of eighteen and females of fifteen, but no marriage licence will be issued to a male under twenty-one, or a female under eighteen without the consent of parent or guardian, unless such party has been previously married. The judges may grant dispensations from the licence law. Marriage may be annulled for various causes existing at the time of marriage, namely: (1) incurable impotency, of which plaintiff was ignorant at the time of the marriage; (2) consanguinity or affinity, when the parties are nearer of kin than first cousins, computed according to the rules of the civil law, whether of the half or of the whole blood, provided that, when such marriage has not been annulled during the lifetime of the parties, the validity shall not be inquired into after the death of either party; (3) when either party has another spouse living; (4) when fraud, force, or coercion have been used; at the suit of the injured party, unless confirmed by his or her subsequent act; (5) insanity, idiocy, or such want of understanding as renders either party incapable of consenting, at the suit of the

other, or of a guardian of the *non compos*, or at his own suit upon regaining reason, unless after regaining reason he has confirmed the marriage, provided that the party *compos mentis*, being the applicant, shall have been ignorant of the other's mental condition and shall not have confirmed it subsequent to such person regaining reason; (6) at the suit of the wife, when she was under the age of sixteen at the time of the marriage, unless she has confirmed the marriage after arriving at such age; (7) at the suit of the husband when he was under eighteen at the time of the marriage unless he has confirmed it after arriving at such age.

Divorce.—Divorce is absolute or limited. Absolute divorce may be granted for any of the following causes: (1) adultery; (2) impotency; (3) when either party, subsequent to the marriage, has been sentenced to imprisonment for three years or more and no pardon shall restore such party to conjugal rights; (4) for wilful desertion for one year next preceding the commencement of the action; (5) for cruel and inhuman treatment of the wife by the husband, or the husband by the wife or when the wife is given to intoxication; (6) when the husband or wife has been an habitual drunkard for one year immediately preceding the commencement of the action; (7) whenever there has been a voluntary separation for five years next preceding the commencement of the action. Limited divorce may be granted for the fourth, fifth, and sixth causes above specified; for extreme cruelty of either party; or on the wife's complaint when the husband, being of sufficient ability, shall refuse or neglect to provide for her, or when his conduct towards her renders it improper and unsafe for her to live with him. In all divorce suits the county is to be represented by counsel. Under the amendments of 1911, when the matter is determined judgment is entered, fully determining the rights of the parties, but the same is not effective, except for the purposes of an appeal, until one year from the date of its entry. At the expiration of one year the judgment becomes absolute unless meantime reversed, modified, or vacated, or unless an appeal be pending or the court otherwise orders. Sentence to imprisonment for life (there is no capital punishment in Wisconsin) dissolves marriage *ipso facto*, and no subsequent pardon restores the felon to his marital rights.

Sale of Liquor.—Local option prevails in Wisconsin. There is a Sunday closing law which is not enforced. No saloon may be located within 300 feet of a church or school house, or within one mile of a hospital for the insane; a recent law restricts the number of saloons in each community and makes it unlawful to open saloons in certain new localities without the consent of a specified percentage of the neighbours.

Prisons and Reformatories.—The state prison is located at Waupun, and there are several reform schools conducted or subsidized by the state. In Milwaukee a juvenile court has been established, before which are brought delinquent children, as well as dependent children, and in many instances delinquent children have been placed upon probation with good results. In the criminal courts the probation system has recently been introduced, particularly for the benefit of first offenders, and while it is too early to tell what the results will be, the prospects are very hopeful.

Wills and Testaments.—A will (except a noncupative will) must be in writing, signed by the testator, and published and declared in the presence of at least two attesting witnesses who must sign in the presence of the testator and in the presence of each other; but beneficial devises, legacies, and gifts given to an attesting witness or to the husband or wife of an attesting witness are void unless there are two other competent witnesses to the will, provided that if such witness or the husband or wife of such witness would have been entitled to a share of the estate were the will not established; then such share, or so much thereof as will not exceed the legacy or bequest made in the will, shall be saved to him. No particular form of attestation is required. The power of alienating real estate may not be suspended for more than two lives in being and twenty-one years thereafter, except when granted to (a) a literary or charitable corporation organized under the laws of Wisconsin for its sole use and benefit; (b) a cemetery corporation, association, or society, or when granted (c) as a contingent remainder in fee on certain conditions; but there is no statute against perpetuities in personal property. There are no other restrictions upon the manner in which a woman may dispose of her estate by will, and the only other restrictions upon a man's right of disposition are the privileges reserved to his wife as specified above. Devises and bequests to charitable corporations organized under the laws of Wisconsin are exempt from inheritance tax, but such a disposition to foreign charities receives only the exemption and is subject to the same tax as though left to an individual, a stranger to the blood of the testator.

Cemeteries.—Cemeteries may be owned by cemetery associations, churches, or individuals. If owned by such associations any lot therein is, after one interment, inalienable, without the consent of a majority of the trustees, and on the death of the owner descends to his heirs. In some cases an absolute deed to a lot in a Catholic cemetery is refused, and simply a certificate is issued giving certain rights to the holder of it.

THWAITES, *Wisconsin* (Boston, 1890); *Wisconsin Blue Book* (1911); HOWE, *An Experiment in Democracy* (New York, 1912); *Statutes of 1898, Session Laws of 1899, 1961–11; Catholic Directory* (1910); the *University Bulletin* (May, 1911); *Manufacturers Bulletin* (1911).

PAUL D. CARPENTER.

Wisdom, BOOK OF, one of the deutero-canonical writings of the Old Testament, placed in the Vulgate between the Canticle of Canticles and Ecclesiasticus.

I. TITLE.—The oldest headings ascribe the book to Solomon, the representative of Hebrew wisdom. In the Syriac translation, the title is: "the Book of the Great Wisdom of Solomon"; and in the Old Latin Version, the heading reads: "Sapientia Salomonis". The earliest Greek MSS.—the Vaticanus, the Sinaiticus, the Alexandrinus—have a similar inscription, and the Eastern and the Western Fathers of the first three centuries generally speak of "the Wisdom of Solomon" when quoting that inspired writing, although some of them use in this connexion such honorific designations as ἡ θεία Σοφία (the Divine Wisdom), Πανάρετος Σοφία (All Virtuous Wisdom). In the Vulgate, the title is: Liber Sapientiæ, "the Book of Wisdom". In non-Catholic Versions, the ordinary heading is: "the Wisdom of Solomon", in contradistinction to Ecclesiasticus, which is usually entitled: "the Wisdom of Jesus, the Son of Sirach".

II. CONTENTS.—The book contains two general parts, the first nine chapters treating of Wisdom under its more speculative aspect, and the last ten chapters dealing with Wisdom from an historical standpoint. The following is the author's train of thought in the speculative part (chaps. i–ix). Addressing himself to kings, the writer teaches that ungodliness is alien to Wisdom and courts punishment and death (i), and he sets forth and refutes the arguments which the wicked advance to the contrary: according to him, the frame of mind of the ungodly is contrary to man's immortal destiny; their present life is only in appearance happier than that of the righteous; and their ultimate fate is an unquestionable proof of the folly of their course (ii–v). He thereupon exhorts kings to seek Wisdom, which is more needful to them than to ordinary mortals (vi, 1–21), and describes

his own happy experience in the quest and possession of that Wisdom which is the Splendour of God and is bestowed by Him on earnest suppliants (vi, 22–viii). He subjoins the prayer (ix) by which he has himself begged that Wisdom and God's Holy Spirit might be sent down to him from heaven, and which concludes with the reflection that men of old were guided by Wisdom—a reflection which forms a natural transition to the review of Israel's ancient history, which constitutes the second part of his work. The author's line of thought in this historical part (ix–xix) may also easily be pointed out. He commends God's wisdom (1) for its dealings with the patriarchs from Adam to Moses (x–xi, 4); (2) for its just, and also merciful, conduct towards the idolatrous inhabitants of Egypt and Chanaan (xi, 5–xii); (3) in its contrast with the utter foolishness and consequent immorality of idolatry under its various forms (xiii, xiv); finally (4), for its discriminating protection over Israel during the plagues of Egypt, and at the crossing of the Red Sea, a protection which has been extended to all times and places.

III. Unity and Integrity.—Most contemporary scholars admit the unity of the Book of Wisdom. The whole work is pervaded by one and the same general purpose, viz., that of giving a solemn warning against the folly of ungodliness. Its two principal parts are intimately bound by a natural transition (ix, 18), which has in no way the appearance of an editorial insertion. Its subdivisions, which might, at first sight, be regarded as foreign to the primitive plan of the author, are, when closely examined, seen to be part and parcel of that plan: this is the case, for instance, with the section relative to the origin and the consequences of idolatry (xiii, xiv), inasmuch as this section is consciously prepared by the writer's treatment of God's wisdom in its dealings with the idolatrous inhabitants of Egypt and Chanaan, in the immediately preceding subdivision (xi, 5–xii). Not only is there no break observable in the carrying-out of the plan, but favourite expressions, turns of speech, and single words are found in all the sections of the work, and furnish a further proof that the Book of Wisdom is no mere compilation, but a literary unit.

The integrity of the book is no less certain than its unity. Every impartial examiner of the work can readily see that nothing in it suggests that the book has come down to us otherwise than in its primitive form. Like Ecclesiasticus, Wisdom has indeed no inscription similar to those which open the Books of Proverbs and Ecclesiastes; but plainly, in the case of Wisdom, as in the case of Ecclesiasticus, this absence is no necessary sign that the work is fragmentary at the beginning. Nor can the Book of Wisdom be rightly considered as mutilated at the end, for its last present verse forms a proper close to the work as planned by the author. As regards the few passages of Wisdom which certain critics have treated as later Christian interpolations (ii, 24; iii, 13; iv, 1; xiv, 7), it is plain that were these passages such as they are claimed, their presence would not vitiate the substantial integrity of the work, and further, that closely examined, they yield a sense perfectly consistent with the author's Jewish frame of mind.

IV. Language and Authorship.—In view of the ancient heading: "the Wisdom of Solomon", some scholars have surmised that the Book of Wisdom was composed in Hebrew, like the other works ascribed to Solomon by their title (Proverbs, Ecclesiastes, Canticle of Canticles). To substantiate this position they have appealed to the Hebraisms of the work; to its parallelisms, a distinct feature of Hebrew poetry; to its constant use of simple connecting particles (καί, δέ, γάρ, ὅτι, etc.), the usual articulations of Hebrew sentences; to Greek expressions traceable, as they thought, to wrong renderings from a Hebrew original, etc. Ingenious as these arguments may appear, they prove no more than that the author of the Book of Wisdom was a Hebrew, writing Greek with a distinctly Jewish cast of mind. As far back as St. Jerome (Præf. in libros Salomonis), it has been felt that not Hebrew but Greek was the original language of the Book of Wisdom, and this verdict is so powerfully confirmed by the literary features of the entire Greek text, that one may well wonder that the theory of an ancient Hebrew original, or of any original other than Greek, should have ever been seriously maintained.

Of course the fact that the entire Book of Wisdom was composed in Greek rules out its Solomonic authorship. It is indeed true that ecclesiastical writers of the first centuries commonly assumed this authorship on the basis of the title of the book, apparently confirmed by those passages (ix, 7, 8, 12; cf. vii, 1, 5; viii, 13, 14; etc.) where the one speaking is clearly King Solomon. But this view of the matter never was unanimous in the Early Christian Church, and in the course of time a middle position between its total affirmation and its total rejection was suggested. The Book of Wisdom, it was said, is Solomon's inasmuch as it is based on Solomonic works which are now lost, but which were known to and utilized by a hellenistic Jew centuries after Solomon's death. This middle view is but a weak attempt at saving something of the full Solomonic authorship affirmed in earlier ages. "It is a supposition which has no positive arguments in its favour, and which, in itself, is improbable, since it assumes the existence of Solomonic writings of which there is no trace, and which would have been known only to the writer of the Book of Wisdom" (Cornely-Hagen, "Introd. in Libros Sacros, Compendium," Paris, 1909, p. 361). At the present day, it is freely admitted that Solomon is not the writer of the Book of Wisdom, "which has been ascribed to him because its author, through a literary fiction, speaks as if he were the Son of David" (Vigouroux, "Manuel Biblique", II, n. 868. See also the notice prefixed to the Book of Wisdom in the current editions of the Douai Version). Besides Solomon, the writer to whom the authorship of the work has been oftenest ascribed is Philo, chiefly on the ground of a general agreement in respect to doctrines, between the author of Wisdom and Philo, the celebrated Jewish philosopher of Alexandria (d. about A. D. 40). The truth of the matter is that the doctrinal differences between the Book of Wisdom and Philo's writings are such as to preclude a common authorship. Philo's allegorical treatment of Scriptural narratives is utterly foreign to the frame of mind of the writer of the Book of Wisdom. His view of the origin of idolatry conflicts on several points with that of the author of the Book of Wisdom. Above all, his description of Divine wisdom bespeaks as to conception, style, and manner of presentation, a later stage of Alexandrian thought than that found in Wisdom. The authorship of the work has been at times ascribed to Zorobabel, as though this Jewish leader could have written in Greek; to the Alexandrian Aristobulus (second cent. B. C.), as though this courtier could have inveighed against kings after the manner of the Book of Wisdom (vi, 1; etc.); and finally, to Apollo (cf. Acts, xviii, 24), as though this was not a mere supposition contrary to the presence of the book in the Alexandrian Canon. All these variations as to authorship prove that the author's name is really unknown (cf. the notice prefixed to Wisdom in the Douay Version).

V. Place and Date of Composition.—Whoever examines attentively the Book of Wisdom can readily see that its unknown author was not a Palestinian Jew, but an Alexandrian Jew. Monotheistic as the writer is throughout his work, he evinces an acquaintance with Greek thought and philosophical terms (he calls God "the Author of beauty": xiii, 3; styles Providence πρόνοια: xiv, 3; xvii, 2; speaks of ὕλη

ἀμόρφος, "the formless material" of the universe, after Plato's manner: xi, 17; numbers four cardinal virtues in accordance with Aristotle's school: viii, 7; etc.), which is superior to anything found in Palestine. His remarkably good Greek, his political allusions, the local colouring of details, his rebuke of distinctly Egyptian idolatry, etc., point to Alexandria, as to the great centre of mixed Jewish and heathen population, where the author felt called upon to address his eloquent warning against the splendid and debasing Polytheism and Epicurean indifference by which too many of his fellow Jews had been gradually and deeply influenced. And this inference from internal data is confirmed by the fact that the Book of Wisdom is found not in the Palestinian, but in the Alexandrian, Canon of the Old Testament. Had the work originated in Palestine, its powerful arraignment of idolatry and its exalted teachings concerning the future life would have naturally secured for it a place within the Canon of the Jews of Palestine. But, as it was composed in Alexandria, its worth was fully appreciated and its sacred character recognized only by the fellow-countrymen of the author.

It is more difficult to ascertain the date than the place of composition of the Book of Wisdom. It is universally admitted that when the writer describes a period of moral degradation and persecution under unrighteous rulers who are threatened with heavy judgment, he has in view the time of either Ptolemy IV Philopator (221–204 B. C.), or Ptolemy VII Physcon (145–117 B. C.), for it is only under these depraved princes that the Egyptian Jews had to endure persecution. But it is confessedly difficult to decide which of these two monarchs the author of Wisdom had actually in view. It is even possible that the work "was published after the demise of those princes, for otherwise it would have but increased their tyrannical rage" (Lesêtre, "Manuel d'Introduction", II, 445).

VI. Text and Versions.—The original text of the Book of Wisdom is preserved in five uncial MSS. (the Vaticanus, the Sinaiticus, the Alexandrinus, the Ephremiticus, and the Venetus) and in ten cursives (two of which are incomplete). Its most accurate form is found in the Vaticanus (fourth cent.), the Venetus (eighth or ninth cent.), and the cursive 68. The principal critical works on the Greek text are those of Reusch (Freiburg, 1861), Fritzsche (Leipzig, 1871), Deane (Oxford, 1881), Sweete (Cambridge, 1897), and Cornely-Zorell (Paris, 1910). Foremost among the ancient versions stands the Vulgate, which presents the Old Latin Version somewhat revised by St. Jerome. It is in general a close and accurate rendering of the original Greek, with occasional additions, a few of which probably point to primitive readings no longer extant in the Greek. The Syriac Version is less faithful, and the Armenian more literal, than the Vulgate. Among the modern versions, the German translation of Siegfried in Kautzsch's "Apocryphen und Pseudepigraphen des A. T." (Tübingen, 1900), and the French version of the Abbé Crampon (Paris, 1905), deserve a special mention.

VII. Doctrine of the Book.—As might well be expected, the doctrinal teachings of this deutero-canonical writing are, in substance, those of the other inspired books of the Old Testament. The Book of Wisdom knows of only one God, the God of the universe, and the Yahweh of the Hebrews. This one God is "He who is" (xiii, 1), and His holiness is utterly opposed to moral evil (i, 1–3). He is the absolute Master of the world [xi, 22 (23)], which He has created out of "formless matter" [xi, 18 (17)], a Platonic expression which in no way affirms the eternity of matter, but points back to the chaotic condition described in Gen., i, 2. A living God, He made man after His image, creating him for immortality (ii, 23), so that death entered the world only through the envy of the Devil (ii, 24). His Providence (πρόνοια) extends to all things, great and small [vi, 8 (7); xi, 26 (25); etc.], taking a fatherly care of all things (xiv, 3), and in particular, of His chosen people (xix, 20, sqq.). He makes Himself known to men through His wonderful works (xiii, 1–5), and exercises His mercy towards them all [xi, 24 (23); xii, 16; xv, 1], His very enemies included (xii, 8 sqq.).

The central idea of the book is "Wisdom", which appears in the work under two principal aspects. In its relation to man, Wisdom is here, as in the other Sapiential Books, the perfection of knowledge showing itself in action. It is particularly described as resident only in righteous men (i, 4, 5), as a principle soliciting man's will (vi, 14, sqq.), as within God's gift (vii, 15; viii, 3, 4), and as bestowed by Him on earnest suppliants (viii, 21–ix). Through its power, man triumphs over evil (vii, 30), and through its possession, one may secure for himself the promises of both the present and the future life (viii, 16, 13). Wisdom is to be prized above all things (vii, 8–11; viii, 6–9), and whoever despises it is doomed to unhappiness (iii, 11). In direct relation to God, Wisdom is personified, and her nature, attributes, and operation are no less than Divine. She is with God from eternity, the partner of His throne, and the sharer of His thoughts (viii, 3; ix, 4, 9). She is an emanation from His glory (vii, 25), the brightness of His everlasting light and the mirror of His power and goodness (vii, 26). Wisdom is one, and yet can do everything; although immutable, she makes all things new (vii, 27), with an activity greater than any motion (vii, 23). When God formed the world, Wisdom was present (ix, 9), and she gives to men all the virtues which they need in every station and condition of life (vii, 27; viii, 21; x, 1, 21; xi). Wisdom is also identified with the "Word" of God (ix, 1; etc.), and is represented as immanent with the "Holy Spirit", to whom a Divine nature and Divine operations are likewise ascribed (i, 5–7; vii, 22, 23; ix, 17). Exalted doctrines such as these stand in a vital connexion with the New Testament revelation of the mystery of the Blessed Trinity; while other passages of the Book of Wisdom (ii, 13, 16–18; xviii, 14–16) find their fulfilment in Christ, the Incarnate "Word", and "the Wisdom of God". In other respects too, notably with regard to its eschatological teachings (iii–v), the Book of Wisdom presents a wonderful preparation to the New Testament Revelation. The New Testament writers appear perfectly familiar with this deutero-canonical writing (cf. Matt., xxvii, 42, 43, with Wis., ii, 13, 18; Rom., xi, 34, with Wis., ix, 13; Eph., vi, 13, 17, with Wis., v, 18, 19; Heb., i, 3, with Wis., vii, 26; etc. It is true that to justify their rejection of the Book of Wisdom from the Canon, many Protestants have claimed that in viii, 19–20, its author admits the error of the pre-existence of the human soul. But this incriminated passage, when viewed in the light of its context, yields a perfectly orthodox sense.

(Catholic commentators are marked with an asterisk *.) Grimm (Leipzig, 1860); * Schmid (Vienna, 1865); * Gutberlet (Münster, 1874); Bissell (New York, 1880); Deane (Oxford, 1881); * Lesêtre (Paris, 1884); Farrar (London, 1888); Siegfried (Tübingen, 1890); Zockler (Munich, 1891); * Crampon (Paris, 1902); André (Florence, 1904); * Cornely-Zorrell (Paris, 1910).

Francis E. Gigot.

Wisdom, Daughters of (Les Filles de la Sagesse), founded at Poitiers by Bl. Louis-Marie Grignion de Montfort in 1703. While he was temporary chaplain of the hospital of Poitiers in 1701, he associated into a little community some pious but variously afflicted girls, and gave them a rule of life, the main points of which have been retained in the Rule of the Daughters of Wisdom. In their meeting-room, called by Montfort *La Sagesse* (wisdom), he placed a large wooden cross, to indicate that true wisdom is in the "foolishness" of the Cross. This community of poor, crippled, blind, and sickly girls was destined,

under God's providence, to give a solid religious training to Louise Trichet, known in religion as Sister Marie-Louise of Jesus. When de Montfort judged her sufficiently advanced in virtue, he gave her a new religious habit, which has been minutely copied by the Daughters of Wisdom. It consists of an ashen-gray woollen dress and a black cape worn over the habit. Their coif and neckerchief are of white linen. They wear slippers instead of shoes. Ten years she alone wore the much-ridiculed dress. In 1712 a companion was given to Marie-Louise in the person of Catharine Brunet (Sister Conception). In 1715, at the request of the Bishop of La Rochelle, de Montfort called upon his spiritual daughters to teach the children of the poor in that city. Henceforth the congregation was both hospitaller and teaching. The founder appointed Sister Marie-Louise superioress of the congregation. On 22 Aug., 1715, Montfort gave the habit of Wisdom to Sister Ste Croix and Sister Incarnation.

The congregation strives to acquire heavenly wisdom by imitating the Incarnate Wisdom, Jesus Christ. The means for imitating Christ is a special devotion to the Blessed Virgin. De Montfort calls it "True Devotion" or "Holy Bondage of Mary", because it mainly consists (1) in consecrating themselves entirely to Our Lady and (2) in serving her lovingly as a slave. The saint, with his keen perception of Mary's greatness and of our own unworthiness, preferred the appellation "slave or bondman" to "child or servant of Mary". Once consecrated to Mary, the sisters perform all their actions in the spirit inculcated in de Montfort's "Treatise of the True Devotion to the Blessed Virgin". When he died in 1716, the community numbered only four sisters. In 1720 the site of their mother-house was acquired at Saint-Laurent-sur-Sèvre, where he was laid to rest. Henceforth the life of Marie-Louise was to be a series of travels necessitated by new foundations and by visits to all her communities; in 1750 there were already thirty. She died on 27 April, 1759. Under her successor, Sister Anastasie (1759–68), lay sisters were admitted into the congregation. They wear a black habit, a brown kerchief on weekdays, and a white one on Sundays. When in the chapel or out of the convent they wear a black cape. The lay sisters are over 700. Art. 26 of the first part of the constitution provides that both lay and choir sisters, at the end of five years' probation, be sent to the mother-house (at Saint-Laurent-sur-Sèvre, La Vendée, France), where they remain about two months preparing themselves for their perpetual vows.

On 31 Jan., 1794, twenty-six sisters, who had remained in the convent at Saint-Laurent-sur-Sèvre, were fastened two and two like criminals. One was hacked to pieces; another slain in her sick-bed, and her corpse dragged through the village. The others were thrown into a squalid prison at Nantes, where eight of them died of starvation. One sister was put to death at Coron; another was wounded by a sabre-cut, and left for dead; two were massacred at Longeron, and two more on the road to Le Mans. Of those imprisoned there, four died of exhaustion. At Poitiers three sisters were exhibited in a public square and the inscription "Harbourers of fanatic priests" placed above their heads. They spent eight months in prison at Le Brouage; they were forced, in the cold winter months, to uproot with their hands the grass that grew between the paving-stones of the streets. At Nantes two sisters were guillotined. At Rennes the heads of Sister Véronique and Jouin fell under the guillotine. Three others, meanwhile exhibited with an iron collar (*carcan*) around their necks, when apprised of the execution of their companions, and threatened with a similar fate, simply replied: "God's holy Will be done". At La Cuille Sister St. Emily was subjected to revolting maltreatment. Sister St. Eugénie's fortitude astonished the Revolutionary Committee of La Rochelle. "Enough, gentlemen, my last word is this: the guillotine seems set up for good. Take me there. An oath against my conscience you will never get from me." On being promised personal safety, she besought her judges not to be separated from her companions. She was imprisoned at Bruges. At Rochefort-en-Terre Sister Mechtilde died of fright at seeing the revolutionaries. Her three companions, imprisoned at Vannes, were refused even a little straw to lie on. From the prison the superioress addressed a pathetic appeal to the municipality. Relief came too late, at least for her. She died after a year's imprisonment. Her two companions were set free. Still when nurses were needed to take care of the wounded and sick soldiers in the hospital at Brest, the imprisoned sisters, 70 in number, were sent there. They were the first to resume the religious habit in 1800.

Under Napoleon the Daughters of Wisdom recovered most of their former houses, were granted 30,000 francs for building purposes, and an annuity of 12,000 francs. This was faithfully paid until 1848. It was in 1810, when Napoleon was temporarily the master of Europe, that, at his call, the Sisters of Wisdom left French soil for the first time to nurse the wounded soldiers at Antwerp. Numerous medals were bestowed on the congregation by Napoleon, and by every French Government since; Spain, Prussia, and Belgium have honoured them for nursing the wounded or plague-stricken soldiers of those countries; as a congregation they have been acknowledged in the Apostolic Brief of Leo XII in 1825; they were canonically approved, together with the Fathers of the Company of Mary, in 1853; they were placed under Cardinal Vincenzo Vannutelli as protector, and favoured by two important decrees in 1893 and 1898 securing the integrity of Montfort's institution; and they received the definitive approbation of the constitutions of Montfort's double foundation in 1904.

In 1800 the membership of the community was 260; in 1810, 509; in 1830, 710; in 1840, 1400. To-day there are 5400, distributed among 430 houses. Their principal novitiate is the mother-house. The present French Government has replaced them by lay nurses in the important naval and military hospitals of Toulon, Brest, Cherbourg, Boulogne, and others, in the state prisons, in the Maisons Centrales (prisons for women) of Cadillac and Clermont. Not less than 250 of their educational establishments have been closed. They are in charge of hospitals, insane asylums, orthopædic institutes, orphan homes, training schools, apprentice shops, protectories, poor-houses, magdalen institutions, kindergartens, day nurseries, boarding-schools, day-schools, and parochial schools. The Asile des Vieillards, founded at Clamart (Paris) by Duchess Galiera, deserves a special mention for the uniqueness of its purpose. It is a home for aged and indigent artists, literary and scientific men, or noblemen.

In 1812 the Daughters of Wisdom took charge of the institution for deaf-mutes at La Chartreuse d'Auray. Trained by Miss Duler and by the Abbé Sicard, the sisters made rapid progress in this new field of usefulness. They improved the methods of their masters, and, in turn, became the teachers of several other religious communities. To-day the Daughters of Wisdom direct the institutes of the blind and deaf-mutes in seven departments; at La Chartreuse, Larnay, Orléans, Lille, Laon, Besançon, and Toulouse. Larnay gained world-wide renown after the publication of Louis Arnould's "Une âme en prison", in which he graphically describes the method pursued by Sister Marguerite for the education of Marie Heurtin, deaf-mute and blind from her birth. Before Sister Marguerite, Sister St. Médulle had worked on similar lines, in instructing Germaine Cam-

bon and Marthe Obrecht. What the famous Abbé de l'Epée considered almost impossible has been successfully accomplished by Sisters St. Médulle and Marguerite, and is zealously continued by the Daughters of Wisdom. Marie Heurtin herself has been very serviceable in teaching her similarly afflicted companions. The deaf-mutes of Larnay manufacture, under the direction of their teachers, church vestments which experts have declared to rival the products of the ateliers of Paris and Toulouse. A unique religious congregation, "the Little Religious of Our Lady of the Seven Dolours", sprang from the Larnay Institute. It was founded in 1849 for the deaf-mutes of Larnay by Canon de Larnay, and approved by Cardinal Pie. Since 1898 it has been affiliated to the Daughters of Wisdom. Their rule has been approved by Pius X.

Belgium.—In 1846 the Daughters of Wisdom crossed the French frontier and settled at Tournai. Of the establishments of the congregation on Belgian soil, the principal ones are located at Tournai, Antwerp, Brussels, and Malines. *Holland.*—In 1880 the Daughters of Wisdom made their first foundation at Schimmert, Limburg, in the Netherlands, where they have since opened a boarding-school, a novitiate for the Dutch Province, and a kindergarten. Among their other establishments in Holland are schools at Rotterdam (in 1905) and an institute for defective children at Druten.

Italy.—The Hospital Sant' Andrea, Genoa, with its branches San Filippo and Coronata; houses in Rome, Turin, Gorno, Nettuno, and San Remo. The novitiate of the Italian Province at San Giorgio (Monferrato).

Switzerland.—Establishments at Sonnenwyl and Bonnefontaine. *Denmark.*—Establishment at Roskilde. *Hayti.*—1871, the number of establishments to-day is 45, with 250 teachers and nurses. *Colombia.*—Houses at Villaviecncio (1905), Medina (1906), and Gachala (1911). *Central Africa.*—In the Vicariate Apostolic of Shire, houses at Nugludi and Utale.

England.—(1) Abbey House, Romsey, Hampshire (1891), 17 sisters, 80 orphan boys. (2) La Sagesse Convent, Golder's Green, London, N. W., boarding-school and day-school. (3) La Sagesse Convent, Grassendale, Liverpool, a juniorate destined to recruit English-speaking members for the congregation. The Sisters also visit the poor and take care of them in their homes. Evening school for girls; 15 sisters. (4) Our Lady of the Sacred Heart, Moorfield Convent, Preston (1905), an orphan home for girls, who are taught domestic science; also a home of retreat for ladies (21 sisters). (5) Our Lady's Convent, Gateshead-on-Tyne (1906), boarding-school and day-school, 14 sisters, 80 pupils. (6) Romsey, near de Montfort College, of the Company of Mary, one house; the sisters have charge of the kitchen, laundry, linen-room, and infirmary of the college.

Canada.—(1) In Ontario: Cumming's Bridge, near Ottawa, the provincial house of the Canadian province, and a novitiate for English and French-speaking young ladies. Also, a boarding-school and the parochial schools. Other houses: Sturgeon Falls, Blind River, Cyrville, Alfred, and St. Thomas Lefaivre. (2) In Quebec: Montfort (1884), Huberdeau, St. Jovite, St. Agathe des Monts, Papineauville (2 houses), Chénéville, Grenville, and two hospitals in Montreal; St. Justine, for children; St. Hélène. Also domiciliary visiting of the poor. (3) New Brunswick: Edmundston, a boarding-school and a day-school. (4) Alberta: Red Deer, Castor, and Calgary.

United States.—Maine: St. Agatha, a high school, a boarding-school and day-school, and a hospital at Grand Isle; parochial schools. New York: Ozone Park, Long Island, Our Lady of Wisdom Academy, boarding-school, day-school, and parochial school; 27 sisters, 80 boarders. Here they admit little boys up to the age of ten. Port Jefferson, St. Charles' Home for blind, crippled, and defective children; 30 sisters, 250 inmates.

Blessed Louis-Marie Grignion de Montfort (London, 1892), 11, passim; *Life and Select Writings of the Venerable servant of God, Louis-Marie Grignion de Montfort* (London, 1870), 322-30; TEXIER, *Marie-Louise de Jésus, première supérieure de la Congrégation de la Sagesse* (Paris and Poitiers, 1901), 310-21; FONTENEAU, *Histoire de la Congrégation de la Sagesse* (Paris and Poitiers, 1878); ARNOULD, *Une Ame en Prison* (Paris, 1904); *Constitution des Filles de la Sagesse* (Rome, 1905); additional information from *Le Bulletin Trimestriel* and *Lettres Circulaires* of the Superiors-General of the Company of Mary and of the Daughters of Wisdom.

JOHN H. BEMELMANS.

Wiseman, NICHOLAS PATRICK, cardinal, first Archbishop of Westminster; b. at Seville, 2 Aug. 1802; d. in London, 15 Feb., 1865., younger son of James Wiseman, a merchant of Irish family resident in Seville, by his second wife, Xaviera Strange. On his father's death in 1805 he was taken to Ireland by his mother, and after two years at school in Waterford was, with his brother, placed at Ushaw College, Durham, founded seventeen years previously, where the distinguished historian John Lingard, Wiseman's lifelong friend, was then vice-president. At Ushaw Nicholas resolved to embrace the life of a priest, and in 1818 he was chosen as one of the first batch of students for the English College in Rome, which had just been revived after having been closed for twenty years owing to the French occupation. Soon after his arrival he was received in audience, with five other English students, by Pius VII, who made them a kind and encouraging address; and his next six years were devoted to hard and regular study, under the strict discipline of the college. He attained distinction in the natural sciences as well as in dogmatic and scholastic theology, and in July, 1824, took his degree of Doctor of Divinity, after successfully sustaining a public disputation before a great audience of learned men, including at least one future pope. Eight months later, on 19 March, 1825, he was ordained priest. His particular bent had always been towards Syriac and other Oriental studies, and this was encouraged by his superiors. The learning and research evidenced in his work, "Horæ Syriacæ", which appeared in 1827, established his reputation as an Oriental scholar. Already vice-rector of the English College, and thus enjoying an official status in Rome, he was named by Leo XII, soon after the publication of his book, supernumerary professor of Hebrew and Syro-Chaldaic in the Sapienza University, and soon found himself in communication, by letter or otherwise, with all the great Orientalists of the day, such as Bunsen, Scholz, Aekermann, and Tholuck.

By the pope's wish he undertook at this time a course of English sermons for the benefit of English visitors to Rome, and in June, 1828, while still only in his twenty-sixth year, he became Rector of the English College. This position gave him the status of official representative of the English Catholics in Rome, and brought many external duties into his life, hitherto devoted chiefly to study, lecturing, and preaching. Noted as a linguist—"he can speak with readiness and point", wrote Newman of him some years later, "in half-a-dozen languages, without being detected for a foreigner in any one of them"—he received and entertained at the college distinguished visitors from every European country, and was equally popular with them all. Gladstone, Newman, Hurrell Froude, Archbishop Trench, Macaulay, Monckton-Milnes, and Manning were among the eminent Englishmen who made his acquaintance during the twelve years of his rectorship; and he had much interesting intercourse also with Lamennais, then bent on his scheme of reconciling Democracy with Ultramontanism, and his devoted friends Lacordaire, Montalembert, and Rio. Father Ignatius Spencer, afterwards the famous Passionist, who entered the English College in 1830, had much to

do with the turning of Wiseman's thoughts towards the possible return of England to Catholic unity; and this was deepened by his conversations with Newman and Froude when they visited Rome in 1833. Meanwhile he was busy with the preparation of his lectures "On the Connexion between Science and Revealed Religion", which were delivered in 1835, and greatly added to his reputation, although they embodied some theories which have been superseded since. They won unstinted praise from such critics as Bunsen, Milnes, Döllinger, Lepsius, and Cardinal Mai, and raised Wiseman to perhaps the highest point he was to attain as a student and a man of letters. His quiet life of study was indeed, though he hardly knew it, now practically at an end; and the last thirty years of his career were destined to be largely taken up with an active participation in the events following on the general religious reaction in Europe, of which the Oxford Movement in England was one of the most remarkable fruits. Wiseman's correspondence at this time evinces his keen and ardent sympathy with the widespread religious revival associated with such names as those of Ozanam and Lacordaire in France, Schlegel and Görres in Germany, and Manzoni and others in Italy. He was in constant correspondence with Döllinger (whom he brought into relations with Lingard), expressed unbounded admiration for his Church History, then being published, and hoped through him to establish co-operation between German and English Catholics.

In the autumn of 1835 Wiseman came to England for a year's sojourn, full of fervent hopes for the future of Catholicism in that country. But he had never lived there himself under the numbing pressure of the penal laws; and it was a shock to him to realize that the long down-trodden "English papists", from whom that oppression had only recently been removed by the Emancipation Act of 1829, were not in the least ripe for any vigorous forward movement or prominent participation in public life. Nor was any particular encouragement in this direction given to them in the exhortations or pastoral letters of their ecclesiastical superiors, whose chief anxiety seemed to be lest the piety of their flocks might be adversely affected by their new-born liberty of action. Wiseman's enthusiasm, however, was not damped by the somewhat chilly atmosphere of English Catholicism. He began without delay a course of lectures, addressed alike to Catholics and Protestants, which at once attracted large audiences, and from which, wrote a well-qualified critic, dated "the beginning of a serious revival of Catholicism in England". The lectures were resumed in the following year, in the largest Catholic church in London, with even greater success. Some distinguished converts—among them the eminent architect Welby Pugin—were received into the Church: Wiseman was presented with a costly testimonial, and was invited to write for a popular encyclopedia an article on the Catholic Church. He gave evidence of his power as a temperate yet forcible apologist, in his admirable defence of Catholicism against a violent attack published by John Poynder —a defence which W. E. Gladstone described as "a masterpiece of clear and unanswerable argument"; and in the same year, 1836, he took the important step of founding, in association with Daniel O'Connell and Michael Quin (who became the first editor), the "Dublin Review", with the object, as he himself stated, not only of rousing English Catholics to a greater enthusiasm for their religion, but of exhibiting to the representatives of English thought generally the variety, comprehensiveness, and elasticity of the Catholic system as he had been taught to regard it.

In the autumn of 1836 Wiseman returned to Rome, and for four more years held his post of rector of the English College. While in no way slackening in the conscientious performance of his duties, he found himself gradually more and more drawn towards, and personally interested in, the important religious movement developing in England; and this feeling was strengthened by his intercourse with Macaulay and Gladstone, of whom he saw much when they visited Rome in 1838. He welcomed in them that spirit of outside sympathy with Catholicism which had already seemed to him so striking and encouraging a phenomenon in men like von Ranke, A. W. Schlegel, and even Victor Hugo; and his correspondence during this period shows how in the midst of his multifarious duties in Rome he longed to be at the heart of the movement in England, working for it with all the versatile gifts at his command, and with all the personal influence which he could wield. He visited England in the summer of 1839; and besides his active public engagements at that time—giving retreats at Oscott and elsewhere, preaching at the opening of the new churches which were rising all over the country, and working, in conjunction with Father Spencer, for the spread of a new spirit of prayer and piety among English Catholics—there appeared from his pen, in the "Dublin Review", the famous article on St. Augustine and the Donatists which was a turning-point in the Oxford Movement, and pressed home the parallel between the Donatists and the Tractarians with a convincing logic which placed many of the latter, in Newman's famous words, "on their death-bed as regarded the Church of England". Three months after the publication of this momentous article, Wiseman returned to Rome; but he felt himself, as his letters show, that the future of his life's work was to be not in Rome but in England.

In 1840 Gregory XVI raised the number of English vicars Apostolic from four to eight; and Wiseman was nominated coadjutor to Bishop Walsh of the Central District, and president of Oscott College. After making a retreat with the Passionists he was consecrated on 4 June, in the chapel of the English College, with the title of Bishop of Melipotamus, and held an ordination service next day. He left Rome on 1 Aug., after twenty-two years' residence there, and took up his residence at Oscott, which it was his design from the first to make a centre in the work of drawing the Catholic-minded party in the Anglican Church towards Rome. No encouragement in this idea was forthcoming from his scholastic colleagues in the college, and the only support he received was in the unwavering sympathy of Father Spencer, and the enthusiasm of A. W. Pugin, a constant visitor at Oscott. Other distinguished men visited Wiseman there, such as Lords Spencer and Lyttelton, Daniel O'Connell, the Duc de Bordeaux, and many more; and though not interested in the routine of college life, and a great bishop rather than a successful president, he gave a prestige and distinction to Oscott which no one else could have done. A profound liturgist, he was most particular about the proper carrying-out of the ceremonial of the Church; and his humour, geniality, and kindness made him an especial favourite with the younger members of the college.

On the publication of the famous Tract 90, written to justify the simultaneous adherence to the Thirty-Nine Articles and to the Decrees of Trent by Anglican clergymen, Wiseman entered upon direct correspondence with Newman; and after more than four years of perplexity, doubt, and disappointed hopes, he had the happiness of confirming him at Oscott, subsequent to his reception into the Catholic Church. But neither Newman's own conversion, nor that of a large number of his most distinguished disciples, sufficed to break down the wall of reserve and suspicion which had always separated the "Old English" Catholics, such as Lingard and his school, from the

leaders of the Oxford Movement. The sincerity of their Catholic leanings had been doubted when they were Protestants; and the sincerity of their conversion was equally suspected now that they were Catholics. Wiseman, on the other hand, saw in every fresh accession new ground for serious hope for the return of England to Catholic unity. He enlisted the prayers of many Continental bishops for this intention, and worked unceasingly to promote a cordial understanding between new converts and old Catholics, and to make the Oxford neophytes at home in their new surroundings. Many of them found shelter and occupation at Oscott, and the "Dublin Review" was strengthened by an infusion of new writers from their ranks. Deeply interested, as was natural, in the future of Newman and his immediate followers, Wiseman concerned himself closely with the project, ultimately realized in Birmingham, of founding an Oratory in England.

Meanwhile he had himself been appointed provicar Apostolic of the London District, and had (in July, 1847) visited Rome on business of the utmost importance in relation to English Catholicism. He was deputed by his brother bishops to submit to the Holy See the question of revising the constitution of the Church in England, and of substituting for the vicars Apostolic a regular hierarchy, such as had existed in Ireland throughout the darkest days of the penal laws, and had recently been established in Australia. In the changed circumstances of English Catholicism some new code of laws was imperatively called for to supplement the obsolete constitution of 1753; but the project of creating a hierarchy, which Wiseman favoured as the true solution of the question, was strongly opposed by many English Catholics, headed by Cardinal Acton, the only English member of the Sacred College. The negotiations on the matter with the Holy See were interrupted by the exciting and important political events which followed the accession of Pius IX and the national Italian rising against Austria. Wiseman returned to England charged with the duty of appealing to the British Government for support of the Papacy in carrying out its policy of Liberalism. Bishop Ullathorne was sent out to Rome early in 1848 to continue in Wiseman's place the negotiations on the question of the hierarchy for England; and he left on record his admiration of the calm and detailed consideration given to the subject by the authorities, at a time when revolution and disorder were almost at their height. All the evidence forthcoming seemed to show that the British Government could find no reasonable cause of offence in the proposed measure; and it was on the point of being carried out when the Revolution burst in Rome, and the pope's flight to Gaeta delayed the actual execution of the project for nearly two years.

Soon after Wiseman's return to England he succeeded Dr. Walsh as vicar Apostolic of the London District, and threw himself into his episcopal work with characteristic activity and zeal. The means he relied on for quickening the spiritual life of the district were, first, the frequent giving of retreats and missions both for clergy and laity, and secondly the revival of religious orders, which had of course become entirely extinct in England under the penal laws. Within two years he founded no less than ten religious communities in London, and had the satisfaction of seeing many of the converts either joining one or the other of these communities, or working harmoniously as secular priests with the other clergy of the district. A notable event in the annals of the London Catholics was the opening, at which Wiseman assisted, of the great Gothic Church of St. George's, Southwark, designed by Pugin, in July, 1848. Fourteen bishops, 240 priests, and representatives of many religious orders took part in the opening ceremonies, which were described in no unfriendly spirit by the metropolitan Press. A function on this scale in the capital of England indicated, as was said at the time, that the English Catholic Church had indeed "come out of the catacombs"; but Wiseman had still much to contend with in the shape of strong opposition, on the part of both clergy and laity of the old school, to what was called the "Romanizing" and "innovating" spirit of the new bishop. In matters of devotion as well as of Church discipline every development was regarded by this party with suspicion and distrust; and no greater proof could be adduced of the tact, prudence, and firmness of Wiseman in his difficult office, than the fact that in less than three years he had practically disarmed his opponents, and had won over to his own views, not only the rank and file, but the leaders of the party which had at first most strenuously resisted him.

In the spring of 1850, just after the Gorham decision of the Privy Council, declaring the doctrine of baptismal regeneration to be an open question in the Church of England, had resulted in a new influx of distinguished converts to Catholicism, Wiseman received the news of his impending elevation to the cardinalate, carrying with it, as he supposed, the obligation of permanent residence in Rome. Deeply as he regretted the prospect of a lifelong severance from his work in England, he loyally submitted to the pope's behest, and left England, as he thought for ever, on 16 Aug. Meanwhile strong representations were being made at Rome with the view of retaining his services at home; and he was able to write, immediately after his first audience of Pius IX, that it was decided that the English hierarchy was to be proclaimed without delay, and that he was to return to England as its chief. At a consistory held on 30 Sept. Nicholas Wiseman was named a cardinal priest, with the title of St. Pudentiana. The papal Brief re-establishing the hierarchy had been issued on the previous day; and on 7 Oct. the newly-created cardinal Archbishop of Westminster announced the event to English Catholics in his famous pastoral "from outside the Flaminian Gate".

He left Rome a few days later, travelling by Florence, Venice, and Vienna, where he was the emperor's guest; and it was here that he first learned from a leading article in the "Times", worded in the most hostile terms, something of the sudden storm of bitter feeling aroused in England, not by his own elevation of the Sacred College, but by the creation of an English Catholic hierarchy with territorial titles. Wiseman instantly wrote to the Premier, Lord John Russell, to deprecate the misconception in the public mind of the papal act; but by the time he reached England, in Nov., 1850, the fanatical fury of the agitation caused by the so-called "Papal aggression" was at its height. Every article printed by the "Times" on the subject was more bitter than its predecessor: the premier's famous letter to the Bishop of Durham, inveighing against the pope's action as "insolent and insidious", fanned the flame: Queen Victoria showed her sympathy with the agitation in her reply to an address from the Anglican bishops; riotous public meetings, and the burning in effigy of pope, cardinals, and prelates, kept the whole country in a state of ferment for several weeks; and Wiseman in his progress through London was frequently hooted, and stones were thrown at the windows of his carriage. Nothing daunted, he instantly set about the composition of his masterly "Appeal to the Reason and Good Feeling of the English people on the subject of the Catholic Hierarchy", a pamphlet of some thirty pages, addressed to the people themselves rather than to the educated minority who in the writer's view had so grossly and inexcusably misled them. The cogency and ability of the appeal was frankly recognized by the English Press, and the political enemies of the government were not slow to

NICHOLAS CARDINAL WISEMAN

AT THE AGE OF ABOUT FORTY-EIGHT YEARS
FROM A MINIATURE AFTER AN OIL PAINTING
AT OSCOTT BY J. R. HERBERT

point out the inconsistency of its dealings with the Catholics of England and Ireland. The cardinal followed up the publication of his treatise by delivering a course of lectures on the same lines in St. George's Cathedral, and the note struck by him was taken up by Gladstone in the House of Commons. The Ecclesiastical Titles Bill, making the assumption by Catholics of episcopal titles in the United Kingdom a penal offence, was introduced into Parliament early in 1851, and became law on 1 Aug.; but it was a dead letter from the first, as Gladstone had the courage and prescience to declare that it would be. Its provisions were never enforced, and it was repealed during Gladstone's first premiership twenty years later. By the end of 1851 the No-popery agitation, as short-lived as it was violent, was dead and buried, the last nail having been knocked into its coffin by the unrivalled irony and brilliant rhetoric of the lectures on "The Present Position of Catholics", delivered by Newman in Birmingham in the summer of this year.

The anti-Catholic storm having been lulled, Wiseman made it his business to endeavour to restore those amicable relations between Catholics and Protestants which had inevitably been somewhat disturbed by the recent outburst. He had many personal friends outside Catholic circles, and his wide range of knowledge on many neutral subjects such as natural science, archæology, and Oriental studies, made him welcome in general society. No one could be less like the "wily Roman prelate" of anti-popery fiction than the genial and thoroughly English gentleman, whose appearance, bearing, and conversation disarmed the prejudices and enlisted the sympathy of all with whom he was brought into contact. Not only by personal intercourse with his fellow-countrymen, but by his frequent appearances on the lecture-platform, he did much to influence public opinion in favour of Catholics. His lectures were at first chiefly on religious subjects, delivered in Catholic chapels in various parts of the country; but as time went on, and the many-sided character of his attainments became better known to the public, he was frequently asked to give addresses on topics connected with archæology, art, and literature, not only in London but in Liverpool, Manchester, and other important centres. Large audiences, including many persons of distinction, attended on these occasions; and the speaker's graceful eloquence, genial personality, and sympathetic voice and manner, enhanced the impression wrought by his intimate knowledge of the various subjects with which he dealt. His delivery was fluent and his style brilliant, and characterized by a command of poetic imagery in which probably few public speakers have surpassed or equalled him.

While the cardinal slowly but surely advanced in the popular regard and esteem, as his gifts and qualities became more widely known, he was faced with many internal difficulties in the government of the Church in England. The divergence of views, on questions of church polity and administration, between the old school of ecclesiastics (who were opposed as much to what they called the "importation of modern Roman ideas" as to the influx of converts and the re-establishment of regular orders in England) and the enthusiastic recruits from Oxford such as Oakley, Talbot, Faber, and Ward, had by no means disappeared. Wiseman himself was regarded, even by some of his brother bishops, as something of an autocrat; and both before and after the first provincial synod held by him at Oscott (when Newman preached his famous sermon on the Second Spring), there was considerable agitation for the appointment of irremoveable parish priests and for the election of bishops by the diocesan clergy. Wiseman met these difficulties with his usual courage, moderation, and tact, steadfastly refusing to be drawn into party controversies or to allow any public manifestation of party spirit. He went to Rome in the autumn of 1853 to explain matters personally to Pius IX, who showed him every mark of confidence and kindness, and gave full approval to his ecclesiastical policy.

It was during this visit to Rome that Wiseman projected, and commenced to execute, the writing of by far the most popular book that came from his versatile pen—the beautiful romance of "Fabiola", which was meant to be the first of a series of tales illustrative of different periods of the Church's life. The book appeared at the end of 1854, and its success was immediate and phenomenal. Translations of it were published in almost every European language, and the most eminent scholars of the day were unanimous in its praise. All this greatly consoled the cardinal when troubled and harassed by many vexations, and a spirit of new cheerfulness and courage breathes from a sermon preached by him in May, 1855, dwelling in thankfulness and hope on the revival of Catholicism in England. In the autumn of 1855 he delivered, and afterwards published, four lectures on concordats, in connexion with the concordat recently concluded between Austria and the Holy See. The subject was treated with his usual exhaustive eloquence, and the lectures made a great impression, four editions of them being printed, as well as a German version with which the Emperor of Austria expressed himself highly pleased.

The increasing pressure of episcopal and metropolitan duties, as well as his greatly impaired health, induced Wiseman in 1855 to petition Rome for a coadjutor, and Rt. Rev. George Errington, Bishop of Plymouth, was appointed (with right of succession to the archbishop) in April of that year. He had worked under the cardinal both in Rome and at Oscott, and they were intimate friends; but their differences of character and temperament were so marked that Errington foresaw from the first, if Wiseman did not, that the new relation between them would be one full of difficulty. A rigorous disciplinarian of a somewhat narrow type, the coadjutor was bound, in matters of diocesan administration, to come into collision with a chief who disliked the routine of business, and was apt to decide questions rather as prompted by his own wide and generous impulses than according to the strict letter of the law. Before the year was out Errington had expressed in Rome his dissatisfaction with his position and his readiness to retire from it.

For the moment the difficulties were smoothed over, but they were subsequently accentuated by the rapid rise to prominence in the archdiocese of Henry Edward Manning, who founded in London, in 1856, his congregation of Oblates of St. Charles, and became in the same year provost of the metropolitan chapter. The story of the series of misunderstandings between Wiseman and Manning on one side, and Errington and the Westminster canons on the other, has been told at length, though not with complete accuracy or impartiality, in Purcell's "Life of Manning", and, in more trustworthy fashion, in Ward's "Life of Wiseman" (see also MANNING). Errington, gravely offended at the charges of anti-Roman spirit brought against him, persistently refused to resign his office; and as it became increasingly manifest that he and the cardinal could not work together with any advantage to the archdiocese, he was removed from the coadjutorship by papal Decree dated 22 July, 1860. He declined the offer of the Archbishop of Trinidad, and spent the rest of his life in retirement in the Diocese of Clifton.

Wiseman's domestic trials during 1858 were agreeably varied by his visit to Ireland in the early autumn of that year—a visit which the enthusiasm of Irish Catholics transformed into a kind of triumphal progress, and during which he delivered, in different parts of the island, sermons, lectures, and addresses after-

wards printed in a volume of four hundred pages. Cheered by the warmth of the welcome accorded him by Irishmen of every class and creed, he returned home, improved in spirits if not in health, to find himself engrossed not only with the affairs of his archdiocese, but with the march of political events in Rome and Italy, in which he was very keenly interested. He had lately published his "Recollections of the Last Four Popes", which had roused much interest both in England and on the Continent. His fervent loyalty to Pius IX found vent in a pastoral which he addressed from Rome, early in 1860, to the English Catholics asking for contributions to the needs of the Holy See. Later he founded an Academia in London, chiefly at the instance of Manning, who hoped through its means to kindle an enthusiasm for the temporal power of the pope. Wiseman's own idea, reflected in his inaugural lecture in June, 1861, was rather that the new institution should encourage the scholarly and scientific researches which so greatly interested him. Both these objects were advocated in the early papers read at the Academia by Dr. Rock, W. G. Ward, and others. After 1860 Wiseman, realizing that his health was now permanently broken, lived chiefly in the country, leaving the conduct of diocesan affairs largely in the hands of Manning who possessed his entire confidence, though he was at this time far from popular in the archdiocese. Wiseman thought it prudent, early in 1861, to remove the Oblates from the diocesan seminary. He visited Rome that year, and again in 1862, in connexion with the canonization of the Japanese martyrs, and was treated by Pius IX with special kindness and favour. We find him during the next two years, notwithstanding increasing bodily weakness, working with unabated zeal to redress Catholic grievances, especially with regard to poor schools, and the position of Catholic soldiers and sailors, as well as the inmates of prisons, reformatories, and workhouses. He attended a great Catholic Congress at Mechlin in June, 1863, and gave an address in French dealing with the progress of the Church in England since the Emancipation Act of 1829. Later in the same year he interested himself warmly in the work undertaken by Herbert (afterwards Cardinal) Vaughan, of founding a college for Foreign Missions in England. One of his last public utterances was an indignant pastoral published in May, 1864, in which, with his unfailing loyalty to the Holy See, he protested against the enthusiastic welcome of Garibaldi in England, and especially against the adulation paid by Anglican bishops to a man who had openly avowed his sympathy with Atheism. In the following October he assisted at the consecration of the Bishop of Bruges, and on his return home occupied himself with the writing of a lecture on Shakespeare, which he hoped to deliver at the Royal Institution on 27 Jan., 1865. When that date arrived, however, he was already on his death-bed. His last weeks were spent in religious exercises and preparation for death. The news of his illness and death evoked expressions of general sympathy from men of every class and every creed; and the practically unanimous voice of the Press testified to the high place he had won for himself in the respect and affections of his fellow-countrymen, to the astonishing change which had been wrought in fifteen years in the feelings entertained towards him by the people of England. His funeral at Kensal Green was made the occasion of an extraordinary popular demonstration, taking place, as the "Times" remarked, "amid such tokens of public interest, and almost of sorrow, as do not often mark the funerals even of our most illustrious dead".

WARD, *Life and Times of Cardinal Wiseman*, with three illustrative portraits (London, 1898); GILLOW, *Bibl. Dict. Eng. Cath.*, s.v., with a complete list of his published works; WHITE, *Memoir of Cardinal Wiseman* (London, 1867); MILNES (LORD HOUGHTON), *Monographs* (London, 1873); MORRIS, *The Last Illness of Cardinal Wiseman* (London, 1865); *Dublin Review* (Jan., 1865); and *Memorial* (April, 1865).

D O HUNTER-BLAIR.

Witchcraft.—It is not easy to draw a clear distinction between magic and witchcraft. Both are concerned with the producing of effects beyond the natural powers of man by agencies other than the Divine (cf. OCCULT ART, OCCULTISM). But in witchcraft, as commonly understood, there is involved the idea of a diabolical pact or at least an appeal to the intervention of the spirits of evil. In such cases this supernatural aid is usually invoked either to compass the death of some obnoxious person, or to awaken the passion of love in those who are the objects of desire, or to call up the dead, or to bring calamity or impotence upon enemies, rivals, and fancied oppressors. This is not an exhaustive enumeration, but these represent some of the principal purposes that witchcraft has been made to serve at nearly all periods of the world's history. In the traditional belief, not only of the dark ages, but of post-Reformation times, the witches or wizards addicted to such practices entered into a compact with Satan, abjured Christ and the Sacraments, observed "the witches' sabbath"—performing infernal rites which often took the shape of a parody of the Mass or the offices of the Church—paid Divine honour to the Prince of Darkness, and in return received from him preternatural powers, such as those of riding through the air upon a broomstick, assuming different shapes at will, and tormenting their chosen victims, while an imp or "familiar spirit" was placed at their disposal, able and willing to perform any service that might be needed to further their nefarious purposes.

The belief in witchcraft and its practice seem to have existed among all primitive peoples. Both in ancient Egypt and in Babylonia it played a conspicuous part, as existing records plainly show. It will be sufficient to quote a short section from the recently recovered Code of Hammurabi (about 2000 B. C.). "If a man", it is there prescribed, "has laid a charge of witchcraft upon a man and has not justified it, he upon whom the witchcraft is laid shall go to the holy river; he shall plunge into the holy river and if the holy river overcome him, he who accused him shall take to himself his house." In the Holy Scripture references to witchcraft are frequent, and the strong condemnations of such practices which we read there do not seem to be based so much upon the supposition of fraud as upon the "abomination" of the magic in itself. (See Deut., xviii, 11–12; Ex., xxii, 18, "wizards thou shalt not suffer to live"—A. V. "Thou shalt not suffer a witch to live".) The whole narrative of Saul's visit to the witch of Endor (I Kings, xxviii) implies the reality of the witch's evocation of the shade of Samuel; and from Lev., xx, 27: "A man or woman in whom there is a pythonical or divining spirit, dying let them die: they shall stone them: Their blood be upon them", we should naturally infer that the divining spirit was not a mere imposture. The prohibitions of sorcery in the New Testament leave the same impression (Gal., v, 20, compared with Apoc., xxi, 8; xxii, 15; and Acts, viii, 9; xiii, 6). Supposing that the belief in witchcraft were an idle superstition, it would be strange that the suggestion should nowhere be made that the evil of these practices only lay in the pretending to the possession of powers which did not really exist.

We are led to draw the same conclusion from the attitude of the early Church. Probably that attitude was not a little influenced by the criminal legislation of the Empire as well as by Jewish feeling. The law of the Twelve Tables already assumes the reality of magical powers, and the terms of the frequent references in Horace to Canidia allow us to see the odium in which such sorceresses were held. Under

the Empire, in the third century, the punishment of burning alive was enacted by the State against witches who compassed another person's death through their enchantments (Julius Paulus, "Sent.", V, 23, 17). The ecclesiastical legislation followed a similar but milder course. The Council of Elvira (306), can. vi, refused the holy Viaticum to those who had killed a man by a spell (*per maleficium*) and adds the reason that such a crime could not be effected "without idolatry"; which probably means without the aid of the Devil, devil-worship and idolatry being then convertible terms. Similarly canon xxiv of the Council of Ancyra (314) imposes five years of penance upon those who consult magicians, and here again the offence is treated as being a practical participation in paganism. This legislation represented the mind of the Church for many centuries. Similar penalties were enacted at the Eastern council in Trullo (692), while certain early Irish canons in the far West treated sorcery as a crime to be visited with excommunication until adequate penance had been performed. None the less the general desire of the clergy to check fanaticism is well illustrated by such a council as that of Paderborn (785). Although it enacts that sorcerers are to be reduced to serfdom and made over to the service of the Church, a decree was also passed in the following terms: "Whosoever, blinded by the devil and infected with pagan errors, holds another person for a witch that eats human flesh, and therefore burns her, eats her flesh, or gives it to others to eat, shall be punished with death". Altogether it may be said that in the first thirteen hundred years of the Christian era we find no trace of that fierce denunciation and persecution of supposed sorceresses which characterized the cruel witch hunts of a later age. In these earlier centuries a few individual prosecutions for witchcraft took place, and in some of these torture (permitted by the Roman civil law) was apparently employed. Pope Nicholas I, indeed (A. D. 866), prohibited the use of torture, and a similar decree may be found in the Pseudo-Isidorian Decretals. In spite of this it was not everywhere given up. Also we must notice that a good many suspected witches were subjected to the ordeal of cold water, but as the sinking of the victim was regarded as a proof of her innocence, we may reasonably believe that the verdicts so arrived at were generally verdicts of acquittal. On many different occasions ecclesiastics who spoke with authority did their best to disabuse the people of their belief in witchcraft. This for instance is the general purport of the book, "Contra insulsam vulgi opinionem de grandine et tonitruis" (Against the foolish belief of the common sort concerning hail and thunder), written by Saint Agobard (d. 841), Archbishop of Lyons (P. L., CIV, 147). Still more to the point is the section of the work, "De ecclesiasticis disciplinis" ascribed to Regino of Prum (A. D. 906). In § 364 we read: This also is not to be passed over that "certain abandoned women, turning aside to follow Satan, being seduced by the illusions and phantasms of demons, believe and openly profess that in the dead of night they ride upon certain beasts along with the pagan goddess Diana and a countless horde of women and that in these silent hours they fly over vast tracts of country and obey her as their mistress, while on other nights they are summoned to pay her homage." And then he goes on to remark that if it were only that the women themselves were deluded it would be a matter of little consequence, but unfortunately an immense number of people (*innumera multitudo*) believe these things to be true and believing them depart from the true Faith, so that practically speaking they fall into Paganism. And on this account he says "it is the duty of priests earnestly to instruct the people that these things are absolutely untrue and that such imaginings are planted in the minds of misbelieving folk, not by a Divine spirit, but by the spirit of evil" (P. L., CXXXII, 352; cf. ibid., 284). It would, as Hansen has shown (Zauberwahn, pp. 81–82), be far too sweeping a conclusion to infer that the Carlovingian Church by this utterance proclaimed its disbelief in witchcraft, but the passage at least proves that in regard to such matters a saner and more critical spirit had begun to prevail among the clergy. The "Decretum" of Burchard, Bishop of Worms (about 1020), and especially its 19th Book, often known separately as the "Corrector", is another work of great importance. Burchard, or the teachers from whom he has compiled his treatise, still believes in some forms of witchcraft—in magical potions, for instance, which may produce impotence or abortion. But he altogether rejects the possibility of many of the marvellous powers with which witches were popularly credited. Such, for example, were the nocturnal riding through the air, the changing of a person's disposition from love to hate, the control of thunder, rain, and sunshine, the transformation of a man into an animal, the intercourse of incubi and succubi with human beings. Not only the attempt to practise such things but the very belief in their possibility is treated by him as a sin for which the confessor must require his penitent to do a serious assigned penance. Gregory VII in 1080 wrote to King Harold of Denmark forbidding witches to be put to death upon presumption of their having caused storms or failure of crops or pestilence. Neither were these the only examples of an effort to stem the tide of unjust suspicion to which these poor creatures were exposed. See for example the Weihenstephan case discussed by Weiland in the "Zeitschrift f. Kirchengesch.", IX, 592.

On the other hand, after the middle of the thirteenth century, the then recently-constituted Papal Inquisition began to concern itself with charges of witchcraft. Alexander IV, indeed, ruled (1258) that the inquisitors should limit their intervention to those cases in which there was some clear presumption of heretical belief (*manifeste haresim saperent*), but Hansen shows reason for supposing that heretical tendencies were very readily inferred from almost any sort of magical practices. Neither is this altogether surprising when we remember how freely the Cathari parodied Catholic ritual in their "consolamentum" and other rites, and how easily the Manichæan dualism of their system might be interpreted as a homage to the powers of darkness. It was at any rate at Toulouse, the hot-bed of Catharan infection, that we meet in 1275 the earliest example of a witch burned to death after judicial sentence of an inquisitor, who was in this case a certain Hugues de Baniol (Cauzons, "La Magie", II, 217). The woman, probably half crazy, "confessed" to having brought forth a monster after intercourse with an evil spirit and to having nourished it with babies' flesh which she procured in her nocturnal expeditions. The possibility of such carnal intercourse between human beings and demons was unfortunately accepted by some of the great schoolmen, even, for example, by St. Thomas Aquinas and St. Bonaventure. Nevertheless within the Church itself there was always a strong common-sense reaction against this theorizing, a reaction which more especially manifested itself in the confession manuals of the close of the fifteenth century. These were largely compiled by men who were in actual contact with the people, and who realized the harm effected by the extravagances of these superstitious beliefs. Stephen Lanzkranna, for instance, treated the belief in women who rode about at night, hobgoblins, were-wolves, and "other such heathen nonsensical impostures", as one of the greatest of sins. Moreover this common-sense influence was a powerful one. Speaking of the synods held in Bavaria, so unfriendly a witness as Riezler (Hexenprozesse in Bayern,

p. 32) declares that "among the official representatives of the Church this healthier tendency remained the prevalent one down to the threshold of the witch-trial epidemic, that is until far on in the sixteenth century". Even as late as the Salzburg Provincial Synod of 1569 (Dalham, "Concilia Salisburgensia", p. 372), we find indication of a strong tendency to prevent as far as possible the infliction of the death penalty in cases of reputed witchcraft, by insisting that these things were diabolical illusions. Still there can be no doubt that during the fourteenth century certain papal constitutions of John XXII and Benedict XII (see Hansen, "Quellen und Untersuchungen", pp. 2–15) did very much to stimulate the prosecution by the inquisitors of witches and others engaged in magical practices, especially in the south of France. In a witch trial on a large scale carried on at Toulouse in 1335, out of sixty-three persons accused of offences of this kind, eight were handed over to the secular arm to be burned and the rest were imprisoned either for life or for a long term of years. Two of the condemned, both elderly women, after repeated applications of torture, confessed that they had assisted at witches' sabbaths, had there worshipped the Devil, had been guilty of indecencies with him and with the other persons present, and had eaten the flesh of infants whom they had carried off by night from their nurses (Hansen, "Zauberwahn", 315; and "Quellen und Untersuchungen", 451). In 1324 Petronilla de Midia was burnt at Kilkenny in Ireland at the instance of Richard, Bishop of Ossory; but analogous cases in the British Isles seem to have been very rare. During this period the secular courts proceeded against witchcraft with equal or even greater severity than the ecclesiastical tribunals, and here also torture was employed and burning at the stake. Fire was the punishment juridically appointed for this offence in the secular codes known as the "Sachsenspiegel" (1225) and the "Schwabenspiegel" (1275). Indeed during the thirteenth and fourteenth centuries no prosecutions for witchcraft are known to have been undertaken in Germany by the papal inquisitors. About the year 1400 we find wholesale witch-prosecutions being carried out at Berne in Switzerland by Peter de Gruyères, who, despite the assertions of Riezler, was unquestionably a secular judge (see Hansen, "Quellen, etc.", 91 n.), and other campaigns—for example in the Valais (1428–1434) when 200 witches were put to death, or at Briançon in 1437 when over 150 suffered, some of them by drowning,—were carried on by the secular courts. The victims of the inquisitors, e. g. at Heidelberg in 1447, or in Savoy in 1462, do not seem to have been quite so numerous. In France at this period the crime of witchcraft was frequently designated as "Vauderie" through some confusion seemingly with the followers of the heretic, Peter Waldes. But this confusion between sorcery and a particular form of heresy was unfortunately bound to bring a still larger number of persons under the jealous scrutiny of the inquisitors.

It will be readily understood from the foregoing that the importance attached by many older writers to the Bull, "Summis desiderantes affectibus", of Pope Innocent VIII (1484), as though this papal document were responsible for the witch mania of the two succeeding centuries, is altogether illusory. Not only had an active campaign against most forms of sorcery already been going on for a long period, but in the matter of procedure, of punishments, of judges, etc., Innocent's Bull enacted nothing new. Its direct purport was simply to ratify the powers already conferred upon Henry Institoris and James Sprenger, inquisitors, to deal with persons of every class and with every form of crime (for example, with witchcraft as well as heresy), and it called upon the Bishop of Strasburg to lend the inquisitors all possible support.

Indirectly, however, by specifying the evil practices charged against the witches—for example their intercourse with incubi and succubi, their interference with the parturition of women and animals, the damage they did to cattle and the fruits of the earth, their power and malice in the infliction of pain and disease, the hindrance caused to men in their conjugal relations, and the witches' repudiation of the faith of their baptism—the pope must no doubt be considered to affirm the reality of these alleged phenomena. But, as even Hansen points out (Zauberwahn, 468, n. 3), "it is perfectly obvious that the Bull pronounces no dogmatic decision"; neither does the form suggest that the pope wishes to bind anyone to believe more about the reality of witchcraft than is involved in the utterances of Holy Scripture. Probably the most disastrous episode was the publication a year or two later, by the same inquisitors, of the book "Malleus Maleficarum" (the hammer of witches). This work is divided into three parts, the first two of which deal with the reality of witchcraft as established by the Bible, etc., as well as its nature and horrors and the manner of dealing with it, while the third lays down practical rules for procedure whether the trial be conducted in an ecclesiastical or a secular court. There can be no doubt that the book, owing to its reproduction by the printing press, exercised great influence. It contained, indeed, nothing that was new. The "Formicarius" of John Nider, which had been written nearly fifty years earlier, exhibits just as intimate a knowledge of the supposed phenomena of sorcery. But the "Malleus" professed (in part fraudulently) to have been approved by the University of Cologne, and it was sensational in the stigma it attached to witchcraft as a worse crime than heresy and in its notable animus against the female sex. The subject at once began to attract attention even in the world of letters. Ulrich Molitoris a year or two later published a work, "De Lamiis", which, though disagreeing with the more extravagant of the representations made in the "Malleus", did not question the existence of witches. Other divines and popular preachers joined in the discussion, and, though many voices were raised on the side of common sense, the publicity thus given to these matters inflamed the popular imagination. Certainly the immediate effects of Innocent VIII's Bull have been greatly exaggerated. Institoris started a witch campaign at Innsbruck in 1485, but here his procedure was severely criticised and resisted by the Bishop of Brixen (see Janssen, "Hist. of Germ. People", Eng. tr., XVI, 249–251). So far as the papal inquisitors were concerned, the Bull, especially in Germany, heralded the close rather than the commencement of their activity. The witch-trials of the sixteenth and seventeenth centuries were for the most part in secular hands. One fact which is absolutely certain is that, so far as Luther, Calvin, and their followers were concerned, the popular belief in the power of the Devil as exercised through witchcraft and other magical practices was developed beyond all measure. Naturally Luther did not appeal to the papal Bull. He looked only to the Bible, and it was in virtue of the Biblical command that he advocated the extermination of witches. But no portion of Janssen's "History" is more unanswerable than the fourth and fifth chapters of the last volume (vol. XVI of the English edition, in which he attributes a large, if not the greater, share of the responsibility for the witch mania to the Reformers.

The penal code known as the Carolina (1532) decreed that sorcery throughout the German empire should be treated as a criminal offence, and if it purported to inflict injury upon any person the witch was to be burnt at the stake. In 1572 Augustus of Saxony imposed the penalty of burning for witchcraft of every kind, including simple fortune-telling. On the whole, greater activity in hunting down witches was shown in the Protestant districts of Germany than in the Catholic

provinces. Striking examples are given by Janssen. In Osnabrück, in 1583, 121 persons were burned in three months. At Wolfenbüttel in 1593 as many as ten witches were often burned in one day. It was not until 1563 that any effective resistance to the persecution began to be offered. This came first from a Protestant of Cleues, John Weyer, and other protests were shortly afterwards published in the same sense by Ewich and Witekind. On the other hand, Jean Bodin, a French Protestant lawyer, replied to Weyer in 1580 with much asperity, and in 1589 the Catholic Bishop Binsfeld and Father Delrio, a Jesuit, wrote on the same side, though Delrio wished to mitigate the severity of the witch trials and denounced the excessive use of torture. Bodin's book was answered amongst others by the Englishman Reginald Scott in his "Discoverie of Witchcraft" (1584), but this answer was ordered to be burned by James I, who replied to it in his, "Dæmonologie".

Perhaps the most effective protest on the side of humanity and enlightenment was offered by the Jesuit Friedrich von Spee (q. v.), who in 1631 published his "Cautio criminalis" and who fought against the craze by every means in his power. This cruel persecution seems to have extended to all parts of the world. In the sixteenth century there were cases in which witches were condemned by lay tribunals and burned in the immediate neighbourhood of Rome. Pope Gregory XV, however, in his Constitution, "Omnipotentis" (1623), recommended a milder procedure, and in 1657 an Instruction of the Inquisition brought effective remonstrances to bear upon the cruelty shown in these prosecutions. England and Scotland, of course, were by no means exempt from the same epidemic of cruelty, though witches were not usually burned. As to the number of executions in Great Britain it seems impossible to form any safe estimate. One statement declares that 30,000, another that 3000, were hanged in England during the rule of the Parliament (Notestein, *op. cit. infra*, p. 194). Stearne the witchfinder boasted that he personally knew of 200 executions. Howell, writing in 1648, says that within the compass of two years near upon 300 witches were arraigned, and the major part executed, in Essex and Suffolk only (ibid., 195). In Scotland there is the same lack of statistics. A careful article by Legge in the "Scottish Review" (Oct., 1891) estimates that during the sixteenth and seventeenth centuries "3400 persons perished". For a small population such as that of Scotland, this number is enormous, but many authorities, though confessedly only guessing, have given a much higher estimate. Even America was not exempt from this plague. The well-known Cotton Mather, in his "Wonders of the Invisible World" (1693), gives an account of 19 executions of witches in New England, where one poor creature was pressed to death. In modern times, considerable attention has been given to the subject by Hexham and others. At the end of the seventeenth century the persecution almost everywhere began to slacken, and early in the eighteenth it practically ceased. Torture was abolished in Prussia in 1754, in Bavaria in 1807, in Hanover in 1822. The last trial for witchcraft in Germany was in 1749 at Würzburg, but in Switzerland a girl was executed for this offence in the Protestant Canton of Glarus in 1783. There seems to be no evidence to support the allegation sometimes made that women suspected of witchcraft were formally tried and put to death in Mexico late in the nineteenth century (see Stimmen aus Maria-Laach, XXXII, 1887, p. 378).

The question of the reality of witchcraft is one upon which it is not easy to pass a confident judgment. In the face of Holy Scripture and the teaching of the Fathers and theologians the abstract possibility of a pact with the Devil and of a diabolical interference in human affairs can hardly be denied, but no one can read the literature of the subject without realizing the awful cruelties to which this belief led and without being convinced that in 99 cases out of 100 the allegations rest upon nothing better than pure delusion. The most bewildering circumstance is the fact that in a large number of witch prosecutions the confessions of the victims, often involving all kinds of satanistic horrors, have been made spontaneously and apparently without threat or fear of torture. Also the full admission of guilt seems constantly to have been confirmed on the scaffold when the poor sufferer had nothing to gain or lose by the confession. One can only record the fact as a psychological problem, and point out that the same tendency seems to manifest itself in other similar cases. The most remarkable instance, perhaps, is one mentioned by St. Agobard in the ninth century (P. L., CIV, 158). A certain Grimaldus, Duke of Beneventum, was accused, in the panic engendered by a plague that was destroying all the cattle, of sending men out with poisoned dust to spread infection among the flocks and herds. These men, when arrested and questioned, persisted, says Agobard, in affirming their guilt, though the absurdity was patent.

JANSSEN-PASTOR, *Gesch. des deutschen Volkes*; VIII, tr. XVI (Freiburg, 1908); DIEFENBACH in *Wetzer und Welte, Kirchenlexikon*, s. v. *Hexenprozesse*; SOLDAN-HEPPE, *Gesch. der Hexenprozessen* (2 vols., Stuttgart, 1880); GORRES, *Mystik*, IV (Ratisbon, 1842); DUHR, *Stellung d. Jesuiten in d. deutschen Hexenprozessen* (Freiburg, 1900); PAULUS, *Hexenwahn u. Hexenprozess in 16 Jahrh.* (Freiburg, 1910); HANSEN, *Zauberwahn, etc. in M. ages* (Munich, 1900); IDEM, *Quellen und Untersuchungen* (Berlin, 1901); DE CAUZONS, *La magie en France* (4 vols., Paris, 1909); LEA, *Hist. of the Inquisition*, II (New York, 1900); BURR in *Papers of the Amer. Hist. Soc.*, IV (New York, 1894), 237–66; RITZLER, *Hexenprozesse in Bayern* (Stuttgart, 1896); NOTESTEIN, *History of Witchcraft in England* (Washington, 1911); KITTREDGE, *Notes on Witchcraft* (Worcester, Mass., 1907); RAISSAC, *Les grands jours de la sorcellerie* (Paris, 1900); FERGUSON, *Bibliographical Notes on the Witchcraft Literature of Scotland* (Edinburgh, 1897); MASSON, *La sorcellerie au xviie siècle* (Paris, 1904); YVE-PLESSIS, *Bibliographie de la sorcellerie* (Paris, 1900); POOLE, *Salem Witchcraft* (Boston, 1869); LEHMANN, *Aberglaube u. Zauberei* (Stuttgart, 1908); GERISH, *A Hertfordshire Witch* (London, 1909); UPHAM, *Hist. of Salem Witchcraft* (2 vols., Boston, 1867); MOORE, *Notes on the Hist. of Witchcraft* (5 vols., Worcester, Mass., 1883–85); TAYLOR, *The Witchcraft Delusion in Colonial Connecticut, 1647–1697* (New York, 1908); HELBING, *Die Tortur. Gesch. der Folter, etc.* (2 vols., Berlin, 1902; KOPP, *Die Hexenprozesse u. ihre Gegner in Tyrol* (Innsbruck, 1874); BANG, *Norske Hexeformularer* (Christiania, 1902).

HERBERT THURSTON.

Witness, one who is present, bears testimony, furnishes evidence or proof. Witnesses are employed in various ecclesiastical matters, as in civil, in proof of a statement, fact, or contract. According to various circumstances a witness is one who is personally present and sees some act or occurrence and can bear testimony thereto; one who on request or in behalf of a party subscribes his name to an instrument to attest the genuineness of its execution; one who gives testimony on the trial of a cause, appearing before a court, judge, or other official to be examined under oath. The espousals of Catholics ("Ne temere") to be binding must be in writing, signed by the contracting parties and ordinarily by two witnesses, or by a pastor or ordinary, each within his own territory, as sole witness. In case either or both parties are unable for any cause to write, an additional witness is necessary. Catholics are incapable of entering into lawful wedlock ("Ne temere") except in the presence of a parish priest, or ordinary, or other priest duly delegated, and two witnesses. Though not necessary for validity of the act, the Church desires in both cases that these witnesses be Catholics (S. O., 19 Aug., 1891). Witnesses of a marriage sign no ecclesiastical document, though they may be called upon by the state to attest by their own hand certain civil records. Sponsors at baptism and confirmation are not properly witnesses; they assist for other purposes (see RELATIONSHIP). A canonical precept, when employed, must be delivered in the presence of the vicar general or two others as witnesses (Cum magnopere, VII). Ecclesiastical documents are attested or witnessed as circumstances require, e. g., by the chancellor, clerk of the court, prothonotary apostolic,

Expert witnesses to some extent have a place in canon law. In ecclesiastical trials witnesses are adduced to prove a fact directly, or indirectly, i. e., by establishing the falsity of the contrary.

The essential qualifications of a witness are knowledge of the fact at issue and truthfulness: he must be an eye-witness and trustworthy. Hearsay witnesses, however, are admitted, if necessary, in matters not of a criminal nature, e. g., in proof of consanguinity or other relationship, baptism, etc. Anyone not expressly prohibited may testify. Some, as the insane, infants, the blind or deaf, where sight or hearing is necessary for a knowledge of the facts in question, are excluded by the natural law; others by canon law, as those who are bribed or suborned, those who are infamous in law or in fact, convicted perjurors, excommunicated persons, all in a word whose veracity may be justly suspected. The law likewise rejects those who on account of affection or enmity may be biased, as well as those who may be specially interested in the case. Parents as a rule are not admitted for their children, particularly where the rights of a third party are at stake, or against them and vice-versa; relatives for one another; lawyers for their clients; accomplices or enemies for or against one another: Jews or heretics against Christians; lay persons against clerics, except their own interests are at stake, or there are no clerics to testify; minors or women in criminal cases tried criminally, unless their testimony is necessary, or they testify in favour of the accused. Clerics, unless compelled by civil authorities, are not allowed to testify against the accused when sentence of death is to be imposed (see IRREGULARITY). There are many exceptions to these general statements. A witness is more easily admitted in favour of a person than against him, and in civil than in criminal trials. No one is tolerated as a witness in his own case. Hence, those who are engaged in a similar cause, a judge who has adjudicated a like case, etc. are excluded. False witnesses are those who under oath prevaricate or conceal the truth that they are bound to tell: they are guilty of perjury, and if convicted are infamous in law. Notaries or others by altering or falsifying documents substantially become guilty of forgery (q. v.). (See ESPOUSALS; PROOF; EXAMINATION.)

Decret. L., II, tit. 20, *De Testibus et Attestationibus*; SANTI, *Prælect. Juris Can.*; TAUNTON, *The Law of the Church*, s. v.

ANDREW B. MEEHAN.

Witt, FRANCIS XAVIER, reformer of church music, founder of the St. Cecilia Society for German-speaking countries, and composer, b. at Walderbach, Upper Palatinate, 9 Feb., 1834; d. at Landshut, Bavaria, 2 Dec., 1888. The son of a school teacher, Witt was instructed in singing and piano and violin playing from his earliest youth, and when he entered upon his Classical studies at Ratisbon he became a member of the cathedral choir under the direction of Joseph Schrems, through whose masterful interpretations of the long neglected sixteenth-century composers, Dr. Proske's reform ideas were beginning to be put into practice. Witt's unusual musical gifts enabled him to grasp and remember every composition performed by the choir, and his musical development received from his humanistic, philosophic, and theological studies a solid foundation. Ordained priest, 11 June, 1856, for the next three years he was assistant pastor in Oberschneiding. Although so zealous for the care of souls that for a time he thought seriously of becoming a missionary, he continued the study of music in all its branches, and acquired the remarkable technical, historical, and æsthetic knowledge and equipment so necessary for his future work. On 17 Aug., 1859, he was called to the theological seminary at Ratisbon as teacher of Gregorian chant, homiletics, and catechetics. After three years he applied for the position of director of the Sodality of the Blessed Virgin Mary and choirmaster at the Church of St. Emmeran in Ratisbon. On 1 Jan., 1866, appeared the first number of his paper, "Fliegende Blätter für Kirchenmusik", for teachers, organists, and choirmasters, founded, according to his own words, to make war upon existing conditions in church music. The journal met with immediate success, and continues its mission to this day. He also served the cause of reform with great effect as a forceful speaker and as a composer. On 1 Jan., 1868, he began the publication of "Musica Sacra", a complement to "Fliegende Blätter", for the adequate treatment of all questions regarding the relation of music to the liturgy. During the same year, at the general diet of German Catholics held at Bamberg, Witt founded the St. Cecilia Society for Germany, Austria, and Switzerland. At the request of twenty-nine bishops the society was approved and given a cardinal protector by the Holy See in 1870. Witt served as its president for twenty years. In 1873 he became pastor of the parish of Schatzhofen, but, two years later, failing health forced him to retire to Landshut, where he spent the last ten years of his life without pastoral charge. Father Witt united practically all the requisites of a successful reformer. Indomitable energy and a highly artistic temperament were made to serve the theologian and zealous pastor who realized the harm which was being done to the faithful by unworthy music. With his vigorous pen and spoken word he urged upon church musicians, priests, and laymen the moral obligation of obeying the laws of the Church, and a return to the Gregorian chant as the basis and informing principle of all music for liturgical use. His reform ideas, propagated through the St. Cecilia Society with its 14,000 members, several music schools, and a large number of journals devoted to the cause, have not only transformed musical conditions in the countries where they were put forth, but have had an echo throughout the Catholic world. As a composer Witt created a style entirely his own. Virility in his melodic material, vivid and striking declamation of the text, masterful contrapuntal construction, spontaneity, and organic cohesion are some of the characteristics of his works. He wrote more than twenty masses for different combinations of voices, some with organ, some with orchestra accompaniment, and others *a cappella*, litanies, motets, covering practically the whole liturgical year, and a large number of other compositions, most of which are standard and included in the repertoire of the best choirs throughout the world.

WALTER, *Dr. Franz Witt, ein Lebensbild* (Ratisbon, 1809); CHARLES (MAX CHOP), *Zeitgenössische Tondichter, Dr. Franz Witt* (Berlin, 1890).

JOSEPH OTTEN.

Wittenberg, CITY AND UNIVERSITY OF.—The city is in Prussian Saxony and was founded by Albert the Bear (d. 1170). He had conquered the surrounding territory from the Slavs and replaced them by German colonists, especially by Flemings from the lower Rhine. These colonists settled near the citadel fortified against the Slavs on the boundary, and called the spot *Wittenborg* (white mountain). Albert's son, Bernhard, became Duke of Saxony, and founded the Ascanian line of the Dukes of Saxony. His grandson, Albert II (1260–98), was the ancestor of the line of Saxe-Wittenberg whose capital was Wittenberg. In 1293 the city received its franchises. In 1356 the electoral dignity was granted to the Dukes of Saxe-Wittenberg. When the line became extinct in 1422, the country fell to Frederick the Warlike of Wettin and his descendants. During the reigns of Frederick the Wise (1486–1525) and his two successors, Wittenberg became once more the capital of the country. After the battle of Mühlberg (1547) the Emperor Charles V entered Wittenberg as a conqueror and took the electoral dignity from John Frederick,

Wittenberg and the Electoral domain were given to the Albertine line, who retained it until it was transferred to Prussia in 1815.

In 1238 a Franciscan monastery was founded at Wittenberg, and in 1365 a monastery of the Hermits of St. Augustine. There were two churches, the town-church and the castle-church. In 1892 the latter was restored to its old appearance; it contains fine pictures by the two Lucas Cranachs, and interesting tombs. Since 1858 a Catholic parish has also existed at Wittenberg. It contains 860 persons; the Protestant population numbers 19,500.

The university was founded by Frederick the Wise and was opened, 18 Oct., 1502. Professor Martin Polich of Leipzig was its first rector. Funds were provided by the benefices, which belonged to the collegiate chapter of All Saints connected with the castle-church, being increased to eighty; the canons were to be the professors of the university. The theological faculty became the most distinguished of the four faculties. Luther was a member of it; he first lectured on philosophy, and from 1509 he lectured also on theology. On 31 Oct., 1517, he fastened his theses against indulgences on the castle-church. As the students were chiefly from Northern Germany the university was an important factor in the spread of Protestantism. Wittenberg was one of the first cities to accept Luther's doctrine. As early as 25 Oct., 1521, the Augustinians suppressed private Masses. From New Year, 1522, the Lutheran service was used in the town-church and the communion given under both kinds. In 1523 Bugenhagen became the first Lutheran pastor of Wittenberg. During Luther's stay at the Wartburg, Carlstadt had begun the Iconoclastic outbreak. Luther, however, hastened back and restored order.

Among the associates of Luther at Wittenberg were: Melanchthon, who in union with Luther reorganized the university on a Humanistic basis, rejecting Scholasticism; Johannes Bugenhagen; Justus Jonas; Kaspar Cruciger; Georg Major; and Matthias Flacius Illyricus. Although the professors taught, and wrote learned and popular works, which were circulated throughout the world by the printers Johann Grünenberg, Melchior Lotter, and Hans Lufft, these two occupations were not the limit of their activities. They also went into the different cities to organize the Protestant system of congregations and schools; thus Bugenhagen went to Brunswick, Hamburg, and Hildesheim; Amsdorf went to Magdeburg; Jonas to Halle and Ratisbon. All these circumstances made Wittenberg the chief school of Protestant theology. In the doctrinal disputes that soon broke out the position of the theological faculty had great influence. Among the later theologians should be mentioned: Paul Eber (d. 1569); Leonhard Hutter (d. 1616); Ægidius Bunnius (d. 1603); Polycarp Leyser (d. 1610); Johannes Forster (d. 1556); and Abraham Calov (d. 1686). Theology was the great study of Wittenberg, and it cast the other faculties into the shade. Yet the university had also distinguished scholars in the faculty of law: Henning Göden, the last Catholic provost of the castle-church (d. 1521), and Jerome Schurff (d. 1554); and in that of medicine: Salomon Alberti (d. 1600), Daniel Sennert (d. 1637), and Konrad Viktor Schneider (d. 1680).

From the beginning of the eighteenth century the fame of the university was a thing of the past. The theologians of Wittenberg, who clung to the old and antiquated methods, had no share in the Pietistic revival of Protestantism. In 1815 the university was closed; in 1817 it was united with the University of Halle, which since then has been called the University of Halle-Wittenberg. The old university building is now a barrack, while the Augusteum, which also served for university purposes, has been used as a seminary for preachers since 1817. Part of the old library is at Halle, and part is still kept at the seminary for preachers.

SCHILD, *Denkwürdigkeiten Wittenbergs* (3rd ed., Wittenberg, 1892); MEYNER, *Geschichte der Stadt Wittenberg* (Dessau, 1845); *Album academiæ Witebergensis*, I–III (Leipzig, 1841; Halle, 1894, 1905); *Wittenberger Ordinarienbuch*, ed. BUCHWALD, I–II (Leipzig, 1894–95).

KLEMENS LÖFFLER.

Wittmann, GEORGE MICHAEL, Bishop-elect of Ratisbon, b. near Pleistein, Oberpfalz, Bavaria, 22 (23?) Jan., 1760; d. at Ratisbon, 8 March, 1833. He studied first with the Jesuits, then with the Benedictines at Amberg (1769–78), and at the University of Heidelberg (1778–9). On 21 Dec., 1782, he was ordained priest and after doing parish work at Kenmath, Kaltenbrunn, and Miesbrunn he became professor and *subregens* at the diocesan seminary of Ratisbon in 1788 and *regens* in 1802. From 1804 he was also pastor of the cathedral. In 1829 he was appointed auxiliary Bishop of Ratisbon and consecrated titular Bishop of Comana. In 1830, when the coadjutor Sailer became ordinary of Ratisbon, Wittmann was made his vicar-general; and after Sailer's death he was nominated Bishop of Ratisbon, 1 July, 1832, but died before his preconization. He exerted an inestimable influence for good on the candidates (numbering over fifteen hundred) whom he prepared for the priesthood during the forty-five years of his connexion with the seminary. By his zeal, charity, and exemplary life, he gained the affection and esteem of all. He was buried in the cathedral of Ratisbon, where a monument was erected to his memory by Conrad Eberhard. His chief literary works are: "Principia catholica de sacra Scriptura" (Ratisbon, 1793); "Annotationes in Pentateuchum Moysis" (ibid., 1796); "De honarum canonicarum utilitate morali" (Augsburg, 1801); "Anmahnung zum Cölibate" (s. l., 1804; Ratisbon, 1834); "Confessarius pro ætate juvenili" (Sulzbach, 1832). Wittmann also prepared with Feneberg a translation of the New Testament (Nuremberg, 1808; latest edition, Sulzbach, 1878). For a time he availed himself of the services of the Protestant Bible Society of London to spread his translation among the people, but in 1820 he severed all relations with this society.

MITTERMÜLLER, *Leben und Wirken des frommen Bisch. Michael Wittmann* (Landshut, 1859); MEHLER, *Lebensbeschreibung des frommen Bisch. Michael Wittmann* (Ratisbon, 1894); HAHN, *Bisch. Michael Wittmann, das Bild eines frommen und segensreichen Lebens* (Ratisbon, 1860).

MICHAEL OTT.

Wittmann, PATRIZIUS, Catholic journalist, b. at Ellwangen, Würtemberg, 4 January, 1818; d. at Munich, 3 October, 1883. He was the son of Johann Wittmann, a stonemason, and his wife Maria Anna Hirschle. His standing as a pupil in the Latin school of his native town gained him a free scholarship in the *convictus* attached to the Ehinger gymnasium, and eventually led to a similar scholarship in the Wilhelmsstift at Tübingen. Wishing to become a priest, he devoted his time at the university (1838–40) to theological and philosophical studies, gained three prizes, and passed a brilliant examination. His strictly orthodox Catholic views, however, soon brought him into conflict with the Liberal tendencies then prevailing and he was dismissed from the Wilhelmsstift [cf. Herbst, "Gottesgabe", I (Augsburg, 1840), 2]. Through Dr. Riffel, professor at Giessen, he obtained employment on the journal "Sion", published at Augsburg under the editorship of Dr. Ferdinand Herbst, pastor of the town church. Dr. Döllinger induced Wittmann to issue his "Die Herrlichkeit der Kirche in ihren Missionen seit der Glaubensspaltung" (2 vols., Augsburg, 1841), which was very well received. In 1841 he obtained the degree of Doctor of Philosophy and settled at Augsburg, becoming editor-in-chief of the periodical "Sion", and increasing its circulation. His marriage with a rich

widow, Caroline Munding, of Dinkelscherben, bound him more closely to the city of St. Ulrich and for over thirty years he laboured there with unflagging zeal for faith and learning, Church and people. His "Allgemeine Geschichte der katholischen Missionen" (1846 and 1850) was the first treatment of this subject in German; the second volume of the work treats mainly of the conversion of the Indian tribes in America. A political paper founded by him, "Stadt- und Landbote", still exists as a local Catholic journal with a wide circulation under the title "Neue Augsburger Zeitung". Another periodical, however, his "Sendbote", a successful champion of "Ultramontane" interests and a zealous promoter of the Society of St. Boniface (Bonifatiusverein), has lately (1912), after sixty years of existence, ceased to appear.

Dr. Wittmann was also largely instrumental in the founding of a mother-house of the Sisters of Charity and of a hospice and home for workmen under the direction of the Capuchins. He was a noted speaker at conventions and other assemblies, and an active worker for churches and benevolent societies, and in many instances served as the guardian of widows and orphans. He was also a generous patron of young students. After the death of his wife in 1869, Wittmann lived for ten years with his only son, first at Munich, then at Bamberg, and returning, in 1883, with his son to Munich, died there of apoplexy. He was buried in the Catholic cemetery at Augsburg. In recognition of his services Pius IX gave him the Order of St. Gregory. The general board of managers of the Bonifatiusverein established at Merseburg an annual commemoration in perpetuity for him and his descendants.

LAUCHERT in *Allgemeine deutsche Biographie*, s. v. WITTMANN; also articles in Catholic periodicals of Bavaria, Swabia, etc.

PIUS WITTMANN.

Witzel (WICELIUS), GEORG, theologian, b. at Vacha, Province of Hesse, 1501; d. at Mainz, 16 Feb., 1573. He received his primary and academic education in the schools of Schmalkalden, Eisenach, and Halle; spent two years in the University of Erfurt, and seven months in that of Wittenberg. Following the wish of his father he was ordained priest in 1520 and appointed Vicar of Vacha. In 1524, however, the teachings of Luther attracted him. Abandoning the Faith, he married, and the following year was appointed to the pastorate of Wenigenlupnitz by James Strauss, and a little later to that of Niemeck by Luther himself. He now began a thorough study of the Scriptures and the Fathers, and soon became convinced that the Church of Luther was not the true Church and that Lutheran morals did not make for the betterment of the people. To express his dissatisfaction with the new teaching, he wrote in 1527 two works which he sent to the theologians of Wittenberg without, however, receiving any satisfaction from them. To give more emphatic expression to his conviction of the error of the new religion, he resigned his charge in 1531 and returned with his family to Vacha. Here he spent two years in extreme poverty. In 1532 he published, under the pseudonym Agricola Phaqus, his "Pro defensione bonorum operum", a work which aroused all the bitterness of his enemies. Among his works published at this time his "Apologia" (Leipzig, 1533) deserves special mention, since in it he gives his reasons for returning to the Church of Rome.

Owing to Witzel's untiring opposition to the doctrinal novelties of the age, he was forced to leave Vacha. He proceeded to Eisleben, and in 1538 was called to Dresden. Here he conceived a plan of reunion, which took the form of a public disputation in Leipzig in 1539. He had already (1537) published his "Methodus concordiæ ecclesiasticæ", and for the new disputation he prepared "Typus prioris Ecclesiæ" in which he proposed the Church of the first centuries as the ideal to be sought for. His endeavours for reunion, however, were without result. Opposition forced him to flee to Bohemia, thence to Berlin. The rapid progress of heresy soon convinced him that here too his efforts would be fruitless, and he forthwith proceeded to Fulda, where he directed his efforts towards defending the Church; but in 1554 he was again forced to flee, now to Mainz, where he spent the remainder of his life in literary work and probably as professor at the university. The number of Witzel's works is extraordinarily large. Räss in his "Convertiten" enumerates ninety-four, but this is far from complete.

HURTER, *Nomenclator*, I, 8 RÄSS, *Die Convertiten*, I (Freiburg, 1866–80), 123 sqq.; HOLZHAUSEN, *G. Witzel u. die kirchliche Union in Zeitschr. für histor. Theologie* (1849), 382 sqq.; SCHMIDT, *G. Witzel, Ein Altkatholik des 16. Jahrhunderts* (Vienna, 1876); PASTOR, *Reunionsbestrebungen* (Freiburg, 1879), 140 sqq.; DÖLLINGER, *Die Reformation*, I (Ratisbon, 1846), 28 sqq.

JOSEPH SCHROEDER.

Wladimir. See VLADIMIR THE GREAT.

Wladislaw, SAINT. See LADISLAUS, SAINT.

Wladislaw (Polish *Włocławek*), DIOCESE OF (VLADISLAVIENSIS ET POMERANIÆ).—The historical origin of this diocese is not known precisely. The city of Wladislaw, or Włoclawek, in the government of Warsaw, contains more than 40,000 Catholics. The old Polish historians follow John Dlugosz, the fifteenth-century annalist, who narrates that Mieczyslaw, the first Polish king (962–92), after receiving baptism in 966, founded the two Archbishoprics of Gnesen and Cracow, and seven dioceses, among which was Kruszwica, or Włoclawek. But as Dlugosz cites no historical document to prove his statement, no confidence can be placed in it. Bogufal, or Boguchwal, Bishop of Posen (d. 1253), another Polish chronicler, attributed the foundation of this diocese to Mieczyslaw II (1025–34), but again without documentary support for his statement. Julian Bartoszewicz, another Polish writer ("Encyklopedya Powszechna", Warsaw, 1860, III, 636), taking a Bull of Eugene III as his authority, places the foundation as far back as 1148; but this very Bull contradicts the assertion by mentioning the diocese as already existing in 1123, placing it under the special protection of the Holy See. Other historians attribute its foundation to Boleslaus the Brave (*Chrobry*) (922–1025); others again to Boleslaus the Bold (*Smialy*) (1058–80). This last opinion seems improbable, as the letter of Gregory VII to Boleslaus the Bold, dated 20 April, 1075, not only does not mention the Diocese of Kruszwica or of Włoclawek, but deplores the scarcity of bishops in the Kingdom of Poland (see Bielowski, "Mon. Poloniæ hist.", III, Lemberg, 1864, pp. 367–71). The only conclusion, therefore, by the light of historical documents, is that the Diocese of Włoclawek dates from the earlier half of the twelfth century. (See Fijalek, "Ustalenie chronologii biskupow włoclawskich", Cracow, 1894, pp. 7, 8.)

According to Dlugosz the first episcopal see of the Diocese of Włoclawek was at Kruszwica, a city in the territory of Kujawa. Under Bishop Onoldus (1161–80) the see was transferred to Włoclawek. But this notice, passed over by other historians (see Rzepnicki, op. cit. in bibliography, II, 1, 2), is contradicted by a Bull of Eugene III, dated from Reims, 4 April, 1148, "Venerabili fratri Warnero, Vlotislaviensi episcopo" (Rzyszczewski", Cod. dipl. Poloniæ", II, pt. I, Warsaw, 1848, pp. 1–4). This Bull mentions that Ægidius, Bishop of Tusculum, afterwards cardinal legate in Poland under Callistus II (probably in 1123), determined the boundaries of the Diocese of Włoclawek, which must, therefore, have existed in the first quarter of the twelfth century. On the other hand, historical documents are lacking to show clearly whether Kruszwica ever had a bishop. Chodynski

supposes that it may have been the seat of a parish priest invested with the episcopal dignity. But, as has already been pointed out, there are no positive data to establish this hypothesis.

In its historical beginnings the Diocese of Wloclawek comprised the whole territory of Kujawia (Ziemia Kujawska) divided into the two palatinates of Inowroclaw and Brest. Subsequently, the territory extending from the left bank of the Vistula, and from the River Notec, to the Baltic was added. This added territory is called, in Polish, Pomerania; in German, Pommerella. Under Bishop Mathias Lubienski its territory was increased by the villages of Ciechocin, Dobrzejewice, Chelmica, Zaduszniki, Nowogrod, and Zlotoria, taken from the jurisdiction of Plock. This cession was confirmed by Urban VIII in 1640. In 1764 Bishop Antonius Ostrowski obtained from the Archbishop of Gnesen the city of Wolborz with adjacent villages and the church of the Franciscans at Smarzewice, an arrangement confirmed by the Holy See on 13 August of the same year. Kujawia was divided into two archdeaconries; Kruszwica and Wloclawek, while Pomerania, after the thirteenth century, formed a separate archdeaconry. These three archdeaconries existed until the first partition of Poland. According to an historical document of 1326 cited by Theiner (Mon. hist. Pol., I, 268), the archdeaconry of Kruszwica comprised 22 parishes; that of Wloclawek, 30; that of Pomerania, 9. In 1577 there were 118 churches in Kujawia; in 1633 there were 123, and 149 in Pomerania. In 1769 the diocese, harassed by wars and Protestantism, counted only 242; and in the same year there were 160,988 Catholic families.

In 1818 the Diocese of Wloclawek underwent a complete change of boundaries, pursuant to the Bull "Ex imposita nobis" of Pius VII. All Pomerania, with the cities of Kruszwica, Strzelno, Bydgoszcz, and Inowroclaw, passed under the dominion of Prussia. The new diocese took the name of Wloclawek and Kalisz (Vladislaviensis seu Calissiensis). Of its 344 churches only 59 belonged to the old diocese, the rest being taken from the Dioceses of Posen, Plock, Cracow, Breslau, and Gnesen. In 1912 the Diocese of Wloclawek and Kalisz comprised 13 deaneries (Wloclawek, Nieszawa, Kalisz, Kolo, Konin, Sieradz, Slupca, Turek, Wielun, Piotrkow, Czenstochowa, Lask, Radomsk), with 352 parish or subsidiary churches. The total number of churches was 511, of which 286 were of stone and 125 of wood; the chapels numbered 176, of which 114 were of stone. The Catholic population was 1,461,117. The most important centres were Wloclawek, with 10,500 souls; Brest (Brzesc), famous for the councils held there, out of which grew the Ruthenian Uniat Church, 6000 Catholics; Sluzewo, 8500 Catholics; Kalisz, 22,000; Konin, 7200; Sieradz, 9600; Szadek, 7000; Zagorow, 8306; Turek, 11,100; Wielun, 7123; Piotrkow, 30,000; Czenstochowa, 70,000; Klobucko, 14,000; Truskolasy, 10,764; Pahjanice, 15,000; Radomsk, 20,514.

The first Bishop of Kruszwica—which was the first episcopal see of the Diocese of Wloclawek according to Dlugosz—was Ludicus, who died in 993. Between 993 and 1133 the old Polish historians give the names of eight bishops: Maurice, or Lawrence, Marcellus, Venantius, Andreas, John Baptist, Paulinus, Baldwin, and Suidger. But this list is apocryphal and at most, according to Chodynoski, gives the names of the parish priests of Kruszwica or of the superiors of a monastery which existed there. The first Bishop of Wloclawek, whose name occurs in the Bull of Eugene III of 1148, is Warner. He was succeeded by Onoldus, an Italian by birth (1161–80). According to Chodynski's list, Onoldus was followed by two bishops, Rudgerus (d. 1170) and Wunelphus, or Wunulphus, or Onolphus (d. 1187). These two are omitted in Fijalek's list, and his authority is of greater historical value than Chodynski's. From 1187 to 1198 one Stephen, a German by birth, according to Rzepnicki, is called *episcopus Cuiaviensis*. Then followed Ogerius, an Italian (1207–12); Bartha, a Roman (1215–20), who took part in the Synod of Woborz (1215); Michael, a Pole (1222–52), who restored the archdeaconry of Kruszwica, suppressed by Ogerius; Wolmir (1252–75); Adalbertus, Alberus, or Alber (1275–83); Wislaw (1284–1300); Gerward (1300–23), who had to contend with the efforts of the Prussian Knights of the Cross to wrest some of his territory from him; Mathias Golanczewski (1323–68), who abdicated in 1364; Zbilut Golanczewski (1364–83); Teodryk (1383–84); John, Prince of Opolis (1384–89; 1402–21); Henry, Prince of Lignica (1389–98); Nicholas of Curow (1399–1402); John Pella of Niewiesz (1421–28); John Szafranice (1428–33), chancellor of the Kingdom of Poland; Ladislaus of Oporowa (1433–49); Nicholas Lasocki (1449–50), who died at Terni returning from Rome, whither he had gone as ambassador for Casimir Jagiellonczyk (1447–92); John Gruszczynski (1449–63), chancellor of the kingdom; John Lutka (1463–64); James of Siena (1464–73); Zbigniew of Olesnica (1473–80); Andrew of Oporowa (1481–83); Peter Moszynski (1484–94); Creslao (Krzeslau) of Kurozwenk (1494–1503), chancellor of the kingdom; Vincentius Przerembski (1503–13); Mathias of Drzewice (1513–31); John Karnowski (1531–38); Lucas of Gorka (1538–42); Nicholas Dzierzgowski (1543–46); Andreas Zebrzydowski (1546–51); John Drohojowski (1551–57); James Uchanski (1557–61); Nicholas Wolski (1562–67); Stanislaus Karnkowski (1567–81), who published the documents of the provincial Synod of Gnesen (1578); Jerome Rozdrazewski (1581–1600), who died at Rome in the odour of sanctity; John Tarnowski (1600–03); Peter Tylicki (1604–07); Adalbert Baranowski (1607–08); Mathias Petrokowski (1608–09); Lawrence Gembicki (1609–15); Paul Wolucki (1616–22); Andreas Lipski (1623–31); Mathias Lubienski (1631–41); Nicholas Gniewosz (1642–54); Florian Czartoryski (1654–74); John Gembicki (1674–75); Stanislaus Sarnowski (1677–80); Bonaventure Modalinski (1681–91); Stanislaus Dambski (1691–99); Stanislaus Szembek (1699–1706); Felician Szanawski (1707–20); Christopher Szembek (1720–38); Adam Grabowski (1738–41); Valens Czapski (1741–51); Antonius Dembowski (1752–62); Antonius Ostrowski (1762–66); Joseph Rybinski (1777–1806). On the death of Rybinski the See of Wloclawek remained vacant for nine years. Francis Malczewski was bishop from 1815 to 1818. In 1819 the Diocese of Wloclawek, with new boundaries determined by the Bull "Ex imposita nobis", received as its bishop Andrew Wollowicz (1819–22), who was succeeded by Joseph Stephen Kozmian (1823–31). The see then remained vacant until 1837, when Valentine Tomazewski was elected bishop (1837–50). He was followed by Nicholas Blocki (d. 1851); John Michael Marzewski (1856–57); Vincent Popiel (1867–83) Alexander Beresniewicz (1883–1902); Stanislaus Casimir Zdzitowiecki.

The see also had suffragan bishops; the first of whom there is any mention was Ubricus, suffragan of John, Prince of Opole (1402–21). Kreslaus of Kurozwenk obtained an edict in virtue of which the abbots of the Cistercian Monastery of Koronow had the dignity of suffragan bishops of their dioceses; but the decree was not obeyed. Mathias Drjewicki had the canon Alexander of Miszin consecrated as his suffragan bishop in 1515, with the title of Bishop of Margarita. Bishop Karnowski endeavoured, by means of a capitular constitution, to obtain that the suffragan bishops of his diocese should be elected from among the prelates and canons of Wloclawek. Bishop Ostrowski obtained from the Holy See a new suffragan bishop for Pomerania, but this suffragan see had only

three incumbents: Cyprian Wolicki, Mathias Garnysz, and Ludovicus Gorski.

The religious orders were widely diffused in the Diocese of Włocławek. In 1173 there arose in Pomerania the famous Cistercian monastery of Oliwa, and in 1251 the no less famous Abbey of Pelplin. The Dominicans had monasteries at Dirschau and Brest; the Carmelites at Zakrzew, Marcowice, and Bydgoszcz; the Franciscans at Inowroclaw and Nieszawa. Other orders flourished in the various cities and villages of the diocese—Paulines (Reformed), Fatebenefratelli (or Order of St. John of God), Jesuits, Piarists, Lazarists. Among the communities of women the most ancient are those of the Premonstratensian Nuns of Zukow, founded in 1210, and the Benedictine Nuns of Zarnowiec, founded in 1213. The convents are now nearly all extinct; the diocese, however, possesses the historic convent of Czenstochowa founded in 1382 and occupied by a community of Paulines, or Hermits of St. Paul. In this convent is a highly venerated icon of the Blessed Virgin, visited every year by hundreds of thousands of pilgrims. Czenstochowa is the national sanctuary of Poland. The Franciscans still possess monasteries at Kolo, founded in 1456, and at Włocławek, founded in 1524; the Franciscan Sisters have a monastery at Wielun founded in 1682; the Dominican Sisters, one at Przyrow, founded in 1626. The Sisters of Charity were established at Czenstochowa, Kalisz, Konin, Piotrkow, Sieradz, Wielun, Turek, and Włocławek. According to official statistics, the number of regulars in the diocese is 37; the number of religious women, 24, besides 55 Sisters of Charity. The present cathedral of Włocławek was begun in 1340 and completed in 1411. It was extremely wealthy and at the end of the sixteenth century there were 100 clergy attached to it. The Divine offices were celebrated in it uninterruptedly, day and night. The cathedral chapter included eight prelates. At the beginning of the sixteenth century it was established that no one who did not possess a title of nobility could become a canon. Pius IX, in 1862, granted the canons of this cathedral the right to wear the violet mozzetta. The chapter now consists of four prelates and eight canons. At Kalisz there is also an ancient collegiate church to which three prelates and four canons are now attached. The diocese is divided into three general consistories: at Włocławek, Kalisz, and Piotrkow.

The number of secular priests is 538. The diocesan seminary, founded in 1568 by Bishop Karnkowski, is in a very flourishing condition. The education of the seminarists was in 1719 entrusted to the Lazarists, who continued in the charge until 1864. There are 102 seminarists. In 1910 the professors of the seminary began the publication of a splendid monthly review, "Ateneum kapłanski", which, for solidity of learning and wealth of theological and religious contents, holds the first place in the Catholic Press of Poland. The ancient Diocese of Włocławek had much to suffer from Hussitism, and afterwards from Lutheranism. The negligence of Bishops Zebrzydowski, Drohiowski, and Uchanski contributed to the diffusion of the latter heresy. Pomerania was almost entirely lost to Catholicism. Numerous synods were convoked in the Diocese of Włocławek. Chodynski mentions the acts and decrees of forty-six *synodi vladislavienses*, of which he publishes a large number. The first of these synods was held in 1227 and the last in 1641.

Damalewicz, *Vita vladislaviensium episcoporum* (Cracow, 1642); Rzepnicki, *Vitæ præsulum Poloniæ*, II (Posen, 1762), 1-86; Mentlewicz, *Wiadomosc o biskupach kruszwickich* (Warsaw, 1843); Komornicki, *O biskupach kruszwickich, początek dziejow katedry kujawskiej* (Warsaw, 1857); Bartoszewicz in *Encyclopedya powszechna*, III (Warsaw, 1860), 632-40; Hildebrandt, *Wiadomosci niektore o dawniejszym archidyakonacie pomorskim* (Peplin, 1862); Chodynski, *Mon. hist. dioec. Wladislav.*, I-XI (Wladislaw, 1881-91); Idem, *Statuta synodalia dioec. Wladislav. et Pomeraniæ* (Warsaw, 1880); Fijalek, *Rozwoj i skład kapituły włocławskiej, potkonce XIV i na początku XV wieku* (Warsaw, 1892); Idem, *Ustalenie chronologii biskupow włocławskich* (Cracow, 1894); *Ordo divini officii ac Missarum ad usum dioec. Wladislav. pro an. bissext. 1912* (Wladislaw, 1912).

A. Palmieri.

Wolff, George Dering, editor, b. at Martinsburg, West Virginia, 25 Aug., 1822; d. at Norristown, Pennsylvania, 29 Jan., 1894. His parents were Charlotte Wolff, a woman of great intelligence, and Bernard Crouse Wolff (b. at Martinsburg, 1794), a prominent divine of the German Reformed Church (Lutheran). The family moved to Easton, Pennsylvania, in 1835, the father becoming English pastor there. George graduated A. M. from Marshall College, Mercersburg, Pennsylvania, and then studied law for three years at Easton. Though admitted to the Bar, he never practised, but after a four years' theological course became a minister of the German Reformed Church. The elder Wolff and his son were staunch followers of John Williamson Nevin, who in 1843 began to develop in their sect a system of theology which, whilst bitterly opposing Catholicism, held Christ's Church to be a living organism and sought to restore certain teachings of Christ repudiated by the Reformation (see G. D. Wolff's article "The Mercersburg Movement" in "American Catholic Quarterly", 1878). George Wolff's scholarly attainments and sterling worth brought him many important calls. The inconsistency of his religious tenets finally becoming clear to him, he joined the Catholic Church in 1871. The next year he became editor of the "Catholic Mirror" published at Baltimore, leaving it the year following for the "Catholic Standard" of Philadelphia, of which he died editor-in-chief. His editorial success caused him to be called to join Dr. James J. Corcoran and Father James O'Connor in establishing the "American Catholic Quarterly Review", first issued in Philadelphia, Jan., 1876. Father O'Connor was consecrated bishop in Aug. of that year and went to his laborious vicariate Apostolic in Nebraska. The other two editors sustained the chief work of the publication until their death. Wolff's articles were largely on matters of apologetic theology. His wife, Sarah Hill, became a convert to Catholicism, as did his brother, Professor Christian Wolff.

In Memoriam, George Dering Wolff in *American Catholic Quarterly Review* (April, 1894); *The Catholic Standard* (Philadelphia, Feb., 1894.

Regina Randolph Jenkins.

Wolfgang, Saint, Bishop of Ratisbon (972–994), b. about 834; d. at the village of Pupping in Upper Austria, 31 October, 994. The name Wolfgang is of early German origin. St. Wolfgang was one of the three brilliant stars of the tenth century, St. Ulrich, St. Conrad, and St. Wolfgang, which illuminated the early medieval period of Germany with the undying splendour of their acts and services. St. Wolfgang sprang from a family of Swabian counts of Pfullingen (Mon. Germ. Hist.: Script., X, 53). When seven years old he had an ecclesiastic as tutor at home; later he attended the celebrated monastic school on the Reichenau. Here he formed a strong friendship with Henry, brother of Bishop Poppo of Würzburg, whom he followed to Würzburg in order to attend at the cathedral school there the lectures of the noted Italian grammarian, Stephen of Novara. After Henry was made Archbishop of Trier in 956, he called his friend to Trier, where Wolfgang became a teacher in the cathedral school, and also laboured for the reform of the archdiocese, notwithstanding the enmity with which his efforts were met. Wolfgang's residence at Trier greatly influenced his monastic and ascetic tendencies, as here he came into connexion with the great reformatory monastery of the tenth century, St. Maximin of Trier, where he made the acquaintance of Ramwold, the teacher of St. Adalbert of Prague.

After the death (964) of Archbishop Henry of Trier, Wolfgang entered the Order of St. Benedict in the Abbey of Maria Einsiedeln, Switzerland, and was ordained priest by St. Ulrich in 968.

After their defeat in the battle of the Lechfeld (955), a victory gained with the aid of St. Ulrich, the heathen Magyars settled in ancient Pannonia. As long as they were not converted to Christianity they remained a constant menace to the empire. At the request of St. Ulrich, who clearly saw the danger, and at the desire of the Emperor Otto the Great, St. Wolfgang, according to the abbey annals, was "sent to the Magyars" as the most suitable man to evangelize them. He was followed by other missionaries sent by Bishop Piligrim of Nassau, under whose jurisdiction the new missionary region came. After the death of Bishop Michael of Ratisbon (23 September, 972) Bishop Piligrim obtained from the emperor the appointment of Wolfgang as Bishop of Ratisbon (Christmas, 972). Wolfgang's services in this new position were of the highest importance, not only for the diocese, but also for the cause of civilization. As Bishop of Ratisbon, Wolfgang became the tutor of Emperor St. Henry II, who learned from him the principles which governed his saintly and energetic life. Poppe, son of Margrave Luitpold, Archbishop of Trier (1016), and Tagino, Archbishop of Magdeburg (1004–1012), also had him as their teacher.

St. Wolfgang deserves credit for his disciplinary labours in his diocese. His main work in this respect was connected with the ancient and celebrated Abbey of St. Emmeram which he reformed by granting it once more abbots of its own, thus withdrawing it from the control of the bishops of Ratisbon, who for many years had been abbots *in commendam*, a condition of affairs that had been far from beneficial to the abbey and monastic life. In the Benedictine monk Ramwold, whom St. Wolfgang called from St. Maximin at Trier, St. Emmeram received a capable abbot (975). The saint also reformed the convents of Obermünster and Niedermünster at Ratisbon, chiefly by giving them as an example the convent of St. Paul, Mittelmünster, at Ratisbon, which he had founded in 983. He also co-operated in the reform of the ancient and celebrated Benedictine Abbey of Altach (Niederaltach), which had been founded by the Agiloff dynasty, and which from that time took on new life. He showed genuine episcopal generosity in the liberal manner with which he met the views of the Emperor Otto II regarding the intended reduction in size of his diocese for the benefit of the new Diocese of Prague (975), to which St. Adalbert was appointed as first bishop. As prince of the empire he performed his duties towards the emperor and the empire with the utmost scrupulousness and, like St. Ulrich, was one of the mainstays of the Ottonian policies. He took part in the various imperial Diets, and, in the autumn of 978, accompanied the Emperor Otto II on his campaign to Paris, and took part in the great Diet of Verona in June, 983.

St. Wolfgang withdrew as a hermit to a solitary spot, now the Lake of St. Wolfgang, apparently on account of a political dispute, but probably in the course of a journey of inspection to the monastery of Mondsee which was under the direction of the bishops of Ratisbon. He was discovered by a hunter and brought back to Ratisbon. While travelling on the Danube to Pöchlarn in Lower Austria, he fell ill at the village of Pupping, which is between Efferding and the market town of Aschach near Linz, and at his request was carried into the chapel of St. Othmar at Pupping, where he died. His body was taken up the Danube by his friends Count Aribo of Andechs and Archbishop Hartwich of Salzburg to Ratisbon, and was solemnly buried in the crypt of St. Emmeram. Many miracles were performed at his grave; in 1052 he was canonized. Soon after his death many churches chose him as their patron saint, and various towns were named after him. In Christian art he has been especially honoured by the great medieval Tyrolese painter, Michael Pacher (1430–1498), who created an imperishable memorial of him, the high altar of St. Wolfgang. In the panel pictures which are now exhibited in the Old Pinakothek at Munich are depicted in an artistic manner the chief events in the saint's life. The oldest portrait of St. Wolfgang is a miniature, painted about the year 1100 in the celebrated Evangeliary of St. Emmeram, now in the library of the castle cathedral at Cracow. A fine modern picture by Schwind is in the Schak Gallery at Munich. This painting represents the legend of Wolfgang forcing the devil to help him to build a church. In other paintings he is generally depicted in episcopal dress, an axe in the right hand and the crozier in the left, or as a hermit in the wilderness being discovered by a hunter. The axe refers to an event in the life of the saint. After having selected a solitary spot in the wilderness, he prayed and then threw his axe into the thicket; the spot on which the axe fell he regarded as the place where God intended he should build his cell. This axe is still shown in the little market town of St. Wolfgang which sprang up on the spot of the old cell. At the request of the Abbey of St. Emmeram, the life of St. Wolfgang was written by Othlo, a Benedictine monk of St. Emmeram about 1050. This life is especially important for the early medieval history both of the Church and of civilization in Bavaria and Austria, and it forms the basis of all later accounts of the saint. The oldest and best manuscript of this "Life" is in the library of the Abbey of Maria Einsiedeln in Switzerland (MS. No. 322), and has been printed with critical notes in "Mon. Germ. Hist.: Script.", IV, 524–542. It has also been printed in, "Acta SS.", II November, (Brussels, 1894), 529–537; "Acta SS. O. S. Ben.", V, 812–833; and in P. L., CXLVI, 395–422.

Der hl. Wolfgang, Bischof von Regensburg, hist. Festschrift z. jähr. Gedächtnisse seines Todes, ed., in connexion with numerous historical scholars, by MEHLER (Ratisbon, 1894), among the chief collaborators on this work being BRAUNMÜLLER, RINGHOLZ (of Einsiedeln), and DANNERBAUER; KOLBE, *Die Verdienste des Bischofs Wolfgang v. R. um das Bildungswesen Süddeutschlands, Beitrag z. Gesch. der Pädagogik des X. und XI. Jahrhunderts* (Breslau, 1894); WATTENBACH, *Deutschlands Geschichtsquellen im Mittelalter*, I (Berlin, 1904), 449–452; DETZEL, *Christl. Ikonographie*, II (Freiburg, 1896), 683; POTTHAST, *Bibl. medii ævi*, II (Berlin, 1896), 1641.

ULRICH SCHMID.

Wolfram von Eschenbach, generally regarded as the greatest of Middle-High-German epic poets, date of birth unknown; d. soon after 1216. Our scanty information about his life is derived mainly from his works. He was a Bavarian by birth. The town of Eschenbach, whence he gets his name, is a little south-east of Ansbach in Franconian territory. Though of noble birth, he was poor, possibly because he was a younger son. All that he owned was the small estate of Wildenberg (now Wehlenberg) near Ansbach. In his "Parzival" he speaks of the Count of Wertheim as *Min Herre*, whence it has been surmised that he was a vassal of that count. But the words in question may simply be an honorary title. Wolfram led a wandering life, and after 1203 stayed repeatedly at Eisenach at the Court of the landgrave Hermann of Thuringia. Parts of his "Parzival" were composed there. After the landgrave's death (1217) the poet returned to his home. The date of his death is uncertain; he certainly survived the landgrave, whose death he alludes to in his poem "Willehalm". He seems to have died soon after his patron, for his last works were left unfinished. He was buried in the Frauenkirche of Eschenbach, where his tomb was still to be seen in the seventeenth century.

Wolfram in his "Parzival" tells us explicitly that he could neither read nor write. His poems were written down from dictation. His knowledge was extensive

and varied rather than accurate. He certainly knew French, but only imperfectly; for his proper names often show a curious misunderstanding of French words and phrases. He is the author of some lyric poems and three epics. The lyrics are mostly so-called *Tagelieder* (day-songs), in which lovers are exhorted to part by a watcher who announces the dawn. The poet's fame however, rests on his epics, above all on his "Parzival", the greatest of Middle High German court epics. It is the well-known story of the simpleton who passes through struggle and temptation and in the end wins the highest earthly happiness and becomes King of the Holy Grail. The poem consists of almost 25,000 verses and was composed between the years 1200 and 1216. As is the case with all Middle High German court epics, it is drawn from a French source. The precise relation of Wolfram's poem to this source is a much mooted question. The most famous French poem on the subject of Parzival is the "Conte del Graal" of Chrestien de Troyes, composed possibly about 1180. Wolfram mentions this work, but cites as his source the work of a Provençal poet, Kyot (Guiot), to whom he gives the preference over Chrestien. But no such work is known, and hence some scholars have declared Kyot to be a fiction. But this seems to be going too far; to-day Kyot's existence is generally admitted. Wolfram's poem certainly contains much that is not found in the work of Chrestien, and which can hardly be explained as pure invention. Originally the Parzival story had an independent existence, being akin to the simpleton-tales familiar from folk-lore. But in Wolfram's work, as before him in Chrestien's, the story appears as part of the romances belonging to the Arthurian cycle; it is also connected with the legend of the Holy Grail.

It is acknowledged that, while Wolfram did not invent the story, he gave to it a deep spiritual meaning. In his "Parzival" the legend of the Holy Grail has found its highest and noblest poetic expression. The title "Titurel" is given to two fragments in strophic form, containing the love story of Sigune and Schionatulander, a mere episode in "Parzival". The name is derived from Titurel, the ancestor of the Knights of the Grail, with whom the introductory strophes are concerned. A later poet treated the same subject at much greater length, and his work, "Der jüngere Titurel", for a long time passed as Wolfram's own. The poet's last work was "Willehalm". It relates the deeds of William of Orange against the Saracens. It is modelled on the French poem "Aliscans" with which Wolfram became acquainted through the landgrave Hermann. The work was left unfinished and was afterwards continued and expanded by Ulrich von Türheim and again by Ulrich von Türlin. The chief edition of Wolfram's works is that of K. Lachmann (Berlin, 1833; 5th edition, 1891); an edition with explanation and commentary is that of K. Bartsch, "Parzifal und Titurel" in "Deutsche Klassiker des Mittelalters", IX-XI, 3 parts (Leipzig, 1875–77); also edited by Paul Piper in Kürschner's "Deutsche National-Litteratur", V, 2 parts; and by E. Martin, "Parzival u. Titurel" (Halle, 1900–03), with commentary. A modernized German version of "Parzival" was given by K. Simrock (6th ed., 1883), G. Böttticher (2nd ed., Berlin, 1893), W. Hertz (2nd ed., Stuttgart, 1904), and E. Engelmann (Stuttgart, 1888). An English version was made by Jessie Weston (London, 1894).

Consult the preface and commentary of the editions and translations cited above; also Bötticher, *Das Hohelied vom Ritterthum* (Berlin, 1886); Sas Marte, *Leben und Dichten Wolframs von Eschenbach* (Magdeburg, 1841).

Arthur F. J. Remy.

Wolgemut, Michael, painter and engraver, b. at Nuremberg, 1434; d. there, 1519. He was the most prominent artist of Nuremberg in the fifteenth century, and was selected to paint the great altar-piece for the church of Zwickau. He was the pupil and assistant of Hans Pleydenwurff, and, though a very great master, must not be regarded as the equal of Pleydenwurff, whose technique he carefully copied and adopted. Perhaps his greatest claim to immortality is the fact that he was Dürer's master, working with him between 1486 and 1490. "At that time the workshop of Wolgemut must have been one of the busiest in the city, frequented", says Mr. Campbell Dodgson, "by all the best painters, carvers, and wood engravers of the day." Whether Wolgemut himself was a wood engraver is not definitely known, but undoubtedly many of the altar-pieces carved in wood were carved in his workshop, and Veitoss, the eminent carver, was one of his friends and companions, and worked with him in the production of carved and painted altar-pieces. He was certainly responsible for some wood-cuts, and the designs for several stained glass windows in Nuremberg are also attributed to him. His most important picture after that of Zureken is in the parish church at Crailsheim; other paintings by him are at Schwaback, Hersbruck, Munich, and Nuremberg. He was an ardent Catholic, and a man of great devotion, praised by his contemporaries for his upright life.

Michael Wolgemut
Portrait by Albrecht Dürer

See the works of Thode on Wolgemut and on the painters of Nuremberg; Campbell Dodgson, *Catalogue of German and Flemish Wood-cuts;* various articles in *The Prussian Year-Book* by Van Loga, Lehrs, Thode, and Scheibler.

George Charles Williamson.

Wolowski, Louis-François-Michel-Reymond, economist, b. at Warsaw, 31 Aug., 1810; d. at Gisors, Eure, 15 Aug., 1876. His father, a member of the provisory government which established the Polish Revolution at Warsaw in 1830, sent him to Paris despite his youth as first secretary of legation. When the revolution was quelled, the Wolowski family established themselves at Paris, and in 1836 Louis was a naturalized Frenchman. His creation, as early as 1834, of the "Revue de législation et de jurisprudence" began to assure his reputation as jurist and economist; in 1839 a chair of industrial legislation was created for him at the Conservatory of Arts and Crafts, which he occupied for thirty-two years. In 1855 he became a member of the Académie des Sciences Morales et Politiques. On two occasions Wolowski played a legislative rôle. Elected representative of the Seine at the Constituent Assembly in 1848 and at the Legislative Assembly in 1849, he directed (10 May, 1848) the attention of the Government to the misfortunes of Poland, and voted for the expedition to Rome and the Loi Falloux. Elected in 1871 representative to the National Assembly, he sat on the Left Centre and played a very important part in the financial discussions; in Dec., 1875, he became senator for life. He played an important part in the foundation of the *Crédit Foncier*, whose principal object was the withdrawal of rural property from the expenses of loans and the scourge of hypothecary subrogation. A bimetallist in monetary matters and a free trader in commercial matters, he did not carry economic liberalism so far as to oppose all State intervention in the matter of labour; on the contrary, he had a very important share in the law of 19 May, 1871, which limited the

labour of children and women in manufacturing, and which created division inspectors for the supervision of labour. "Wolowski", says M. Jules Rambaud, who studied his work at length, "was animated by sincere piety, concerning which we should not be misled by some epigrams on the ancient economic privileges enjoyed by the clergy."

Among Wolowski's works were: "Des sociétés par actions" (1838); "Des brevets d'invention et des marques de fabrique" (1840); "De l'organisation du travail" (1844); "Etudes d'économie politique et de statistique" (1848); "La banque d'Angleterre et les banques d'Ecosse" (1867); "L'or et l'argent" (1870). He published (1856) a translation of Roscher's "Principles of Political Economy".

LEVASSEUR, *La vie et les travaux de Wolowski* in *Annales du conservatoire des arts et métiers* (1876); RAMBAUD, *L'œuvre écon. de Wolowski* (Paris, 1882); LAPPERT in CONRAD AND LEXIS, *Handwörterbuch der Staatswissenschaften*, VII (Jena, 1901).

GEORGES GOYAU.

Wolsey, THOMAS, Cardinal, Archbishop of York, b. at Ipswich, the usually accepted date, 1471, being probably three or four years too early; d. at Leicester Abbey, 29 November, 1530. His father, Robert Wulcy (or Wolsey), was a man of substance, owning property in Ipswich, but it is not known that he was a butcher as commonly reported. The cardinal himself always wrote his name as "Wulcy". He was educated at Oxford, where he took his degree at the age of fifteen, winning the title "the boy bachelor". About 1497 he was elected fellow of Magdalen, and after becoming M.A. was appointed master of the adjoining school. The father of three of his pupils, the Marquis of Dorset, presented him the rectory of Limington in Somerset in October, 1500. He had been ordained priest at Marlborough (10 March, 1498) by the suffragan of the Bishop of Salisbury. He also received other benefices, and became one of the domestic chaplains to the Archbishop of Canterbury, Henry Dean. On the archbishop's death (1503) he became chaplain to Sir Richard Nanfan, who, perceiving his remarkable talent for administration, entrusted him with his financial affairs and introduced him to the notice of King Henry VII. When Sir Richard died in 1507 Wolsey became one of the court chaplains, and was befriended by the influential Bishop of Winchester, Richard Fox. He shortly acquired the livings of Redgrave in Suffolk (1506) and Lydd in Sussex (1508), and about this time the king began to employ him in the diplomatic service; it was probably then that he made the well-known journey into Flanders and back as special envoy to the Emperor Maximilian with such rapidity that when he returned on the third day the king, believing he had not yet started, rebuked him for remissness. As Master of the Rolls his grasp of practical affairs enabled him to initiate reforms which greatly accelerated the business of the Court. On 2 February, 1509, he was made dean of Lincoln, and on the accession of Henry VIII, which happened shortly after, he received an assurance of the continuance of royal favour in his appointment as almoner. During the next year he supplicated for the degrees of B.D. and D.D., and obtained the additional livings of St. Bride's, Fleet Street, London, and Torrington in Devonshire, as well as a prebend in Hereford cathedral. On 17 Feb., 1511, he became a canon of Windsor and soon after registrar to the Order of the Garter.

By 1512 he was exercising marked influence in political affairs and his share in the royal favour was already attracting the dislike of the old nobility. In foreign and domestic business alike the king followed his counsel and daily entrusted more power to his hands. Fresh preferment continued to pour in on him. He became successively dean of Hereford (1512), dean of York (1513), dean of St. Stephen's, Westminster, and precentor of London. He began to keep some state and when he accompanied the king to France in June, 1513, he was followed by a train of two hundred gentlemen. He was present through Henry's successful campaign, and at the king's request the pope named him Bishop of Tournay; but he never obtained possession and later on surrendered his claim to the bishopric for an annual pension. Instead he was appointed Bishop of Lincoln, the papal bulls being dated 6 February, 1514, and he was consecrated at Lambeth palace on 26 March. In the following September he succeeded Cardinal Bainbridge as Archbishop of York, and on 10 September, 1515, was created cardinal with the title "S. Cæcilia trans Tiberim", receiving the hat in Westminster Abbey on 18 November. A month later (24 December) he became Lord Chancellor of England, and had thus attained at the early age of forty or thereabouts the highest dignities, spiritual and temporal, that a subject could hope for. His power with the king was so great that the Venetian Ambassador said he now might be called "*Ipse rex*" (the king himself).

CARDINAL WOLSEY
Portrait by Holbein, at Christ Church, Oxford

Of Wolsey's foreign policy only the main lines can be indicated. His first efforts were to lead the king back to his father's policy of an alliance with France in opposition to Ferdinand of Spain and the Emperor Maximilian. But the French conquest of Milan at the battle of Marignano in 1515 checked this scheme, and led Wolsey to make new treaties with Maximilian and Ferdinand. After Ferdinand's death the cardinal's policy entered on a new phase, calculated to meet the entirely new situation. Ferdinand's successor, Charles V, now held Spain, the Indies, Sicily, Naples, and the Netherlands with reversion of the duchy of Austria. Rivalry between the two young monarchs, Francis and Charles, thus became inevitable, and Wolsey saw the advantage which England would derive from the sense each had of the value of the English alliance. At this time the pope was endeavouring to raise a crusade against the Turks, and Wolsey adroitly succeeded in effecting a universal peace to which the pope and emperor as well as Francis and Charles were parties. Under cover of this peace Wolsey pushed forward his favourite policy of alliance with France. A treaty with France was carried through by the cardinal himself and the other councillors were

only called in to approve what had already been settled.

But in January, 1519, the situation was again changed by the death of the Emperor Maximilian and the consequent contest for the imperial crown. When Charles was duly elected emperor the rivalry between the houses of Habsburg and Valois was accentuated. Instead of three powers—Maximilian, Francis, and Charles—Wolsey had now only two to reckon with and to play off against each other. He determined on a policy of neutrality with the view of giving England the decisive power in guiding the destinies of Europe. Meetings between Henry and both the rival monarchs took place; he met Charles at Canterbury and Francis at the celebrated Field of the Cloth of Gold. But a second meeting with the emperor followed immediately and Henry's personal predilections were in favour of an alliance with him rather than with France. Still Wolsey persuaded the king that the neutral policy was the most profitable, especially when war actually broke out. Both parties to the war were soon willing to accept England's mediation, and Wolsey conducted a long conference during which his conduct was more diplomatic than honest, and before the conference was over he signed a secret treaty with the emperor which provided for an offensive and defensive alliance against France. This was a new policy for him to adopt, and it is clear that in this treaty his own wishes were overborne by Henry's desire for a new war with France, and it was not till two abortive campaigns had disillusioned the king that Wolsey was again able to resort to diplomatic measures. This treaty with the emperor was, however, of importance in Wolsey's own life as it opened up the way for his possible election to the papacy.

The death of Leo X (2 December, 1521) gave the emperor an opportunity of exercising his influence in Wolsey's favour as he had promised, but the imperial influence was not in fact brought to bear and Wolsey received very few votes. During the year 1522 the alliance with the emperor continued, and Wolsey was occupied in raising large sums of money for the proposed war against France, becoming thereby still more unpopular with the nation. The new pope, Adrian VI, died on 14 Sept., 1523, and again Wolsey was a candidate for the papacy. The English ambassadors at Rome were confident that the united influence of Charles and Henry would secure his election, but again Charles deceived him and Clement VII was chosen. The new pope not only confirmed his legateship for life, but gave him the Bishopric of Durham in addition to his Archbishopric of York. Upon this Wolsey resigned the See of Bath and Wells which he had held *in commendam* since 1518. It does not seem that Wolsey personally was particularly anxious to become pope, though doubtless he would have accepted the position had he been chosen. On the election of Pope Clement he wrote, "For my part, as I take God to record, I am more joyous thereof than if it had fortuned upon my person", and Anglican historians, such as Bishop Creighton and Dr. James Gairdner, accept this as representing his genuine feelings. The alliance with the emperor, which had always been against Wolsey's better judgment, did not survive the events of 1523. Henry could not make war again for want of means, and Charles now distrusted him; so Wolsey reverted to his original idea of alliance with France, but he was not able to do much until 1525, when the defeat and capture of Francis at the battle of Pavia made the dominant power of Charles a danger to all Europe. In face of this peril Henry reluctantly made a new treaty with Francis. It was a bold policy for Wolsey, for, having incurred the jealousy of the nobility by his power, he had aroused the hostility of the people by financial exactions, and he provoked the enmity of all by the extravagant pomp with which he surrounded himself on all his public appearances. He could rely only on the king's favour, and he knew that to lose this was complete ruin. Just at this critical juncture the king raised the question of the divorce from Queen Katharine in order that he might marry Anne Boleyn. This personal matter "widened into unexpected issues and consumed Wolsey's energies till it led to his fall" (Creighton, p. 150). Wolsey did not wish Henry to marry Anne, but he was not averse to ridding himself of Katharine's adverse political influence, for her sympathy with her nephew the emperor caused her to dislike Wolsey's French policy. So he lent himself to forward the king's wishes. The first steps were taken in his own legatine court, apparently with the idea that if this tribunal pronounced against the validity of the king's marriage the pope would confirm the sentence. But Katharine learned of the king's plan and prepared to defend her rights. As she could count on the sympathy of both pope and emperor the king despatched Wolsey to persuade the French king to bring sufficient pressure to bear on the pope to counteract the influence of Charles. The scheme was to deliver the pope from Charles V, who had sacked Rome, in the hope that Clement's gratitude would induce him to favour the king with regard to the divorce.

The history of the divorce question has been treated of under the articles CLEMENT VII and HENRY VIII; it will suffice here to note Wolsey's attitude. When he returned to England he heard for the first time of Knight's embassy to Rome, and thus learnt that he no longer enjoyed the king's complete confidence. And though Anne Boleyn and the king, realizing that he might yet be useful, treated him with friendliness and consideration, he realized that in Anne he had a serious political rival. When the pope appointed Cardinal Campeggio to try the case in England with Wolsey, the English cardinal soon learnt that the matter was entirely in his colleague's hands. All Campeggio's efforts to avoid holding the trial at all having failed, the court sat at Blackfriars on 18 June, 1529. Before this Anne Boleyn, regarding Wolsey as responsible for the long delay, had set herself to bring about his fall. The failure of the trial rendered this possible, and during August and September he was kept at a distance from the Court and was known to be in disgrace. In November a bill of indictment was preferred against him, and on 19 November he had to surrender the great seal of England. On 22 November he was forced to sign a deed confessing that he had incurred a *præmunire* and surrendering all his vast possessions to the king. On 30 November judgment was given that he should be out of the king's possession and should forfeit all his lands and goods. He remained at Esher through the winter, disgraced, though not without occasional messages of kindness from the king. His health, which had been bad for many years, now failed seriously. In February he received a general pardon, and the possessions of his archbishopric were restored to him, except York House, which he had to convey to the king. He was then allowed to retire to York, where he spent the last six months of his life in devotion and a sincere effort to do his duty as a bishop. Though he had been worldly and his private life had not been stainless, he had always been a Catholic. His last days were embittered by the news that the king intended to suppress the two colleges, at Ipswich and Oxford, which he had founded with such care. The former perished, but Christ's College survived, though not in the completeness he had intended. He was in residence at Cawood near York, preparatory to being enthroned in York minster, when, on 4 November, commissioners from the king came to

arrest him on a charge of high treason. Slowly and as an invalid he travelled towards London, knowing well what to expect. "Master Kingston, I see the matter against me how it is framed; but if I had served God as diligently as I have done the king He would not have given me over in my gray hairs." The end came at Leicester Abbey where on arrival he told the abbot, "I am come to leave my bones among you".

He died unregretted by any save his immediate attendants, yet he had given his life unselfishly to the interests of his country, and no Englishman has ever surpassed him in the genius with which he directed both the foreign and domestic relations of England, so as to make each undertaking help his great design of making her the centre of European politics. His foreign policy, though planned on great and heroic lines, was severely practical. Its object was to help English trade and to maintain peace, to secure union with Scotland, and to effect judicious ecclesiastical reforms. He looked for a European settlement of the difficulties that beset the Church and desired England to take the leading part therein. His failure was owing to the selfishness of Henry. The question of the divorce not only led to the fall of Wolsey, but withdrew England for generations from European politics and made her, not the leader that Wolsey had dreamed of, but a nation apart.

Of the contemporary accounts of Wolsey, POLYDORE VERGIL (who had been imprisoned by the cardinal) in his *Anglica Historia* and HALL in his *Chronicle* are equally prejudiced and hostile. So too are the rhymes of SKELTON. Opposed to these is CAVENDISH, *Life of Wolsey*, which gives a vivid and touching personal account abounding in intimate touches (latest reprint, London, 1887). All the volumes of *State Papers* from 1509 to 1530 are of importance and their publication in recent years has superseded all the earlier lives of Wolsey. The results of the careful study of these documents may be obtained in BREWER, *Reign of Henry VIII* (London, 1884) and, in briefer form, in CREIGHTON, *Cardinal Wolsey* (London, 1888). A Catholic view is represented by TAUNTON, *Thomas Wolsey, Legate and Reformer* (London, 1901). See also GAIRDNER in *Dict. Nat. Biog.*, s. v.

EDWIN BURTON.

Wolstan, SAINT, Benedictine, and Bishop of Worcester, b. at Long Itchington, Warwickshire, England, about 1008; d. at Worcester, 19 Jan., 1095. Educated at the great monastic schools of Evesham and Peterborough, he resolutely combated and overcame the temptations of his youth, and entered the service of Brithege, Bishop of Worcester, who ordained him priest about 1038. Refusing all ecclesiastical preferment, he became a novice in the great priory of Worcester, and after holding various offices in the monastery became cathedral prior there. He held this position, edifying all by his charity, holiness of life, and strict observance of rule, until 1062, when the See of Worcester fell vacant by the translation of Bishop Aldred to the Archbishopric of York. Two Roman cardinals, who had been Wolstan's guests at Worcester during Lent, recommended the holy prior to King Edward for the vacant see, to which he was consecrated on 8 September, 1062. Not a man of special learning or commanding intellect, he devoted his whole life to the care of his diocese, visiting, preaching, and confirming without intermission, rebuilding his cathedral in the simple Saxon style, planting new churches everywhere, and retaining the ascetic personal habits which he had acquired in the cloister. His life, notwithstanding his assiduous labours, was one of continuous prayer and recollection; the Psalms were always on his lips, and he recited the Divine Office aloud with his attendants as he rode through the country in discharge of his episcopal duties. Wolstan was the last English bishop appointed under a Saxon king, the last episcopal representative of the Church of Bede and of Cuthbert, and the link between it and the Church of Lanfranc and Anselm. After the Conquest, when nearly all the Saxon nobles and clergy were deprived of their offices and honours in favour of the Normans, Wolstan retained his see, and gradually won the esteem and confidence both of Lanfranc and of the Conqueror himself. Aelred of Rievaulx tells the legend of his being called upon to resign his bishopric, and of his laying his crozier on the tomb of Edward the Confessor at Westminster. The crozier remained immoveable—a sign from heaven, as was believed, that the holy bishop was to retain his see. He survived both William the Conqueror and Lanfranc, and was one of the consecrators of St. Anselm.

WILLIAM OF MALMESBURY, *De Gestis Pontificum Angl.*, ed. HAMILTON in *R. S.* (London, 1870), 278–89; *Lives of the English Saints* (London, 1844), s. v. *St. Wulstan; Acta SS.*, II (Brussels, 1863), 602–13, incorporating WILLIAM OF MALMESBURY'S *Life* and another by FLORENCE OF WORCESTER; CHALLONER, *Britannia Sancta* (London, 1745), 55–65; MABILLON, *Acta SS. Ordinis S. Benedicti*, IX (Venice, s. d.), 818–40; STANTON, *Menology of England and Wales* (London, 1887), 25–27.

D. O. HUNTER-BLAIR.

Wolter, MAURUS. See BENEDICTINE ORDER, THE.

Woman.—Of late years the position of woman in human society has given rise to a discussion which, as part of social unrest, is known under the name of the "woman question", and for which a solution is sought in the movement for the emancipation of women. In theory as in practice the answer to the question varies with the view one takes of life. Christianity with its unchangeable principles, and without misjudging the justifiable demands of the age, undertakes to guide the woman movement also into the right path. The life-task of woman is a double one. As an individual woman has the high destiny obligatory upon every human being of acquiring moral perfection. As a member of the human race woman is called in union with man to represent humanity and to develop it on all sides. Both tasks are indissolubly united, so that the one cannot be fully accomplished without the other. The freedom of the woman consists in the possibility of fulfilling unimpeded this double task with its rights and privileges both in public and private life. The limitation of this freedom, whether actual or merely imaginary, necessarily calls forth the effort to do away with the obstructing barriers. In order to judge rightly these efforts known as the "woman movement" the rights and duties of woman in the life of humanity must be correctly stated. For this purpose, however, the first thing necessary is the proper conception of the feminine personality. The sources from which this definition is to be drawn are nature and history.

NATURE.—The same essentially identical human nature appears in the male and female sex in two-fold personal form; there are, consequently, male and female persons. On the other hand, there is no neutral human person without distinction of sex. Hence follows in the first place, woman's claim to the possession of full and complete human nature, and thus, to complete equality in moral value and position as compared with man before the Creator. It is, therefore, not permissible to take one sex as the one absolutely perfect and as the standard of value for the other. Aristotle's designation of woman as an incomplete or mutilated man ("De animal. gennerat.", II, 3d ed. Berol., 773a) must, therefore, be rejected. The untenable medieval definition, "Femina est mas occasionatus", also arose under Aristotelian influence. The same view is to be found in the "last Scholastic", Dionysius Ryckel ("Opera minora", ed. Tournay, 1907, II, 161a).

The female sex is in some respects inferior to the male sex, both as regards body and soul. On the other hand, woman has qualities which man lacks. With truth does the writer on education, Lorenz Kellner, say: "I call the female sex neither the beautiful nor the weak sex (in the absolute sense). The one designation is the invention equally of sensuality and of flattery; the other owes its currency to masculine arrogance. In its way the female sex is as strong

as the male, namely in endurance and patience, in quiet long-suffering, in short, in all that concerns its real sphere, viz., the inner life" ("Lose Blätter", collected by von Görgen; Freiburg, 1895, 50). On account of the moral equality of the sexes the moral law for man and woman must also be the same. To assume a lax morality for the man and a rigid one for the woman is an oppressive injustice even from the point of view of common sense. Woman's work is also in itself of equal value with that of a man, as the work performed by both is ennobled by the same human dignity.

The fact that there is no sexually neutral human being has, however, a second consequence. The sexual character can be separated from the human being as something secondary only in thought, not in actuality. The word "person" belongs neither to the soul nor to the body alone; it is rather, that the soul informing the body constitutes the full conception of the human personality only in its union with the body. It is in no way, therefore, permissible to limit differences only to the primary and secondary peculiarities of the body. On the contrary, the indisputable results of anatomical, physiological and psychological research show a difference so far-reaching between man and woman that the following is established as a scientific result: the feminine personality assumes the complete human nature in a different manner from the masculine. According to the intention of the Creator, therefore, the manifestation of human nature in woman necessarily differs from its manifestation in man; the social spheres of interests and callings of the sexes are unlike. These distinctions can be diminished or increased by education and custom but cannot be completely annulled. Just as it is not permissible to take one sex as the standard of the other, so from the social point of view it is not allowable to confuse the vocational activities of both. The most manly man and the most feminine woman are the most perfect types of their sexes.

From this far-reaching sexual difference there follows, thirdly, the combination of the sexes for the purpose of an organic social union of the human race, which we call humanity, that is to say humanity cannot be represented by any number, however large, of individuals of like sex but is to be found solely in the social and organic union of man and woman. Thus each man and each woman is, indeed, by nature a complete human being with the high moral vocation already mentioned; on the other hand the entire male sex in itself represents only the half of humanity and the female sex the other half, while one man and one woman together suffice to represent humanity. Consequently each of the two sexes requires the other for its social complement; a complete social equality would nullify this purpose of the Creator. Evidently the intention at the basis of the differences mentioned is to force the complemental union of the two sexes as a necessity of nature. Accordingly, notwithstanding the equal human dignity, the rights and duties of the woman differ from those of the man in the family and the forms of society which naturally develop from it.

If the two sexes are designed by nature for a homogeneous organic co-operation, then the leading position or a social pre-eminence must necessarily fall to one of them. Man is called by the Creator to this position of leader, as is shown by his entire bodily and intellectual make-up. On the other hand, as the result of this, a certain social subordination in respect to man which in no way injures her personal independence is assigned to woman, as soon as she enters into union with him. Consequently nothing is to be urged on this point of equality of position or of equality of rights and privileges. To deduce from this the inferiority of woman or her degredation to a "second-rate human being" contradicts logic just as much as would the attempt to regard the citizen as an inferior being because he is subordinate to the officials of the state.

It should be emphasized here that man owes his authoritative pre-eminence in society not to personal achievements but to the appointment of the Creator, according to the word of the Apostle: "The man . . . is the image and glory of God; but the woman is the glory of the man" (I Cor., xi, 7). The Apostle in this reference to the creation of the first human pair presupposes the image of God in the woman. As this likeness manifests itself exteriorly in man's supremacy over creation (Gen., i, 26), and as man as the born leader of the family first exercised this supremacy, he is called directly God's image in this capacity. Woman takes part in this supremacy only indirectly, under the guidance of the man and as his helpmeet. It is impossible to limit the Pauline statement to the single family; and the Apostle himself inferred from this the social position of woman in the Church community. Thus her natural position is assigned to woman in every form of society that springs necessarily from the family. This position is described by St. Thomas Aquinas with classic clearness ("Summa theol.", I, Q. xcii, a. 1, ad 2um). This doctrine which has always been maintained by the Catholic Church was repeatedly emphasized by Leo XIII. The Encyclical "Arcanum", 10 February, 1880, declares: "The husband is the ruler of the family and the head of the wife; the woman as flesh of his flesh and bone of his bone is to be subordinate and obedient to the husband not, however, as a hand-maid but as a companion of such a kind that the obedience given is as honourable as dignified. As, however, the husband ruling represents the image of Christ and the wife obedient the image of the Church, Divine love should at all times set the standard of duty".

Thus the germ of human society, which a sound sociology must take as its starting-point, is not the abstract human individual but the living union of man and woman primarily in the home. The different characteristics in the equipment of the sexes point to such a division of labour between the two that man and woman are to watch over the training of the growing generation, not apart from each other, but jointly and in partnership.

Consequently the activities of both in the social domain may perhaps be compared to two concentric circles of unlike circumference. The external, larger circle represents the vocational labours of the man, the inner circle that of the woman. What the Creator prepared by the difference of endowment is realized in the indissoluble marital union of one man and one woman. The man becomes a father with paternal rights and duties which include the support of the family and, when necessary, their protection. On the other hand, the woman receives with motherhood a series of maternal duties. The social duties of the woman may, therefore, be designated as motherhood, just as it is the duty of man to be the representative of paternal authority. The completely developed feminine personality is thus to be found in the mother. Of course this development of motherhood in the woman is not limited to its physiological aspect. It is rather that this motherly sense and its activity can and should, as the highest development of noble womanhood, precede marriage and can exist without it. As a creature compounded of the spiritual and material, the human being has more than the destiny of continuing his race by generation and birth. It is still more incumbent on him to develop the spiritual and intellectual life by the training which is rightly called the second birth. This training, however, prospers as little without the specific motherly influence, as the bringing of a child into the world without the mother. The community, the nation, the state, however, are, as the necessary natural development of

the family, the organized totality of the individual families. Consequently the motherly influence must also extend over these and must be kept within the bounds corresponding to the division of labour between man and woman. In these forms of social life also man must vigorously represent authority, while woman, called to the dignity of the mother, must supplement and aid the labour of the man by her unwearied collaboration. This truth is stated in homely fashion in the expressions "father of the country", "mother of the country". Hence man, as man, and woman, as woman, have to attain the common highest end of moral perfection, which extends beyond time by the fulfilment here below of social duties.

This social vocation, whether in marriage or outside of it, is therefore to be regarded by both as means to an end (cf. I Tim., ii, 15). If these two reciprocal spheres of activity are taken in the narrowest sense they exclude each other, as the actual task assigned by nature to woman cannot be performed by man, while the reverse is also true. At the same time there is the mixed domain of the earning of a livelihood in which both sexes work, although in so doing neither can deny his or her characteristic qualities. Here, however, nature forbids competition in the same field, as woman is more engrossed by her peculiar natural duties than man is by his. We may justly speak of "dualism in woman's life". But, the perpetuation and development in civilization of mankind always come first as natural duties. Consequently, according to physical law woman should be spared all industrial burdens which impair her most important duty in life. It remains to be seen how the dictates of nature have been carried out in human history.

HISTORY.—Christ proved himself to be the central point in the history of mankind, and not least by the change his teaching effected in the position of woman. The testimony of history as to the position of woman in all pre-Christian and non-Christian peoples may be summed up as follows: No people has completely misjudged the natural position of woman, so that everywhere woman appears in greater or less subordination to man. No people, however, has done full justice to the personal dignity of woman; on the contrary, most peoples evidence an alarmingly low moral level by their degrading oppression of woman. Before the Gospel came into the world, man had virtually brought about for woman the condition thus described by Mary Wollstonecraft in the introduction to her "Vindication of the Rights of Women": "In the government of the physical world it is observable that the female in point of strength is, in general, inferior to the male. This is the law of Nature; and it does not appear to be suspended or abrogated in favor of woman. A degree of physical superiority cannot, therefore, be denied—and it is a noble prerogative! But not content with this natural pre-eminence, men endeavor to sink us still lower, merely to render us alluring objects for a moment; and women, intoxicated by the adoration which men, under the influence of their senses, pay them, do not seek to obtain a durable interest in their hearts, or to become the friends of the fellow-creatures who find amusement in their society."

Contrary to the fundamental principle of historical research, the Darwinian theory of evolution has also been applied to the original position of the sexes. A primitive hetærism without any permanent marital relation is claimed to be the basis of the later evolution. The first stage of this development, however, is represented as "the right of the mother" or matriarchy, whereby not the man but the woman, it is claimed, represented, among the peoples, the legal head of the family.

However, the researches of Bachofen, Engels, Lubbock, Post, Lippert, Dargun, and others, who wished to produce proof for this hypothesis by generalizing individual phenomena, have been confuted even by strong Darwinians: "No community has been found where women alone could rule" (Starke, "Die primitive Familie", Leipzig, 1888, 69). Like the "primitive peoples" themselves, who have been especially quoted as proofs of this theory, such conditions show themselves to be degenerations. The authenticated reports of the conditions among the civilized races before Christ, as well as the assured results of investigation among "primitive peoples", on the contrary confirm the sentences quoted above. The farther back pre-Christian civilization is traced, the purer and more worthy of mankind are the marriage relations, and consequently the more advantageous the position of woman appears. The position of the sexes to each other among the degraded, so-called savage, races is, in its essential nature, the same as in civilized races. At the same time important although non-essential differences are not excluded, which arise from the differences in the national spirit which has developed in accordance with geographical conditions. Everywhere is to be found the social subordination of woman, everywhere is seen the division of work between the sexes, whereby the care for the primitive household falls to the woman. But contrary to the natural order, the paternal pre-eminence of the man has developed into unlimited tyranny, and the woman is debased to a slave and drudge without rights who gratifies the lusts of the man. Almost without exception polygamy has displaced monogamous marriage. The proofs of this are given in the reliable work of Wilhelm Schneider, "Die Naturvölker, Missverständnisse, Missdeutungen and Misshandlungen" (Paderborn, 1885).

Among the civilized nations of antiquity the Egyptians are distinguished by unusual respect for the female sex. Herodotus calls them (II, xxv) peculiar among the nations in this respect. On numerous inscriptions may be read as the title of the wife the expression "Nebtper" (ruler of the House). The tradition whereby woman belongs in the home is re-echoed from the hieroglyphics of the Egyptians down through the ages, and among all peoples. The same principle lies at the basis of the code of laws given by Hammurabi, which gives the social conditions in Babylon in the third millennium before Christ. The voluptuous cult, which spread from Babel-Assur and which through Phœnician influence poisoned the ancient world, had a particularly injurious effect upon the position of woman. There was no question of the personal rights of woman apart from man either here or among the Persians who were otherwise different in race and customs, even though at times women such as Parysatis, the wife of Darius II, attained great influence over the government of the country. Up to the present time woman's position has remained the same in the ancient civilized countries of eastern Asia, as in India, China, and Japan, or it has become even more degraded. A. Zimmermann, who was well acquainted with conditions in India, stated in 1908: "One of the most terrible abuses is the systematical degradation of the female sex which begins even in early youth" ("Historisch-politische Blätter", CXLII, 371). In 1907 99.3 per cent of the women of India could not read or write. Hindu widows, especially, are exposed to contempt and ill-treatment. In China the position of woman, owing to the respect shown to mothers or widows, makes a better impression. But, at the same time, woman is branded as a second-rate human being from birth to death. The horrible custom of destroying new-born girls has consequently persisted up to the present time, as is proved by the reform decree issued in 1907 by the viceroy of that time, Juanschikai. According to this,

some 70,000 girls are annually killed in the Province of Kiangsi. The binding of the feet is in reality only a means to keep the women at home. The absolute dependence of the wife upon the husband was also maintained as an unyielding custom in old Japan until the late reorganization, as is proved by the "Onna Daigaku" of Kaibara Ekken (1630).

The so-called classical nations of antiquity, the Greeks and Romans, show, as contrasted with the East, a decided dislike to polygamy, which legally at least was never recognized among them. This fortunate natural disposition affected favourably the position of woman without, however, securing for her the social position which naturally belongs to her. Even in the best period of the Greeks and Romans the woman only existed on account of the man. The Homeric descriptions of marital love and devotion show this in the most ideal form. In the later era of degeneration woman had almost entirely lost her influence upon public life, according to the sentence in the oration against the hetæra, "Neæra", ascribed to Demosthenes: "We have hetæra for pleasure, concubines for the daily care of the body and wives for the production of full-blooded children and as reliable guardians in the house". The worship of the "virgin Athene" shows probably a dim perception on the part of the Greeks of the exalted position of the virgin independent of man, but led to no practical results favourable to woman. Almost the same is to be said as to the worship of Vesta and of the Vestal virgins among the Romans.

When Christianity appeared it found woman in the Roman world, and Rome itself was by no means an exception, in a position of deep moral degradation, and under the hard *patria potestas* of man. This authority had degenerated into tyranny almost more universally than in China. Originally Roman law, up to the time of the Antonines, limited the power of the father as regards the life and death of his children, and forbade him to murder the boys and the first-born girl. However, the freedom enjoyed by married woman during the empire had as sole result that divorce increased enormously and prostitution was considered a matter of course. After marriage had lost its religious character the women exceeded the men in licence, and thus lost even the influence they had possessed in the early, austerely moral Rome (cf. Donaldson, "Woman, Her Position and Influence in Ancient Greece and Rome and among the Early Christians", 1907).

Among the Jews woman had not the position belonging to her from the beginning, as Christ said: "Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so" (Matt., xix, 8). A complete reform was not to be expected from the preparatory and temporary importance of the Old Testament legislation. Allowance was made for the inclination of Orientals to polygamy by the allowing of additional wives. The one-sided *patria potestas* was mitigated; the feeling of reverence for the mother was rigidly impressed upon the children. The laws respecting this remind us of the laws of China. Notwithstanding the fame of individual women, as Miriam the sister of Moses, Deborah, and Judith, the Hebrew woman, in general, had no more rights than the women of other nations; marriage was her sole calling in life (cf. Zschokke, "Das Weib im alten Testament", Vienna, 1883; and "Die biblischen Frauen des Alten Testamentes", Freiburg, 1882). The Semitic view of woman without the refining influence of Revelation is evidenced among the followers of Islam who trace back their descent to Ismael the son of Abraham. Consequently, the Koran with its many laws respecting women is a code that panders to the uncontrolled passions of Semitic man. Outside of marriage, which in the Mohammedan view is the duty of every woman, woman has neither value nor importance. But the conception of marriage as an intimate union so as to constitute one moral person, has always been foreign to Mohammedanism (cf. Devas, "Studies of Family Life. A Contribution to Social Science", London, 1886).

The history of the pre-Christian era mentions no far-reaching and successful revolt of women to obtain the improvement of their position. Custom finally became an established habit, and found its strongest defenders among the women themselves. It was the teaching of Christ which first brought freedom to the female sex, wherever this teaching was seriously taken as the guide of life. His words applied as well to women: "Seek ye first the kingdom of God and his justice, and all these things shall be added unto you" (Luke, xii, 31). He restored the original life-long monogamous marriage, raised it to the dignity of a sacrament, and also improved the position of woman in purely earthly matters. The most complete personal equality is expressed in the Apostolic exhortation: "For as many of you as have been baptized in Christ have put on Christ . . . there is neither male nor female. For ye are all one in Christ Jesus" (Gal., iii, 27–28; cf. I Cor., xi, 11). Most decisive, however, for the social position of woman was the teaching of Christ on the nobility of freely chosen virginity as contrasted with marriage, to the embracing of which the chosen of both sexes are invited (Matt., xix, 29). According to Paul (I Cor., vii, 25–40) the virgins and widows do well if they persist in the intention not to marry in order to serve God with undivided mind; they indeed do better than those who must divide their attention between care for the husband and the service of God. By this doctrine the female sex in particular was placed in an independence of man unthought of before. It granted the unmarried woman value and importance without man; and what is more the virgin who renounces marriage from religious motives, acquires precedence above the married woman and enlarges the circle of her motherly influence upon society. Elisabeth Gnauck-Kühne says truly: "The esteem of virginity is the true emancipation of woman in the literal sense".

This elevation of woman centres in Mary the Mother of Jesus, the purest virginity and motherhood, both tender and strong, united in wonderful sublimity. The history of the Catholic Church bears constant testimony of this position of Mary in the history of civilization. The respect for woman rises and falls with the veneration of the Virgin Mother of God. Consequently for art also the Virgin has become the highest representation of the most noble womanhood. This extraordinary elevation of woman in Mary by Christ is in sharp contrast to the extraordinary degradation of female dignity before Christianity. In the renewing of all things in Christ (Eph., i, 10) the restoration of order must be most thorough at that point where the most extreme disorder had prevailed.

However, this emancipation of woman rests upon the same principles which Christ used in His great renewal of nature by grace. Nature was not set aside nor destroyed, but was healed and illumined. Consequently the radical natural differences between man and woman and their separate vocations continue to exist. In Christianized society also man was to act as the lawful representative of authority, and the lawful defender of rights, in the family, just as in the civil, national, and religious community. Therefore, the social position of woman remains in Christianity that of subordination to man, wherever the two sexes by necessity find themselves obliged to supplement each other in common activity. The woman develops her authority, founded in human dignity, in connexion with, and subordinate to, the man in domes-

tie society as the mistress of the home. At the same time the indispensable motherly influence extends from the home over the development of law and custom. While, however, man is called to share directly in the affairs of the state, female influence can be ordinarily exerted upon such matters only indirectly. Consequently, it is only in exceptional cases that in Christian kingdoms the direct sovereignty is placed in the hands of women, as is shown by the women who have ascended thrones. In the Church this exception is excluded, so far as it refers to the clerical office. The same Apostle who so energetically maintained the personal independence of woman, forbids to women authoritative speech in the religious assemblies and the supremacy over man (I Tim., ii, 11, 12). Nevertheless, personalities like Pulcheria, Hildegarde, Catherine of Siena, and Teresa of Jesus show how great the extraordinary, indirect influence of woman can be in the domain of the Church.

From the days of the Apostles, Christianity has never failed to seek and to defend the emancipation of woman in the meaning of its Founder. It must be acknowledged that human passions have frequently prevented the bringing about of a condition fully corresponding with the ideals. The Christian, indissoluble, sacramental marriage, in which the husband is to copy in respect to the wife the love of Christ for the Church (Eph., v, 25), was steadily defended for the benefit of the woman against the lawlessness of the ruling class. On this point St. Jerome presents the same conception of morals in contrast to heathen immorality in words that have become classic: "The laws of the emperor are to one effect, those of Christ to another . . . in the former the restraints upon impurity are left loose for men . . . among us Christians, on the contrary, the belief is: What is not permitted to women is also forbidden to men, and the same service (that of God) is also judged by the same standard" ("Ep. lxxvii, ad Ocean.", P. L., XXII, 691). The admiring exclamation of the heathen: "What women there are among the Christians!" is the most eloquent testimony to the power of Christianity. The great Church Fathers praise not only their mothers and sisters, but speak of Christian women in general in the same terms of respect as the Gospel. On the other hand, the alleged contempt of the Church Fathers for women is a legend that is kept alive by the lack of knowledge of the Fathers (cf. Mausbach, "Altchristliche und moderne Gedanken über Frauenberuf", 7th ed., München-Gladbach, 1910, 5 sq.).

From the beginning up to the present time the Christian doctrine of voluntary religious virginity has produced innumerable hosts of virgins dedicated to God who unite their love of God with heroic love of their neighbours, and who perform silent deeds of heroism in the nursing of the sick, in the care of the poor, and in the work of education. The modern era since the French Revolution has far exceeded the earlier centuries in congregations of women for all branches of Christian charity and for the alleviation of all forms of misery. Consequently Christianity has opened to woman the greatest possibilities for development. Mary, the sister of Lazarus, who sat as a disciple at the feet of Jesus, has become a model for the training of woman in Christianity. The study of the Scriptures, which was equally customary both in the East and the West among educated women under the guidance of the Church, remained during the entire Middle Ages the inheritance of the convents. Thus, next to the clergy, the women in the medieval era were more the representatives of learning and education than the men.

The industrial work of women kept pace with the development of civilization. When the guilds arose at the time of the founding of the cities women were not excluded from them. Any idea of the parity of the sexes in this domain was excluded by the consideration of the first natural task of woman. Among indigent women Christianity found that the widows were those most in need of aid. From the days of the Apostles, the Church made special provision for widows (Acts, vi, 1; I Tim., v, 3 sq.), a provision that was one of the chief duties of the bishop. To the Apostolic era also dates back the institution called the viduate, in which widows of proved virtue laboured as Apostolic assistants in the Church along with the virgins. In the course of time female orders assumed this work, which is carried on most successfully in the missions for heathens. As, during the conversion to Christianity of the German tribes, Anglo-Saxon women aided St Boniface, the Apostle of Germany, so to-day permanent success in the missionary countries cannot be attained without the help of virgins consecrated to God. At the end of the nineteenth century some 52,000 sisters, among whom were 10,000 native women, worked in the missions (Louvet, "Les missions cath. du XIXe siècle", 2nd ed., Paris, 1898).

THE MODERN WOMAN QUESTION.—It follows from what has been said that the social position of woman is, from the Christian point of view, only imperfectly set forth in the expression "Woman belongs at home". On the contrary, her peculiar influence is to extend from the home over State and Church. This was maintained at the beginning of the modern era by the Spanish Humanist, Louis Vives, in his work "De institutione feminæ christianæ" (1523); and was brought out still more emphatically, in terms corresponding to the needs of his day, by Bishop Fénelon in his pioneer work "Education des filles" (1687). This Christian emancipation of woman is, however, necessarily checked as soon as its fundamental principles are attacked. These principles consist, on the one hand, of the sacramental dignity of the indissoluble marriage between one pair, and in religious, voluntarily chosen virginity, both of which spring from the Christian teaching that man's true home is in a world beyond the grave and that the same sublime aim is appointed for woman as for man. The other fundamental principle consists of the firm adhesion to the natural organic intimate connexion of the sexes.

As far back as Christian antiquity the Manichæan attacks on the sacredness of marriage, as those of Jovinian and Vigilantius, which sought to undermine the reverence for virginity, were refuted by Augustine and Jerome. Luther's attack upon religious celibacy and against the sacramental character and indissolubility of marriage, worked permanent injury. The chief result was that woman was again brought into absolute dependence upon man, and the way was made ready for divorce, the results of which press far more heavily upon woman than upon man. After this the natural basis of society and the natural position of woman and the family were shaken to such extent by the French Revolution that the germ of the modern woman's suffrage movement is to be sought there. The anti-Christian ideas of the seventeenth and eighteenth centuries led to a complete break with the medieval Christian conception of society and the state. It was no longer the family or the social principle that was regarded as the basis of the state, but the individual or the ego. Montesquieu, the "father of constitutionalism", made this theory the basis of his "L'Esprit des lois" (1784), and it was sanctioned in the French "Rights of Man". It was entirely logical that Olympe de Gouges (d. 1793) and the "citizeness" Fontenay, supported by the Marquis de Condorcet, demanded the unconditional political equality of women with men, or "the rights of women". According to these claims every human being has, as a human being, the same human rights; women, as human beings, claim like men with absolute right the same participation in parliament

and admission to all public offices. As soon as the leading proposition, though it contradicts nature which knows no sexless human being, is conceded, this corollary must be accepted. Father von Holtzendorff says truly: "Whoever wishes to oppose the right of women to vote must place the principle of parliamentary representation upon another basis . . . as soon as the right to vote is connected only with the individual nature of man, the distinction of sex becomes of no consequence" ("Die Stellung der Frauen", 2nd ed., Hamburg, 1892, 41).

The men of the French Revolution forcibly suppressed the claim of the women to the rights of men, but in so doing condemned their own principle, which was the basis of the demand of the women. The conception of society as composed of individual atoms leads necessarily to the radical emancipation of women, which is sought at the present time by the German Social Democrats and a section of the women of the middle class. In her book, published in 1792, Mary Wollstonecraft advanced this demand with a certain reserve, while John Stuart Mill in his "The Subjection of Women" (1869) championed the unnatural position of women unconditionally. At the present time the English suffragettes have made a practical application of Mill's views as the standard work of radical emancipation (cf. "A Reply to John Stuart Mill on the Subjection of Women", Philadelphia, 1870).

The introduction of these ideas into practical life was promoted chiefly by the change in economic conditions, particularly as this change was used to the detriment of the people by the tendency of an egotistical Liberalism. From the beginning of the nineteenth century manufacturing by machinery changed the sphere of woman's labour and of her industries. In manufacturing countries woman can and must buy many things which were formerly produced as a matter of course by female domestic labour. Thus the traditional household labours of woman became limited, especially in the middle class. The necessity arose for many daughters of families to seek work and profit outside of the home. On the other hand, the unlimited freedom of commerce and trade furnished the opportunity of gaining control of the cheap labour of women to make it serve machinery and the covetousness of the great manufacturers. While this change relieved the woman who still sat at home, it laid upon the homeless working-woman intolerable burdens, injurious alike to soul and body. On account of smaller wages women were used for the work of men and were driven into competition with men. The system of the cheap hand led not only to a certain slavery of woman, but, in union with the religious indifference that concerned itself only with mundane things, it injured the basis of society, the family.

In this way the actual modern woman question, which is connected at the same time with the livelihood, education, and legal position of woman, arose. In most European countries, on account of the emigration arising from the conditions of traffic and occupation, the number of women exceeds that of men to a considerable degree; for instance in Germany in 1911 there were 900,000 more women than men. In addition, the difficulties of existence cause a considerable number of men not to marry at all or too late to found a family, while many are kept from marriage by an unchristian morality. The number of unmarried women, or of women who notwithstanding marriage are not cared for and who are doubly burdened by the cares of the home and of earning a livelihood, is therefore constantly increasing. The last census of occupations in Germany, that of 1907, gave 8,243,498 women who were earning a living in the principal occupations; this number shows an increase of 3,000,000 over 1895. The statistics of other countries give proportionate results, although there are hardly two countries in which the woman movement has had exactly the same development. The southern countries of Europe are coming only gradually under the influence of the movement. A regulation of this movement was and is one of the positive necessities of the times. The methodical and energetic attempts to accomplish this date from the year 1848, although the beginnings in England and North America go back much farther. The attempts to solve the woman question varied with the point of view. Three main parties may be distinguished in the movement for the emancipation of women of the present day: (1) the radical emancipation which is divided into a middle-class and a Social-Democratic party; (2) the moderate or intereonfessional conciliatory party; (3) the Christian party.

The radical, middle-class emancipation party regards the Women's Rights Convention held 14 July, 1848, at Seneca Falls, U. S., as the date of its birth. Complete parity of the sexes in every direction with contempt for former tradition is the aim of this party. Unlimited participation in the administration of the country, or the right to the political vote, therefore, holds the first place in its efforts. The questions of education and livelihood are made to depend upon the right to vote. This effort reached its height in the founding of the "International Council of Women", from which sprang in 1904 at Berlin the "International Confederation for Woman's Suffrage". "The Woman's Bible", by Mrs. Stanton, seeks to bring this party into harmony with the Bible. The party has attained its end in the United States in the states of Wyoming (1869), Colorado, Utah (1895), Idaho (1896), South Dakota (1909), and Washington (1910), and also in South Australia, New Zealand (1895), and in Finland. In Norway there has been a limited suffrage for women since 1907. In 1911 Iceland, Denmark, Victoria, California, and Portugal decided to introduce it. In England the suffragists and the suffragettes are battling over it (cf. Mrs. Fawcett, "Women's Suffrage. A Short History of a Great Movement", London, 1912).

In Germany in 1847 Luise Otto-Peters (1819–1895) headed the movement, in order at first with generous courage to aid the suffering women of the working-classes. Her efforts resulted in the "Allgemeiner deutscher Frauenverein" (General Union of German Women), which was founded in 1865, and from which in 1899 the radical "Fortschrittlicher Frauenverein" (Progressive Women's Union) separated, while the Luise Otto party remained moderately liberal. In France it was not until the Third Republic that an actual women's movement arose, a radical section of which, "La Fronde", took part in the first revolution. From the start the Social-Democratic party incorporated in its programme the "equality of all rights". Consequently the Social-Democratic women regard themselves as forming one body with the men of their party, while, on the other hand, they keep contemptuously separated from the radical movement among the middle-class women. August Bebel's book, "Die Frau und der Sozialismus", went through fifty editions in the period 1879–1910, and was translated into fourteen languages. In this work the position of woman in the Socialistic state of the future is described. In general the radical middle-class emancipation agrees with the Social-Democratic both in the political and in the ethical spheres. A proof of this is furnished by the works of the Swedish writer Ellen Key, especially by her book "Über Ehe und Liebe", which enjoy a very large circulation throughout the world.

This tendency is not compatible with the standard of nature and of the Gospel. It is, however, a logical consequence of the one-sided principle of individualism which, without regard for God, came into vogue in what is called the "Rights of Man". If woman is

to submit to the laws, the authoritative determination of which is assigned to man, she has the right to demand a guarantee that man as legislator will not misuse his right. This essential guarantee, however, is only to be found in the unchangeable authoritative rule of Divine justice that binds man's conscience. This guarantee is given to women in every form of government that is based on Christianity. On the contrary, the proclamation of the "Rights of Man" without regard to God set aside this guarantee and opposed man to woman as the absolute master. Woman's resistance to this was and is an instinctive impulse of moral self-preservation. The "autonomous morality" of Kant and Hegel's state has made justice dependent upon men or man alone far more than the French "Rights of Man". The relativity and mutability of right and morality have been made a fundamental principle in dechristianized society. "The principles of morals, religion, and law are only what they are, so long as they are universally recognized. Should the conscience of the sum total of individuals reject some of these principles and feel itself bound by other principles, then a change has taken place in morals, law, and religion" (Oppenheim, "Das Gewissen", Basle, 1898, 47).

Woman is defenceless against such teaching when only men are understood under the "totality of individuals". Up to now as a matter of fact only men have been eligible in legislative bodies. On the basis of the so-called autonomous morality, however, woman cannot be denied the right to claim this autonomy for herself. Christianity, which lays the obligation upon both sexes to observe an unalterable and like morality, is powerless to give protection to woman in a dechristianized and churchless country. Consequently, it is only by the restoration of Christianity in society that the rightful and natural relations of man and woman can be once more restored. This Christian reform of society, however, cannot be expected from the radical woman movement, notwithstanding its valuable services for social reform. Besides what has been said, the "movement for the protection of the mother" promoted by it contradicts completely the Christian conception of marriage. (Cf. Mausbach, "Der christliche Familiengedanke im Gegensatz zur modernen Mutterschutzbewegung", Münster, 1908.)

The moderate liberal woman movement is also incapable of bringing about a thorough improvement of the situation, such as the times demand. It certainly attained great results in its efforts for the economic elevation of woman, for the reform of the education of women, and for the protection of morality in the first half of the nineteenth century, and has attained still more since 1848 in England, North America, and Germany. The names of Jessie Boucherett, Elizabeth Fry, Mary Carpenter, Florence Nightingale, Lady Aberdeen, Mrs. Paterson, Octavia Hill, Elizabeth Blackwell, Josephine Butler, and others in England, and the names of Luise Otto, Luise Büchner, Maria Calm, Jeannette Schwerin, Auguste Schmidt, Helene Lange, Katharina Scheven, etc., in Germany, are always mentioned with grateful respect. At the same time this party is liable to uncertain wavering on account of the lack of fixed principles and clearly discerned aims. While these women's societies call themselves expressly interdenominational they renounce the motive power of religious conviction and seek exclusively the temporal prosperity of women. Such a setting aside of the highest interests is scarcely compatible with the words of Christ, "Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you" (Matt., vi, 33), and is all the more incompatible with the teaching of Christ on marriage and virginity, which is of the highest importance, particularly for the well-being of woman. A successful solution of the woman question is only to be expected from a reorganization of modern conditions in accordance with the principles of Christianity, as Anna Jameson (1797–1860) has set forth in the works, "Sisters of Charity" (London, 1855) and "Communion of Labour" (London, 1856). The effort has also frequently been made by Protestants in England, America, and Germany to meet the difficulty in imitation of Catholic charitable work; thus in 1836 the German "Institute of Deaconnesses" was established.

In Germany the first attempt to attain a solution of the woman question by orthodox Protestants was made by Elizabeth Gnauck-Kühne, who founded the "Evangelisch-sozialer Kongress" (Protestant Social Congress). At the present day this movement has been represented since 1899 by the "Deutsch-evangelisches Frauenbund" and by the women's society of the "Freie kirchlich-soziale Konferenz". A profound Christian influence upon the woman movement is not to be looked for, however, from these sources. Protestantism is, it must be said, a mutilated kind of Christianity, in which woman is especially injured by the abrogation of the dedication of virginity to God. Still worse is the effect of the constantly increasing decay of Protestantism, in which the denial of the Divinity of Christ constantly gains strength. For this reason the Protestant Church party in the agitation for women's right in predominantly Protestant countries is much smaller than the liberal and radical parties.

Catholic women were the last to take up the agitation. The main reason for this is the impregnability of Catholic principles. Owing to this woman's suffrage did not become a burning question as quickly in the purely Catholic countries as in Protestant and religiously mixed ones. The convents, the indissolubility of sacramental marriage, and the customary charitable works kept in check many difficulties. However, on account of the international character of the movement and the causes which produced it, Catholic women could not finally hold back from co-operation in solving the question, especially as the attack of revolutionary ideas on the Church to-day is most severe in Catholic countries. For a long time Christian charity has not sufficed for the needs of the present day. Social aid must supplement legal ordinances for the justifiable demands of women. For this purpose the "Ligues des femmes chrétiennes" were formed in Belgium in 1893; in France "Le féminisme chrétien" and "L'action sociale des femmes" were founded in 1895, after the international review, "La femme contemporaine", had been established in 1893. In Germany the "Katholisches Frauenbund" was founded in 1904, and the "Katholische Reichs-Frauenorganisation" was established in Austria in 1907, while a woman's society was established in Italy in 1909. In 1910 the "Katholisches Frauen-Weltbund" (International Association of Catholic Women) was established at Brussels on the insistent urging of the "Ligue patriotique des Françaises". Thus an international Catholic women's association exists to-day, in opposition to the international liberal women's association and the international Social-Democratic union. The Catholic society competes with these others in seeking to bring about a social reform for the benefit of women in accordance with the principles of the Church.

Apart from the light thrown by Catholic principles on this subject, the solution of the tasks of this Catholic association is made easier by the experience already acquired in the woman's movement. As regards the first branch of the woman question, feminine industry, the opinion has constantly gained ground that "notwithstanding all changes in economic and social life the general and foremost vocation of women remains that of the wife and mother, and it is therefore above all necessary to make the female sex

capable and efficient for the duties arising from this calling" (Pierstorff). How far the opportunities for woman's work for a livelihood are to be enlarged should be made to depend upon the question whether the respective work injures or does not injure the physical provision for motherhood. The earnest warnings of physicians agree in this point with the remonstrances of statesmen who are anxious for national prosperity. Thus the speech of the former president, Roosevelt, at the national congress of American mothers at Washington in 1895 met with approval throughout the world. (Cf. Max von Gruber, "Mädchenerziehung und Rassenhygiene", Munich, 1910.) On the other hand, Catholic Christianity in particular, in accordance with its traditions, demands from the woman of the present day the most intense interest in working-women of all classes, especially interest in those who work in factories or carry on industrial work at home. The achievements of the North American "Working Women's Protective Union" and of the English "National Union for improving the education of all women of all classes" deserve great respect. In Germany special attention is given to this aim by the "Verband katholischer Vereine erwerbstätiger Frauen und Mädchen" (United Catholic Societies of Working-Women, Married and Unmarried) of Berlin.

The second branch of the woman question, which of necessity follows directly after that of gaining a livelihood, is that of a suitable education. The Catholic Church places here no barriers that have not already been established by nature. Fénelon expresses this necessary limitation thus: "The learning of women like that of men must be limited to the study of those things which belong to their calling; the difference in their activities must also give a different direction to their studies." The entrance of women as students in the universities, which has of late years spread in all countries, is to be judged according to these principles. Far from obstructing such a course in itself, Catholics are permitted, on the contrary, by their traditions to encourage it. This has led in Germany to the founding of the "Hildegardisverein" for the aid of Catholic women students of higher branches of learning. Moreover, nature also shows here her undeniable regulating power. There is no need to fear the overcrowding of the academic professions by women.

In the medical calling, which next to teaching is the first to be considered in discussing the professions of women, there are at the present time in Germany about 100 women to 30,000 men. For the studious woman as for others who earn a livelihood the academic calling is only a temporary position. The sexes can never be on an equality as regards studies pursued at a university.

The third branch of the woman question, the social legal position of woman, can, as shown from what has been said, only be decided by Catholics in accordance with the organic conception of society, but not in accordance with disintegrating individualism. Therefore the political activity of man is and remains different from that of woman, as has been shown above. It is difficult to unite the direct participation of woman in the political and parliamentary life of the present time with her predominant duty as a mother. If it should be desired to exclude married women or to grant women only the actual vote, the equality sought for would not be attained. On the other hand, the indirect influence of women, which in a well-ordered state makes for the stability of the moral order, would suffer severe injury by political equality. The compromises in favour of the direct participation of women in political life which have of late been proposed and sought here and there by Catholics can be regarded, therefore, only as half-measures. The opposition expressed by many women to the introduction of woman's suffrage, as, for instance, the New York State Association opposed to Woman "Suffrage", should be regarded by Catholics as, at least, the voice of common sense. Where the right of women to vote is insisted upon by the majority, the Catholic women will know how to make use of it.

On the other hand modern times demand more than ever the direct participation of woman in public life at those points where she should represent the special interests of women on account of her motherly influence or of her industrial independence. Thus female officials are necessary in the women's departments of factories, official labour bureaux, hospitals, and prisons. Experience proves that female officials are also required for the protection of female honour. The legal question here becomes a question of morals which under the name of "Mädchenschutz" (protection of girls) has been actively promoted by women. Indeed much more must be done for it. In 1897 there was founded at Fribourg, Switzerland, the "Association catholique internationale des œuvres de protection de la jeune fille", the labours of which extend to all parts of the world. Thus considered the woman movement is a gratifying sign of the times which indicates the return to a healthy state of social conditions.

Besides the books mentioned in the text of the article, the following may be given from the enormous literature on the subject: I. For the woman question as a whole: LANGE AND BÄUMER, *Handbuch der Frauenbewegung*, 3 Pts. (Berlin, 1901–02); RÖSSLER, *Die Frauenfrage vom Standpunkt der Natur, der Geschichte und der Offenbarung* (2nd ed., Freiburg, 1907); CATHREIN, *Die Frauenfrage* (3d ed., Freiburg, 1909); MAUSBACH, *Die Stellung der Frau in Vergangenheit und Gegenwart. Eine Anwendung katholischer Grundsätze auf die Frauenfrage* (München-Gladbach, 1906); BEKKER, *Die Frauenbewegung: Bedeutung, Probleme, Organisation* (Kempten and Munich, 1911); BETTEX, *Mann und Weib* (2nd ed., Leipzig, 1900); LILY BRAUN, *Die Frauenfrage, ihre geschichtliche Entwicklung und ihre wirtschaftliche Seite* (Leipzig, 1901); WYCHGRAM, *Die Kulturaufgaben der Frau* (Leipzig, 1910–12), in the following vols.: (2) KRUECKEBERG, *Die Frau in der Familie*; (2) FREUDENBERG, *Die Frau und die Kultur des öffentlichen Lebens*; (3) WIRMINGHAUS, *Die Frau und die Kultur des Körpers*; (4) SCHLEKER, *Die Kultur der Wohnung*; (5) BÄUMER, *Die Frau und das geistige Leben*; (6) SCHLEKER, *Die Frau u. der Haustrait*; LABOULAYE, *Recherches sur la condition civile et politique de la femme* (Paris, 1843); KLAMM, *Die Frauen* (6 vols., Dresden, 1857–59).

II. Historical: KAVANAGH, *The Women of Christianity* (London, 1852); IDEM, *French Women of Letters* (1862); WEINHOLD, *Die deutsche Frau im Mittelalter* (3d ed., Vienna, 1897); BÜCHER, *Die Frauenfrage im Mittelalter* (Tübingen, 1910); DUBOC, *Fünfzig Jahre Frauenfrage in Deutschland* (Leipzig, 1896); NORRENBERG, *Frauenarbeit und Arbeiterinnenerziehung in deutscher Vorzeit* (Cologne, 1880); STOPES, *British Freewomen, Their Historical Privilege* (London, 1907); PETERS, *Unsres erste Vierteljahrhundert des allg. deutschen Frauenvereines* (Leipzig, 1908).

III. Modern Woman Question: BÜCHER, *Die Frauen und ihr Beruf* (5th ed., Leipzig, 1884); PARKES, *Essays of Woman's Work* (1866); VON STEIN, *Die Frau auf dem sozialen Gebiete* (Stuttgart, 1880); IDEM, *Die Frau auf dem Gebiete der Nationalokonomie* (6th ed., Stuttgart, 1886); GNAUCK-KÜHNE, *Die deutsche Frau um die Jahrhundertwende* (2nd ed., Berlin, 1900); PONSON, *La solution des femmes* (Paris, 1908); CRISCUOLO, *La donna nella storia del diritto italiano* (Naples, 1880); OSTROGORSKI, *La femme au point de vue du droit publique* (1892); GNAUCK-KÜHNE, *Warum organisieren wir die Arbeiterinnen?* (Hamm, 1903); IDEM, *Arbeiterinnenfrage* (München-Gladbach, 1905); PIERSTORFF, *Frauenarbeit und Frauenfrage* (Jena, 1900); IDEM, *Die Frau in der Wirtschaft des XX. Jahrhunderts in Handbuch der Politik*, II, Par. 56 (Berlin, 1912); GERHARD AND SIMON, *Mutterschaft und geistige Arbeit* (Berlin, 1901); SALOMON, *Soziale Frauenpflichten* (Berlin, 1902); BAUMSTATTER, *Die Rechtsverhältnisse der deutschen Frau nach der geltenden Gesetzgebung* (Cologne, 1900); DUPANLOUP, *La femme studieuse* (7th ed., Paris, 1900); VON BISCHOF, *Das Studium und die Ausübung der Medizin durch die Frauen* (Munich, 1887); VON SCHEJAREWSKY, *Die Unterschiedsmerkmale der männlichen und weiblichen Typen mit Bezug auf die Frage der höheren Frauenbildung* (2nd ed., Würzburg, 1898); EWART, *Eine Abrechnung mit der Frauenfrage* (Hamburg and Leipzig, 1906); SIGISMUND, *Frauenstimmrecht* (Leipzig, 1912); IDEM, *Muttererziehung durch Frauenarbeit* (Freiburg, 1910).

AUGUSTINE RÖSSLER.

WOMAN IN ENGLISH-SPEAKING COUNTRIES.—The movement for what has been called the emancipation of woman, which has been so marked a feature of the nineteenth and twentieth centuries, has made a deeper impression on the English-speaking countries than on any other. The outcry against the unjust oppression of women by man-made laws has grown ever stronger and stronger, though it must be confessed that every successive improvement in the posi-

tion of the weaker sex has also been brought about by man-made laws. The various disabilities imposed by law or custom on women have gradually been removed by legislation, until, at present, in English-speaking countries scarcely anything is needed to woman's perfect equality to man before the law, except the right of suffrage in its widest extent and the admission of women to all national and municipal magistracies, which later will be the inevitable outcome of the removal of all restriction on suffrage. That the gradual amelioration of the legal status of women during the course of ages has removed many crying injustices can not be doubted. Whether, however, all the changes made in their favour will prove unmixed benefits to themselves and to the race, and especially whether the removal of all restriction on suffrage and the admission of women to legislative, judicial, and executive positions of public trust, will be a desirable change in the body politic is doubted by many of all shades of religious belief or no belief, and probably by the majority of Catholics in official and unofficial positions.

In English the word "woman" is a contraction of "wife-man". This indicates that from the earliest times the Anglo-Saxons believed that woman's proper sphere was the domestic one. The earliest English laws treat consequently for the most part of the marriage relation. The so-called "bride-purchase" was not a transaction in barter, but was a contribution on the part of the husband for acquiring part of the family property; while the "morning-gift" was a settlement made on the bride. This custom, though in use among the ancient Teutonic nations, is also found in old Roman laws embodied in Justinian's redaction. King Ethelbert enacted that if a man seduced a wife from her husband the seducer must pay the expenses of the husband's second marriage. As to property, King Ina's code recognizes the wife's claim to one-third of her husband's possessions. At a later date King Edmund I decreed that by prenuptial contract the wife could acquire a right to one-half of the family property, and, if after her husband's decease she remained unmarried, she was entitled to all his possessions, provided children had been born of the union. Monogamy was strictly enforced, and the laws of King Canute decreed as a penalty for adultery that the erring wife's nose and ears should be cut off. Various laws were enacted for the protection of female slaves. After the Norman conquest, even more than in Anglo-Saxon times, the tendency of legislation was rather to legislate around husband and wife than between them. The consequence was that the husband as predominant partner acquired greater rights over his wife's property and person. On his death, however, she always reclaimed her dower-rights and some portion of his possessions. At the same period the Scottish laws regulated, according to the woman's rank, a certain sum to be paid to the lord of a manor on the marriage of a tenant's daughter. We may remark here that the infamous *droit du seigneur* (the right of the lord to pass the first night with his tenant's bride) is a fable of modern date, of which not the slightest trace is found in the laws, histories, or literature of any civilized country of Europe. The statute law of England dispensed women from all civil duties that are proper to men, such as rendering homage, holding military fiefs, making oath of allegiance, accepting sheriff's service, and the obligations flowing therefrom. They could, however, receive homage and be made constables of a village or castle if such were not one of the national defences. At fourteen, if an heiress, a woman might have livery of land. If she made a will, it was revoked by her subsequent marriage. A woman could not be a witness in court as to a man's status, and she could not accuse a man of murder except in the case that the victim was her husband. Benefit of clergy was not allowed to women in pre-Reformation times, as the idea was repugnant to Catholic feeling. Women might work at trades, and King Edward III, when restricting workmen to the use of one handicraft, excepted women from this rule. There were many early regulations as to the dress of women, the general prescription being that they should be garbed according to the rank of their husbands.

The legislation of the nineteenth and twentieth centuries has done much to relieve women from the disabilities imposed upon them by the old statute law. The principle of modern English law is the reverse of that obtaining in ancient times, for now the tendency of all enactments is to legislate between husband and wife rather than around them. The consequence is that difference of sex is practically disregarded in modern English law-making, except in a few instances concerning marriage and children. In other matters the only disabilities of women that remain in English law are that they can not succeed to an intestate when male heirs exist and that they are deprived of parliamentary suffrage. In some respects women are in advance of men: thus, women may validly marry at twelve and they may make a valid property settlement at seventeen with the approval of the Court, the respective ages for a male being fourteen and twenty. As to the custody of children, the law may now allow to the mother the full control of the offspring and the right of appointing the guardian or of acting as guardian herself, at least while the child is under sixteen years of age. In the case of illegitimate children, while the mother is liable for their support, yet she can obtain an affiliation order from the Court and bind the putative father. Adultery is no crime by English law, and a wife can not obtain a divorce from her husband on such sole ground, though he may from her. Neither adultery nor fornication is punished by English law. Judicial separation and maintenance in the case of desertion are remedies for the wife which have been greatly extended and favoured by late legislation. Action for breach of promise to marry may be brought by either the man or woman, and the promise need not be in writing. In the United States the Acts of Congress deal very sparingly with women. The various departments of the Government employ female clerks and appoint hospital matrons and nurses for the army. Wives of citizens of the United States, who might be lawfully naturalized themselves, have the rights of citizens. The questions of property, franchise, and divorce have been dealt with by the several state legislatures and there is no uniformity, but the main provisions under these heads will be noticed later.

While in ancient times women were occupied in the industries to some extent, yet these industries were generally of a nature that could be exercised within the home. The advent of the changed industrial conditions of the nineteenth century forced women into other employments in order to obtain the necessaries of life. The advance was, however, very slow. In 1840 Harriet Martineau stated that there were only seven occupations for women in the United States: needlework, typesetting, bookbinding, cotton factories, household service, keeping boarders, and teaching. All of these occupations were miserably recompensed, but by degrees the better-paid employments in other fields were opened to women. Of the learned professions, medicine was the first to confer its degrees on female practitioners. The earliest diploma in medicine was conferred in 1849 in New York State, and its recipient was licensed in England in 1859, though the latter country did not bestow a medical diploma on a woman until 1865. At the end of the nineteenth century there were some sixty medical colleges in the United States and Canada that educated women. At present females are

admitted freely to medical societies and allowed to join in consultation with male physicians. In 1908 the Royal College of Physicians and Surgeons in England admitted women to their diploma and fellowship. In the admission to the profession of law the path of women has been made more difficult. So late as 1903 the British House of Lords decided against the admission of women to the English Bar, though some are employed as solicitors. In the United States, the State of Iowa allowed women to act as legal practitioners in 1869, and many of the states, especially in the Western part of the country, now admit them to practice. In Canada the Ontario Law Society decided to admit women to act as barristers in 1896. As to the third of the learned professions, divinity, it is obvious that the sacred ministry is closed to Catholic women by Divine ordinance (see WOMAN IN CANON LAW). The sects, however, began to admit women ministers as early as 1853 in the United States and, at present, the Unitarians, Congregationalists, United Brethren, Universalists, Methodist Protestants, Free Methodists, Christians (Campbellites), Baptists, and Free Baptists have ordained women to their ministry. In 1910 the Free Christian denomination in England appointed a female minister. Journalism and the arts are also open to women, and they have achieved considerable distinction in those fields.

As to the property, widows and spinsters have equal rights with men according to English law. A married woman may acquire, hold, and dispose of real and personal property as her own separate property. For her contracts her own separate property is held liable, as also for antenuptial debts and agreements, unless a contrary liability can be proved. The husband can not make any settlement regarding his wife's property unless she confirms it. If a married woman has separate property she is liable for the support of parents, grandparents, children, and even husband, if they have no other means of subsistence. Laws have also been made to protect a wife's property from her husband's influence. In most states of the American Union the proprietary emancipation of women has gone on steadily as in Great Britain. Connecticut, in 1809, was the first state to empower married women to make a will, and New York, in 1848, secured to married women the control of their separate property. These two states have been followed by nearly all the others in granting both privileges. Divorce laws differ in the various states, but the equality of women with men as to grounds for divorce is generally recognized, and alimony is usually accorded to the wife in generous measure. In the practical application of civil and criminal law in the United States, the tendency of late years has been to favour women more than men.

In no field of public endeavour has there raged a fiercer conflict over women's rights than in that of suffrage. In ancient times, even, women had acted as queens regnant, and abbesses had discharged territorial duties, but the general idea of women mixing in public life was discountenanced. The latter half of the nineteenth century saw the movement for the political enfranchisement of women become a serious factor in the body politic. The idea was not entirely new for Margaret Brent, a Catholic, had claimed the right to sit in the Maryland Assembly in 1647, and, in revolutionary times, Mercy Otis Warren, Abigail Adams, and others had demanded direct representation for women tax-payers. In England, Mary Astell in 1697 and Mary Wollstonecraft in 1790 were champions of women's rights. After the middle of the nineteenth century women's suffrage societies were formed in Great Britain and the United States, with the result that many men were converted to the idea of women exercising the right of ballot. At the present time women can vote for all officers in Great Britain, except for members of Parliament. They have full suffrage in New Zealand and Australia, and municipal suffrage in most provinces of British North America. In the United States women have equal suffrage with men in six States: Wyoming, Colorado, Utah, Idaho, Washington, and California (1912). Several other states have adopted woman suffrage amendments for submission to the people. Thirty states have conferred school suffrage on women, and five grant tax-paying women the right to vote on questions of taxation. There is a National American Women Suffrage Association with headquarters in New York City, but it must also be noted that in 1912 a national association of women opposed to female suffrage was also organized in that city.

The Catholic Church has made no doctrinal pronouncement on the question of women's rights in the present meaning of that term. It has from the beginning vindicated the dignity of womanhood and declared that in spiritual matters man and woman are equal, according to the words of St. Paul: "There is neither male nor female, for you are all one in Christ Jesus" (Gal., iii, 28). The Church has also jealously guarded the sanctity of home life, now so disastrously infringed by the divorce evil, and while upholding the husband's headship of the family has also vindicated the position of the mother and wife in the household. Where family rights and duties and womanly dignity are not violated in other fields of action, the Church opposes no barrier to woman's progress. As a rule, however, the opinions of the majority of Catholics seem to hold the political activity of women in disfavour. In England some distinguished prelates, among them Cardinal Vaughan, favoured women's suffrage. His Eminence declared: "I believe that the extension of the parliamentary franchise to women upon the same conditions as it is held by men would be a just and beneficial measure, tending to raise rather than to lower the course of national legislation." Cardinal Moran in Australia held similar views: "What does voting mean to a woman? As a mother, she has a special interest in the legislation of her country, for upon it depends the welfare of her children. . . . The woman who thinks she is making herself unwomanly by voting is a silly creature" (Quotations from "The Tablet", London, 16 May, 1912). The bishops of Ireland seem rather to favour women's abstention from politics, and this is also the attitude of most American bishops, at least as far as public pronouncements are concerned. Several American prelates have, however, expressed themselves in favour of woman suffrage at least in municipal affairs. In Great Britain a Catholic Women's Suffrage Society was organized in 1912.

Whatever may be the attitude of the prelates of the Church towards the political rights of women, there can be no doubt of their earnest co-operation in all movements for the higher education of women and their social amelioration. In addition to the academies and colleges of the teaching sisterhoods, houses for educating Catholic women in university branches have been organized at the Catholic University at Washington and at Cambridge University in England. Women are multiplying in the learned professions in all English-speaking countries. In work along social lines the Church has always had its sisterhoods, whose self-sacrifice and devotion in the cause of the poor and suffering have been beyond all praise. Of late, Catholic women of every station in life have awakened to the great possibilities for good in social work of every kind, and associations such as the Catholic Women's League in England and The United Irishwomen in Ireland have been formed. In the United States a movement which has the active support of the Archbishop of Milwaukee and the approval of the former papal delegate, Cardinal Falconio, is on foot (1912) to

form a national federation of Catholic women's associations.

Except occasional magazine articles, there is not much written from a distinctively Catholic standpoint on modern questions affecting women. The *Month* (London) has the following articles: *The Militant Suffragists* (Apr., 1912); *Woman at the Crossways* (Sept., 1911); *Christianity and Woman's Rights* (Aug., 1911); *The Catholic Women's League* (May, 1909); *Property of Children and Married Women* (Nov., 1894); *On the Secondary Education of Women* (May, 1894). General works are: BLEASE, *The Emancipation of Women* (1910); VAN VORST, *Women in Industry* (1908); BLACKBURN, *Record of Women's Suffrage in the United Kingdom* (1902); ANTHONY, *History of Woman's Suffrage in the United States* (1881–1902); ZIMMERN, *Renaissance of Girls' Education in England* (1898); GILMAN, *Women and Economics* (1899); CLEVELAND, *Women under English Law* (1896); EVERSLEY, *Law of Domestic Relations* (1885); BARRETT-LENNARD, *Position in Law of Women* (1883); THICKNESSE, *Digest of the Law of Husband and Wife* (1884).

WILLIAM H. W. FANNING.

IN CANON LAW.—I. Ulpian (Dig., I, 16, 195) gives a celebrated rule of law which most canonists have embodied in their works: "Women are ineligible to all civil and public offices, and therefore they cannot be judges, nor hold a magistracy, nor act as lawyers, judicial intercessors, or procurators." Public offices are those in which public authority is exercised; civil offices, those connected otherwise with municipal affairs. The reason given by canonists for this prohibition is not the levity, weakness, or fragility of the female sex, but the preservation of the modesty and dignity peculiar to woman. For the preservation of this same modesty many regulations have been made concerning female apparel. Thus, women may not use male attire, a prohibition already found in the Old Testament (Deut., xxii, 15). The canons add, however, that the assumption of the dress of men would be excusable in a case of necessity (Can. *Quoniam* 1, qu. 7), which seems to apply to the well-known case of Blessed Joan of Arc. Women must abstain from all ornament that is unbecoming in a moral sense (Can. *Qui viderit*, 13, c. 42, qu. 5). Some of the ancient Fathers are very severe on the practice of using pigments for the face. St. Cyprian (De habitu virg.) says: "Not only virgins and widows, but married women also, should, I think, be admonished not to disfigure the work and creature of God by using a yellow colour or black powder or rouge, nor corrupt the natural lineaments with any lotion whatsoever." It is not held, however, to be a grave transgression when women ornament and paint themselves out of levity or vanity (St. Thos., II–II, Q. clxix, a. 2), and if it is done with an upright intention and according to the custom of one's country or one's station in life, it is entirely unblameworthy (ibid., a. 1). Authors are even so benevolent as to say that if the face is painted to hide some natural defect, it is entirely licit, owing to the words of St. Paul (1 Cor., xii, 23, 24): "And such as we think to be the less honourable members of the body, about these we put more abundant honour; and those that are our uncomely parts have more abundant comeliness. But our comely parts have no need." Canonists strictly condemn female clothing that does not cover the person properly (Pignatelli, III, consult. 35), and Innocent XI issued an edict against this abuse in the city of Rome.

II. In religious and moral matters, the common obligations and responsibilities of men and women are the same. There is not one law for a man and another for a woman, and in this, of course, the canons follow the teachings of Christ. Women, however, are not capable of certain functions pertaining to religion. Thus, a woman is not capable of receiving sacred orders (cap. *Novæ*, 10 de pœn.). Certain heretics of the early ages admitted females to the sacred ministry, as the Cataphrygians, the Pepuzians, and the Gnostics, and the Fathers of the Church in arguing against them declare that this is entirely contrary to the Apostolic doctrine. Later, the Lollards and, in our own time, some denominations of Protestants have constituted women ministers. Wyclif and Luther, who taught that all Christians are priests, would logically deny that the sacred ministry must be restricted to the male sex. In the early Church, women are sometimes found with the title bishopess, priestess, deaconess, but they were so denominated because their husbands had been called to the ministry of the altar. There was, it is true, an order of deaconesses (q. v.), but these women were never members of the sacred hierarchy nor considered such. St. Paul (1 Cor., xiv, 34) declares: "Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law saith. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the church". The Apostle also says that in the church "ought the woman to have a covering over her head, because of the angels" (1 Cor., xi, 10). It is not allowed to women, however learned and holy, to teach in monasteries (cap. *Mulier*, 20 de consec.). Ministering at the altar, even in a subordinate capacity, is likewise forbidden. A decree says: "It is prohibited to any woman to presume to approach the altar or minister to the priest" (cap. *Inhibendum*, 1 de cohab.); for if a woman should keep silence in church, much more should she abstain from the ministry of the altar, conclude the canonists.

III. Although women are not capable of receiving the power of sacred orders, yet they are capable of some power of jurisdiction. If a female, therefore, succeeds to some office or dignity which has some jurisdiction annexed to it, although she cannot undertake the cure of souls, yet she becomes capable of exercising the jurisdiction herself and of committing the care of souls to a cleric who can lawfully undertake it, and she can confer the benefice upon him (cap. *Dilecta*, de major. et obed.). Abbesses and prioresses, consequently, who have acquired such jurisdiction can exercise the rights of patronage in a parochial church and nominate and install as parish priest the candidate whom the diocesan bishop has approved for the cure of souls (S. C. C., 17 Dec., 1701). Such female patron can also, in virtue of her jurisdiction, deprive clerics subject to her of the benefices she had conferred upon them, by withdrawing the title and possession. In such a case, as the benefice was conferred dependently on the patronage of a female and on the collation of the title and possession, it is concluded that the spiritual right of the clerical incumbent was also dependent on the same, and when they are taken away, his spiritual right in them ceases, as it is presumed that the pope makes the ecclesiastical jurisdiction for the cure of souls also dependent on the possession of the benefice in accordance with its rights of patronage. (Cf. Ferraris, below.) The female patron cannot, however, suspend such clerics nor lay them under interdict or excommunication, because a woman cannot inflict censures, as she is incapable of true spiritual jurisdiction (cap. *Dilecta*, de majorit. et obed.). A woman, even though an abbess or prioress having jurisdiction over her nuns, cannot bless publicly, since the office of benediction comes from the power of the keys, of which a woman is incapable. She can, however, bless her subjects in the same manner as parents are wont to give their blessing to their children, but not with any sacramental power even though she have the right to bear the crosier. (See ABBESS.) Another species of apparent spiritual jurisdiction was forbidden to female religious superiors by Leo XIII, when by the Decree "Quemadmodum" (17 Dec., 1890), he prohibited any enforced manifestation of conscience (q. v.). Pius X in his motu proprio on church music (22 Nov., 1903) is moved by the fact that women are canonically prohibited from taking part ministerially in the Divine worship when he declares: "On the same principle, it follows that singers in the church have a

real liturgical office, and that, therefore, women, as being incapable of exercising such office, cannot be admitted to form part of the choir or of the musical chapel." This does not prevent women, however, from taking part in congregational singing.

IV. Stringent regulations have been made from the earliest ages of the Church concerning the residence of women in the households of priests. It is true that St. Paul vindicated for himself and St. Barnabas the right of receiving the services of women in his missionary labours like the other Apostles (I Cor., ix, 5), who according to Jewish custom (Luke, viii, 3) employed them in a domestic capacity, yet he warns St. Timothy: "the younger widows avoid" (I Tim., v, 11). If the Apostles themselves were so circumspect, it is not surprising that the Church should make severe rules concerning the dwelling of women in the households of men consecrated to God. The first vestiges of a prohibition are found in the two epistles "Ad virgines" ascribed to St. Clement (A. D. 92–101); St. Cyprian in the third century also warns against the abuse. The Council of Elvira (A. D. 300–306) gives the first ecclesiastical law on the subject: "Let a bishop or any other cleric have residing with him either a sister or a virgin daughter, but no strangers" (can. 27). The Council of Nicæa (A. D. 325) permits in a clerical dwelling "the mother, sister, aunt or such proper persons as give no ground for suspicion" (can. 3). This Nicene canon contains the general rule, which has since been retained as to substance in all decrees of councils. According to the present discipline, it is the right of the bishop in diocesan synod, to apply this general rule for his own diocese, more accurately defining it according to circumstances of times, places, and persons. The bishop cannot, however, forbid entirely the employment of women in a domestic capacity in the dwellings of clerics. He can, nevertheless, prohibit the residence of women, even though relatives, in the houses of priests, if they are not of good report. If other priests, such as assistants, live in the parochial house, the bishop can require that the women relatives have the age prescribed by the canons, which is ordinarily forty years. In some dioceses the custom has existed from the Middle Ages, of requiring the permission of the bishop in writing for the employment of female housekeepers, in order that he may be certain that the canonical prescriptions concerning age and reputation are fulfilled. In the Eastern Church, it is entirely forbidden to bishops to have any woman residing in their dwellings, and a series of councils from 787 to 1891 have repeated this prohibition under severe penalties. Such rigour of discipline has never been received into the Western Church, though it has been considered proper that bishops should adhere to the common law of the Church in this matter even more rigorously than priests. As the Church is so solicitous to guard the reputation of clerics in the matter, so she has also enacted many laws concerning their intercourse with those of the other sex both at home and abroad.

V. An antiphon in the Office of the Blessed Virgin, "Intercede pro devoto femineo sexu", has given rise to the belief that women are singled out as more devout than men. As a matter of fact, the words usually translated: "Intercede for the devout female sex" mean simply "for nuns". The antiphon is taken from a sermon ascribed to St. Augustine (P. L., Serm. 191) in which the author distinguishes clerics and nuns from the rest of the faithful, and employs the term "devoted (i. e. bound by vow) female sex" for the consecrated virgins, according to the ancient custom of the Church.

TAUNTON, *Law of the Church* (London, 1906), s. v.; WERNZ, *Jus decret.*, SS (Rome, 1899); FERRARIS, *Bibl. can.*, III (Rome, 1886), s. v. *Femina*; AICHNER, *Comp. juris eccl.* (Brixen, 1895).

WILLIAM H. W. FANNING.

Wood, THOMAS, priest and confessor, b. about 1499; d. in Wisbech Castle before 1588. After being prebendary of Canterbury (11th stall), rector of High Ongar, Essex, and rector of Harlington, Middlesex, in 1554, he was deprived of all three benefices in 1559. He had been vicar of Walthamstow, Essex, 1537–41, Vicar of South Weald, Essex, 1545–58, vicar of Bradwell-by-the-Sea, Essex, 1554–55, rector of Dean, Hampshire, 1555–59, and had held the 10th stall in Westminster Abbey from 1554 till the Benedictines were restored in 1556. He had also been one of Queen Mary's chaplains, and at her death had been nominated to the Bishopric of St. Asaph's, at the same time that Bishop Goldwell of St. Asaph's had been nominated to the vacant See of Oxford.

It does not appear whence he obtained his degree of B. D. On account of his religion he was committed to the Marshalsea 13 May, 1560, and on 22 April, 1561, gave evidence that he had not said or heard Mass since midsummer, 1559. On 20 Nov., 1561, he was transferred to the Fleet. On 28 Nov., 1569, we find him in the Tower of London, threatened with the rack. He was still there in April, 1570. From the Tower he was removed to the Marshalsea again 14 Oct., 1571, and he was still there in 1579, then aged 80, and in July, 1580. The Thomas Woods who was in Salford Fleet in 1582 is probably a different person.

MORRIS, *Troubles of our Catholic Forefathers*, 2nd series (London, 1875), 239; HARDY, *Le Neve's Fasti* (Oxford, 1854), I, 59; III, 357; GEE, *Elizabethan Clergy* (Oxford, 1898), passim; *Catholic Record Soc. Publ.* (London, privately printed, 1905),—I, 18, 42, 52, 57, 60; V, 23; NEWCOURT, *Repertorium* (London, 1710), passim; DASENT, *Acts of Privy Council* (London, 1890–1907), VIII, 388; STRYPE, *Annals* (Oxford, 1824), II, ii, 660; BIRDGETT AND KNOX, *Q. Elizabeth and the Catholic Hierarchy* (London, 1889), 73; FOLEY, *Records English Province S.J.* (London, 1877—), II, 137; *Record Office, State Papers, Domestic, Elizabeth*, XVI, 59; LIX, 43; LXVII, 93; CXL, 40.

JOHN B. WAINEWRIGHT.

Wood-Carving, in general, the production from wood of objects of trade or art by means of sharp instruments, as a knife, chisel, file, or drill. Here only that branch of wood-carving is dealt with which produces artistic objects, belonging either to plastic (as statues, crucifixes, and similar carvings), or to industrial art (as arabesques and rosettes), and which serve mainly for the ornamentation of cabinet work. Carvings of the first class belong specifically to wood-sculpture; those of the second class to wood-carving proper; both are treated in this article. It is indeed not easy to maintain a sharp distinction between these two classes in a sketch dealing with the historical development of wood-carving, particularly as they were frequently combined in the production of artistic objects. Moreover, the lack of objects of industrial art among the remains of the first thousand years makes it necessary, in the following summary, to include also examples of wood-sculpture.

Objects carved from wood were frequently used for religious purposes in antiquity, especially by the Egyptians; the early statues of the gods were of wood. Wood-carving, however, did not receive its real development until the Christian era. On account of the perishable character of the material it is easy to understand that only a small amount of the wood-carving of Christian antiquity still exists. These scanty remains show that wood was then partly used for the same church purposes as to-day. Mention should be made here in particular of the wood-sculpture from Bawit in Egypt, namely the figures of two saints and consoles which were acquired in 1898 by the museum at Cairo, and the door of the Basilica of St. Sabina at Rome, the most important monument of early Christian wood-carving. In the early period reliquaries were frequently made of wood, as were also the episcopal cathedræ; these chairs were adorned with ivory carved in relief, as is shown by the celebrated cathedra of Bishop Maximianus at Ravenna.

Originally the entire art of the Germans was expressed by work in wood; the churches were built almost entirely of wood, consequently, it may be assumed that most of the fittings of a church were of the same material. The adornment of the surfaces, which was produced by tooled work, consisted of figures of animals and interlaced geometrical designs in most peculiar interweavings and turnings. However, almost nothing remains of all the perishable objects of the early period, the chairs, coffers, and doors, with the exception of the small reading-desk of St. Radegunde (d. 587) at Poitiers, and the delicately carved door belonging to St. Bertoldo at Parma. This door is probably of Lombard origin; the characteristic German carving and work in geometrical design on the frame and panels make it a very beautiful piece of art. Such carving in low-relief, as shown on the only well-preserved chest of this era in the cathedral at Terracina in Italy, was common throughout the entire early medieval period. This is evidenced from the two wings of a folding-door of the eleventh century in the cathedral of Puy, one of which bears the legend: "Godfredur me fecit" (cf. Haupt, "Die älteste Kunst der Germanen", Leipzig, 1909). The statues of saints and of the Virgin carved from wood, and the carved wooden images of the Saviour, have almost entirely disappeared, owing to the decay of time and the change of taste. Among those that have been preserved is the celebrated "Volto santo di Lucca", a crucified Christ clad in a tunic with sleeves that belongs to the eighth century, also a similar carving of the crucifixion at Emmerich, Prussia, a work of the year 1000. In addition, there are several representations in wood of the Madonna, that, however, can scarcely be included among artistic carved work, as they are entirely covered with plates of gold, a circumstance to which they owe their preservation. Such Madonnas may be found, for example, at Essen and Hildesheim in Prussia. Wooden seats, such as were used to a limited extent in the churches during the early medieval period, are only known from miniatures in the manuscripts and from sculpture in stone. These show that they generally were made of rounded posts, ribs, and boards which were seldom ornamented by carvings. Seats of this sort were retained in Romanesque art down to the twelfth century. A very unusual example of a pew made of turned round timber, belonging to the twelfth century, is to be found in the Museum of Industrial Art at Christiania. Strictly speaking it is turner-and-joiner-work.

Apparently during the entire Romanesque period low-relief was the prevailing method used in wood-carving. Examples of this are the superb framework surrounding the doors in Norwegian churches, as at Flaa and Aal, the scroll-work borders on the choir-stall and wooden reliquary belonging to the former monastery of Lokkum (1244) in Hanover, a few small wooden coffers in various collections, as at Cologne and Vienna, and several chairs in the museum at Christiania. Along with this work in low-relief, however, carvings in higher relief began to appear towards the close of the Romanesque period, as, for instance, the doors of the Church of Maria im Kapitol at Cologne and the doors of the cathedral of Spoleto. These latter doors, which were finished by Andrea Guvina in 1214, are the greatest achievement of Romanesque wood-carving; the reliefs are five centimetres high and are ornamented with twenty-eight scenes from the life of Christ. Notwithstanding a few excellent productions, wood-carving experienced, in general, no decided development during the Romanesque period. The reason of this was partly the preference of the period for coloured effects, which led to the covering of statues with glittering gold and to the painting of reliquaries and chests, partly in the methods of the joiner work of the period. Cabinets and coffers were not formed of frames and panels and joined together by rabbets and mitres, but were made of heavy boards roughly put together. Consequently it was necessary to hold the boards together by iron mountings, which excluded fine carved work. The custom of ornamenting the wooden reliquaries not with carved work but with paintings also prevailed in the East, as evidenced by the reliquaries found a short time ago in the treasury Sancta Sanctorum at Rome (cf. Grisar, "Sancta Sanctorum", Freiburg, 1908).

Detail of Wooden Candelabrum
Giovanni da Verona

If, as already said, it is impossible to write a continuous history of wood-carving down to the close of the twelfth century, on account of the lack of remains, still we are justified in assuming that wood-carving was oftener used for the ornamentation of churches and church furniture during the Romanesque period than it is possible to-day to prove. For the execution of such monumental tasks as large church doors presupposes great practical experience. Thus, at the opening of the Gothic period, wood-carving had reached such a state of development after hundreds of years, that it was able to cope with the many tasks assigned to it, so that we may justly call it a great era of wood-carving. The Gothic period added to the former needs of the Church in carved wood, such as seats, desks, and doors, many new requirements, above all those which had not been possible before the art of carving had fully developed, such as carved altars and choir-stalls, while the demand for statuary carved from wood naturally continued. Starting with those pieces of furniture that make the smallest demands upon the carver and are generally produced by a carpenter, we will speak first of cabinets or cupboards and coffers. The still existing specimens of these that have come down from the early Gothic era belong almost exclusively to the church, consequently the ornamentation is taken in most instances from architecture, as crockets, tracery, and battlements. In addition carved foliage and figures are found, especially on the doors and the top-pieces. Mention should be made of a sacristy cupboard at Wernigerode, Prussia, that is ornamented with carved masks and animals, and a cupboard ornamented with a grape-vine in low relief in the Arena Chapel at Padua. The coffers are generally made of two upright boards as supports, and two or three long boards stretched between; the ornamentation is generally only on the front. The ends are frequently decorated with single figures, the long side with pointed arches under which stand knights or saints; at a later date the front was also decorated with representations of various scenes. A large and widely scattered group of coffers, which apparently come from Flanders and are generally to be found in England, show on the front St. George's battle with the dragon and the freeing of the king's daughter. England has, indeed, the greatest treasure in church coffers lying neglected in the cathedrals. Mention should be made of the fourteenth-century coffers at Saltwood, Oxford (church of Magdalen College).

Derby (St. Peter's church), Chevington, and Brancepeth.

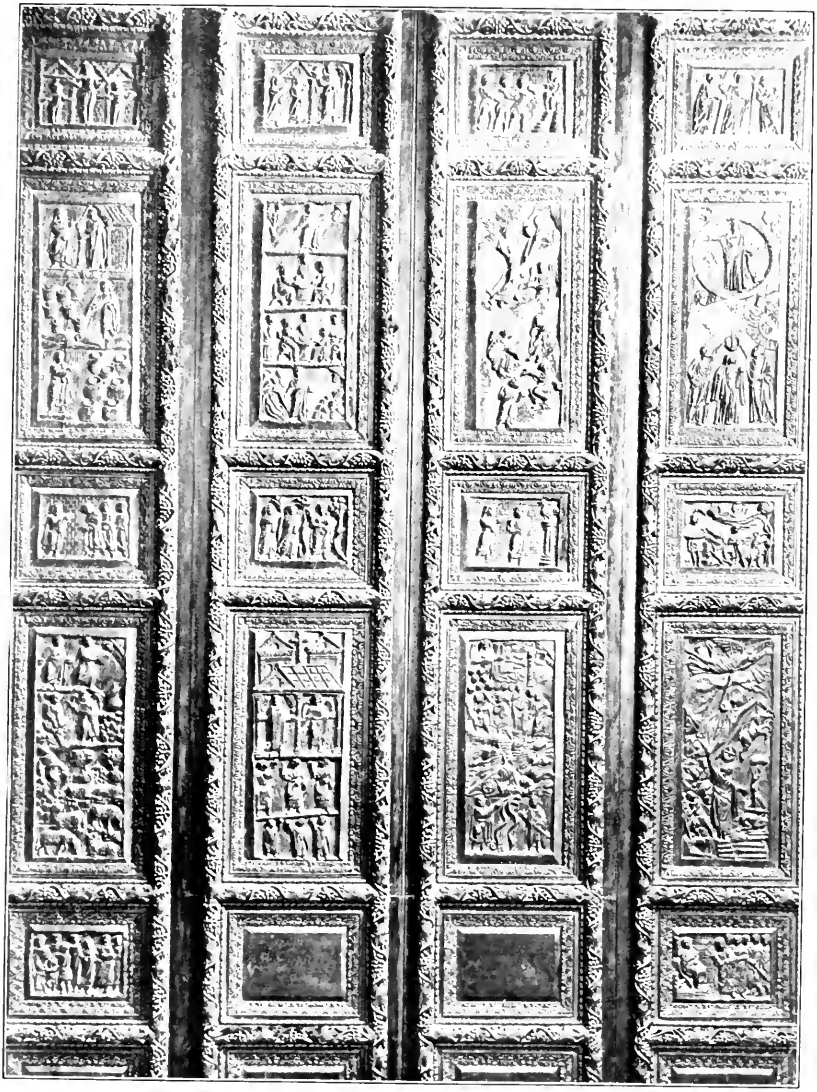
In the same way carpenter and carver shared in the work of making the choir-stalls and altars, which in the course of time were richly ornamented. In the choir-stalls the chief adornment was at the ends, on the supports under the seats or misericords and on the arms of the seats; the ends were decorated with figures of saints and with symbolical animals carved partly in relief and partly in the round. The imagination of the carver had its freest field in the misericords, where in addition to fruits and flowers, the wildest designs of the artist's inventive fancy may be found, the secular and spiritual, serious and gay, satirical and symbolical. The carving on the arms of the stalls was also often more ingenious than artistic. The backs of the stalls were frequently richly decorated not only with architectural ornaments, as crockets, finials, and gabled hood-mouldings on the baldachino, but also with single figures and connected scenes. As examples may be mentioned the choir-stalls in the cathedral at Amiens (1508–1522). Both of these are exceeded in sumptuousness by the carving on a number of stalls in Spain, as those in the cathedral of Seville by Dancharl and Nufro Sanchez (d. 1480). It is impossible here to go into the historical details of the development either of the stalls or of the altars made of wood. Carving was an important feature of these latter, especially in Germany and Flanders. The development of these altars is an important chapter in the history of sculpture in wood. They consisted essentially of a shrine, an open or closed one, ornamented with several figures or numerous groups of small ones. The most noted carved altars were the work of artists who were among the most distinguished sculptors of the later Middle Ages. Among these men were Michael Pacher, who made the celebrated altar at St. Wolfgang in Austria, the high altar at Blaubeuren in Swabia by Jörg Syrlin the younger, the altar of the Sacred Blood at Rothenburg by Till Riemenschneider, the altar of the Virgin by Veit Stoss at Cracow, the high altar in Schleswig by Hans Brüggemann.

Candelabrum of Carved Wood
Bologna, XVIII Century

Down to about 1350 Gothic wood-carving borrowed its ornamentation from stone carving. Later the more frequent use of wood and increased technical skill led to the abandonment of the rigid laws of stone carving, and to the creation of an independent style which attained freer and more brilliant results by the greater delicacy, finer membering, interlacing of lines, and pierced work. These advantages were used with such skill by the carvers that finally they were conspicuously used in stone-carving also. The creased folds, sharp corners, and edges characteristic of the late Gothic style are probably to be traced back to the cutting knife used in wood-carving. This development of late Gothic wood-carving was largely brought about by the fact that the figures and altars were always painted in a number of colours. The carved work was first covered with a coating of chalk, which was then painted with gay colours and richly gilded, and patterns or inscriptions were impressed upon the seams of the robes and nimbi. This naturally made it unnecessary for the carver to carry out his work into the finest details, as it was to be covered by polychromatic painting. Consequently most of the great carved work of the late Middle Ages is not intended to produce its effect by the details, but by the impression made by the whole. Regarded in this way many wooden altars, by the richness of the ornamental carving, the scenes presented by the figures, and the brilliant decoration of paint and gold, excite a feeling of joy and produce a mystical effect that cannot be produced by a stone altar. Wooden altars are frequently enriched by painted wings. It is, therefore, easy to understand why the carved altars of Flanders, in particular, were largely exported, even as far as Norway and Portugal.

Medieval wood-carving, naturally, was not limited to the production of the pieces of church furniture mentioned above. Besides the choir-stalls other furnishings similarly ornamented were the celebrant's seat (deacon's seat), episcopal throne, doors, pulpits, and reading-desks. In addition there was the vast number of statues of the Madonna and the saints, as well as crucifixes, with which the churches were filled at the close of the Middle Ages, and which, especially in the lands affected by the Reformation, were burned by the wagon-load at the beginning of the schism. Notwithstanding this there is a larger amount of carved work formerly belonging to churches in Germany and Belgium than in any other country, although the art of wood-carving created numerous and worthy productions in France, Italy, Spain, and especially in Scandinavia and England. As an instance of English work should be mentioned the beautiful sepulchral figure of Archbishop Peckham at Canterbury; of French work, the doors of the cathedral at Aix (1504). The style of wood-carving in the late Middle Ages was strongly influenced by the art of painting, since several important German sculptors in wood were also painters, or at least owned studios, such as Michael Pacher, Friedrich Herlin, and Hans Multscher, hence, though the undercutting of the drapery was deep and its design bold, the effect was mean and trivial. The pictorial element was encouraged by the ease with which lime and poplar, which were the woods used in Southern Germany, could be worked; in Northern Germany the preference was for oak.

This brilliant period of wood-carving came to an end in Germany and Switzerland about 1530 on account of the religious turmoil. But there were scattered works of high excellence produced in these countries by the art of the Renaissance, as, for instance, the choir-stalls in the cathedral at Berne (1522), which have the naïve grace of the early Renaissance, and the stalls in the former monastic church at Wettingen (1603) in Germany, which show the grace and skill of the late Renaissance, the superb stalls in the chapter-chamber of the cathedral at Mainz, the carving on the lower part of which is alive with grotesque figures. Frequent opportunity for artistic carved work was also given by the organ cases, the galleries, the pews, and especially the panels covering the walls of chapter-rooms, and similar ecclesiastical halls. One of the richest panellings in Germany is that of the chapter-room of the cathedral at Münster in Westphalia (1544–1552). Excellent carvings of this period in the Netherlands are the choir-stalls of the Great Church at Dordrecht which picture the entry of Charles V into the city. A fine example of French wood-carving is that of the choir-stalls of Saint-Denis. During this period the greatest triumphs of wood-carving were produced in Italy, the birth-place of the Renaissance. Here this art profited



UPPER HALF OF DOOR IN THE CHURCH OF S. SABINA, ROME

THE MOST IMPORTANT MONUMENT OF EARLY CHRISTIAN WOOD-CARVING

greatly by the development of stone sculpture, and in many pieces of church equipment it sought to compete with work in stone, as in candelabra and reading-desks. However, in Italy it is chiefly the choir-stalls, the thrones of the bishops and abbots, and the cupboards in the sacristies which prove the high artistic development of wood-carving. The ornaments produced in the carved work for churches have in the main the same delicate, attractive grace as those intended for secular purposes. Like the latter they are decorated with vine-work, figures of animals, and fabulous creatures in the most delicate and rich relief. It was customary to employ architects, who were also employed for decorative work in stone, to produce the designs for large works in carved wood, such as choir-stalls. Thus such designs were made in Florence by Benedetto da Majano, in Siena by Ventura di Ser Giuliano, the architect of the church of San Bernardino at Siena. Local tradition seeks to connect distinguished names with the designs for celebrated carved-work; thus in Siena such designs are attributed to Peruzzi, in Perugia to Perugino and Raphael. In general, however, the master who executed the carving usually produced the design. This view is all the more probable as the occupation of wood-carving frequently descended from father to son and thus, as in other branches of work, family traditions arose. This explains in part the often extraordinary technique. We know of a number of artist families of Upper Italy who travelled throughout Italy, exercising their skill in cathedral and monastery churches. Besides these lay master-workmen, various members of different orders gave their attention to wood-carving. Especially celebrated among such are Fra Giovanni da Verona (1457–1525), whose work is to be found in Maria in Organo at Verona, in Lodi, Montioliveto near Siena, and at the Vatican; Fra Damiano Zambelli da Bergamo (1480–1549), whose work is at Bergamo, Milan, Bologna, Perugia, and Genoa; Fra Rafaele da Brescia (1477–1537), whose carvings are at Bologna and Montioliveto near Siena.

The styles of the Renaissance came into vogue in the making of church equipments through the influence of Brunelleschi and Donatello, and appeared first of all at Florence. As far as wood-carving is concerned the effects of the Renaissance are nowhere better to be observed than in the choir-stalls. It was largely Florentine masters who executed the carved work on the large numbers of choir-stalls that have been preserved in Tuscany and Umbria. Thus Giuliano and Antonio da San Gallo worked on the choir-stalls of the Benedictine Abbey of San Pietro in Perugia, the varied grotesques of which are of extraordinary delicacy. In the late Renaissance the purely ornamental decoration is frequently replaced by scenes containing figures. Among the most important works of this period are the choir-stalls in San Giorgio Maggiore at Venice by Alberto di Brule, and those in Santa Giustina at Padua by Taurino and Andrea Campagnola with pictures carved in relief on the backs. Closely connected with the choir-stalls is the choir-desk which consists of a base shaped like a pedestal, a support formed like a candelabrum, and the book-rest. The base and the support in particular are frequently ornamented with rich carving; examples of such work of the late Renaissance are the desk in the cathedral at Siena and that in San Pietro at Perugia. Another piece of furniture that the art of carving selected for embellishment was the cupboard of the sacristy, the doors of which were artistically ornamented. The most important work of this class is in the new sacristy of the cathedral of Florence; on the panels of this cupboard is a carving in high relief of boys carrying a wreath. The work is that of Giuliano da Majano; it contains individual figures, reliefs, fabulous creatures, and ornaments, and its sumptuousness baffles description, and is hardly to be appreciated from illustrations. It exhibits the technique of the art of wood-carving in a completeness that can scarcely be surpassed. However, regarded purely from the artistic point of view, the works of the early and central period of the Renaissance also exhibit a very high level of wood-carving.

The styles of the succeeding periods may be touched on more briefly, as wood-carving produced but little that was new except that the manner of ornamentation was altered. Perhaps the decoration of the confessional might be considered a novelty. Up to this era the confessional had generally been without adornment. In the Baroque period the confessionals were frequently adorned with large carved wooden figures on each side of the door and had a cornice at the top. The exceedingly high altars which towered in the German churches of this period presented a hitherto unknown problem to wood-carving. This was the decoration of the large twisted columns with garlands and cherubs, and the arranging of angels with huge wings and saints in ecstatic and tortuous positions between the columns as well as on the interrupted gabled pediment. The production of carved head pieces for the church pews which up to that time had been left without decoration was also a novelty. Much attention was paid to the pulpit. This was especially the case in Belgium where the pulpit was adorned in a very naturalistic manner with mountains, trees, clouds, and groups of figures. During the Baroque period there was a great demand for wood-carving. In 1614 Archduke Albert in Belgium ordered the speedy restoration in the old style of the ecclesiastical objects that had been destroyed during the religious strife. This command was carried out chiefly as regards the inner restoration of the churches, and in this undertaking wood-carving had a large share. In Germany and Austria during the same era the great work of the Counter-Reformation was completed, one result of which was the building or renovation of large numbers of churches, and the production of ornate church furniture, especially of choir-stalls, organ-cases, and confessionals. These furnishings were generally made of wood and richly decorated with the lavish carving and high relief of the Baroque style, or rather frequently overloaded with ornamentation. The decoration consisted of the same flamboyant ornaments, cartouches, and the same scroll-work as were customary in the secular art of the period.

The heaviness of the Baroque was followed by the airiness of the Rococo style, which was succeeded later by the stiff precision of the Empire style. The lack of artistic depth and force in the Empire style is perhaps nowhere more clearly evident than in church furniture. This style may have been able to give a delicate, graceful appearance and a brilliant effect to the ball-room, the theatre, boudoir, and the drawing-room, but it failed so far as church furniture was concerned to inspire in those at prayer a religious frame of mind and a sense of devotion. At the same time it must be conceded to the art of carving of that era that it can show important results in purely decorative work, as seen in the altars, choir-stalls, confessionals, and pulpits of the great churches of the second half of the eighteenth century in Southern Germany and Austria. Examples are the choir-stalls at Wiblingen near Ulm executed by Januarius Zieck (1780), and those in the collegiate church of St. Gall (1765). Large panels with scenes carved in relief from the Old and New Testament framed in the ornamental work of the art of the period form the main scheme of decoration. This sumptuous wooden furniture in many churches was evidence both of the great technical skill of the carver and of the large amount of money expended by those who built the churches. If, however, their united efforts have

failed to produce that homelike, mystical warmth of feeling which appeals to the beholder in so many of the simple unadorned works of the Middle Ages, the reason for this must be found in the conditions of the period, which was that of the "Enlightenment". Just as a cold Rationalism prevailed in the theology of that day, so to a certain degree it was also evidenced in ecclesiastical wood-carving.

MOLINIER, *Histoire générale des arts appliqués à l'industrie* (Paris, 1896); *Le Mobilier* (Paris, s. d.); LABARTE, *Histoire des arts industriels au moyen-âge et à l'époque de la renaissance* (Paris, 1864–1866); ROE, *Ancient Coffers and Cupboards* (London, 1902); LUTHMER, *Deutsche Möbel der Vergangenheit* (Leipzig, 1902); LITCHFIELD, *How to Collect Old Furniture* (London, 1904); SINGLETON, *Dutch and Flemish Furniture* (London, 1907); LEHNERT, *Illustrierte Gesch. des Kunstgewerbes* (Berlin, n. d.)

BEDA KLEINSCHMIDT.

Woodcock, JOHN, VENERABLE, English Franciscan martyr, b. at Leyland, Lancashire, 1603; suffered at Lancaster, 7 August, 1646. His parents, Thomas and Dorothy Woodcock, the latter a Catholic, were of the middle class. He was converted about 1622, and after studying at Saint-Omer for a year was admitted to the English College, Rome, 20 October, 1629. On 16 May, 1630, he joined the Capuchins in Paris, but soon afterwards transferred himself to the English Franciscans at Douai. He received the habit from the Venerable Henry Heath in 1631 and was professed by the Venerable Arthur Bell a year later. For some years he lived at Arras as chaplain to Mr. Sheldon. Late in 1643 he landed at Newcastle-on-Tyne, and was arrested on the first night he spent in Lancashire. After two years' imprisonment in Lancaster Castle, he was condemned, on his own confession, for being a priest, together with two seculars, Edward Bamber and Thomas Whittaker, 6 August, 1646. When he was flung off the ladder the rope broke. Having been hanged a second time, he was cut down and disembowelled alive. The Franciscan nuns at Taunton possess an arm-bone of the martyr.

FOLEY, *Records English Province S. J.*, VI (London 1878–83), 322; CHALLONER, *Missionary Priests*, II (Edinburgh, 1877), no. 185; STANTON, *Menology of England and Wales* (London, 1887), 383–4; THADDEUS, *Franciscans in England 1600–1850* (London and Leamington, 1898), 69, 70; POLLARD in *Dict. Nat. Biog.* s. v. *Woodcock, Martin.*

JOHN B. WAINEWRIGHT.

Woodfen, NICHOLAS, VENERABLE. See STRANSHAM, EDWARD, VENERABLE.

Woodhead, ABRAHAM, b. at Almonbury, Yorkshire, about March, 1609; died at Hoxton, Middlesex, 4 May, 1678. This voluminous controversial writer was educated at University College, Oxford, entering in 1624, becoming fellow in 1633, and proctor in 1641. While travelling abroad in 1645 he began to think of joining the Catholic Church, but the exact date of his reception is not known. Ejected from his fellowship in 1648, he became tutor to the young Duke of Buckingham, and then lived with the Earl of Essex and other friends till 1654, when he and some other Catholics purchased a house at Hoxton, where they lived a community life, occupying themselves in devotion and study. In 1660 his fellowship was restored, but after a brief residence in Oxford he returned to the more congenial surroundings at Hoxton, where, assured of the income of his fellowship, he lived till his death occupied in literary labours. His friend Hearne the antiquarian declared him to be "one of the greatest men that ever this nation produced". Among his numerous books the chief original works were "Ancient Church Government", 5 parts (1662–85); "Guide in Controversies" (1667), and a long appendix thereto (1675); four theological works against Stillingfleet; "Life of Christ" (1685); "Motives to Holy Living" (1688); "Discourse on the Eucharist" (1688); "On Images and Idolatry" (1689), and an incomplete treatise on Antichrist (1689). He also translated the "Life of St. Teresa" and St. Augustine's "Confessions", and paraphrased the Epistles of St. Paul (with Walker and Allestree) and the Apocalypse. A large collection of his unpublished MSS., with autograph letters and writings relating to him, which was formed in the eighteenth century by Cuthbert Constable, is now in the possession of Sir Thomas Brooke, F.S.A., of Armitage Bridge, Huddersfield.

BERINGTON, *Life of Abraham Woodhead*, prefixed to part III of his *Ancient Church Government* (1736); NICHOLSON, *Few particulars relating to Mr. Woodhead's life and works*, in MS., but used by COOPER in *Dict. Nat. Biog.*, who also gives a complete list of the works; BROOKE, *Catalogue of books and MSS. collected by Thomas Brooke* (1891); DODD, *Church History*, III (Brussels *vere* Wolverhampton, 1742); WOOD, *Athenæ Oxonienses* (London, 1813–20), *Catholic Miscellany* (1825); GILLOW in *Bibl. Dict. Eng. Cath.*, with complete list of works.

EDWIN BURTON.

Woods, JULIAN EDMUND TENISON, priest and scientist, b. at Southwark, London, 15 Nov., 1832; d. at Sydney, New South Wales, 7 Oct., 1889, sixth son of James Dominick Woods, a lawyer, and Henrietta Mary St. Eloy (a convert), second daughter of Rev. Joseph Tenison, Rector of Donoughmore, Wicklow, Ireland. He was baptized in the Belgian Chapel, Southwark, and was confirmed by Bishop (later Cardinal) Wiseman; he was educated in a Catholic school at Hammersmith, and later at Newington Grammar School, Surrey. For a time he was employed on the staff of the "Times", and became interested in the work of the Catholic schools. In his eighteenth year he entered the Passionist novitiate, but, owing to ill-health, soon left. Going to the South of France he taught in Mont-Bel college for naval cadets at Toulon, where he developed a taste for geology and natural science. In France he met Bishop Willson of Hobart Town, Van Dieman's Land (Tasmania), whom he accompanied thither in 1854 as assistant in the Catholic schools. Later he went to Adelaide, and became sub-editor of the "Adelaide Times". Meanwhile he studied with the Austrian Jesuits at Sevenhill and was ordained priest at St. Patrick's, Adelaide, on 4 January, 1857. A large tract of country in the south-eastern district, having Penola for a centre and extending over 22,000 square miles, was entrusted to his charge. To provide for the Catholic education of the children in his extensive parish he founded at Penola in 1866 the Sisters of St. Joseph of the Sacred Heart, placing a Miss Mary MacKillop in charge of the first school. From this humble beginning the Sisters under Mother Mary (MacKillop) of the Cross have grown into the present flourishing congregation with numerous houses spread over Australia and New Zealand.

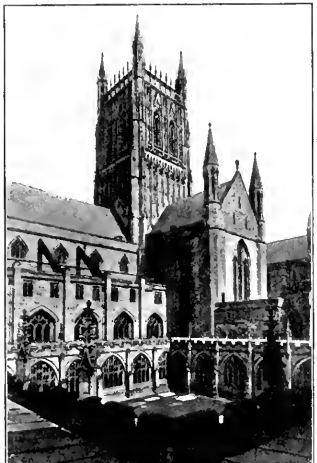
JULIAN EDMUND TENISON WOODS

In 1866 Bishop Sheil of Adelaide appointed Father Woods his private secretary, chaplain and director-general of schools. In 1867 Sister Mary, later mother-general, advisedly opened the novitiate of the Sisters of St. Joseph at Kensington near Norwood, Adelaide. She spent the whole of her religious life in Australia. In 1869 Father Woods founded the

Brothers of the Sacred Heart, putting Brother Camillus (Terence Woods) at their head, for the work of boys' schools. At Father Woods's suggestion Bishop Sheil invited (1869) the Sevenhill Jesuits to establish themselves at Norwood. A gifted missionary, Father Woods, was invited (1870) by Bishop Quinn of Bathurst to give missions in his diocese; and for eleven years he laboured with great success in New South Wales, Queensland, and Tasmania. During his absence, however, difficulties arose; by episcopal authority the Brothers were disbanded and the Sisters for a time dispersed. Their manner of observing poverty and their freedom from diocesan control were objected to. In a short time the storm subsided. Father Tappeiner, S.J., of Norwood, took Father Woods's place as director and friend. Mother Mary was sent to Rome by Bishop Reynolds, then (1873) administrator of the Diocese of Adelaide. Pius IX, 20 April, 1874, approved of the rule of the Sisters after it had been revised and reported on by Father Anderledy, later General of the Jesuits. The Sisters were allowed to live under central government, possess property, and accept fees for tuition. This was affirmed anew when Leo XIII erected the institute into a congregation, 25 July, 1888. During his apostolic labours Father Woods found opportunity for scientific pursuits.

His "Geological Observations in South Australia" (London, 1862) won him the friendship of Sir Charles Lyell. In 1883 he accepted the invitation of Sir Frederick Weld to visit Singapore. He then explored Malacca for minerals, traversed Java, and spent some time in Siam. That same year he received a gold medal from the King of Holland in recognition of his scientific labours. The British Admiralty requested him to report on the coal resources of the East, as he was probably then the leading authority on this subject. His discoveries were of great benefit to the British navy, and he was munificently recompensed by the Admiralty, which placed his reports in its archives. After visiting China and Japan his health became impaired, and on his homeward journey in H.M.S. "Flying Fish", before landing at Port Darwin, he visited several islands previously unknown. At the request of the government resident at Port Darwin, he thoroughly explored the mineral districts of the Northern Territory of South Australia. After a short visit to Queensland he returned to Sydney, where he gradually became paralysed. Some of his best work was done as an invalid. He received the Passionist habit on his death-bed, and was buried in Waverley Cemetery, Sydney. Father Woods was a fellow of the Geological Society of London (1859), and was elected president of the Linnean Society of New South Wales in 1880. In addition to the works mentioned above, he wrote: "Not quite as old as the hills" (Melbourne, 1864); "History of the Discovery and Exploration of Australia" (London, 1865); "Fish and Fisheries of New South Wales" (Sydney, 1882); "Australian Essays"; "Australian Bibliography"; "On Natural History in New South Wales" (Sydney, 1882); "On the Volcano of Taal, Philippines" (Sydney, 1887); "North Australia and its Physical Geography" (Adelaide, 1887); "Fisheries in Oriental Regions" (Sydney, 1888); "Anatomy and Life History of Mollusca" (Sydney, 1888), a prize essay which won the W. B. Clarke medal; "Desert Sand Stone of Australia" (Sydney, 1889); "On Vegetation in Malaysia" (Sydney, 1889); and "Geographical Notes in Malaysia and Asia" (Sydney, 1888). The catalogue of the Public Library, Adelaide, contains the names of seventy-nine books, pamphlets, and articles written by Father Woods; the articles, which treat chiefly of geology, conchology, and zoology, were mainly contributed to the journals of the various Australasian scientific societies.

WILLIAM O'DOWLING.



WORCESTER CATHEDRAL, FROM THE CLOISTERS

Worcester, ANCIENT DIOCESE OF (WIGORNIENSIS), England, created in 680 when, at the Synod of Hatfield under St. Theodore, Archbishop of Canterbury, the great Mercian diocese was divided into five sees. Tatfrith, a monk of Whitby, was nominated first bishop, but he died before consecration, and Bosel, one of his fellow monks, was consecrated in his stead. The history of the diocese was singularly uneventful, and it was specially fortunate in the fact that it never was long vacant, as so many other sees frequently were. The line of its bishops from 680 to 1565 was unbroken. The Mercian kings were profuse in the endowments which they lavished on the cathedral church, which was originally dedicated to St. Peter but afterwards to Our Lady. It was originally served by secular canons, but in the tenth century St. Oswald replaced them by Benedictines. He also rebuilt the cathedral, finishing the work in 983, but in 1041 the Danes burned the city and ruined the cathedral, and it was reserved for another saint, St. Wulstan, to rebuild it (1084–89). This new building frequently suffered from fire (1113, 1180, 1202). In 1216 King John was buried there, between the shrines of the two Worcester saints, Oswald and Wulstan; and two years later the cathedral, once more restored, was consecrated at a great gathering at which the king and many prelates and nobles were present. At various times modifications were made in the structure, which gradually assumed the Early Gothic character it now bears. Probably the Worcester nave is among the earliest instances of English Gothic, dating from the later part of the twelfth century. The transepts are a mixture of Norman and Perpendicular work; the choir, Lady chapel, and east transepts are Early English (1224). The crypt alone remains of St. Wulstan's work. The monastic buildings, of which only the cloister, chapter-house, and refectory remain, were on the south and west of the cathedral.

From the time of Henry VII the see was filled by Italian prelates, who represented the king's interests at Rome. Among these was the future Pope Clement VII. It was the special prerogative of the bishop to act as chaplain to the Archbishop of Canterbury, and thus to celebrate Mass at all assemblies of the clergy at which the primate was present. The following is the complete list of bishops:—

Bosel	680	Wilfrith I	718
Oftfor	691	Mildred	about 743
St. Eegwine	693	Warmund	775

Tilhere	777
Heathured (Æthelred)	781
Denebeorht	798
Healhbeorht (Eadbert)	822
Ealhhun (Alwin) about	845
Wærfrith	873
Æthelhnn	915
Wilfrith II	922
Coenweald	929
St. Dunstan	957
St. Oswald	961
Ealdwulf	992
Wulfstan	1003
Leofsige	1016
Beorhtheah	1033
Lyfing	1038
Ælfric Puttoc	1040
Lyfing (restored)	1041
Ealdred	1046
St. Wulfstan II	1062
Samson	1096
Theulf	1113
Simon	1125
John de Pageham	1151
Ahred	1158
Roger	1163
Baldwin	1180
William de Narhale	1185
Robert Fitz-Ralph	1191
Henry de Soilli	1193
John de Constantiis	1195
Mauger	1198
Walter de Grey	1214
Silvester de Evesham	1216
William de Blois	1218
Walter de Cantelupe	1237
Nicholas	1266
Godfrey de Giffard	1268
William de Gainsborough	1301
Walter Reynold	1307
Walter de Maydenston	1313
Thomas Cobham	1317
Adam de Orlton	1327
Simon de Montecute	1333
Thomas Hemenhale	1337
Wolstan de Braunsford	1339
John de Thoresby	1349
Reginald Brian	1352
John Barnet	1362
William Wittlesey	1363
William Lynn	1368
Henry Wakefield	1375
Tideman de Winchcomb	1394
Richard Clifford	1401
Thomas Peverell	1407
Philip Morgan	1419
Thomas Polton	1425
Thomas Bourchier	1434
John Carpenter	1443
John Alcock	1476
Robert Morton	1486
Giovanni Gigli (de Liliis; Gigles)	1497
Sylvestro Gigli (de Liliis; Gigles)	1498
Giulio de' Medici (afterwards Pope Clement VII)	1521
Girolamo Ghinucci (de Ghinucciis)	1522
(In 1535 Hugh Latimer was schismatically intruded into the see and was followed by John Bell (1539–43), Nicholas Heath (1543–1550), and John Hooper (1552–53)	
Nicholas Heath	1553
Richard Pates 1555–1565, the last Catholic Bishop of Worcester, d. at Louvain, 22 Nov., 1565.	

The diocese included the County of Worcester and part of Warwickshire, and being of no very great extent only one archdeaconry was necessary, under which all the parishes, 241 in number, were included. The arms of the see were argent, ten torteaux.

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EDWIN BURTON.

Word, THE. See LOGOS, THE.

Words (IN CANON LAW).—To give the right value to words is a very important factor in the proper interpretation of law, and hence canonists give many rules for the exact acceptation of words, in order that decrees may be correctly understood and the extent of their obligation determined. In general, the authentic interpretation of a law may be made by the legislator, or his successor or superior, but when this is not the case recourse must be had to what is called magisterial, or doctrinal, interpretation. It is for this latter mode that rules have been formed. The words of a law must be understood according to their usual signification, unless it is certain that the legislator intended them to be taken in another sense. When the words are not ambiguous, they must not be twisted into some far-fetched meaning. If the intention of the legislator is known, the interpretation must be according to that, rather than according to the words of a law, even though they seem to have another sense, because the words are then said not to be nude, but clothed with the will of the lawgiver. When a law is conceived in general terms, it is presumed that no exception was intended; that is, where the law makes no exception, interpreters are not allowed to distinguish. In all interpretations, however, that meaning of the words is to be preferred which favours equity rather than strict justice. An argument can be drawn from the contrary sense of the words, provided that nothing follows which is absurd, inappropriate, or contradicted by another law. The provisions of a previous statute are not presumed to be changed beyond the express meaning of the words of a new law.

When a law is penal, its words are to be taken in their strictest sense and not to be extended to other cases beyond those explicitly mentioned; but when a law concedes favonrs, its words are to be interpreted according to their widest sense. "In contracts, words are to be taken in their full [*plena*] meaning, in last wills in a wider [*plenior*] sense, and in grants of favours in their widest [*plenissima*] interpretation" (c. Cum Dilecti, 6 de donat.). When there is a doubt as to the meaning of the words, that sense is to be preferred which does not prejudice the rights of a third person. No words of a law are ever presumed to be superfluous. In interpreting a law, the words must be considered in their context. To give a meaning to words that would render a law useless is a false interpretation. When the words of a law are in the future tense, and even when they are in the imperative mood concerning the judge, but not concerning the crime, the penalty is understood to be incurred, not *ipso facto*, but only after judicial sentence. When the words of a law are doubtful the presumption is in favour of the subjects, not of the lawgiver.

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WILLIAM H. W. FANNING.

Works of Mercy. See MERCY, CORPORAL AND SPIRITUAL WORKS OF.

World, ANTIQUITY OF THE.—Various attempts have been made to establish the age of the world. Two groups of scientists have especially busied themselves with this question: physicists and geologists. The most notable attempt is that of the physicist Thomson (Lord Kelvin), who based his calculations on Laplace's theory that the earth originated in a fiery fluid magma. While in this magmatic state, the earth as a whole must have reacted to the attraction of the moon as the oceans now do, with ebb and flow. These constant and strong tides must in long intervals have retarded the rotation of the earth to such an extent that 7200 million years ago the earth must have rotated with double its present rapidity. Again, the polar flattening of the earth was likewise caused by this rotation, and Thomson calculated that this flattening could not have been effected to such a degree if the terrestrial crust had been solid, and the rotation of the earth the same as to-day. Consequently, from the extent of the flattening a conclusion may be drawn as to the rapidity of the rotation at the time of the superficial solidification of the globe. Thomson reckoned that, so long as the earth revolved double as quickly, the flattening at the poles must have been much greater than now, and thus estimated that the solidification of the terrestrial crust occurred less than 1000 million years ago. Thomson later approached the same problem in another way, by

using Fourier's laws of thermal conductivity to arrive at the time elapsed since the upper crust became solid. His hypothesis was that at the moment of solidification the whole earth (its covering of stone and its kernel of iron) must have been of the same temperature (about 3000° C.), and that the geothermic level on the upper surface must have been twenty-eight metres; consequently, the time elapsed was in round numbers 100 million years. Some of these suppositions are, however, uncertain. Thus, the initial temperature at the moment of the solidification of the terrestrial crust was set at too high a figure, and the geothermic level was rated too low. Besides, heat-producing processes (e. g., melting heat, heat of chemical composition, radio-active heat, etc.) were not taken into consideration, although these greatly retarded the cooling of the earth. On hypotheses similar to those employed by Lord Kelvin are based the calculations of O. Fischer, who places the age of the world at 33 million years, and, those of Dawison, Mellard Reade, and H. G. Darwin, who place it at 100 million years.

Cl. King pointed out that the cooling could be reckoned only from the time when the terrestrial crust was stable—that is, so thick that it was no longer disturbed by the movement of the tides of fluid magma. In view of the atmospheric pressure then prevailing, the initial temperature for this terrestrial crust must be taken as 1200° C., and the age of the world set at 10 million years. Thomson subsequently expressed his adhesion to this view. G. F. Becker, on the other hand, pointed out that a crust of only eighty miles in thickness would satisfy the above conditions, that under this crust the red-hot magma would still remain, and that in consequence of the increase of weight a stratification of matter and a change of temperature according to the depth must necessarily be supposed. On the basis of his calculations he set the age of the world at 60 million years. According to the present condition of physical knowledge it may be said that the initial temperature of the terrestrial crust may really have been a little over 1200°C., since otherwise all the particles of stone would not have been knitted together. Accordingly the minimum figure for the time elapsed since the Algonquian period (when, probably, life was first possible) might be placed at 30 million years. This figure, however, appears to be too small, since during the process of cooling quantities of heat (melting heat, etc.) were released. The geologists as a body are of opinion that the interval allowed by the physicists is too short. In reply to Thomson, Sir Archibald Geikie pointed out that enormous periods must unconditionally be supposed to explain the processes on our globe. We know, for example, that the present mountains are very recent developments, that they were preceded by numerous older mountain systems, of which only scanty remains now exist or which have entirely disappeared. For the raising and levelling of each of these mountains an incalculably long period must be granted, since no important diminution can have taken place in the historical era. In the same period of several thousand years, moreover, the relation between mainland and sea has not altered, except in the case of very limited areas. Yet the study of existing continents shows that deep-bedded oceans formerly occupied their place, and that between these, in many cases, towered a mainland which was sometimes covered with primeval tropical forests, sometimes groaned (like Greenland) under a coating of ice, and again heard the sand storms roar above it.

Facts like these suggest an idea of the great duration of geological eras, but they afford us no data for an exact estimate of this duration. Only details can be calculated in this manner. Thus, for example, we know that Niagara Falls has receded about 12 kilometres since the Diluvial glacial period. On the basis of its annual recession, Lyell has ascribed to this process a period of 36,000 years; the later observations of Gilbert and Woodward have, however, reduced this figure to 7000 years. It was long hoped that the comparison of the denudation of the drainage basins of the individual rivers would afford a measure for geological eras. It has, however, been shown that the Nile lowers the level of its basin about one metre in 17,000 years, while the Po requires only 2400 years; the Indian rivers effect the same result in 5200 years, while the slow streams of Central Europe require 164,000. Equally impossible is it to arrive at any generally legitimate conclusions from the growth of sediments; every observation, however accurately carried out, has only a local value, and consequently no conclusions can be drawn from the extent of the sedimentary rocks of earlier formations. One other method has been tried. The alterations which the fossil remains reveal in successive eras have been employed to divide geological formations into smaller sections or zones. The Jura formation alone has already exhibited more than thirty of such zones; the whole Diluvial period and modern times together, on the other hand, show not the least changes in the organisms, so that the latest section of the world's history, which has already occupied many thousands of years, would be equivalent to a single one of these "zones". It is thus easily understood why evolutionists, who would see the manifold diversity of existing animal and plant forms derived from the same original living organism, make the most excessive demands of all for the most extended geological eras.

In 1900 Gilbert pointed out that only rhythmic processes are a suitable means for calculating geological eras, the rhythms of precession and eccentricity being especially of value. Precession refers to the displacement of the earth's axis, which occurs within a period of 26,000 years. But the alterations in the form of the earth's orbit involve the far more extensive rhythm of eccentricity, the orbit now approximating to the form of a circle, now to that of a comparatively narrow ellipse. Precession and eccentricity influence the climate of our globe, since the summer half-year is longer now for one, now for the other hemisphere, and thus the difference in the length of summer and winter varies. There are, consequently, for each hemisphere maximum and minimum temperatures which return periodically. These conditions form the principle on which James Croll attempted to calculate the glacial period, which lies between the Tertiary and Diluvial epochs. He calculated that a corresponding period of higher eccentricity began about 240,000 years ago and lasted until 80,000 years ago, which time he accepts as the glacial period. Other glaciations of the earth probably occurred 750,000; 850,000; 2,500,000, and 2,600,000 years ago, and may be expected in 500,000; 600,000, and 900,000 years—alternately in the northern and southern hemispheres. In point of fact the traces of a large number of these glacial periods have already been recognized—for example, the Permian carboniferous glacial period on the borders of the Indian Ocean—but to admit a rhythm of a few hundreds of thousands of years, we must suppose hundreds of glacial periods to have occurred during the enormous length of geological eras. Besides, the connexion between eccentricity and glacial periods has not yet been established.

Of other attempts to calculate the age of the world a few may be mentioned. Newcomb takes as his starting-point the cooling of the sun, and finds that the longest period that can have elapsed since the formation of water on the earth is ten million years. W. Upham, on the other hand, believes that ten times that interval, or 100 million years, must be accepted

as having passed since the appearance of the first organisms. T. Mellard Reade approached the question from an entirely different standpoint. He calculated that on an average about 3000 years are necessary to denude the upper surface of the earth one foot, and, taking the processes of denudation and deposition as equal, he arrived at an interval of ninety-five million years in round numbers. A. Geikie, who likewise bases his calculations on the deposition of stratified rocks, found as the limits 73 and 680 million years, while McGee, on the same basis of sedimentary formations, estimates that 7000 million years elapsed since the Cambrian period and double that length of time since the formation of the terrestrial crust. Another method adopted by geologists depends on the shrinkage of the earth in consequence of the formation of mountains. Nathorst and Neumayer suppose that the radius of the earth has become about 5 km. shorter since the Silurian period. On this hypothesis and theoretical figures concerning the annual cooling and contraction of the earth M. P. Rudzki bases his investigations, and endeavours to arrive by exact mathematical methods at the time hitherto elapsed, arriving at an interval of 200 million years; by assuming a total shrinkage of 50 km. and employing the cooling theory of Thomson, he places the age of the world at 500 million years.

On the development of mountain chains is based the calculation of P. Kreichgauer also. He starts from the hypothesis that 1400 years are on an average necessary to carry away from exposed, and not too flat, sections of mountains as much matter as is contained in an evenly spread layer one metre in depth. The most prominent of the recently formed mountain chains, whose completion is to be referred to the end of the Tertiary period, are found, on the one hand in Central Asia, with crests about 6000 metres high, and, on the other hand, in the Andes of South America with crests about 5000 metres high—a mean height of 5500 metres. Of the next older mountain chains, dating from the Carboniferous period, the most undisturbed, however, now possess a mean height of only 1750 metres, so that, supposing the original height to be the same in both instances, an interval of five and a quarter million years must be supposed to have elapsed (between the two formations). But we know that three of such intervals, which is equivalent to 16 million years, elapsed since the end of the pre-Cambrian period (that is, since the appearance of the first organisms); consequently, about sixteen and a half million years separates the pre-Cambrian period from our time. If, furthermore, we take the close of the pre-Cambrian era as the middle of the whole period since the first formation of the terrestrial crust, thirty-three million years have elapsed since that time. Another method might be designated as the chemical method. It was first proposed by J. Joly in 1899. Joly calculated the quantity of sodium in sea water and also in the water carried annually by the rivers to the sea, and thus estimated the interval during which erosion has been proceeding and the time of the deposition of the first sediments. In this manner he arrived at the conclusion that, to convey to the ocean the quantity of sodium which is contained therein, ninety million years are necessary. Basing his enquiries on the comparative absence of lime in the oceans and rivers, Eugene Dubois, in 1900, endeavoured in like manner to contribute to the solution of this question, placing the age of the world at forty-five million years. Finally, E. von Romer approached the question from the consideration of the quantity of salt in the sea-water and of the amount carried by rivers, and estimated that an interval of 160 millions would be necessary to account for present conditions.

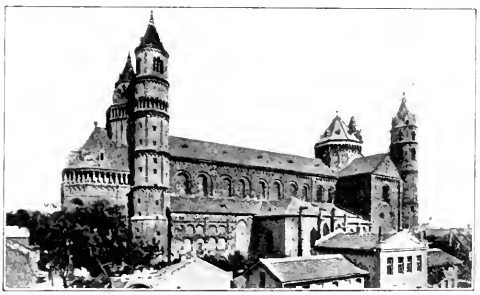
The most modern method for determining the age of the world is based on radio-active processes. E. Rutherford has held that from the amount of helium or lead contained by a mineral its age can be calculated. From the analysis of the amount of helium contained by two primary minerals he estimated the interval since the beginning of the Cambrian period at about 140 million years. This new and highly interesting method of determining the age of a mineral containing radium or thorium has been elaborated by R. J. Strutt. Very suitable for these investigations are the crystals of zirconium in igneous rocks, since these evidently retain within them the helium engendered. From zirconium of the various igneous rocks Strutt made the following calculations for the age of the earth: Post or Late Tertiary, less than 100,000 years; Pliocene, two million years; Miocene, six million years; Mesozoic (Triassic?), 50 million years; Palæozoic, 140 million years; Lower Devonian, 200 million years; Archaic, from 200 to 600 million years. Boltwood developed the method of determining the age of minerals containing a large proportion of uranium from the amount of lead they contain, inasmuch as it is highly probable that lead is the final product of the developments of uranium into radio-active substances. He obtained from minerals containing uranium which belonged to the same strata values which varied between 1000 and 11,000 millions; the cause of this great variability was that he neglected in his calculation the fact that all these minerals, even in the primary, contained more or less lead, which was not generated in the mineral by radio-active processes. This error in Boltwood's calculation was first pointed out by G. F. Becker. Finally, Soddy has endeavoured to find a maximum for the age of the earth by pointing out that the age of uranium is limited, so that minerals, even though they originally consisted entirely of metallic uranium, have an age of less than 1000 million years.

According to the above-mentioned theories, it can only be said: that since the beginning of the Algonquian period, if we base our calculations on the cooling process of the earth, more than 30 million of years have elapsed and if we base our computations on the theory of radio-activity, less than 600 million years, so that a period of from 100 to 200 million years may perhaps be regarded as the most likely hypothesis.

With the question of the age of the world is very frequently connected the question of the age of man. This can be deduced only from fossilized human remains and from finds of human implements. Many regard the eoliths (stone fragments resembling primitive tools) as vestiges of man or of some man-like being, although their artificial origin is not yet proved. No bones of Tertiary man have as yet been discovered, nor any traces of lower precursors of man. The *pithecanthropus erectus Dub.* is now almost universally regarded as a large animal of the species *hylobatidæ;* furthermore, it is not Tertiary, as Dubois supposed, but Diluvial (probably old Diluvial), as has been shown by J. Elbert, W. Volez and the Selenka expedition on the basis of geological and palæontological investigations. It is also very doubtful if the human bones, reported by Santiago Roth, Döring, and Ameghino to have been found in the Pampas formation in Argentina, belong to the Tertiary period; as for the neck-bone (Atlas), found in the Tertiary strata of Monte Hermoso (Argentina), and described by Lehmann-Nitsche under the name *Homo neogæus,* the attempts hitherto made to prove it of human origin are entirely unconvincing. However, although there is at present no evidence to prove the existence of Tertiary man, it is not impossible that in the near future such evidence may be forthcoming. Especially inadequate have been the investigations in Africa and in the East, where, presumably, we must seek the earliest abode of mankind. Indeed, even in Italy and Greece systematic investigations have only

begun. So far France exhibits the greatest number of the abodes and hunting-places of pre-historic man. These and all others whose place in the stratification can be unequivocally determined indicate that the first appearance of man in Europe must be referred to the middle of the Quaternary glacial period. This fact has been established by the investigations of Penck, but especially by those of Boule and Obermaier, who refer the event to the third intermediary glacial period.

The age of the human race is thus largely bound up with the question of the time of the Quaternary glaciation of Europe. We have already given the calculations of James Croll, based on astronomical principles, which place the conclusion of this period about 80,000 years ago and its beginning about 240,000 years ago, so that the first appearance of man would, according to this estimate, have occurred some 160,000 years ago. But, apart from the fact that Croll's hypothesis is based on erroneous assumptions, it has been recognized that all the earlier figures for the age of mankind (Lyell, 100,000 to 200,000 years, Lapparent, 230–240,000 years) must be greatly reduced. For example, it has already been mentioned that the time which Niagara required to recede 12 km., estimated by Lyell at 36,000 years, is now given by Gilbert and Woodward as not more than 7000 years. Similar conditions (the recession of a waterfall since the glacial period) may be studied on the Mississippi in Minnesota, and Winchell came to the astonishing conclusion that this river did not require more than 8000 years to excavate its course. A study of some Scandinavian rivers leads to the same conclusion, and the waterfall on the Tosa, a tributary of Lake Maggiore which has existed since the glacial period, indicates a much shorter interval.



THE CATHEDRAL, WORMS

Another method for estimating the age of the cultural remains of Diluvial man is based on the thickness of the layers of clay which is pressed down as dust in the interior of protected caves. As an example may be taken the cave known as Teufelsloch at Stramberg, near Neutitschein in Moravia. This contains traces of man from the lower layer of the Paleolithic age up to the present. Not far from the entrance, the thickness of the uppermost layer, which extends back to the late pre-historic period, measures 30–70 cm. Below this is found cave clay 30–50 cm. in depth with post-glacial prairie animals and cattle, and still lower 30–40 cm. of earth with glacial prairie animals. The last layer contains most of the traces of man, especially the lower stage of the Early Stone age. One may thus estimate the interval since man's first appearance at from 8000 to 10,000 years. Other calculations based on the deposits made by rivers etc. are much more uncertain, inasmuch as some catastrophe (e. g. an avalanche) might bring more matter in one day than would otherwise be conveyed in 100 years. However, the latter calculations have also their sponsors. Thus, Heim has estimated the post-glacial period at 16,000 years on the basis of his observations made on a moraine in the Lake of Lucerne; Brückner suggests 14,000 to 15,000 years, based on observations of the alluvial deposits of the Aar. Both these figures may, however, be too high. According to Morlot the Finière required only a period of 10,000 years to form the cone-shaped bank at its mouth on the Lake of Geneva. In this bank Roman bricks were found at a depth of 1·2 m.; two metres deeper, earthen vessels and a pair of bronze tongs; and about 3 metres still deeper, rude pottery and the bones of some domestic animals. The remains dating from the Roman period form the none too reliable basis for the calculation. On the ground of these and similar calculations Schaafhausen gives the age of mankind as 10,000 to 15,000 years, which, however, is purely an estimate. One thing at least is certain: instead of the 100,000 and more years formerly given, the age of mankind may with much greater probability be placed at about 10,000 years as the mean approximation. We are thus approaching ever nearer to the chronology of the Bible, according to which the Jews reckon that 5673 years have now (1912) elapsed since the creation of the world, or rather of Adam.

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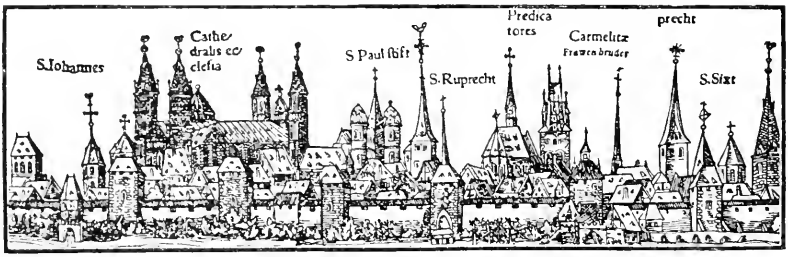
LUKAS WAAGEN.

Worms (WORMATIENSIS), a city and former diocese on the Rhine in the present Grand Duchy of Hesse; the origin of the city is obscure. In the Roman era the district of the Vangiones was included in Upper Germany. Julius Cæsar settled this small tribe in and around the Celtic *Vicus Borbetomagus*. From

this *vicus* and the Roman *castrum*, or military camp, sprang the *Civitas Vangionum*, later called Worms. It is uncertain at what time Christianity gained an entrance into the settlement; the inscriptions are of too late a date, and the Acts of the Council of Cologne held in 346, in which a Bishop Victor of Worms is mentioned, are a forgery. Yet it is evident from Orosius, "Historia", VII, c. xxxii (P. L., XXXI, 1144), that at the beginning of the fifth century the left bank of the Rhine was predominantly Christian, and had also ecclesiastical organization. It may, therefore, be assumed that as early as the second half of the fourth century there was a bishop at Worms. In the fifth century Worms was the capital of the Burgundians. The first bishop of whom there is documentary proof is Berhtulf, who took part in the Synod of Paris of 614 (Mon. Germ. Hist.: Concilia, I, 192). It is said that towards the end of the seventh century, Rupert, later Bishop of Salzburg, was Bishop of Worms. From Erembert, who died in 793, the succession of bishops is unbroken. Whether the diocese had a permanent existence in the era from the fourth to the eighth century, or whether its existence was interrupted once or several times cannot be positively determined, owing to the condition of the authorities, but its continuance is probable. About 750 the Diocese of Worms, which lay on both sides of the Rhine, was made a suffragan of Mainz. Among the bishops of the succeeding centuries the most important are: Burchard (1000–25), noted for his collection of ecclesiastical canons, called "Collectarium" or "Decretum", and during whose administration the cathedral school flourished greatly; Adalbert (1069–1107), a "pillar and ornament of the Church of Germany", who opposed Henry IV in the struggle over Investitures, while the city supported the emperor; Emerich of Schöneck (1308–18), who had rigid laws passed at the diocesan synod of 1316, both for the secular and regular clergy. In 1122 the Concordat that put an end to the strife concerning Investitures was signed at Worms. The diocese never recovered from the quarrels of the period 1329–43. The cathedral chapter had elected Gerlach of Erbach (1329–32) as bishop, while John XXII had appointed Salmann, Provost of Mainz. After Gerlach's death Salmann was not recognized by the diocese and did not obtain possession of it until 1343; his episcopate lasted until 1359. Matters were even worse during the rule of Eckart of Ders (1371–1405). The citizens of Worms threw off the authority of the bishop completely, and imprisoned the priests. The churches were empty, the services ceased. Bishops Frederick II (1426–45) and Reinhard of Sickingen (1445–82) exerted themselves to introduce reforms, as did also John III of Dalberg (1482–1503), who was a highly educated patron of humanism and lover of art; he also held a visitation.

The Lutheran doctrine was quickly accepted in Worms on account of the hostility of the citizens to the clergy, and especially as Luther in 1521 came there to the Diet. The emperor had invited him to come, giving him a safe-conduct. Luther persisted in his doctrine and was declared under the ban of the empire. The Edict of Worms (1521) forbade all innovations. About the middle of the sixteenth century almost the entire city of Worms was lost to the Catholic Church. Notwithstanding the opposition of the bishop, Dietrich of Bettendorf (1552–80), the monasteries were robbed and suppressed. In 1689 the city was laid in ashes by the French, with the exception of the cathedral. In the seventeenth and eighteenth centuries the diocese was generally united by personal ties with neighbouring sees, especially with those of Mainz and Trier. One of the auxiliary bishops of Worms was the well-known church historian and collector of ancient charters, Stephen Alexander Würdtwein (d. 1796). The last bishop was Frederick Charles Joseph von Erthal (1774–1802), who was also Archbishop of Mainz. In 1801 that part of the diocese on the left bank of the Rhine passed with the city to France, while the part on the right bank went in 1803 to Hesse-Darmstadt. In 1805 the left bank also fell to Hesse. In 1802 it had been assigned ecclesiastically to the new Diocese of Mainz, which was a suffragan of Mechlin; for the portion on the right bank of the Rhine the Vicariate Apostolic of Lampertheim was erected in 1806. When the ecclesiastical province of the Upper Rhine was established in 1821, the city of Worms remained in the Diocese of Mainz, and the greater number of the parishes of the former bishopric were given also to Mainz, others in districts that now belonged to Bavaria, Baden, and Würtemberg were assigned to the Dioceses of Speyer, Freiburg, and Rottenburg. In 1824 the city had 2379 Catholic and 5555 Protestant inhabitants; at the present time (1912) there are 14,000 Catholics and 28,800 Protestants. The former diocese had many monasteries. Thus there were Hermits of St. Augustine at Kirschgarten near Worms; Augustinians at Frankenthal, Sinsheim, and Höningen; Minorites at Worms, Heidelberg, Kaiserslautern, Oppenheim, and Sinsheim; Cistercians at Schönau near Heidelberg; Dominicans at Worms, Weinheim, Heidelberg, and Wimpfen; Carmelites at Worms, Weinheim, Heidelberg, and Hirschhorn; Capuchins at Worms, Grünstadt, Frankenthal, Mannheim, Heidelberg, Ladenburg, etc. A remarkable monument of former episcopal rank is the ancient cathedral of Worms, which was the smallest and latest of the Romanesque cathedrals of the upper Rhine; it is a late Romanesque reconstruction at the end of the twelfth and the beginning of the thirteenth centuries of an early Romanesque building. It makes a strong impression by the imposing force and richness of its exterior and its unity of appearance as a whole. Especially striking are the two domes and the four corner towers. At the present time the cathedral is a Catholic church under a provost. In addition to the parish of the provost the city has two



View of the City of Worms, from the Cosmographia Universalis of Sebastian Munster, 1544

other Catholic parishes; those of St. Martin and of Our Lady.

SCHANNAT, *Historia episcopatus Wormatiensis* (Frankfort, 1734); BOOS, *Quellen zur Gesch. der Stadt Worms*, I–III (Berlin, 1883–93); IDEM, *Gesch. der rheinischen Städtekultur*, I–III (Berlin, 1897–99); WAGNER, *Die vormaligen geistlichen Stifte im Grossherzogtum Hessen*, I–II (Darmstadt, 1873–78)

KLEMENS LÖFFLER.

Wörndle, PHILIP VON, of Adelsfried and Weierburg, major of a Tyrolese rifle-corps, commandant in the militia reserve, b. at Hötting-Innsbruck, 9 July, 1755; d. at Linz, Austria, 2 August, 1818. He belonged to an old noble family of the Tyrol and was the son of Joseph Anthony Wörndle, justice of the peace of Sonnenburg, who was reinstated in the nobility in 1763 by Empress Maria Theresa as a reward for his military and patriotic services. Philip von Wörndle received the degree of Doctor of Law at the University of Innsbruck in 1779. At first he was judge of the manor court of the Premonstratensian Abbey of Wilten, then became an advocate. In 1787 he married Elisabeth von Lemmen, by whom he had seven children; in 1800 he married a second wife, Johanna von Lemmen. In 1796 he was the captain of the company raised among those connected with the university which served in the campaign against Lecourbe on the boundary of the Tyrol towards Switzerland and also at Lake Garda. In 1797 he was commander of the reserve of northern Tyrol under General Kerpen in the campaign against Joubert, and as such shared in the victorious but bloody encounter at Springes in which the Tyrolese took part (2 April, 1797). In 1800 he was district military commissioner under Generals Hiller and Jallachich for the upper valley of the Inn. In 1809, under Andreas Hofer, he was Tyrolese under-commissary and head of the national defence for the valley of the Puster. In return for his services he received the Tyrolese commemorative medal and the gold imperial medal. On account of the occupation of the province in 1810 he emigrated to Austria; in 1811 he was a member of the district council at Linz in Upper Austria. In 1813 he accompanied, as provincial commissioner, the imperial troops under General Ismer on the campaign for the liberation of southern Tyrol from the French. On account of accusations lodged against him by commissary Roschmann, Wörndle remained in exile from his native country and died in Upper Austria.

EDMUND, grandson of the preceding and son of Johann von Wörndle, clerk of the works for the imperial palace at Vienna, b. 28 July, 1827; d. 3 August, 1906. After attending the high-school at Schossen Abbey, he entered the academy of fine arts at Vienna. In 1846 he began the study of landscape painting at the art-school under Professors Thomas Ender and Franz Steinfeld and continued under them until 1853, frequently receiving academic prizes. At the same time he also attended Führich's lectures on composition and the theory of style; from this sprang his firm adherence, like that of Joseph Anton Koch, to "historic landscape". In 1855 he went on a journey for study to Egypt and Palestine; this was followed by a residence for two years with an imperial pension in Rome and Italy. While in Italy he made large chalk cartoons from his sketches in the Holy Land; these were bought by the picture gallery of the city of Hamburg, while a few of his sketches were finished as oil paintings which were bought by Emperor Francis Joseph I, Cardinal Simor-Grau, the papal nuncio Viale Prelà, and others. Some of the cartoons were engraved by the artist on copper; in 1904 the cartoons were published at Munich as chromos. From 1858 he lived at Castle Weierburg, and from 1864 at Muhlau near Innsbruck; from 1874 his permanent residence was at Innsbruck. He produced large numbers of easel pictures and others containing large figures, as: "Christ at Jacob's Well", owned by the Grand Duke of Weimar; "Samson as the Lion-Killer", in the Ferdinandeum at Innsbruck; "Hunting-Scenes" owned by Emperor Francis Joseph. In 1877 he painted a series of Tyrolean landscapes for the city savings-bank of Innsbruck; he also painted decorative historical wall-pictures of scenes in the Tyrolese war of liberation in the Hofer-room at Innsbruck, as well as others for the Heart of Jesus chapel completed by his efforts in 1899, in the Hofer-house called "Sand in Passeier", and landscapes for the corridor of the Kurhaus at Meran. He showed himself to be particularly representative of the Romantic School in the great series of "Parzival" paintings, in which his brother August had some share, which he was commissioned by the Austrian minister of worship and education to execute for the episcopal seminary for boys called the Vinzentinum at Brixen, and which were based on thorough preparatory study of Wolfram von Eschenbach. Lithographic copies of this series have been published at Vienna. A second series of paintings, "Walter von der Vogelweide", in the Ferdinandeum at Innsbruck, was published by himself in lithograph in 1894. He was the founder and honorary president of the "Society of Ecclesiastical Art of the Tyrol", for many years a member of the board of directors of the art association of the Tyrol, honorary member of the Veterans' Union of Innsbruck, and in 1904 was made a knight of the Francis Joseph Order. In 1858 he married Sophie von Attlmayr (d. 1898), by whom he had three sons, Hermann, Heinrich, and Wilhelm.

AUGUST, brother of Edmund and son of Johann, b. 22 June, 1829; d. at Vienna, 26 April, 1902. He attended first the school of design of Professor Klieber, then in 1844 the preparatory school of the academy of fine arts, the lectures of Professor Joseph von Führich, and from 1849 Führich's classes for advanced pupils. Later he became Führich's son-in-law. Through the St. Severinus Artists' Association August sold his first easel picture, "The Little Daughter of Jairus", to Empress Caroline Augusta, his "Three Magi" to the imperial picture-gallery at Vienna. In 1853 he went to Venice and Florence, in 1854 to Rome, where he studied under Cornelius and Overbeck and where he remained until 1859. While at Rome he painted numerous religious-historical pictures, collaborated on the cartoons executed by Cornelius for the Campo Santo at Berlin, painted a portrait of Pope Pius IX for Emperor Maximilian of Mexico, and made a copy of Raphael's "Coronation of the Virgin" for the chapel in the house of the Prince Archbishop Cardinal Rauscher in Vienna. After his return to the Tyrol he worked (1861–1868) at Weierburg and Muhlau with his brother on the frescoes of the "Stations of the Cross" for the cemetery of Innsbruck and frescoes for the parish church at Wörgl. Under commission of the Archduke Karl Ludwig, Governor of the Tyrol, he painted the frescoes in the chapel of the castle of Ambras. He now settled at Vienna, where in 1868 he produced paintings for the new cathedral of the Virgin, and for the Jesuit college on the Freienberg at Linz. In 1869, at the order of the emperor, he executed a large oil painting, "The Liberation of Vienna from the Turks"; he also in this period painted altar-pictures for Vienna and Styria, and paintings of the stations of the Cross that were sent to Bohemia and Moravia. In 1872 he was appointed teacher of free-hand drawing in the Maria Theresa academy for young noblemen at Vienna, a position he held until 1898. While here he executed a number of altar paintings that went particularly to Bohemia. In 1874 he painted frescoes in the cathedral of Salzburg, in 1875–76 he prepared the cartoons for the frescoes in mosaic of the newly erected Votive Church at Vienna, and the easel picture, "Battle of Springes", for the Ferdinandeum at Innsbruck; in 1882 he executed the fresco-painting in the presbytery of the

parish church of Ischl, a work for which he was commissioned by the emperor; also compositions for "Parzival" and for Weber's "Dreizehnlinden" (Thirteen Linden Trees). He was also the private teacher of the Archdukes Francis Ferdinand and Otto. The last work he did was the entire fresco ornamentation of the Church of St. Anastasius at Vienna in 1900–1901; in recognition of this work he received the cross of the Knights of the Order of Francis Joseph. He was a member of the Austrian commission for historical and artistic remains and of the section for art of the Austrian Leo Association. He married in 1872 Anna von Führich (d. 1909); he had one son, Joseph (d. 1880), and a daughter Paula, now Mother Felicitas, of the Ursuline Nuns at Innsbruck. August von Wörndle is buried at Innsbruck.

Philip von Wornyle (Brixen, 1894).

HEINRICH VON WÖRNDLE.

Worship, ANCESTOR. See ANIMISM; CHINA; CONFUCIANISM; INDO-CHINA.

Worship, CHRISTIAN.—NOTION AND CHARACTERISTICS.—The word *worship* (Saxon *weorthscipe*, "honour"; from *worth*, meaning "value", "dignity", "price", and the termination, *ship*; Lat. *cultus*) in its most general sense is homage paid to a person or a thing. In this sense we may speak of hero-worship, worship of the emperor, of demons, of the angels, even of relics, and especially of the Cross. This article will deal with Christian worship according to the following definition: homage paid to God, to Jesus Christ, to His saints, to the beings or even to the objects which have a special relation to God. There are several degrees of this worship: if it is addressed directly to God, it is superior, absolute, supreme worship, or worship of adoration, or, according to the consecrated theological term, a worship of *latria*. This sovereign worship is due to God alone; addressed to a creature it would become idolatry. When worship is addressed only indirectly to God, that is, when its object is the veneration of martyrs, of angels, or of saints, it is a subordinate worship dependent on the first, and relative, in so far as it honours the creatures of God for their peculiar relations with Him; it is designated by theologians as the worship of *dulia*, a term denoting servitude, and implying, when used to signify our worship of distinguished servants of God, that their service to Him is their title to our veneration (cf. Chollet, loc. cit., col. 2407, and Bouquillon, "Tractatus de virtute religionis", I, Bruges, 1880, 22 sq.).

As the Blessed Virgin has a separate and absolutely supereminent rank among the saints, the worship paid to her is called *hyperdulia* (for the meaning and history of these terms see Suicer, "Thesaurus ecclesiasticus", 1728). In accordance with these principles it will readily be understood that a certain worship may be offered even to inanimate objects, such as the relics of a martyr, the Cross of Christ, the Crown of Thorns, or even the statue or picture of a saint. There is here no confusion or danger of idolatry, for this worship is subordinate or dependent. The relic of the saint is venerated because of the link which unites it with the person who is adored or venerated; while the statue or picture is regarded as having a conventional relation to a person who has a right to our homage—as being a symbol which reminds us of that person (see Vacant, "Dict de théol. cath.", s. v. "Adoration", and authors cited in bibliography; also ADORATION; IDOLATRY; IMAGES; VIRGIN MARY, DEVOTION TO THE BLESSED).

Interior worship is to be distinguished from exterior worship. The former is not manifested by external acts, but consists in internal adoration; but when this inner sentiment is expressed by words or actions, prostration, genuflexion, the sign of the cross, or any other gesture, it becomes exterior worship. Again worship is private or public; the former, which may be an act of external worship, is performed unseen by men or seen by only a few; the second is official worship rendered by men assembled for a religious end and forming a religious society properly so called. This is not the place to show that Christian worship is a worship at once interior and exterior, public and private. It should be interior, otherwise it would be mere comedy, a purely pharisaical worship such as Christ condemned when He told His disciples that they should worship in spirit and in truth. But it should not be purely interior worship, as Sabatier, with certain Protestants and most Deists, maintains (Sabatier, "Esquisse d'une philosophie de la religion", 1908, 5); for man is not a pure spirit, but composed of body and soul, and he should adore God not only in his soul but also in his body. This is the justification of all external manifestations of worship—genuflexion, prostration, kneeling, standing, the sign of the cross, the lifting-up or imposition of hands. Furthermore, on the same principle it will readily be understood that, in rendering homage to God, man may have recourse to animate or inanimate creatures (sacrifice of animals, incense, lights, flowers, etc.). Neither is it difficult to prove that, since man is a social being, his worship should be public and in common with others. Worship in private, or even individual worship in public, is not sufficient. Society as such should also render to God the honour due to Him. Furthermore, it is natural that men who believe in the same God and experience towards Him the same sentiments of adoration, gratitude, and love should assemble to praise and thank Him.

But even if this principle of a natural right did not exist to prove the necessity and legitimacy of a social worship, the fact that Christ founded a Church, that is, a society of men professing the same faith, obeying the same laws, united with one another by the closest bonds, implies the existence of the same worship. This religious society founded by Christ should have one and the same worship—"one Lord, one faith, one baptism. One God and Father of all" (Eph., iv, 5–6). This baptism represents the entire worship, which should be one, addressed to the same God by the same Christ. Hence Christian worship is the worship of the Church, the expression of the same faith, and exercised under the supervision of the ecclesiastical authority. Thus understood, worship depends on the virtue of religion and is the manifestation of that virtue. Finally, theologians usually connect worship also with the virtue of justice; for worship is not an optional act of the creature; God is entitled to the worship of intelligent creatures as a matter of justice.

In Christianity the worship offered to God has a special character which profoundly differentiates it from Jewish worship, for it is the worship of the Trinity, God the Father, Son, and Holy Ghost. The worship of the Jews is directed to God, one, omnipotent, magnificent, sovereign, King of kings, Lord of lords, God of gods, but without distinction of persons. Prayer is addressed to Him as the living God, the Lord God of Israel, the God of Abraham, Isaac, and Jacob, the God of our fathers, or simply to the Lord our God. The formula, to the God of Abraham, Isaac, and Jacob, remains in use among Christians, but ordinarily God is conceived of by Christians under other titles and with another form. In the worship which Christ paid to God He shows Him to us as the Father. He adores Him as His Father: "I confess to Thee, O Father, Lord of heaven and earth" (Matt., xi, 25; cf. Luke, x, 21); "Abba, Father, all things are possible to thee: remove this chalice from me" (Mark, xiv, 36); "Father, sanctify me . . . Father glorify me . . . Just Father" (John, xvii). Already He seems to claim for Himself a worship of adoration equal to

what He gives the Father: "If two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them" (Matt., xviii, 19, 20). The Apostles and even those who were not His disciples prayed to Him during His life-time: "Lord, if it be thou, bid me to come to thee upon the waters" (Matt., xiv, 28); "Lord, save us, we perish" (Matt., viii, 25); "Lord, if thou wilt, thou canst make me clean" (Matt., viii, 2; cf. Mark, i, 40; Luke, v, 12); "Have mercy on me, O Lord . . . But she came and adored him, saying: Lord, help me" (Matt., xv, 22, 25), etc.

He ordained that baptism should be given in His name as well as in the name of the Father, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt., xxviii, 19). Exorcisms, imposition of hands, anointing of the sick are to be performed in His name: "In my name they shall cast out devils . . . they shall lay their hands upon the sick" (Mark, xvi, 17, 18). In St. John this idea is emphasized: "That all men may honour the Son, as they honour the Father" (v, 23); "Whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son. If you will ask me anything in my name, that will I do" (xiv, 13, 14); "Amen, amen I say to you: if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked anything in my name. Ask, and you shall receive; that your joy may be full. . . . In that day you shall ask in my name" (xvi, 23, 24, 26). No sooner is He ascended to glory than He is beside the Father and in consequence of His equality with Him the object of the worship of the early Christians; "All whatsoever you do"—St. Paul has just been speaking of prayer—"in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him" (Col., iii, 17), which is like the ending of our own prayers. It seems probable that the prayer for the choice of Matthias was addressed directly to Him: "Thou, Lord, who knowest the hearts of all men" (Acts, i, 24). His name becomes consecrated for prayer in the formulas, "By the name of our Lord Jesus Christ" (Acts, iv, 10), "By the name of thy holy Son Jesus" (Acts, iv, 30). St. Stephen prays to Him: "Lord Jesus, receive my spirit" (Acts, vii, 58). The formulas of exorcism are also in His name: "I command thee [Satan] in the name of Jesus Christ to go out from her [the woman]" (Acts, xvi, 18). Indeed even the Jewish exorcists attempted to make use of this name in their exorcisms: "Some also of the Jewish exorcists . . . attempted to invoke over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth" (Acts, xix, 13). In St. Paul expressions like, "Grace to you and peace from God our Father and from the Lord Jesus Christ. I give thanks to my God through Jesus Christ . . . [Christ] Who is above all blessed forever", and others similar are too numerous for quotation. They likewise abound in the Apocalypse, usually in the form of a doxology, e. g. "To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever . . . Amen" (Apoc., v, 13, 14). The Apostolic Fathers and the writers of the first centuries likewise furnish us with an abundant harvest of similar formulas. (See Cabrol, "Monumenta liturgica", I, Paris, 1900-02, where the texts are collected in chronological order, especially nos. 612, 627, 649, 653, 654, 656, etc., and also Cabrol, "Dict. d'archéologie chrét. et de liturgie", I, col. 614, 654.)

In virtue of the same principle and of the equality of the Divine Persons in the Trinity, the Holy Ghost also became the object of Christian worship. The formula of baptism was given, as has been seen, in the Name of the Father, and of the Son, and of the Holy Ghost. In the doxology the Holy Spirit also has a place with the Father and the Son. In the Mass the Holy Ghost is invoked at the Epiclesis and invited to prepare the sacrifice. The Montanists, who in the second century preached, and awaited, the coming of the Holy Ghost to take the place of the Son and announce a more perfect Gospel, made Him the object of an exclusive worship, which the Church had to repress. But it nevertheless vindicated the adoration of the Holy Ghost, and in 380 the anathemas pronounced by Pope Damasus, in the Fourth Council of Rome, condemned whosoever should deny that the Holy Ghost must be adored like the Father and the Son by every creature (Denzinger, "Enchiridion", n. 80). These anathemas were renewed by Celestine I and Virgilius, and the œcumenical council of 381 in its symbol, which took its place in the liturgy, formulated its faith in the Holy Ghost, "Who together with the Father and the Son is adored and glorified". These expressions indicate the unity of the adoration of the Father, the Son, and the Holy Ghost; that is, that one or the other Person of the Trinity may be adored separately but not to the exclusion of the other two.

BEGINNINGS OF CHRISTIAN WORSHIP.—It has been, and is still sometimes, asserted that Christ did not establish worship or, rather, that He proscribed external worship and was unwilling to allow any but interior worship, the adoration of the heart "in spirit and in truth". He wished, it is asserted, a religion without priest or altar, and admitted no temple save the soul. The complicated whole which constitutes the Catholic religion is not, according to these writers, of Christian origin and is to be condemned in the name of a purer Christianity. These objections were first formulated by the Protestants of the sixteenth and seventeenth centuries, who violently attacked the ceremonies of the Church, especially the Mass, as being tainted with idolatry and paganism. They have been repeated by Protestants of modern times, which is not astonishing, for if Protestantism is logical it will reach, as certain liberal Protestants have reached, the conclusion that worship should be purely individual and private. Each man should make his worship, like his religion and his creed, in accord with the principles of free inquiry (cf. Sabatier, "Esquisse d'une philosophie de la religion", 1905, 5). The attacks of the Protestants, especially those of the Protestant Middleton, are cited in the articles on worship by the author of this article, quoted in the bibliography; we cannot here resume this discussion, but will merely summarize the origins of Christian worship.

Christ did not abolish at one stroke the ceremonies of Jewish worship. When it is said that He was satisfied with a wholly interior worship, thereby condemning exterior worship, the assertion is wholly gratuitous and is contradicted by facts. It is certain, on the other hand, that Christ went to the Temple to pray, that He celebrated the Pasch and the Jewish feasts; He received baptism from John, subjected Himself to fasting, laid His hands on the sick, drove out demons with exorcisms, and gave His disciples the power to drive them out in His name. It is almost certain that He carefully observed all the prescriptions of Jewish worship, for a deviation on one point or another would certainly have aroused protests of which some echo would have been preserved in the Gospels. The only point on which a protest of this kind was manifested was the observance of the Sabbath and certain prescriptions which the Pharisees followed in too narrow a spirit. The Apostles and disciples at Jerusalem continued to go to the Temple, as we see in the Acts

(ii, 46, 47; iii, 1; v, 21; v, 42, etc.). By the worship in spirit and truth, which was to supplant the ancient worship, is meant less the form of a new worship than the spirit in which worship should be understood. Instead of adoring at Jerusalem or Garizim, men will adore everywhere; the believer will adore in his heart no matter what his nation, be he Jew, Samaritan, or even Gentile. And he will adore not like the Jews or the Pharisees, with a purely external worship, with the lips, and in a formalist and hypocritical manner, but with a true and sincere worship, which supposes and implies a pure life and upright conduct.

But it must be recognized that if He did not directly attack the ancient worship, Christ substituted for it a new worship which would by degrees and naturally replace the Jewish worship. First came baptism, which might have been more or less clearly prefigured by the ablution of the Jews, but which assumed a new character in the Gospel and which is truly a new rite, for it is baptism in the name of the Father, and the Son, and the Holy Ghost. It is especially the Eucharist, the Lord's Supper, which recalls the ancient sacrifices. The Eucharist at an early date was enshrined in the Jewish service of the synagogue, profoundly modifying its character, and which also, by concomitance, brought about the substitution of Sunday for the Sabbath. This last fact, from the standpoint of Christian worship, is of the utmost importance, on which we cannot dwell here (see SUNDAY). The rites of penance, anointing of the sick, the ceremony of washing of the feet, the imposition of hands on the ministers, some benedictions, invocations, exorcisms, follow close after baptism and the Eucharist, and are mentioned in the New Testament. The Divine Office and the various forms of psalmody are already in germ in the most ancient Christian Synaxaria. Soon came the cult of the martyrs with the ceremonies for the burial of the dead. Sunday and soon Thursday and Friday constitute a Christian week wholly different from the Jewish week, the pivot of which had been the Sabbath. Easter and Pentecost became the pivot of a liturgical year. But this nucleus, which is almost all we know of the primitive Christian liturgy, dates from the first Christian generation. The residuum reached by successive eliminations, and by going back through the centuries, is Christian and exclusively Christian, whatever analogies may be found with the Jewish ceremonies, because the Christian rites, especially the Eucharist, baptism, and the Sunday, have such a determinate significance as to permit of no mistake. This worship is Christian in the sense that the authors of its foremost and essential institutions were Christ and His Apostles, and the institutions are to be found in the Gospels, the Epistles, and the Acts. It has been shown above how this worship differs from the Jewish worship by a new character which is peculiar to it; its object is the Father, the Son, and the Holy Ghost.

JEWISH AND PAGAN INFLUENCES.—Although, as we have seen, the Church constituted a worship for itself, it nevertheless retained several memorials of the Jewish religion, which was a preparation for the Christian religion. But even here the originality and independence of the Christian worship are loudly affirmed. Thus the circumcision, which was the great sacrament of Judaism and as it were its distinctive sign, was rejected by the Church. The Temple of Jerusalem, the religious capital of Judaism, was deserted by the Christians, even by those of Jerusalem, and it was never the centre of their worship. They loved to assemble in private houses to hear the Word, to pray, and to have the breaking of the bread. The Jewish feasts were likewise condemned. Neither the feast of Tabernacles, nor that of Lights, nor that of the Dedication, nor that of Purim left any trace in the Christian calendar. Easter and Pentecost, which kept their Jewish names and even, to a certain extent, their place on the Christian calendar, changed their object, one becoming the feast of the Resurrection and the other that of the Holy Ghost. But what is still more important, as has been said, is that the Church substituted Sunday for the Sabbath. The distinction between clean and unclean animals, which related to Jewish worship, was also rejected in the very beginning. On these questions, therefore, the Church asserted its independence. However, it borrowed certain things from the synagogue. It retained the Sacred Books as the most precious portion of its heritage and at once made them its liturgical books. For they are truly the core and the substance of the Christian liturgical books. The Church also borrowed from the Jews of the Diaspora the form of their meetings in the synagogue on the Sabbath day. At first the Christian meeting, like that of the synagogue, was taken up with the singing of psalms and the reading of the Sacred Books, followed by an exhortation or homily. These are the chief points of Jewish influence on Christian worship.

The question of pagan influences on Christian liturgy is more complicated, and requires lengthy considerations which can only be summarized here; for further details see works of Cabrol cited below in bibliography. According to some, it was through Gnosticism that pagan influences slipped into Christian worship. Gnosticism, they assert, served somewhat as a bridge between paganism and Christianity. This theory, which has been chiefly supported by Renan in his "Origines du christianisme", has now lost much ground. The truth is rather the contrary. Gnosticism, which borrowed from all sides, borrowed from the Church several of its liturgical practices. This theory is sustained by Matter in his great work on Gnosticism; it is also defended by Probst ("Sakramente u. Sakramentalien", Tübingen, 1872, 11, 12, sqq.) and Duchesne (Christian Worship, 336). According to others, it was much later, in the fourth century, that the Christian religion allowed itself to be contaminated by polytheism and admitted numerous pagan practices (Harnack, "Das Wesen des Christentums", Berlin, 1900, 126, 137–38, 148). But most frequently these pretended borrowings are only unmeaning analogies, and when the Church borrowed from the religion of the Gentiles certain general rites which are current in all religions, such as the use of incense, lights, processions, gold and silver ornaments, she did not fail to profoundly change their character. This has been shown by Newman with his usual profundity in several chapters of his "Essay on the Development of Christian Doctrine" (ed. 1894, 169 sqq.). This is admitted even by such writers as Loisy (L'évangile et l'église, 186) and Réville (La religion à Rome sous les Sévères, 294).

Most of these pretended borrowings have no bearing on the essence of the liturgy. From the very first, Christian worship was in possession of all its organs. Instances have been cited of pagan feasts becoming Christian, of pagan temples consecrated to the worship of the true God, of fountains, of statues of the gods baptized and transformed into Christian patrons. It does not suffice to say, as has been said, that Christianity has been superimposed on paganism, that it is a religion of superimposition. With regard to the cult of the saints which has been especially assailed ["A low type of Christianity was born of the cult of the saints" (Harnack, op. cit., 126); in the same sense, Lucius, "Die Anfänge des Heiligenkultus in der Christlichen Kirche", Tübingen, 1904, and Saintyves, "Les saints successeurs des dieux", Paris, 1907] a serious and profound study of the subject has led such scholars as Delehaye, Dufourcq, and Vacandard to conclude that the worship of the saints was not borrowed from paganism

and also that it indicates a high type of religion. The pagan gods and heroes never died. Local saints were not, no matter what has been said to the contrary, the local gods dressed up to suit Christianity; the saints are the enemies of the gods as much as their successors. And it is an illusion to believe that by a mysterious transformation the gods and the Græco-Roman heroes have survived in the Church. There is no proof that a single one of them has ever been honoured under the name of a martyr or even under a travesty of his own name (Vacandard, "Etude de critique et d'histoire religieuse", 3d series: "Les origines du culte des saints", 211, 212). Moreover it is easy to prove that, given the opposition of principle between Christianity and paganism, the two religions could scarcely borrow from each other. Paganism was based on the worship of many gods, and, at least for the masses, this worship usually consisted of gross fetishism. When piety existed among the pagans it was generally narrow, ignorant, and paltry. The gods were honoured either to win their favour, or to avert their anger, while the God of the Christians desired to be worshipped in spirit and in truth. The worship of the one true God is at the bottom of all Christian liturgy.

In conclusion it may be said that, while admitting that certain customs or rites accepted by Christianity may have existed in paganism, though with a very different significance, we must guard against admitting all the resemblances which have been suggested in recent years between Christian liturgy and pagan religions. In these cases all the evidence of assimilation must be established according to historical methods. Certain analogies between the two rites are merely fortuitous coincidences, and not borrowings. The misconceptions of some scholars of recent years are no longer of any value. There has been an attempt to see in the inscription of Abercius the epitaph of a priest of Cybele and to prove that St. Paul borrowed the Holy Eucharist from the Corinthian mysteries of Eleusis, while certain saints have been made to resemble pagan divinities. Even if some of these comparisons can be sustained, most of them are founded only on imagination. Space does not permit an enumeration of examples; these will be found in the monographs and articles cited in the bibliography.

CHOLLET, *Culte en général* in *Dict. de théol. cath.*, III, 2404–27; BOUQUILLON, *Tractatus de virtute religionis*, I (Bruges, 1880); CABROL, *Origines liturgiques* (Paris, 1906), 47 sq., 197; IDEM, *Les origines du culte catholique* in *Revue pratique d'apologétique* (15 Nov., 1906), 209–23; (1 Dec.), 278–87; IDEM, *L'idolatrie dans l'Eglise* in *Rev. prat. d'apol.* (1 Oct., 1907), 36–46. On MIDDLETON, *A Letter from Rome showing an Exact Conformity between Popery and Paganism* and its different editions, and criticism of the work see CABROL in ALÈS, *Dict. apologétique*, s. v. *Culte chrétien* and I, 833, 848, where several other Protestant works on the same subject are cited; MARANGONI, *Delle cose gentilesche e profane transportate ad uso e ad ornamento delle chiese* (Rome, 1744); HATCH, *Influences of Greek Ideas and Usages upon the Christian Church* (London, 1890); BASS MULLINGER in *Dict. Christ. Antq.*, s. v. *Paganism*; KELLNER, *Heortology*, tr. (London and St. Louis, 1908); DUCHESNE, *Christian Worship, Its Origin and Evolution* (London, 1901). There is a refutation of some Protestant prejudices regarding the origin of Christian Worship in WARREN, *The Liturgy and Ritual of the Ante-Nicene Church* (London, 1897), 248 sqq. (2nd ed., London, 1912); VACANDARD, *Etudes de critique et d'histoire religieuse*, 3d series, *Les origines du culte des saints* (Paris, 1912); DELEHAYE, *Légendes hagiographiques* (Brussels, 1905), esp. the chapter *Reminiscences et survivance païennes*; DUFOURCQ, *Le passé chrétien*, IV: *Histoire de l'Eglise du IIIe au XIe siècle* (Paris, 1910); BRIGHETT, *The Ritual of the N. T., an Essay on the Principles of the Origin of Catholic Ritual in Reference to the N. T.* (London, 1873); OESTERLEY AND BOX, *The Religion and Worship of the Synagogue* (London, 1907), especially xiii, xvi to xx; LECLERCQ, *De rei liturgicæ in synagogis Ecclesiaque analogia* in *Mon. Ecclesiæ Liturgica* (Paris, 1900–02), I, xi sq.

F. CABROL.

Worsley, EDWARD, b. in Lancashire, England, 1605; d. at Antwerp, 2 Sept., 1676. He is said to have been educated at Oxford, but his name does not occur in the University Registers, and it is equally uncertain that he took Anglican orders. Having become a Jesuit on 7 Sept., 1626, he studied at Liège, where he subsequently became a professor of philosophy, logic, and Scripture, winning a great reputation for talent and erudition. He was made a professed father 29 Sept., 1641. Having laboured for a time in London, he became rector of the college at Liège from 1658 till 1662, when he was made procurator at the professed house at Antwerp. His chief works, mostly written against Stillingfleet, are: "Truth will out" (1665); "Protestancy without Principles" (1668); "Reason and Religion" (1672); "The Infallibility of the Roman Catholic Church" (1674); "A Discourse of Miracles" (1676); and "Anti-Goliath" (1678), published after his death.

DODD, *Church History* (Brussels *vere* Wolverhampton, 1737–42); FOLEY, *Records Eng. Prov. S. J.*, IV and VII (London, 1883); OLIVER, *Jesuit Collections* (Exeter, 1838); COOPER in *Dict. Nat. Biog.*, s. v.; DE BACKER, *Bibl. des ecrivains de la Compagnie de Jésus.*

EDWIN BURTON.

Worthington, THOMAS, D.D., third President of Douai College, b. 1549 at Blainscough Hall, near Wigan, Lancashire; d. at Biddulph Hall, Staffordshire in 1627. A member of an ancient and wealthy family which gave many members to the Church, and which suffered greatly for staunchness to the Faith, he studied at Brasenose College, Oxford (1566–70), where he graduated in arts (17 Oct., 1570). In Feb., 1573, he went to Douai College to study theology. He visited in England (Nov., 1575), in order to induce his father, who was an occasional conformist, to remove into foreign parts. After his ordination (6 April, 1577), he remained teaching the Roman catechism at Douai till Sept., 1578, and proceeded B.D. at the University of Douai (Jan., 1579). After ten months in England, he returned to Reims, accompanied William, afterwards Cardinal, Allen to Rome, and set out again for England, Jan., 1580. He laboured assiduously and successfully, being especially remembered for his zeal in instructing the ignorant poor. In Feb., 1584, when his four nephews, whom he was conveying to Reims, were seized at Great Sankey near Warrington, he managed to escape detection, and to elude the vigilance of his enemies until July, when he was betrayed by a young man whom he had befriended, and seized at his lodgings in Islington. The lord treasurer committed him to the Tower, where he was confined in the "pit" for over two months. In Jan., 1585, with twenty other priests, he was put aboard ship by the queen's warrant of perpetual banishment, and conveyed to Normandy. For the next two years he expounded Holy Scripture at Reims. Sir William Stanley turned traitor in Jan., 1587, and with his Irish regiment entered the Spanish service; on 27 April Worthington became their chaplain at Deventer. He was recalled to Reims on 27 Jan., 1589, to undertake the offices of vice-president and procurator, but resumed his post as chaplain to the regiment at Brussels in July, 1591. He was honoured with the doctorate of divinity in 1588 in the Jesuit college at the University of Trier.

On the death of Dr. Richard Barrett (30 May, 1599) Worthington was appointed President of Douai College (28 June), by the cardinal protector, chiefly through the influence of Father Persons, the nominee of the secular clergy being rejected. The task to which he was set was a difficult one, and he appears to have lacked strength of character to cope with it. Since the return of the college from Reims in 1593 its embarrassments had continually increased, and this condition reacted upon the discipline. Dr. Worthington himself had in 1596 addressed a memorial to the cardinal protector on the state of the Roman College, in which he calls attention to the decline of Douai, which he ascribes to the innovations of Dr. Barrett. His presidency accordingly began with a pontifical visitation of the college, as a

result of which new constitutions were drawn up in Rome. It was enacted that not more than sixty persons be supported on the foundation, that no student be admitted unless fitted to begin rhetoric, and that all students be required to take oath to receive sacred orders in due season. The protector also agreed to Dr. Worthington's proposal that a Jesuit be appointed ordinary confessor to the students. This was greatly resented by the secular clergy. Worthington had made a vow to follow Cardinal Allen's guidance, and, after Allen's death, he subjected himself to Father Persons by a like vow (29 Dec., 1596). The clergy saw the influence of the Jesuits in every action of the president, and feared a design to hand over the college to the Society. Confidence was further shaken by Worthington's dismissal of the existing professors, and their replacement by young men who explained their author instead of lecturing. Moreover, priests were hurried to the Mission without adequate preparation or training. The climax was reached after the death of Father Persons (April, 1610) when Worthington became reconciled to the archpriest, to whom he offered his resignation. This was declined, but a conference between three representatives of each met at Douai (May, 1612). It petitioned the protector to appoint two of its members to assist the president in reforming the college, but this was met by the protector's "nihil innovandum". This change of policy brought upon Worthington the hostility of the vice-president, Dr. Knatchbull (*al.* Norton), and of Dr. Singleton, the prefect of studies, and they sent reports derogatory to his conduct and administration to Rome. There followed another pontifical visitation (Oct.–Nov., 1612), which discovered a truly deplorable condition of affairs. Disunion among the superiors, studies disorganized, discipline relaxed, the buildings out of repair, the appointments deficient, and the finances crippled by a heavy debt. Complaints were raised by the students about the inefficiency of their professors, the influence of the Jesuit confessor, and the interference of the Society in the government of the college. As a result Worthington was summoned to Rome (May, 1613) by the cardinal protector, and Dr. Kellison, for whose assistance in reforming the college he had petitioned, was appointed to succeed him (11 Nov.) Worthington was granted an annual pension of 200 crowns, and appointed an Apostolic notary with a place on the Congregation of the Index. While in Rome he became a member of the Oratory. In 1616 he returned to the English Mission and worked in London and in Staffordshire. He was made titular Archdeacon of Nottinghamshire and Derbyshire. Six months before his death he obtained admission into the Society of Jesus, with permission to make his noviceship upon the mission.

Dr. Worthington was the author of: "The Rosarie of our Ladie, with other Godlie exercises" (Antwerp, 1600), a Latin translation of which was also published at Antwerp in 1613; "Annotations to the Old Testament" (Douai, 1609–10); "A Catalogue of Martyrs in Englande for the profession of the Catholique faith (1535–1608)" (Douai, 1608); "Catalogus martyrum in Anglia (1570–1612) cum narratione de origine seminariorum, et de missione sacerdotum in Anglia" (Douai, 1614); "Whyte dyed Blaek" (1615), against the Calvinist Francis White; "An Anker of Christian Doctrine" (Douai *vere* London, 1622).

The staunchness of Dr. Worthington's four nephews, who were captured at Great Sankey, 12 Feb., 1584 (Thomas aged 16, Robert aged 15, Richard aged 13, and John aged 11), is worthy of perpetual remembrance. Their conflict is recorded in Bridgewater's "Concertatio" (1594), translated in Foley, "Records S.J.", II. Blandishments, promises, threats, stripes, brutality, and cunning were in turn applied in order to obtain information from them of the whereabouts of their uncle, and the names and practices of their Catholic friends, and to induce them to be present at the heretical worship. After some months all effected their escape. Thomas was retaken with his uncle at Islington, and remained a prisoner in the Gatehouse for upwards of two and a half years. He afterwards went abroad, married a niece of Cardinal Allen, and died at Louvain in 1619. Robert reached Reims, 22 Sept., 1584, and was joined there by Richard and John on 13 Oct. What they had undergone resulted in the death of Robert, 18 Feb., 1586, and of Richard, 8 June, 1586. John became a Jesuit, was the first missioner of the Society who settled in Lancashire, and the founder of the extensive Lancashire district; he died on 25 Jan., 1652.

Dodd, *Church Hist. of England*, II (Brussels, 1739), cf. also ed. Tierney, III, V (London, 1843); Kirk, *Douay Diaries* (London, 1878); Berton, *Douay Diaries* in *Catholic Record Society* (London, 1911); Foley, *Records of the English Province S.J.*, I, II, VII (London, 1883–4); Gillow, *Biog. Dict. of Eng. Cath.* (London), s. v.; Wood, *Athenæ Oxonienses.*

J. L. Whitfield.

Wounds, The Five Sacred. *Devotion.*—The revival of religious life and the zealous activity of St. Bernard and St. Francis in the twelfth and thirteenth centuries, together with the enthusiasm of the Crusaders returning from the Holy Land, gave a wonderful impulse to devotion to the Passion of Jesus Christ and particularly to practices in honour of the Wounds in His Sacred Hands, Feet, and Side. The reason for this devotion was well expressed at a later period in the memorial of the Polish bishops to Clement XIII: "Moreover, the Five Wounds of Christ are honoured by a Mass and an Office, and on account of these wounds we venerate also the feet, hands, and side of the most loving Redeemer, these parts of Our Lord's most holy body being held more worthy of a special cult than the others, precisely because they suffered special pains for our salvation, and because they are decorated with these wounds as with an illustrious mark of love. Therefore, with living faith they cannot be looked upon without a special feeling of religion and devotion" (Nilles, "De rat. fest. SS. Cord. Jesu et Mariæ", I, 126).

Many beautiful medieval prayers in honour of the Sacred Wounds, including some attributed to St. Clare of Assisi (indulgenced on 21 November, 1885), have been preserved. St. Mechtilde and St. Gertrude of Helfta were devoted to the Holy Wounds, the latter saint reciting daily a prayer in honour of the 5466 wounds, which, according to a medieval tradition, were inflicted on Jesus during His Passion. In the fourteenth century it was customary in southern Germany to recite fifteen Pater Nosters each day (which thus amounted to 5475 in the course of a year) in memory of the Sacred Wounds. Corresponding to the Mass "Humiliavit" in the Roman Missal, there was in the medieval Missals a special Mass in honour of Christ's Wounds, believed to have been composed by St. John the Evangelist and revealed to Boniface II (532). It was known as the Golden Mass, and was indulgenced by Innocent VI (1362) or John XXII (1334); during its celebration five candles were always lighted. It was popularly held that if anyone should say or hear it on five consecutive days he should never suffer the pains of hell fire (Franz, "Messe im Mittelalter", 159). The Dominican Rosary also helped to promote devotion to the Sacred Wounds, for while the fifty small beads refer to Mary, the five large beads and the corresponding Pater Nosters are intended to honour the Five Wounds of Christ (Beissel, "Verehrung Mariæ", I, 525). Again, in some places it was customary to ring a bell at noon on Fridays, to remind the faithful to recite five Paters and Aves in honour of the Holy Wounds. A corona, or rosary, of the Five Wounds was approved by the Holy See on 11 August, 1823, and again in 1851. It consists of five

divisions, each composed of five Glories in honour of Christ's Wounds and one Ave in commemoration of the Sorrowful Mother. The blessing of the beads is reserved to the Passionists.

The Feast.—The earliest evidence of a feast in honour of the Wounds of Christ comes from the monastery of Fritzlar, Thuringia, where in the fourteenth century a feast was kept on the Friday after the octave of Corpus Christi. The Office was rhythmical (Dreves, "Anal. hymnica", XXIV, 20; Grotefend, "Zeitrechnung", II, 1, 115). In the fifteenth century it had spread to different countries, to Salisbury (England), Huesca and Jaca (Spain), Vienna, and Tours, and was included in the Breviaries of the Carmelites, Franciscans, Dominicans, and other orders (Dreves, op. cit., XXIV, XL, XLII). The Feast of the Five Wounds, celebrated since the Middle Ages at Evora and elsewhere in Portugal on 6 February (at Lisbon on the Friday after Ash-Wednesday), is of historical interest. It commemorates the founding of the Portuguese kingdom in 1139, when, before the battle on the plains of Ourique, Christ appeared to Alfonso Henriquez, promising victory over the Moors and commanding him to insert into the coat of arms of the new kingdom the emblem of the Five Wounds ("Propr. Portugalliæ" in Weiss, "Weltgeschichte", III, 251). This feast is celebrated to-day in all Portuguese-speaking countries. The Proprium of Venice of 1766, which contains perhaps the earliest series of movable feasts in honour of Christ's Passion, has the Feast of the Five Wounds on the second Sunday in March; it was granted in 1809 to Leghorn for the Friday after Ash-Wednesday, on which day it is still kept in many dioceses of Tuscany, and elsewhere (Mexico). Since 1831, when the feasts in honour of the Passion were adopted at Rome by the Passionists and the city, this feast was assigned to the Friday after the third Sunday in Lent. The Office is one of those bequeathed to us by the Middle Ages. As this feast is not celebrated in the entire Church, the Office and Mass are placed in the appendix of the Breviary and the Missal.

NILLES, *Kalendarium manuale*, II, 140; HELLER in *Zeitschr. für kath. Theol.* (1895), 582–5; BENEDICT XIV, *De festis D. N. J. Christi*, I, 279; BERINGER, *Die Ablässe* (Paderborn, 1906), 173, 175, 277, 382.

F. G. HOLWECK.

Wouters, G. HENRY, historian, b. at Oostham, Belgian Limburg, 3 May, 1802; d. 5 January, 1872. In 1829 he became professor of moral theology, and later also of ecclesiastical history at the University of Liège. At the reorganization of the University of Louvain in 1834 he became professor of ecclesiastical history to the faculty of theology, which post he filled until 1871. The first edition of his "Historiæ ecclesiasticæ compendium" appeared in three volumes (1842–93). In its time it had wide renown, and became a classical handbook in many countries. It was supplemented by the "Dissertationes in selecta historiæ ecclesiasticæ capita", four volumes (1868–72), which was to treat at greater length controverted questions from the earliest times to the Council of Trent, but which stopped at the fourteenth century. He drew his inspiration from Baronius, Pagi, and Noël Alexandre. He regarded ecclesiastical history as an auxiliary science to theology.

JUNGMANN in *Annuaire de l'Université* (Louvain, 1873).

R. MAERE.

Wrenno, ROGER, VENERABLE. See THULIS, JOHN, VENERABLE.

Wright, PETER, VENERABLE, martyr, b. at Slipton, Northamptonshire, 1603; suffered at Tyburn, 19 May, 1651. After spending ten years in a country solicitor's office he enlisted in the English army in Holland, but deserted after a month, and for two years remained in the Flemish Jesuit Seminary at Ghent. In 1629 he entered the novitiate of the Society at Watten. After holding various offices at Liège and Saint-Omer he became chaplain to Sir Henry Gage's English regiment in the service of Spain. When Gage returned to England in the spring of 1644, Wright went with him and was present at the relief of Basing House, the seat of John, 5th Marquess of Winchester. On Gage's death (13 January, 1645), at which he was present, Wright became the marquess's chaplain in his London house, where he was arrested on Candlemas Day, 1651. Committed to Newgate, he was eventually condemned at the Old Bailey under 27 Eliz., c. 2. His execution on Whit Monday took place before over twenty thousand spectators. He was allowed to hang till he was dead.

FOLEY, *Records of the English Province S.J.* (London, 1877–83), II, 506–65; VII, 870; CHALLONER, *Missionary Priests*, II, no. 189; STANTON, *Menology* (London, 1887), 218; COOPER in *Dict. Nat. Biog.*, s. v.

JOHN B. WAINEWRIGHT.

Wright, WILLIAM, b. at York, 1562; d. 18 Jan., 1639. Though he came late (23) to his studies, he then made such good progress that he was many years professor of philosophy at Gratz and Vienna. Coming to help the English Mission in the great troubles that followed the Powder Plot, he became chaplain to the Gages at Hengrave Hall, Suffolk. But he was soon arrested and thrown into the Tower (July, 1607), and later into the White Lion Prison. This was the opportunity of his life. The Catholics had been discouraged by the fall of the archpriest Blackwell, who had taken, and publicly commended, the condemned oath of allegiance (see OATHS, ENGLISH POST-REFORMATION, II); Wright's brother Thomas, an ex-Jesuit and a brilliant scholar, supported him (see bibliography). William Wright disputed publicly against the oath with great vigour and effect; and the Gages, whom he had instructed, courageously refused to take it. Wright's fine qualities drew to him many converts. When the dreaded "plague" ravaged London and attacked the prison, he nursed the sick, buried the dead, and remained almost the only person untouched. In the confusion which followed this visitation he escaped to Leicestershire, where he organized a series of missions, which remained as he left them for many generations. From 1612 onwards he took to writing, and some twelve small volumes are ascribed to him: three of controversy, the rest translations of the works of Becan, Lessius, etc.

FOLEY, *Records of the English Province S.J.*, II, 275–86, VII, 871; COOPER in *Dict. Nat. Biog.*, s. v.; GILLOW, *Bibl. Dict. Eng. Cath.*, s. v.; SOMMERVOGEL, *Bibl. de la C. de Jésus.* For Thomas Wright, see: FOLEY, *Records*, VII, 1460; JESSOP, *Letters of H. Walpole* (1873), 55; *Calendars of State Papers Domestic* (1595—).

J. H. POLLEN.

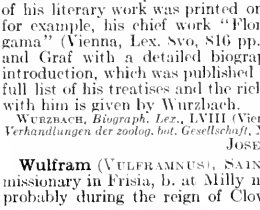
Wulfen, FRANZ XAVER FREIHERR VON, botanist, b. at Belgrade, 5 November, 1728; d. at Klagenfurt, 17 March, 1805. He was the son of the Austrian lieutenant field-marshal, Christian Friedrich von Wulfen. On completing his studies at Kaschau, Hungary, he joined the Jesuit Order in 1745, and resided as student and teacher (chiefly of mathematics and physics) at Vienna, Graz, Neusohl, Görz, Laibach, and (from 1764) Klagenfurt. After the suppression of the Jesuits in 1764 he remained at Klagenfurt until his death. The monument erected to him in 1838 describes him as "equally great as priest, scholar and man". From his twenty-second year he devoted himself with special zeal to botany. His unusual talents, his great exactness in observation and description, and his researches, carried on tirelessly for over fifty years, constitute him one of the leading botanists of the post-Linnæan epoch (the last third of the eighteenth century). He was a member of the academies or scientific societies of Berlin, Erlangen, Göttingen,

Jena, Klagenfurt, Ratisbon, and Stockholm, and enjoyed a high repute with botanists of all lands, with whom he carried on an extensive correspondence in Latin, German, French, and other languages. The upland and valley flora of the Eastern Alps was his chief study. An excellent alpinist, he was the pioneer in disclosing and exploring the Austrian Alps. He made numerous trips to the south (on many occasions to the Adriatic Sea) and to the north as far as Holland. He was always collecting plants, phanerogamous and cryptogamous (especially lichens). He discovered many new species, of which he gave masterly descriptions in Latin and which he illustrated with excellent plates. The specific name "Wulfenii" was given to many plants in his honour, and N. Jacquin founded the genus "Wulfenia", which is still a botanical curiosity. The mineral Wulfenite (yellow lead ore) recalls his mineralogical studies and rich mineral collection. He published mineralogical, zoological, and botanical treatises in various periodicals and collections. Much of his literary work was printed only after his death, for example, his chief work "Flora norica phanerogama" (Vienna, Lex. 8vo, 816 pp.), edited by Fenzl and Graf with a detailed biography of Wulfen as introduction, which was published only in 1858. The full list of his treatises and the rich literature dealing with him is given by Wurzbach.

WURZBACH, *Biograph. Lex.*, LVIII (Vienna, 1889); ARNOLD in *Verhandlungen der zoolog. bot. Gesellschaft*, XXXII (Vienna, 1882).

JOSEPH H. ROMPEL.

Wulfram (VULFRAMNUS), SAINT, Bishop of Sens, missionary in Frisia, b. at Milly near Fontainebleau, probably during the reign of Clovis II (638–56); d. 20 March, before 701, in which year a translation of his body took place (Duchesne, "Fastes épiscopaux de l'ancienne Gaule", II, Paris, 1900, 413). His father Fulbert stood high in the esteem of Dagobert I and Clovis II. Wulfram received a good education, and was ordained priest. He intended to spend a secluded life but was called to the Court of Theodoric III of Neustria and from there was elevated to the episcopacy of Sens, 684 (690, 692). He was present at an assembly of bishops in 693 at Valenciennes. Two years later he resigned and retired to the Abbey of Fontanelle. During the second journey of St. Boniface to Rome Wulfram is said to have preached in Frisia. He tried to convert Radbod, but not succeeding he returned to Fontanelle. Some authorities record another and longer stay in Frisia, but, as neither Bede nor Alcuin mention his missionary labour there, it is barely possible. The relics of the saint were brought to Notre Dame at Abbeville in 1058. His feast is celebrated 20 March.



ST. WULFRAM OF SENS
Miniature in the Chronicon Fontanellense, IX Century

Acta SS., III March, 143; MABILLON, *Acta SS. O. S. B.*, III, i, 340; BENNETT in *Dict. Christ. Biog.*, s. v. *Wulframnus, St.*; DELÉTOILLE, *Eloge de St. Wulfran* (Paris, 1808); GLAISTER, *Life and times of St. Wulfram, bishop and missionary* (London, 1878); LA VIEILLE, ed. SAUVAGE, *Abrégé de la vie et miracles de St. Wulfran* (Rouen, 1876); LEFRANC, *L'authenticité des reliques de St. Wulfran . . . réponse a . . . Sauvage* (Paris, 1890).

FRANCIS MERSHMAN.

Wunibald, SAINT See WILLIBALD AND WINNEBALD, SAINTS.

Würtemberg, KINGDOM OF, in area the third and in population the fourth of the states of the German Empire. It is situated between Bavaria and Baden. Its area is 7534 sq. miles; in 1910 it had 2,437,574 inhabitants. In 1905 there were 695,808 Catholics, 1,583,745 Protestants, 11,107 other Christians, and 12,053 Jews. The capital is Stuttgart. The kingdom is divided into four circles: Neckar (in which 11 per cent of the inhabitants are Catholics); Black Forest (26 per cent); Jagst (32 per cent); and Danube (62 per cent). The southern part of the country is largely Catholic, as is also the majority of the higher nobility, the members of which were formerly immediate princes of the empire.

The territory includes a part of the old tribal duchy of Alamannia or Swabia (Suevia). The original nucleus of the present kingdom was a Countship of Würtemberg, at the junction of the small rivers Rems and Fils with the Neckar. The name *Württemberg*, originally *Wirtenberc*, is derived from a castle of the same name on the Roten Berg (red mountain) south of Stuttgart. The first known ancestor of the present ruling family is Count Konrad (1081–92); the unbroken succession of rulers began with Count Ulrich I (1241–65). The possessions of the Counts of Würtemberg grew steadily larger. Contrary to the custom in other German states, the principle of primogeniture was established at an early date. Count Eberhard the Bearded (1450–96) was made a duke in 1495 by the Emperor Maximilian I. In 1803 Würtemberg received the electoral dignity, and in 1805 Napoleon raised it to a kingdom. Like the other states of southern Germany, Würtemberg became a member of the Confederation of the Rhine, and until after the battle of Leipzig (1813) it was an ally of France. In 1815 it entered the German Confederation, in 1866 it supported Austria in the war with Prussia. At the close of the Austro-Prussian war it was obliged, like the other states of South Germany, to form an offensive and defensive alliance with Prussia. When the German Empire was founded in 1871, Würtemberg became a member of the confederation, and was granted, like Bavaria, certain special privileges. The present ruler is King William I (b. 1848), who is childless. Since the Reformation the royal family has been Protestant. Duke Charles Alexander (1733–37) had become a Catholic in 1812, when a general in the Austrian army, before he ascended the throne; he was succeeded in the government successively by his sons, also Catholics: Duke Charles Eugene (1737–93), a despot, spendthrift, and profligate, Duke Louis Eugene (1793–95), and Duke Frederick Eugene (1795–97). The last-named duke married a Prussian princess, and, through the influence of Frederick the Great of Prussia, permitted his children to be brought up as Protestants. The succession of Protestant rulers began with Duke Frederick II (1797–1816), who was made King of Würtemberg in 1805 and after that was called Frederick I. On the death of the present king the Protestant line becomes extinct. The succession to the throne is in a collateral branch descended from Duke Alexander (d. 1833), a brother of the first King of Würtemberg. The son of this Alexander, also named Alexander (d. 1881), married a Catholic princess of the Orléans family and allowed his children to be brought up as Catholics. The heir to the throne is a grandson of this latter Alexander, Duke Albert (b. 1865), or, in case of his death, his son Duke Philip Albert (b. 1893). In 1898 a law bearing upon the Catholic succession to the throne was enacted, which regulated the relations of a Catholic king to the Protestant State Church.

Christianity spread rapidly in the territory of the present Kingdom of Würtemberg in the seventh and eighth centuries. As early as the Roman era it had found a foothold at scattered spots in the second and

third centuries, but was not permanently established until the reign of Charlemagne (d. 814). The care both of religious life and of the entire intellectual life was exercised by the monasteries, especially by those of the Benedictines. Probably the most celebrated Benedictine abbey was that of Hirsau, which was founded about 850 and reorganized to conform to the Rule of Cluny by the abbot Blessed Wilhelm (d. 1091). After the Reformation the abbey was a Protestant institution, and in 1692 it was destroyed by the French. Other important Benedictine abbeys were: that at Alpirsbach, in the Kinzigtal, founded in 1095 and existed until 1648; its fine Romanesque abbey church is now used by the Protestants; the abbey at Ellwangen, founded in 764, from 1460 a house of secular Augustinian Canons which was directly dependent on the Empire, and which was suppressed in 1803; its fine abbey church is in the Romanesque style; the abbey at Murrhardt, founded by the Emperor Louis the Pious, suppressed during the Reformation; a part of it was the celebrated late Romanesque chapel, now used by the Protestants, called Walderichskapelle; the abbey at Weingarten (1052–1802), the richest abbey in Swabia; the abbey at Wiblingen (1093–1806); that at Zweifalten (1089–1803), etc. Two noted Cistercian abbeys which have preserved almost entirely their typical medieval form are: the abbey at Maulbron, founded in 1146, became a Protestant theological seminary in 1556, and the abbey at Bebenhausen, founded in 1185, made a Protestant monastery school in 1560, and since 1807 a royal hunting castle. Among the proofs of the flourishing condition of Catholic life in the cities during the era before the Reformation are some of the celebrated monuments of Gothic architecture, as: the minster at Ulm, now used by the Protestants, which next to Cologne cathedral is the largest church building in Germany, and has an area of about 75,778 sq. feet; the Church of the Holy Cross and of Our Lady, at Schwäbisch-Gmund, without a tower; and the Church of Our Lady at Reutlingen, now used by the Protestants. Among the noted Catholic churches of a later date special mention should be made of the Catholic cathedral at Rottenburg (seventeenth century), and the church at Weingarten, a structure of the eighteenth century in the baroque style. This latter church is distinguished for a relic of the Holy Blood, in honour of which a large equestrian procession, called the *Blutritt*, is held annually on the Friday after Ascension Day.

As early as the years 1520–30 the Reformation found entrance into Würtemberg. The extravagance and cruelty of a number of the rulers and the harsh oppression of the people had led to several fierce wars with the cities and revolts of the peasantry; all this prepared the way for the new doctrine. Duke Ulrich (1498–1550), who had been driven from the country on account of his acts of violence and had been put under the ban of the empire in 1519 for murder, became a Protestant. With the aid of Landgrave Philip of Hesse, who is well known on account of his two marriages, Ulrich acquired possession of his territories once more, and introduced the Reformation throughout them, while at the same time he confiscated all the lands of the churches and monasteries. The work of the Reformation was completed by Ulrich's son Duke Christopher (1550–1568). Würtemberg suffered terribly in the great religious struggle known as the Thirty Years War. At the beginning of the nineteenth century it had an area of 2093 sq. miles and 650,000 inhabitants. Owing to the great changes brought about in Germany by Napoleon, Würtemberg obtained during the years 1802–1810 an increase of population that doubled the number of its inhabitants and an increase of territory that gave the country its present extent. This increase added Catholic districts once more to the state, which up to then had been entirely Protestant. The additions were, mainly, a large part of the Austrian possessions in Swabia, the lands of the Teutonic Knights, which up till then had been held immediately from the empire, the lands belonging to the provostship of Ellwangen, the lands of various monasteries which had held their territories directly from the empire, etc. A state board called the spiritual council was at once appointed to protect the sovereign rights of the State as against the Catholic Church; since 1816 this board has been called the church council. The newly acquired Catholic districts, however, belonged to different dioceses, e. g. the dioceses of Constance, Augsburg, Würzburg, and Speyer, consequently a vicar-generalate was created which was provided with a seminary for priests and a Catholic theological faculty at Ellwangen. In 1817, however, the office of the vicariate general and the seminary for priests were transferred to Rottenburg, where they were established in the Carmelite monastery of that place, and the Catholic theological faculty was united with the University of Tübingen.

On 16 Aug., 1821, the papal Bull "Provida sollersque" erected the new Diocese of Rottenburg for the entire territory of Würtemberg; it was united with the Church province of the Upper Rhine and was made suffragan to the Archbishop of Freiburg. The Bull "Ad dominici gregis custodiam", of 11 April, 1827, regulated the right to the appointment of the bishop and of the cathedral canons, and in 1828 Vicar-General von Keller was enthroned as first bishop. The list of bishops is: Johann Baptist von Keller (d. 1845), Joseph von Lipp (d. 1869), Karl Joseph von Hefele (d. 1893), Wilhelm von Reiser (d. 1898). Franz Xaver von Linsenmann (d. 1898); since 18 Jan., 1899, Paul Wilhelm von Keppler (b. 1852; ordained priest, 1875). During the decade of 1840 a dispute arose between the bishop and the State concerning the limits of the State's rights of sovereignty and supervision. In 1851 the Government made an agreement with the bishop which, however, was not recognized by the pope. A concordat between the pope and the kingdom, which was made in 1857, was not accepted by the Diet. After this the law of 30 Jan., 1862, made a one-sided adjustment of the relations between State and Church. In most particulars this law repeated the contents of the Concordat, so that up to now actual conflict has been avoided. Würtemberg was spared the violent conflict between Church and State, known as the *Kulturkampf*, which raged in almost all of the German countries of the empire during the years directly following 1870. This peace was due to the kindliness of the king, the good sense of the Government, and the moderate position taken by the Diet. It is only of late years that religious differences have become more evident in political life. Much is said in the history of the Church of Würtemberg of the Rottenburg dispute. This was a quarrel between the bishop, the Catholic theological faculty, and the director of the Wilhelm School at Tübingen on the one side, and the heads of the seminary for priests and a large body of the priests on the other side, as to the religious, scholarly, and moral training of the clergy. The matter was settled by the intervention of the Holy See.

The relations between Church and State are regulated by the law of 30 Jan., 1862. Both the bishop and the vicar-general appointed by him receive the rank of nobles. The bishop is elected from among the clergy of the diocese by the cathedral chapter, which consists of a cathedral dean and six canons; the list of candidates is first handed to the ruler, who strikes off the names of those most distasteful to him. The members of the cathedral chapter are selected alternately by the bishop or chapter, the ruler having the same rights as in the election of a bishop. The governmental right of supervision (*jus circa sacra*) is exercised by the Catho-

lic Church council, a board subordinate to the ministry of worship and consisting of secular and ecclesiastical members, which is appointed by the Government. General ordinances issued by the bishop that are not purely ecclesiastical in character, and papal Bulls, Briefs, etc., which touch upon governmental or civil affairs, are subject to the approval of the State. Episcopal or papal decrees in regard to purely ecclesiastical matters need only to be submitted to the State authorities for inspection at the time of their promulgation. For admission to an ecclesiastical office the candidate must have the civil rights of a citizen of Würtemberg, must have attended a gymnasium, have studied at the University of Tübingen, and have passed the final examination of the Catholic theological faculty there. For the training of the clergy there are seminaries for boys connected with the gymnasium at Ehingen and Rottweil, and the Wilhelm School at Tübingen for the students of theology at the University of Tübingen. These three schools are supported by the State. In these institutions the bishop directs the religious training under the supervision of the State; in other respects they are under the direct control of the Government, which is exercised through the Catholic Church council. In particular, the council controls the reception and dismissal of the pupils. The director and his assistants, called *repetents*, are appointed by the bishop. After passing the final theological examination at the university, which comes at the close of a four-years course in theology, the candidates for the priesthood are sent to the seminary for priests at Rottenburg, which is controlled by the bishop alone. The bishop also has charge of the Catholic religious instruction in all schools.

The consent of the State, which can be recalled at any moment, is necessary for the admission of religious orders and congregations and for every new house of an order or congregation. The State treats the vows of the members of the orders as revocable. Up to the present time only female orders have been permitted in Würtemberg. The largest number of houses (about 130) belong to the Sisters of Charity of St. Vincent de Paul, the mother-house being at Untermarchtal; the Congregation of the Third Order of St. Francis has over 100 houses, the mother-house being at Reute. Up to now the Government has not granted the repeated requests of the bishop and of the Catholic portion of the population for the admission of male orders. The State granted the diocese an endowment from the former property of the Church, e. g. in houses, lands, and revenues in money; this property is administered by the episcopal court under the supervision of the Government. The sustentation fund established in 1808 received definite sums from the revenues of vacant ecclesiastical positions; these amounts serve to supplement the salaries of parish priests, to pension retired priests, etc. The fund is administered by the Government and Church together. The administration of the property of the local churches is also regulated by the State (laws of 14 June, 1887, and of 27 July, 1906). A definite allowance is added from the state treasury to the incomes of the priests from their benefices; in 1911 the total amount of state aid was fixed at 225,000 marks annually. Measures are being taken for the reorganization of the financial relations between Church and State. In 1910 the number of churches, chapels, and stations was 1031, of these 698 were parishes; there were 1179 priests, and 29 deaneries. The primary schools are denominational. When the number of Catholics in a commune falls below 60 the Catholics must support a Catholic school out of their own means. The spiritual supervision of the schools was greatly limited in 1903 and 1909. Of the higher schools 1 classical gymnasia and 1 gymnasium with scientific instead of Classical courses are entirely Catholic. All Catholic schools are under a special government board, the Catholic higher school council. There are a number of Catholic educational institutions for poor, orphaned, and sick Catholic children; these institutions are generally conducted by members of the female orders, as is also a government institution, the royal orphanage at Oxenhausen. Religious fraternities and societies are numerous.

SCHNEIDER, *Württembergische Geschichte* (Stuttgart, 1896); WELLER, *Geschichte Württembergs* (Leipzig, 1909); *Württembergische Kirchengeschichte*, ed. KALWER MISSIONSVEREIN (1893), Protestant; SCHMID, *Reformationsgeschichte Württembergs* (Heilbronn, 1904), Protestant; PFAFF-SPROLL, *Kirchliche und staatliche Verordnungen für die Geistlichkeit des Bistums Rottenburg* (2nd ed., 2 vols., 1908–09); GÖZ, *Das Staatsrecht des Königreichs Württemberg* (Tübingen, 1908); FLEINER, *Staatsrechtliche Gesetze Württembergs* (Tübingen, 1907); SÄGMÜLLER, *Die kirchliche Aufklärung am Hofe Karl Eugens von Württemberg* (1906); ERZBERGER, *Die Säkularisation in Württemberg* (1902); KEPPLER, *Württembergs kirchliche Kunstaltertümer* (Rottenburg, 1888).

HERMAN SACHER.

Würzburg, DIOCESE OF (HERBIPOLENSIS), in Bavaria, suffragan of Bamberg. The diocese includes the Bavarian governmental department of Lower Franconia, three communes of Upper Franconia, the Grand-Duchy of Saxe-Meiningen, and several enclaves in Bavaria belonging to the Grand Duchy of Saxe-Weimar (see GERMANY, Map). In 1911 it contained a city deanery with 10 parishes, 34 rural deaneries, 447 parishes and curacies, 62 benefices, 69 local chaplaincies and expositorships, 147 chaplains, 445 parish priests and curates, 35 holders of benefices, 67 local chaplains and expositors, 118 chaplains and assistants, 47 ecclesiastics engaged in administration and teaching, altogether 712 active diocesan priests, 55 retired priests, 121 regulars, 560,000 Catholics, and about 120,000 non-Catholics. The bishop is appointed by the Bavarian Government. The cathedral chapter consists of a provost, a dean, 8 capitulars, 6 prebends, and 1 cathedral preacher. The institutions for the education and training of the priesthood are: the Catholic theological faculty at the University of Würzburg, with 8 professors; the Catholic seminary for priests at Würzburg, with 75 students; the seminary for boys (the *Chilianeum*); and the episcopal house of studies. The following orders are represented in the diocese: Augustinians, 4 monasteries, 37 fathers, 52 brothers; the Benedictine Brotherhood of St. Louis, 1 house, 7 fathers, 20 brothers; Franciscans, 6 monasteries, 19 fathers, 47 brothers; Capuchins, 6 monasteries, 31 fathers, 45 brothers; Carmelites, 1 house, 10 fathers, 10 brothers; Franciscan Conventuals, 2 monasteries, 20 fathers, 24 brothers. Female orders and congregations: English Ladies, 6 convents, 154 sisters; Franciscan Nuns from the mother-house of Maria Stern at Augsburg, 41 houses, 209 sisters; Franciscan Nuns from the mother-house at Dillingen, 16 houses, 114 sisters; Carmelite Nuns, 1 house, 20 sisters; Sisters of the Most Holy Saviour, 1 mother-house, 184 branch houses, 1160 sisters; Sisters of the Childhood of Jesus, 7 houses, 152 sisters; Sisters of Notre-Dame, 23 houses, 182 sisters; Sisters of St. Joseph from the mother-house at Ursberg, 1 house, 87 sisters; Sisters of St. Vincent de Paul from the mother-house at Munich, 1 house, 13 sisters; Ursuline Nuns, 1 house, 43 sisters. Catholic associational life is in a flourishing condition.

The cathedral at Würzburg, a Romanesque basilica with pier-arches, the most important Romanesque cathedral in Germany, was built between the twelfth and the fourteenth centuries. In the seventeenth century its interior was overloaded with Baroque stucco work and spiral ornamentation; it contains 35 tombs, several by Riemenschneider, of the prince-bishops. At the north end of the transept is the Schönborn chapel, a domed structure in the most elaborate Rococo style. The Neumünster Church, or Cathedral, of St. Kilian (Baroque style),

built during 1711–16 in place of the earlier church over the grave of St. Kilian, contains the bodies of St. Kilian and his companions; the Hauger Collegiate Church, built (1670–83) by Petrini, has a fine dome; the Church of St. Peter, originally Romanesque with a Gothic choir, was enlarged in the Baroque style during 1717–20; the University Church, built by Julius Echter von Mespelbrunn and dedicated in 1591, is a curious mixture of Gothic and Renaissance styles; the Chapel of the Virgin (Marienkapelle), a Gothic church, built 1377–1479, contains numerous figures by Riemenschneider; the Church of St. Adalbero, built 1896–99, is in Romanesque style from the design by Denzinger; the church of St. Burchard, erected in the eleventh century in the Romanesque style on the site of a monastery church built by St. Burchard, was enlarged in Gothic style during 1494 to 1497. Outside of Würzburg special mention should be made of the church at Dettelbach and the collegiate church at Aschaffenburg. Places of pilgrimage are: the Church of St. Nicholas (called *Käppele*) near Würzburg; the Franciscan monastery church near Dettelbach, and the Engelberg near Miltenberg.

The first Apostle of Christianity for the territory now included in the Diocese of Würzburg was the Irish missionary, St. Kilian (q. v.), who converted Gozbert the Frankish duke of Thuringia but who fell a sacrifice to the enmity of the duchess. In his castle above Würzburg, Gozbert's son Hetan built the first church dedicated to the Blessed Virgin; on this account the castle received the name of Marienburg. The first mention of Würzburg is in 704, when it is called *Castellum Virtebuch*. A diocese was established in Würzburg by St. Boniface, who in 741 consecrated his friend St. Burchard as bishop; in 742 Pope Zachary confirmed the selection of Burchard. St. Burchard (741–53) built the first cathedral church, and buried there the bodies of St. Kilian and his companions; he connected with the church a monastery which followed the Rule of St. Benedict. Karlmann, the Frankish mayor of the palace, gave great gifts of land to the bishopric. In 752 or 753 the church of Würzburg was granted immunity for all its possessions, also secular jurisdiction, whereby the foundation was laid for the future secular authority of the bishops. Like the majority of his successors, St. Burchard lived at the Marienburg, which he had received from the last duke in exchange for another fortified castle. His successor, St. Megingoz or Megingaud (753–85), did much towards Christianizing Saxony. Bishop Bernwelf (785–800) replaced the Benedictine secular clergy at the cathedral by the Brothers of St. Kilian, who led a common life after the Rule of Chrodegang of Metz. Arno (855–92) rebuilt the cathedral, which had been destroyed by lightning, on the site of the present cathedral; in 892 he took part in the campaign of Emperor Arnolf against the Duke of Moravia, and was killed by the enemy while celebrating Mass. During the episcopate of Dietho (908–31) the privileges of the diocese were confirmed anew by Henry I. Burchard II (930–41) rebuilt the cathedral, which had been burned a second time. Poppo I of Henneberg (941–61) obtained for his diocese from Emperor Otto I, whose chancellor he had been, the right of the free election of the bishop. Bishop Henry I of Rothenburg (995–1018) built, on the site of the first cathedral, the Neumünster Cathedral of St. Kilian, and founded the Benedictine Abbey of St. Stephen and the abbey of Augustinian Canons called Haug, in which he himself was buried. He gave an unwilling consent to the separation from his diocese, by Emperor Henry II, of a large part of its territory; this portion was made into an independent diocese, the "imperial" Archdiocese of Bamberg. Bernhard of Rothenburg (1018–33) received from Emperor Henry II the right to the use of the forest in the Steigerwald, and from Emperor Conrad II the right of coinage and of exacting customs. The Saxon Bruno (1034–45), a cousin of Conrad II, laid the corner-stone of the present cathedral, and restored the Abbey of St. Burchard. His nephew and successor, who is venerated as Saint Adalbero of Lambach and Wels (1045–90), sided with the pope in the Conflict of Investitures, took part in the election of both rival kings, and was therefore declared deposed from his bishopric by Emperor Henry IV, and forced into exile. The city and diocese suffered greatly during the struggles in which papal and imperial bishops frequently engaged. During the episcopate of Erlung (1106–26), who received from Henry V the formal confirmation of the dignity of a Duke of Eastern Franconia, peace was restored in the diocese. Embrico (1125–47) favoured the founding of monasteries of the reformed orders, as: the Cistercian Abbey of Ebrach; the Premonstratensian Abbey of Zell near Würzburg, established by St. Norbert himself; the Scotch Abbey of St. James in Würzburg. Under Gebhard of Henneberg (1150–59) Frederick Barbarossa celebrated at Würzburg his marriage with Beatrice of Burgundy; Herold of Höchheim (1165–71) received from Barbarossa "complete judicial authority in the entire diocese and duchy of Würzburg and over all countships situated in the diocese or duchy".

The brilliant position which the bishops occupied among the German princes often cost the diocese heavy sacrifices on account of the wars and expeditions to Rome which the bishops were obliged to undertake in the retinue of the emperors; the bishops were involved, not only in the Conflict of Investitures, but also in the struggle of the Hohenstaufen dynasty with the popes. The city of Würzburg made use of this struggle to gain greater freedom from the episcopal power, and strove to obtain freedom of the empire. The vigorous Bishop Hartmann von Lobdenburg (1225–54), a loyal adherent of Frederick II, was able to keep the citizens within bounds, but during the episcopate of his successor, Iring von Reinstein (1254–66), Würzburg joined the confederation of the cities of the Rhine as an independent city. This bishop encouraged the settlement of the Dominicans in the diocese. His successors had to wage many wars with the city. Albrecht von Hohenlohe (1345–72), during whose reign the diocese was ravaged by the Black Death, checked the presumption of the citizens with the aid of Emperor Charles V; Gerhard von Schwarzburg (1372–1400) by his victory over the citizens at Bergstein, in 1400, put an end to the schemes to make Würzburg a free city of the empire. John I von Egloffstein (1400–01), an excellent administrator, founded the university. John II von Brunn (1411–40) brought the diocese to the brink of financial ruin. Gottfried IV von Limburg (1443–55), a zealous reformer, and John III von Grumbach (1455–66) had to fight against the claims of the Margraves of Ansbach and Bayreuth of the Brandenburg line. The able Rudolph von Scherenberg (1466–95) raised the diocese to a very flourishing condition, so that he was regarded as the second founder of the bishopric. The same spirit animated Lorenz von Bibra (1495–1519), a friend of Humanism and a patron of Trithemius, whom he appointed abbot of the Scotch monastery at Würzburg. Conrad von Thungen (1519–40) sought to the utmost of his ability to prevent the entrance of the new doctrines. During his episcopate the peasants who had revolted devastated the diocese, and the episcopal castle suffered a long siege from 20,000 peasants. Melchior von Zobel (1544–58) sought to preserve his diocese to the Catholic Faith by instituting reforms, and for this purpose he attended the Council of Trent, but the cathedral chapter, which was composed of worldly minded nobles, blocked his efforts; he was murdered

by a Protestant nobleman, William von Grumbach. Frederick von Wirsberg (1558–73) brought the Jesuits to Würzburg, and in 1570 gave them charge of the seminary for boys and a boarding-school which he had established. He was followed by the greatest bishop Würzburg ever had, Julius Echter von Mespelbrunn (1573–1617), during whose episcopate the diocese took on fresh life. Of his labours the university, which he refounded, and the Julius Hospital, built by him, for hundreds of years the largest charitable institution in all Germany, still exist. John Gottfried von Aschhausen (1617–22) united for the first time the dioceses of Würzburg and Bamberg. During the episcopate of Philip Adolph von Ehrenberg (1622–31) many persons were put to death, among them the bishop's nephew, for superstitious belief in witches. This led the Jesuit Frederick von Spee to write his celebrated treatise against belief in witches.

In 1631 the Swedes conquered the diocese and city, which, united with Bamberg, was given to Duke Bernhard of Saxe-Weimar as the Duchy of Franconia. It was not until the imperial troops were victorious at Nördlingen in 1634 that Bishop Frederick von Hatzfeld (1631–42) could enter his diocese. Notwithstanding their oppression by the Swedes, the population remained loyal to the Catholic Faith. During the reign of John Philip von Schönborn (1642–73) the diocese recovered from the injuries of the Thirty Years War. Francis Philip von Greiffenklau (1699–1717) had the cathedral and the Church of St. Pete ornamented in the Baroque style. The diocese and city prospered greatly under Philip Francis von Schönborn (1719–24), who laid the corner-stone of the episcopal palace at Würzburg, one of the finest examples of Baroque architecture in the world, Christopher von Hutten (1724–29), and Frederick Karl von Schönborn (1729–46). Adam von Seinsheim (1755–79), during whose episcopate the Seven Years War caused the diocese great suffering, did much for the benefit of the primary schools. He was followed by the excellent Bishop Francis Ludwig von Erthal (1759–95). The last Prince-Bishop of Würzburg was George Karl von Fechenbach. In 1802 the diocese, which contained over 250,000 inhabitants, was secularized and given to Bavaria. After the Peace of Pressburg, Bavaria was obliged to cede it to the brother of Emperor Francis, the Grand Duke of Tuscany, who ruled it as the Grand Duchy of Würzburg until 1814. After the fall of Napoleon the territory reverted to Bavaria. After the death of the bishop ecclesiastical affairs were administered by the auxiliary bishop, Zirkel, who courageously and successfully maintained the rights of the Church against the Governments and statesmen.

The Bavarian Concordat of 1817 and the Bull "Dei ac Domini nostri," of 1 April, 1818, established the Diocese of Würzburg with its present boundaries, and made it a suffragan of the smaller and less ancient Diocese of Bamberg; the Bishops of Würzburg, however, were granted the right to the pallium. The new bishop, Frederick Gross von Trockau (1818–40), did much for the reorganization of the diocese and for the training of the clergy. During the episcopate of George Anthony von Stahl (1840–70) there was held in 1848 at Würzburg the conference of German bishops which inaugurated a new development of Catholic life in Germany. Bishop von Stahl died at Rome during the Vatican Council, in which he had taken an active part. He was followed by Valentine von Reissmann (1871–75), his vicar-general for many years; von Reissmann took successful measures against the spread of the Old Catholic Church. Francis Joseph von Stein (1878–98), who laboured for the improvement of the education of the clergy and courageously defended the rights of the Church, was transferred to the archiepiscopal See of Munich-Freising (see MUNICH-FREISING, ARCHDIOCESE OF). The present bishop, Ferdinand von Schlör, was appointed on 5 March, 1898, and consecrated on 22 May, 1898.

USSERMANN, *Episcopatus Wirceburgensis* (St. Blasien, 1794); SCHOEF, *Historisch-statistische Beschreibung des Hochstifts Würzburg* (Hildburghausen, 1802); HIMMELSTEIN, *Synodicon Herbipolense. Gesch. u. Statuten der im Bistum Würzburg abgehaltenen Konzilien u. Diozesansynoden* (Würzburg, 1855); STUMPF-BRENTANO, *Die Würzburger Immunitätsurkunden des X. u. XI. Jahrhunderts* (Innsbruck, 1874–76); LINK, *Klosterbuch der Diözese Würzburg* (2 vols., Würzburg, 1873–76); WEGELE, *Geschichte der Universität Würzburg* (2 vols., Würzburg, 1882); BRAUN, *Gesch. der Heranbildung des Klerus in der Diözese Würzburg* (2 vols., Würzburg, 1889–97); ULRICH, *Die kathol. Kirchen Würzburg* (Würzburg, 1897); WINTERSTEIN, *Die kathol. Wohltätigkeitsanstalten u. Vereine sowie das katholisch-soziale Vereinwesen in der Diocese Würzburg* (Freiburg, 1897); STAMMINGER, *Franconia sacra* (Würzburg, 1889), continued by AMBRAIN (Würzburg, 1896—); *Mon. episc. Wirceburgensis* in *Mon. Boica*, XXXVII–XLVI (Munich); ABERT, *Die Wahlkapitulation der Würzburger Bischöfe 1225–1698* (Würzburg, 1905); WILD, *Staat u. Wirtschaft in den Bistümern Bamberg u. Würzburg* (Heidelberg, 1906); *Die Kunstdenkmäler des Königreichs Bayern* (3 vols., Unterfranken, Aschaffenburg, and Munich, 1911); GREINER, *Altwürzburg* (Würzburg, 1912); *Archiv des Histor. Vereins von Unterfranken und Aschaffenburg* (Würzburg, 1833); *Altfränkische Bilder*, ed. HENNER (Würzburg, 1895—); *Schematismus für die Diözese Würzburg* (Würzburg, 1911).

JOSEPH LINS.

UNIVERSITY OF WÜRZBURG.—John I of Egloffstein (1400–1411), Bishop of Würzburg, obtained from Pope Boniface IX a charter, dated 10 December, 1402, for the university. The university was designed after that of Bologna, and gave special attention to the faculties of theology and canon and civil law. After the death of its founder it began to decay, as the cathedral chapter, which was composed of members of the nobility, withdrew its means of support. More than a century later, Bishop Julius Echter von Mespelbrunn re-established it, and on 28 March, 1575, Pope Gregory XIII issued the Bull granting the charter to the new university, which was to have the privileges of the universities of Paris and Bologna. The buildings were erected during 1582–91, and the university was opened on 2 January, 1582. The Julius Hospital came into close connexion with the university, and thus gave the medical faculty a large field for observation and practice. In the eighteenth century the bishops who did most for the encouragement of learning were Frederick Charles Count von Schönborn, Adam Frederick Count von Seinsheim, and Francis Louis von Esthal. At the close of the eighteenth century the university was characterized as "the best Catholic university in the whole of Germany" by Magister F. C. Laukhard, a man who was well known in the universities both of Germany and of foreign countries. In its subsequent development also the university sought to maintain this reputation. The faculties of theology and philosophy were entrusted to the Jesuits until the suppression of the Society; from that time the Jesuit professors remained as secular priests. In 1803 the ecclesiastical principality of Würzburg was secularized, and after a short period, during which it was ruled by the Grand Duke of Tuscany (1806–14), it was united with Bavaria. The reputation of the university grew, especially of the medical faculty, which ranked very high. Since the middle of the nineteenth century separate buildings have been built for the departments of medicine and natural sciences; in 1897 the new academic building was erected. The theological faculty also has included names of note; of those in modern times mention may be made of Cardinal Joseph Hergenröther, Francis Seraph Hettinger, Anton Scholz, and Hermann Schell. The Bishops of Würzburg during 1840–1898 (von Stahl, von Reissmann, and von Stein) had all been members of the theological faculty of the university. In the summer of 1911 the students numbered 1509.

WEGELE, *Gesch. der Universität Würzburg* (Würzburg, 1882); IDEM, *Die Reformation der Universität Würzburg* (1863); *Die Attribute der Universität Würzburg im Jubiläumsjahr 1882: Alma Julia, illustrierte Chronik ihres dritten Säkularfeier* (Würzburg, 1882); VON HORSTIG, *Die Anstalten der Universität Würz-*

burg (Würzburg, 1892); STOBR, *Die Beziehung zwischen Universität u. Juliushospital* (Würzburg, 1908); KIRSCH-KAMP, *Erinnerungen an das akadem. Leben in Würzburg in den bedeutsamen siebziger Jahren des XIX. Jhr.* (Bodn, 1910).

KARL HOEBER.

Würzburg Abbeys.—The city of Würzburg was the seat of four Benedictine abbeys, namely, the Holy Redeemer's, or St. Kilian's; St. Andrew's, later known as St. Burchard's; St. Stephen's; and the Scotch Abbey of St. James.

Abbey of the Holy Redeemer (S. Salvatoris), also called after St. Kilian, who was buried there, was founded by St. Burchard, the first Bishop of Würzburg, about 745. The monks had charge of the cathedral (Salvatormünster) and the cathedral school. The latter gained considerable renown. Probably owing to laxity in observance of the rule, Bishop Bernwelf of Würzburg replaced the monks in 786 by canons who led a common life and were popularly styled Brothers of St. Kilian. The expelled monks, more than fifty in number, found a home at the Abbey of Neustadt on the Main, where Bishop Megingaud, who had resigned the See of Würzburg, was abbot.

LINK, *Klosterbuch der Diocese Wurzburg*, I (Würzburg, 1873), 105–8.

St. Andrew's Abbey (afterwards St. Burchard's) was founded by St. Burchard shortly after 748, and soon became famous for its monastic school. After a period of decline in the tenth century it was reformed in 988 by Bishop Hugo of Würzburg, who rebuilt the church and the monastery and placed Arnold, a monk of Hirasu, as abbot over it. On 14 October, 984, this bishop had transferred thither the body of St. Burchard, and from that time the monastery became known as St. Burchard's Abbey. Church and monastery having been destroyed by fire about 1030, Abbot Wilemuth rebuilt both (1033–42), and in 1042 Bishop St. Bruno of Würzburg dedicated the new church in presence of Emperor Henry III and six bishops. Yielding to the request of the monks, Pius II, in a Bull dated 4 February, 1464, changed the abbey church into a collegiate church, and permitted the former monks to remain as canons.

WIELAND, *Kloster und Ritterstift zu St. Burkard* in *Archiv des hist. Vereins für Unterfranken*, XV, fasc. I–2.

St. Stephen's Abbey, founded by Henry of Rothenburg, Bishop of Würzburg, about 1013, for canons who followed the Rule of St. Chrodegang. In 1057 Bishop Adalbero replaced the canons by thirty Benedictine monks from Ansbach. After a short period of decline in the first half of the fifteenth century, the abbey joined the Bursfeld reform in 1459. After suffering another period of decline in the latter half of the sixteenth century, it continued in a flourishing condition until its secularization in 1803. Since then the abbey church and the monastery have been used as a Protestant parish church and school. The historian Ignaz Gropp (1695–1758) was a monk of St. Stephen's. He wrote the history of several Franconian saints and monasteries, and edited "Collectio novissima scriptorum et rerum Wirceburgensium a sæculo XVI nactenus gestarum" (4 vols., Frankfort and Würzburg, 1741–50).

LINK, *Klosterbuch*, I (Würzburg, 1873), 395–402; LINDNER, *Schriftsteller, O. S. B., in Bayern, 1750–1880*, II (Ratisbon, 1880), 196–202.

St. James's Abbey (St. Jakob zu den Schotten), founded as a Scotch monastery by Bishop Embrico of Würzburg about 1134. Its first abbot was Bl. Marianus (1139–53) who with a few other monks had come from the Scotch monastery at Ratisbon. In 1146 he went to Rome to obtain relics and indulgences for his monastery. He died in 1153, and has always been honoured as a saint. His feast is celebrated on 24 January. The monks at St. James's were all Irish or Scotch until 1497, when their number had dwindled down to one or two. The abbey was then given over to German monks, and in 1506 it was united to the Bursfeld Congregation. From 1506–16 the famous Johannes Trithemius (q. v.) was its abbot. In 1547 the whole monastery had died out, and its revenues went to the Bishop of Würzburg. Upon the request of John Whyte, Abbot of the Scotch monastery at Ratisbon, it was again restored to the Scotch monks by Bishop Julius in 1595, and prospered for some time. Its last abbot, Placidus Hamilton, who, though very learned, lacked the qualities of a good ruler, resigned and retired to London in 1763. From that time till its secularization in 1803 it was ruled by priors. At its secularization it numbered eight monks The buildings are now used as a military hospital.

List of abbots: Macarius, 1139–53; Christian, 1153–79; Eugene, 1179–97; Gregory, 1197–1207; Matthew, 1207–15; Teckan, 1215–17; Elias I, 1217–23; Celestine, 1223–34; Gerard, 1234–42; John I, 1242–53; John II, 1253–74; Maurice I, 1274–98; Joel, 1298–1306; Elias II, 1306–18; John III, 1318–35; Michæas, 1335–41; Rynaldus, 1342; Philip I, 1342–61; Donaldus, 1361–?, d. 1385; Henry, 1379; Maurice II, 1381?–88?; Timothy, 1388?–99; Imar, 1399–1409?; Rutger, 1409?–17; Thomas I, 1417–37; Roricus, 1437–47; Alanus, 1447–55; Maurice III, 1455–61; John IV, 1461–3; Otto, 1463–5; Thaddeus, 1465–74; David, 1474–83; Thomas II, 1483–91; Edmund, 1494–7; Philip II, 1497. These were followed by five German abbots: Kilian Crispus, 1504–6; Trithemius, 1506–16; Matthias, 1516–35; Erhard Jani, 1535–42; Michael Stephan, 1542–7. Since its restoration to the Scotch monks in 1595 the following were its abbots: Richard Irvin, 1595–8; John Whyte, at the same time Abbot of the Scotch monastery at Ratisbon, 1598–1602; Francis Hamilton, 1602–14; William Ogilbay, 1615–35; Robert Forbes, 1636–7; Audomarus Asloan, 1638–61; Maurus Dixon, 1661–79; Bernard Maxwell, 1679–85; Marianus Irvin, 1685–8; Ambrose Cook, 1689–1703; Augustine Bruce, who ruled as prior during 1703–13, and as abbot during 1713–16; Maurus Strachan, 1716–37; Augustine Duffus de Fochaber, 1739–53; Placidus Hamilton, 1756–63.

WIELAND, *Das Schottenkloster zu St. Jakob in Würzburg in Archiv des hist. Vereins fur Unterfranken*, XVI, 21–182; LINK, *Klosterbuch*, I, 402–9.

MICHAEL OTT.

Wyart, THÉOPHILE-LOUIS-HENRI (in religion DOM SEBASTIAN), Abbot of Cîteaux and Abbot-General of the Order of Reformed Cistercians, b. at Bouchain, Department of Nord, France, 12 Oct., 1839; d. in Rome, 18 Aug., 1904. Of a pious and studious disposition, he made rapid progress in the usual branches of learning, under private tutors and at both the *petits* and *grands séminaires* of the Archdiocese of Cambrai. Feeling an attraction for both the clerical and military calling, he hesitated long and was for some time professor in the college at Tourcoing, before making his final choice of a state of life. However, at the appeal of Pius IX, he put off the soutane for the pontifical uniform, serving in the pope's army from 24 Aug., 1860, until 20 Sept., 1870, having risen to the rank of major. After the dissolution of the pontifical army, he served his native country during the Franco-Prussian War, receiving the medal of the Legion of Honour for bravery, particularly on the fields of Patay and Le Mans. His service completed, he laid aside all further military ambition to enter the Trappist Monastery of S. Marie du Mont. After his profession he was sent to Rome to complete his ecclesiastical studies, was ordained priest, 31 March, 1877, and finally made doctor in theology in 1880. Returning to his abbey, he was sent to found a monastery at Tilbourg, in Holland, whence he was recalled to fill the office of prior at S. Marie du Mont, and afterwards (1883) elected its abbot. In 1887 the choice fell on him to succeed to the abbatial chair of Septfons and become vicar-

general of the congregation of Rancé. He had long had the desire of seeing the three congregations united in one order, and it was principally due to him that this was effected in 1892. In recognition of this he was elected the first "General of the Order of the Reformed Cistercians of Our Lady of La Trappe". After untiring efforts he succeeded in recovering possession of Cîteaux, the cradle of the order, and making it anew the mother-house, himself becoming its abbot, after resigning that of Septfons (1899). His deep learning and unceasing labours, as well as his tried fidelity, gave him great influence at the Roman Court, where both Pius IX and Leo XIII showed him constant signs of esteem and appreciation, particularly by assigning to him various important missions.

Abbaye de St. Marie du Mont (Châteaurous, 1898); DE PRÉVILLE, *Zouave du Pape et soldat de Dieu* (Paris, s. d.); FICHAUX, *D. Sebastian Wyart, Abbé-General de l'Ordre Cist. Réf.* (Lille, 1910); IDEM, *Sermon au service funèbre du Revme. D. Sebastian Wyart* (Lille, 1906); CHAZELLES, *Allocution au service funèbre du Revme. D. Sebastian Wyart à la Grace Dieu* (Besançon, 1904); OBRECHT, *The Trappists of the Three Fountains in Messenger of the Sacred Heart; Histoire abrégée de l'ordre de Cîteaux* (St. Brieuc, 1897); *Notes sur D. Sebastian Wyart extrait de l'histoire du Collège de Turcoing, MSS.*

EDMOND M. OBRECHT.

Wyclif (WYCLIFFE, or WICLIF, etc.), JOHN, writer and "reformer", b. probably at Hipswell near Richmond, in Yorkshire, 1324; d. at Lutterworth, Leicestershire, 31 Dec., 1384. His family is said to have come from Wycliffe, on the Tees, in the same county. The traditional date of his birth is given as 1324, but some authorities put it earlier. Hardly anything is known of his early life, and his career at Oxford is obscured by the presence of at least one man of the same name and probably of more. It is almost certain, however, that he was educated at Balliol College and that in 1361 he must have resigned the mastership on receiving the living of Fillingham. This he exchanged a few years later for that of Ludgershall. It must not be supposed, however, that he gave up his university career, for livings were often given to learned men to enable them to continue their studies or their teaching. Wyclif himself, for instance, received a two years' licence for non-residence, in 1368, on account of his studies. Meanwhile, in 1365, a man of his name, and usually identified with the future "reformer", had been appointed warden of the new Canterbury Hall by Simon Islip, Archbishop of Canterbury, only to be turned out two years later in favour of a monk by the new archbishop. The dispossessed warden, with the fellows, appealed to Rome, but failed in their appeal. A number of Wyclif's recent biographers have sought to identify this warden with another ecclesiastic, a friend of Islip's and probably a fellow of Merton; but it seems dangerous, in spite of much plausibility in this new identification, to reject the direct statements of contemporary writers, controversialists though they be, and possibly of a reference in one of Wyclif's own writings. Soon after these events, probably in 1372, Wyclif received the Degree of Doctor of Theology. He was by this time a man of repute in the university, and it is strange that his doctorate should have been so long delayed. The explanation may possibly be found in the fact that Balliol was an "Arts" college and that most of its fellows were not allowed to graduate in theology. Ecclesiastical promotion did not fail the new doctor; in 1373 he received the rich living of Lutterworth in Leicestershire, and about the same time he was granted by papal provision a prebend in a collegiate church, while he was allowed, also by papal licence, to keep it as well as another at Lincoln; this latter, however, he did not eventually receive.

OLD PRINT FROM THE DORSET PORTRAIT

Though his opinions on church endowments must by this time have been well known in and out of Oxford, Wyclif cannot with certainty be connected with public affairs till 1374. In that year his name appears second, after a bishop, on a commission which the English Government sent to Bruges to discuss with the representatives of Gregory XI, and, if possible settle, a number of points in dispute between the king and the pope. The conference came to no very satisfactory conclusion, but it appears to mark the beginning of the alliance between Wyclif and the anti-clerical oligarchic party headed by John of Gaunt, Duke of Lancaster, the king's brother. This party profited by Edward III's premature senility to misgovern in their own interests, and found in the Oxford doctor, with his theories of the subjection of church property to the civil prince, a useful ally in their attacks on the Church. Wyclif must frequently have preached in London at this time, "barking against the Church", and he refers to himself as "peculiaris regis clericus". The Good Parliament, however, with the help of the Black Prince, was able, in 1376, to drive John of Gaunt and his friends from power. A year later the death of the prince gave Lancaster his opportunity, and the anti-clericals had once more the control of the Government. Under these circumstances the attempt of the Archbishop of Canterbury and the Bishop of London to bring Wyclif to book was not likely to succeed. He appeared at St. Paul's escorted by his powerful friends, and the proceedings soon degenerated into a quarrel between Lancaster and the Bishop of London. The Londoners took their bishop's side, but the council broke up in confusion. The papal authority was next invoked against Wyclif, and a series of Bulls were issued from Rome. Nothing much came of them, however; Oxford, on the whole, took Wyclif's part, and a council of doctors declared that the propositions attributed to him, though ill-sounding, were not erroneous. When Wyclif appeared, early in 1378, at Lambeth, both the Princess of Wales and the London crowd interposed in his favour. The summons, however, led to the formulation of eighteen articles which give a fair account of Wyclif's teaching at this period. But before his next summons in 1381 his heresies, or heretical tendencies, had developed rapidly. The Great Schism may partially account for this and also the fact that Wyclif was now becoming the leader of a party. It was about this time that he began to send out his "poor priests", men who, except quite at the beginning, were usually laymen, and to lay much more stress on the Bible and on preaching. In 1380 Wyclif took the momentous step of beginning to attack Transubstantiation. It was at Oxford that he did so, calling the Host merely "an effectual sign". This open denial of a doctrine which came home to every Christian, and the reaction which followed the Peasant Revolt, lost Wyclif much of his popularity. In 1381 an Oxford council of doctors condemned his teaching on the Blessed Eucharist and a year later an ecclesiastical court at Blackfriars gave sentence against a series of twenty-four Wyclifite propositions. The Government was now against him. Westminster and Canterbury combined to put pressure on the still reluctant university author-

ities. A number of prominent Wycliffites were forced to make retractations (cf. LOLLARDS), but nothing seems to have been demanded from the leader of the movement except a promise not to preach. He retired to Lutterworth and, though he continued to write voluminously both in Latin and English, remained there undisturbed till his death. He was probably cited to Rome but he was too infirm to obey. Indeed he was probably paralyzed during the last two years of his life. A second stroke came in 1384 while he was hearing Mass in his church, and three days later he died. He was buried at Lutterworth, but the Council of Constance in 1415 ordered his remains to be taken up and cast out. This was done in 1428.

It is impossible to understand Wyclif's popularity, the weakness of the ecclesiastical authorities, or even the character of his teaching, without taking into account the extraordinary condition of the country at the end of the fourteenth century. The discredit which had been brought on the principle of authority in Church and State and the popularity of revolutionary ideas have been touched upon in the article LOLLARDS, and the causes which explain the spread of Lollardy are responsible, to some extent at least, for Wyclif's own mental development. His earliest writings are mainly logical and metaphysical. He belonged to the Realist School, and claimed to be a disciple of St. Augustine, but it was his attitude in the practical and political questions of Evangelical poverty and Church government which gave him influence. The question of Evangelical poverty was a burning one throughout the fourteenth century. Originally a subject of bitter controversy within the ranks of the Friars Minor, it had received a wider extension, and the chief theological writers of the time had taken sides. When the papacy declared for the moderates, the extremists, with their literary supporters, Marsiglio of Padua, William of Ockham, and others, assumed an attitude of hostility to Rome, and soon found themselves advocating a church organization without property and practically under the control of the State. From the mendicants, then, Wyclif inherited his hatred of clerical and monastic endowments, and in this he showed no great originality. Throughout the Middle Ages the wealth of the clergy was liable to attack, and that sometimes from the most orthodox. What is, however, characteristic of Wyclif is the argument, half-feudal and half-theological, with which he supports his attack on the clergy and the monks; yet though connected with his name it was in part borrowed from Richard Fitz-Ralph, an Oxford teacher and vice-chancellor, who had since become Archbishop of Armagh. Fitz-Ralph had been himself an opponent of the "mendicants", but Wyclif found in his theory of "lordship" a convenient and a novel way of formulating the ancient but anarchical principle that no respect is due to the commands or the property of the wicked. 'Dominion is founded in grace" is the phrase which sums up the argument, and *dominium* it must be remembered is a word which might be said to contain the whole feudal theory, for it means both sovereignty and property. "Dominion", then, or "lordship", belongs to God alone. Any lordship held by the creature is held of God and is forfeited by sin, for mortal sin is a kind of high treason towards God, the Overlord. Fitz-Ralph had used this argument meaning to justify the distinction between "property" and "use" which the moderate Franciscans had adopted and the extremists had rejected. Wyclif, however, brought it down into the market-place by applying it to clerical possessions. He even went further than the argument authorized him, for he came to hold that no monks or clergy, not even the righteous, could hold temporal possessions without sin, and further that it was lawful for kings and princes to deprive them of what they held unlawfully. Logically, Wyclif's doctrine of lordship should apply to temporal lords as well as to spiritual; but this logical step he never took, and he did not, therefore, contribute intentionally to the Peasant Revolt of 1381. Yet the assaults of so well known a man on church property must have encouraged the movement (of this there is a good deal of evidence), and the "poor priests", who were less closely connected with laymen of position and property, are sure to have gone further than their master in the communistic direction. Wyclif's attack on the property of the monastic orders and of the Church would necessarily bring him before long into conflict with the ecclesiastical authorities, and he was led to guard himself against the results of excommunication by maintaining that, as he put it, "no man can be excommunicated unless he first be excommunicated by himself" (viz. by sin), a statement which may be true of the effect of excommunication on the soul, but which cannot be applied to the external government of the Church.

Thus by 1380 Wyclif had set himself in open opposition to the property and government of the Church, he had attacked the pope in most unmeasured terms, he had begun to treat the Bible as the chief and almost the only test of orthodoxy, and to lay more and more stress on preaching. Yet he would have protested against an accusation of heresy. Great freedom was allowed to speculation in the schools, and there was much uncertainty about clerical property. Even the exclusive use of Scripture as a standard of faith was comprehensible at a time when the allegiance of Christendom was being claimed by two popes. It must be added that Wyclif frequently inserted qualifying or explanatory clauses in his propositions, and that, in form at least, he would declare his readiness to submit his opinions to the judgment of the Church. It seems to have been a time of much uncertainty in matters of faith, and the Lollard movement in its earlier stages is remarkable for a readiness of recantation. Wyclif's heretical position became, however, much more pronounced when he denied the doctrine of Transubstantiation. His own position is not quite clear or consistent, but it seems to approach the Lutheran "consubstantiation", for he applied to the Blessed Eucharist his metaphysical principle that annihilation is impossible. To attack so fundamental a doctrine tended to define the position of Wyclif and his followers. Henceforth they tend to become a people apart. The friars, with whom the "reformer" had once been on friendly terms, became their chief enemies, and the State turned against them.

Old-fashioned Protestant writers, who used to treat medieval heresy as a continuous witness to the truth, found in Wyclif a convenient link between the Albigenses and the sixteenth-century reformers, and the comparison is, perhaps, of interest. Like the heretics of the twelfth and thirteenth centuries, Wyclif started with an attack on clerical wealth; he then went on to dispute the authority of the Church and, finally, its sacramental system, but unlike them he avoided those Manichæan tendencies which threatened the most elementary moral laws. That madness had been exorcized by the great Scholastics. On the other hand, Wyclif resembled the Protestant Reformers in his insistence on the Bible as the rule of faith, in the importance attributed to preaching, and in his sacramental doctrine. Like them, too, he looked for support to the laity and the civil state, and his conception of the kingly dignity would have satisfied even Henry VIII. The doctrine of justification by faith does not, however, occur in Wyclif's system. The English Lollards carried on but very imperfectly the tradition of Wyclif's teaching. His real spiritual inheritor was John Hus, and it was through Bohemia, if at all, that he is directly connected with the Reformation.

A large number of Wyclif's Latin works have been edited and printed by the Wyclif Society. His English works have been edited by T. Arnold (Oxford, 1869–71) and by F. D. Matthew (London, 1880) for the Early English Texts Society. Many of the English tracts, however, are certainly by his followers. Besides these works Wyclif was reputed, even by contemporaries, to have translated the whole of the Bible, and two "Wyclifite" versions are in existenee. Abbot Gasquet has disputed the genuineness of this authorship ("The Old English Bible", London, 1897), and F. D. Matthew has defended the traditional view (Eng. Hist. Rev., 1895). This much, at any rate, is certain: that the Bible was familiar even to laymen in the fourteenth century and that the whole of the New Testament at least could be read in translations. It is also clear that portions of the Scriptures were called Wyclifite in the fifteenth century, and sometimes condemned as such, because a Wyclifite prefaee had been added to a perfeetly orthodox translation.

For list of contemporary authorities, which are very numerous, see RASHDALL in *Dict. Nat. Biog.*, s. v. *Wyclife*; the most important, besides Wyclif's own works, is the *Chronicon Angliæ*, ed. (1874) by MAUNDE THOMPSON, and the *Fasciculi Zizaniorum*, ed. by SHIRLEY in *R. S.* See also LECHLER, *Johann von Wiclif* (Leipzig, 1873; tr. London, 1878); SHIRLEY, *Preface to Fasciculi Zizaniorum;* MATTHEW, *Preface to English Works* (the last two are valuable); POOLE, *Wyclife and Movements for Reform* (London, 1889), still useful as it connects Wyclif with the continental movements of the time; *The Cambridge History of Eng. Lit.*, II, which contains an excellent chapter on the subject by WHITNEY. Of Catholic works the most considerable is STEVENSON, *The Truth about John Wyclif*. A more moderate treatment of Wyclif is given by BELLESHEIM, WETZER, AND WELTE in *Kirchenlexikon*, s. v. *Wiclif;* see also, especially for the subsequent development of the movement, GAIRDNER, *Lollardy and the Reformation*, I–II (London, 1906).

F. URQUHART.

Wyntoun, ANDREW OF, Scottish chronicler, b. (as we know from the internal evidence of his writings) in the reign of David II, about the middle of the fourteenth century. He is conjectured to have been related to Alan of Wyntoun, who married the heiress of Seton, and is now represented by the Earl of Eglinton and Winton. He became a canon-regular of the priory of St. Andrews, and before 1395 was appointed prior of the ancient monastery of Lochleven, in Kinross-shire, which was a subject house of St. Andrews for upwards of four hundred years (see LOCHLEVEN). Innes, in his "Critical Essay" (1729), pointed out that the register of the priory of St. Andrews contained several acts or public instruments of Wyntoun, as prior of Lochleven, from 1395 to 1413; but there is no evidenee as to how long he continued in office after the latter year, or as to the date of his death. It was at the request of Sir John de Wemyss (ancestor of the Earls of Wemyss), whom he mentions as one of his intimate friends, that Wyntoun undertook to write his "Orygynale Cronykil of Scotland", so entitled, as he himself explains, not because it was his own composition, but because it begins at the beginning of things, namely with the creation of angels. How long the compilation of the work took is uncertain, but the fact that Robert, Duke of Albany, is mentioned in it as dead proves that it was finished some time after September, 1420. The author, while engaged in the latter part of it, reckoned himself already an old man, as appears from his prologue to the ninth book, so that it is not probable that he lived long after its completion. The variations in the MSS. show that it was frequently revised and corrected, in all probability by Wyntoun's own hand.

No printed edition of the Chronicle appeared until 1795, when it was edited from the Royal MS. in the British Museum, with a valuable critical introduction, by David Macpherson. Nearly one-third of the original was, however, omitted, and this was restored by Laing in his edition published in 1872, in the "Historians of Scotland" series. Laing describes the eleven MSS. of the Chronicle known to exist, and the Scottish Text Society has since printed a new edition from the Cottonian and Wemyss MSS., with the variants of the other texts. A considerable portion of the Chronicle, it must be noted, is the work of an unknown author, who sent it to Wyntoun, and it was incorporated by him into his own narrative. Both are written in the same easy-flowing, octosyllabic rhyming verse, and the work has therefore value from a poetical as well as from an historical standpoint. Andrew Lang credits Wyntoun with "a trace of the critical spirit, displayed in his wrestlings with feigned genealogies"; but Æneas Mackay does him more justice in pointing out that he understands the importance of chronology, and is, for the age in which he wrote, wonderfully accurate as to dates. His work has thus real value as the first attempt at scientific history writing in Scotland, and philologically it is not less important as having been written in the Scots vernacular, and not (like nearly all the works of contemporary men of learning) in a dead language. Regarded as a poet, Wyntoun can hardly take high rank, certainly not equal rank to his predecessor Barbour, the father of Scottish poetry. His narrative, in truth, though written in rhyme is mostly prosaie in style; but some of his descriptions are vivid, and touched with the true spirit of poetry.

Wyntoun's Orygynale Cronykil of Scotland, with notes, glossary, etc., ed. MACPHERSON (London, 1795); the same, ed. LAING for *The Historians of Scotland* (Edinburgh, 1872); the same, ed. AMOURS for the *Scottish Text Society* (Edinburgh, 1902–1913); LANG, *Hist. of Scotland*, I (Edinburgh, 1900), 296; INNES, *Critical Essay on the Ancient Inhabitants of Scotland*, II (London, 1729), 622–627; MACKAY in *Dict. Nat. Biog.*, s. v.; ANDERSON, *The Scottish Nation*, III (Edinburgh, 1868), 674, 75.

D. O. HUNTER-BLAIR.

Wyoming, the forty-fourth state admitted to the American Union, derives its name from the Delaware Indian word "Maughwauwama", signifying mountains with large plains between. It lies between 41° and 45° N. lat. and 27° and 34° long. west of Washington; it is bounded by Montana, South Dakota, Nebraska, Colorado, Utah, and Idaho. Its length from east to west is 355 miles and width from north to south, 276 miles. It includes an area of 97,883 square miles, a territory equal to that of the two States of New York and Pennsylvania, or greater than all of the New England states combined.

SEAL OF WYOMING

I. PHYSICAL CHARACTERISTICS.—In general appearance the topography is mountainous with valleys, rolling plains, and broad plateaux. The mountains have a general direction from north-west to south-east, but are not continuous across the state, presenting more often the appearance of broken or detached spurs. The main range of the Rocky Mountains entering from the south terminates in the Wind River Range and is snow-capped throughout the year, the elevation being from 6000 to 14,000 feet. Other ranges are the Big Horn, Owl, Rattle Snake, Medicine Bow, Sierre Madre, Teton, Yellowstone, and the Black Hills extending into the state from South Dakota on the eastern border. The highest peak is Fremont's Peak in the Wind River Range, 13,790 feet. Other high points are Teton Peak, 13,690 feet, and Clouds Peak, 13,691

feet. Numerous rivers including the Yellowstone, Big Horn, Snake, Green, Cheyenne, Belle Fourche, and Powder have their head-waters within the state. The North Platte and Big Laramie enter the state from Colorado. None of these streams is navigable in a commercial sense, but their flow is utilized for irrigation and in some instances for the transportation of timber. There are several important lakes, including Yellowstone, Jackson, Shoshoni, Lewis, Madison, and Fremont. The state abounds in beautiful scenery. Great natural parks encircled by wooded slopes and majestic peaks, with numerous mountain streams, lakes, and waterfalls, form attractive features. The Yellowstone National Park, set apart by Act of Congress as a public pleasure ground, has an area of 3575 square miles, and is mainly in Wyoming, extending slightly into Idaho and Montana. It represents a wonderland of geological phenomena, mineral springs, spurting geysers, lakes, and woodlands. The streams of the state are well stocked with game fish; game animals, particularly elk, deer, and antelope, are plentiful in the unsettled mountain districts. The climate is dry, healthful, and invigorating with a maximum of sunshine, and while the temperature and annual rainfall vary in different localities according to the elevation and the influence of mountain chains, the summers are cool and the winters are not severe. The average mean temperature for the year is 44 degrees. Winds prevail during portions of the winter and spring seasons, but cyclones and tornadoes are unknown. Owing to the dryness of the atmosphere, degrees of temperature do not express the extremes of heat and cold peculiar to lower and more humid localities.

II. Population.—The census of 1910 shows a total population of 145,965, an increase of 57.7 per cent since the last census report in 1900. The immigration during the past decade has been principally from the middle west, generally following the parallels, but prior to that time the cattle industry had attracted a large percentage from the southwest. Only a small per cent of the population is of foreign birth, and but two per cent illiterate. Wyoming, according to population, contributed a larger percentage of volunteer soldiers to the service of the Government during the Spanish-American War than any other state, and was the first state to report troops mustered in and ready for service. Cheyenne, the state capital, is the largest city, and Sheridan, Laramie, Rock Springs, Rawlins, Evanston, Basin, Cody, Casper, Lander, and Douglas are among the larger towns.

III. Resources.—Mining and live stock, with a rapidly increasing agricultural development as an incident to the latter, are the leading industries.

Mining.—The mineral resources consist of coal, oil, gas, iron, asbestos, gold, silver, and copper, the development of which has been greatly hindered by lack of sufficient transportation. Extensive coal deposits are known to underlie a large area. Rock Springs, Hanna, Kemmerer, Diamondville, Sheridan, Newcastle, Hudson, and Kirby are coal mining centres. The coal output for 1910 was 7,385,764 tons, with a valuation of $11,573,479; the product being lignite and sub-bituminous. Iron ore is mined extensively at Sunrise; the output for 1910 being 735,123 tons. Oil fields of wide extent are being developed in the northern, central, and extreme western portions of the state, and extensive pipe lines for the transportation of the product are now in process of construction. Natural gas has been discovered in the vicinity of Basin and Greybull and is used there for heating and lighting. Gold, copper, and asbestos mines have been opened, but reliable statistics as to the amount and value of their product have not been compiled.

Agriculture and Live Stock.—The soil of the plateaux and bench lands is a light sandy loam, that of the valleys is of a black alluvial character, both showing remarkable fertility under irrigation in the production of wheat, oats, rye, barley, potatoes, field peas, sugar beets, forage crops, apples, pears, and the different varieties of small fruits and vegetables known to the temperate zones, the yield and quality being in some instances remarkable. A yield of 974 bushels of potatoes per acre in Johnson County, a yield of 132 bushels of oats produced on one acre in Sheridan County, and a yield of 8½ tons of alfalfa per acre for three successive years in Laramie County being well-authenticated examples. It is estimated that 10,000,000 acres within the state may be cultivated successfully by irrigation. Irrigation development has made rapid strides in recent years, and millions of dollars are expended by the United States Government and by private investors under the supervision of the state in the construction of canals and great storage reservoirs. In 1910, 76 irrigation projects were under construction within the state. Another 10,000,000 acres may be made productive by methods of soil mulch or "dry farming", a modern system of soil treatment that has produced good crop results in the semi-arid regions. The non-irrigated lands are being rapidly settled. The timbered area occupies about 10,000,000 acres in the mountain regions, most of which is included in Government forest reserves, and the manufactures of lumber, railroad, and mine timbers is carried on in these reserves under concessions from the United States Government. The reserves are also used by stock men under lease for summer grazing. Most of the remaining territory of the state is admirably adapted to the grazing of live stock. In their natural condition the plains and foot hills are generally covered with a short succulent grass, furnishing excellent pasture for live stock. This grazing area comprises from 20,000,000 to 30,000,000 acres, and as it is used in connexion with agricultural lands guarantees the stability of the live-stock industry, which according to statistics for 1910 shows: cattle 546,447 head, valuation $13,024,349; sheep 4,211,441 head, valuation $19,895,643.50; horses 119,576 head, valuation $5,450,795; swine 15,253 head, valuation $73,476; mules and asses 1862 head, valuation $114,500. The wool product of 1910 had an approximate valuation of $8,000,000.

Transportation and Communication.—There are thirteen separate lines of railroad, with a mileage of 2200, in operation by the Union Pacific, Burlington, Northwestern, Colorado and Southern, Oregon, Short Line, Saratoga and Encampment, Hahn's Peak, Colorado and Wyoming, and allied companies; twenty-nine telephone companies, chief among them being the Mountain States Telegraph and Telephone system, with lines aggregating 3900 miles; three telegraph companies with lines covering 2391 miles. Numerous stage lines are in operation between points in the interior, and nearly every rural community is served with a free delivery of mail matter. *Manufactures.*—The manufacturing interests include lumber, and timber products, saddles and harness, tobacco, boots and shoes, flour and grist, lime, cement, brick, malt, dairy products, and railroad supplies, some one or more lines of which are carried on in all of the towns, but reliable statistics as to output, capital, and persons employed are not available.

IV. Education.—Public education is provided by a system of graded public schools, supported by a tax levied upon property within each district, and a *per capita* distribution made according to an annual enumeration of pupils, of the annual interest income from the permanent school funds and rentals from school lands. High schools are established by the districts in all of the larger towns; under a

special law two or more districts are enabled to unite in the formation of a high school district by an affirmative vote of qualified electors on the question, and thereby maintain a high school. This plan makes it possible for a number of districts in sparsely settled counties to combine their resources in the establishment of a high school which is supported by a special tax. School attendance by children between the ages of six and fourteen years is compulsory, and penalties are prescribed for truancy or parental neglect in the matter of school attendance. In 1910 there were 1109 teachers employed in the state, and the total enrolment of pupils was 24,584. The district tax revenues for that year were $739,668.88 and the earnings and income from 3,456,999 acres of school land was $150,212.91. Other public school revenues are derived from a percentage of the receipts from government land sales and the income from forest reserves paid to the state by direction of Congress. The state university is situated at Laramie, and includes a graduate school, colleges of liberal arts, agriculture, and engineering. A normal school and departments of music, commerce, home economies, and university extension are also maintained. The number of professors employed is 45, and 307 students were reported in attendance in 1910. The institution is supported by state tax, a land income fund, and certain annual donations made by the Government pursuant to Acts of Congress for the promotion of instruction in agriculture and the mechanic arts. A convent (boarding, and parochial school), was established at Cheyenne in 1886 by the Sisters of the Holy Child Jesus at a cost of $50,000. This institution has passed through the vicissitudes of early pioneering and grown to a prosperous condition, the average attendance being about 200. Jesuit Fathers established a mission school for Indian boys at St. Stephens on or about the same date, and Catholic sisters also conduct a mission school for Indian girls on the Shoshoni Reservation.

V. State Institutions.—Indigent poor are cared for and supported by the counties of their residence. The State maintains: a hospital for the insane at Evanston; a home for feeble-minded and epileptic persons at Lander; an institution for blind, deaf, and dumb at Cheyenne; a soldiers' and sailors' home at Buffalo; and general state hospitals at Rock Springs, Sheridan, and Casper. A state sanitarium is provided at Thermopolis, where a square mile of land surrounding mineral springs of great medicinal value has been granted to the state by the United States Government. The state penitentiary is situated at Rawlins, and an appropriation has been made for a reformatory to be located hereafter by a vote of the people. There are laws providing for the incorporation of charitable, educational, and religious societies, including cemetery associations; and charitable bequests are not forbidden by statute.

VI. General Legislation.—Freedom in the exercises and enjoyment of religious profession and worship is guaranteed to every person by the constitution, with the sole qualification that the liberty of conscience thus secured shall not excuse licentiousness, nor justify practices inconsistent with the peace and safety of the state. This qualification was undoubtedly inserted to prevent the practice of polygamy as a possible incident to Mormon settlement in the state. The disturbance of religious worship is made punishable as a misdemeanour. Sunday observance prevails generally throughout the state, and places of business with a few exceptions are required to be closed on Sunday. The first day of January, twelfth and twenty-second days of February, thirtieth day of May, fourth of July, the date appointed by the president as the annual Thanksgiving Day, twenty-fifth of December, dates upon which general elections are held, and Arbor Day are declared holidays by statute; and if a legal holiday falls on Sunday the following day shall be the holiday. The use of profane or obscene language is punishable as a misdemeanour. A statutory form of oath is prescribed, concluding with the words "So help me God", and persons having conscientious scruples against taking an oath may affirm under the pains and penalties of perjury. The seal of confession is privileged. Church bodies may incorporate for purposes of administration. Property used exclusively for religious worship, church parsonages, and all denominational school property are exempt from taxation. Ministers of the Gospel of all denominations are exempt from jury service. The marriage ceremony may be performed by any judge, district court commissioner, justice of the peace, or licensed or ordained minister of the Gospel. No particular form of ceremony is required other than an express declaration in the presence of an ordained minister or magistrate and witnesses. Desertion of wife and children is a felony. Causes for divorce are: adultery; incompetency; conviction of a felony, and sentence to imprisonment therefor after marriage; conviction of felony or infamous crime before marriage, provided it was unknown to the other party; habitual drunkenness; extreme cruelty; intolerable indignities; neglect to provide common necessities; vagrancy of the husband; and pregnancy of the wife before marriage if without knowledge of the husband. The plaintiff must reside in the state for one year immediately preceding his or her application for divorce, unless the parties were married in the state and the applicant has resided there since the marriage. Neither party is permitted to remarry within one year after a decree of divorce.

A married woman can hold, acquire, manage, and convey property, and carry on business independent of her husband. When a husband or wife dies intestate one half of the property of the deceased goes to the survivor if there be children and one half to the children collectively. If there be no children, nor descendants of any child, three-fourths of the estate goes to the survivor. If there be no children nor descendants of any child, and the estate does not exceed $10,000, the whole of it goes to the survivor. Except as above, the estate of an intestate descends to his children surviving and the descendants of his children who are dead. If there be no children nor their descendants, then to his father, mother, brothers, and sisters, and to the descendants of brothers and sisters who are dead. If there be no children nor their descendants, nor father, mother, brothers, sisters, nor descendants of them, then to the grandfather, grandmother, uncles, aunts, and their descendants. The homestead of a householder who is the head of a family, or any resident of the state who has attained the age of sixty years, is exempt to the value of $1500 from execution or attachment arising from any debt contracted or civil obligation incurred other than taxes, purchase money, or improvements so long as it is occupied by the owner or his or her family. And the exemption inures for the benefit of the widow or minor children. If the owner be married the homestead can be alienated only by the joint consent of the husband and wife. The family Bible, a burial lot, and $500 worth of personal property are likewise exempt to any person entitled to a homestead exemption. One half of the earnings of a debtor for his personal services, rendered at any time within sixty days next preceding a levy of execution or attachment, is exempt when it is made to appear that such earnings are necessary for the support of debtor's family residing within the state and supported in whole or in part by his

labours. A day's labour in mines and in works for the reduction of ore is limited to eight hours, except in cases of emergency. The sale of intoxicating liquors is licensed only in incorporated cities and towns.

VII. GOVERNMENT.—The state is governed under its first constitution adopted in November, 1889. Amendments to the constitution may be proposed by resolution of the legislature and submitted to a vote of the people, and if approved by a majority of the electors become a part of the constitution. Suffrage is conferred upon both men and women. The principle of woman suffrage was incorporated in the act organizing the territory, and was carried into the state constitution. Women rarely seek to hold office, and are disqualified for jury service. On local issues the vote of women is generally cast on the side of morality and home protection, but in state policy and legislation no unusual results are traceable to woman suffrage. The right to vote at general elections is enjoyed by all citizens of the United States who have attained the age of 21 years, are able to read the constitution, and have resided in the state one year, and in the county sixty days immediately preceding, with the exception of idiots, insane persons, and persons convicted of infamous crimes. General elections are held biennially in even numbered years, the first Tuesday after the first Monday in November, and newly-elected officers assume their duties on the first Monday in the following January. The governor, secretary of state, treasurer, auditor, and superintendent of public instruction are elected for terms of four years, and all other state officers are appointive. The legislature consists of a senate and a house of representatives, and meets biennially in odd numbered years, on the second Tuesday in January, its session being limited to forty days. Each branch elects a chaplain, who opens the session and each day's proceedings with prayer. The administration of justice is vested in a supreme court, district courts, justices of the peace, and municipal courts. The supreme court consists of three justices elected by the state at large for a term of eight years. The supreme court has general appellate jurisdiction of causes tried in the district courts. The district courts have general original jurisdiction in all matters of law or equity, and have appellate jurisdiction of cases arising in justice courts and causes made appealable from administrative boards. Judges of district courts are elected by districts for terms of six years.

VIII. RELIGIOUS FACTORS.—The state consists of one diocese with its see at Cheyenne. The Catholic population is estimated (1910) at about 12,000; churches with resident pastors, 18; missions with churches, 14; priests, 23. The dissemination of Catholic doctrine in this region began with the visits of French fur-traders and trappers during the first half of the eighteenth century, but there is evidence that Catholic practices had been introduced among the native tribes prior to that date by Catholic Iroquois Indians who had drifted west from Canada and New York. Father Pierre-Jean De Smet, S.J., arrived in Wyoming with an expedition of the American Fur Company in 1840, and his mission work among the Indians and scattered white settlements during the succeeding fifteen years forms an important chapter in the history of the North-west. Fathers P. De Vos, S.J., and Hoecken, S.J., Zerbinate, Joset, and Menarina were among the early missionaries. In 1851 Wyoming formed a part of the vicariate of the Indian Territory east of the Rocky Mountains which had Rt. Rev. John B. Miege as vicar Apostolic. In 1857 it comprised a part of the Vicariate of Nebraska and so remained until 1885, when it became a part of the Diocese of Omaha. It was erected into the Diocese of Cheyenne, 9 August, 1887, and the first bishop, Rt. Rev. Maurice F. Burke, was consecrated on 28 Oct., 1887. He was transferred to St. Joseph, Missouri, June, 1893, and was succeeded by Rt. Rev. Thomas Lenihan, whose death occurred on 15 Dec., 1904. Rt. Rev. James J. Keane, the third bishop of the diocese, was consecrated on 28 Oct., 1902, but in 1911 was made Archbishop of Dubuque. His administration was attended by much progress in church interests. The fourth bishop is Rt. Rev. Patrick A. McGovern, appointed on 18 January, 1912, and consecrated on 11 April following. A new cathedral and bishop's residence have been erected at Cheyenne. The spiritual needs of the new diocese have been presented in frequent lecture tours to the faithful in the older communities of the east; and they have given aid by contributions to a loan fund plan, whereby numerous mission church buildings have been provided in new settlements and outlying communities. Colonization has been encouraged and the work and growth of the Church is in keeping with the rapid settlement and material advancement of the state.

IX. HISTORY.—While there is some evidence that the early Spanish made expeditions into Wyoming, no written accounts of their expeditions have been found. The first authentic record of exploration by white men is that of Sieur de la Verendrye, who discovered the Yellowstone while in charge of an expedition in the interest of the French Canadian fur trade in 1743. John Colter, a member of the Lewis and Clark expedition, was the first American to enter Wyoming. He discovered Yellowstone Park and explored the Big Horn and Fremont Country in 1806. General John C. Frémont explored the central portion of the state, discovered the South Pass, and established the Overland Trail in 1842. Indian depredations incident to the California movement in 1849 induced the Government to establish a number of army posts along the Platte River, among them Fort Steele, Fort Fetterman, and Fort Laramie, the latter being an old fur-trading fort first established in 1834. The Union Pacific Railroad entered in 1867, and after a few years of Indian warfare, great herds of cattle trailed in from Texas comprised the chief industry until the early nineties, when the larger herds commenced to disappear and an era of ranch settlement began. The State of Wyoming is carved out of territory obtained from four principal annexations comprising the main land west of the Mississippi River, viz.: the Louisiana purchase (1803); the Oregon Country by discovery, settlement, and treaty (1792, 1805, 1811, 1819, 1846), the Texas annexation (1845); and the Mexico concession (1848). Its titled interests bear the imprint of successive periods of purchase, exploration, discovery, settlement, and conquest. It has in turn formed a part of the following named territories: Louisiana in 1803; Missouri in 1812; Texas in 1845; Oregon in 1848; Utah in 1850; Nebraska in 1845; Washington in 1859; Dakota in 1861; Idaho in 1863; Dakota in 1864. Organized as Wyoming territory in 1868, it was admitted as a state, 10 July, 1890.

COUTANT, *History of Wyoming* (1899); HEBARD, *Government of Wyoming* (San Francisco, 1904); HINSDALE, *The Old Northwest* (1888); BANCROFT, *Nevada, Colorado and Wyoming* (San Francisco, 1890); AUSTIN, *Steps in the Expansion of our Territory* (New York, 1904); *Wyoming Compiled Statutes* (1910).

W. E. MULLEN.

X

Xainctonge, Anne de, Venerable, foundress of the Society of the Sisters of St. Ursula of the Blessed Virgin, b. at Dijon, 21 November, 1567; d. at Dôle, 8 June, 1621. She was the daughter of Jean de Xainctonge, councillor in the Dijon Parliament, and of Lady Marguerite Collard, both of noble birth and virtuous life. From a window in the Hôtel Xainctonge Anne was able to see the Jesuit College and the good work carried on by the Fathers; at Mass in their church, she was edified by seeing the novices receiving Holy Communion. Hence the idea of her future work, that of educating girls. She considered such an occupation fitting for religious women, who might thus unite the active with the contemplative life. To found an uncloistered order of women, to open public schools for girls, "where education should be given, not sold", were then new ideas to which the prejudices of that time, as well as the blind love of her parents, were profoundly opposed. With the help of heaven, often miraculous, under the guidance of the Jesuit Fathers de Villars and Gentil, she overcame all obstacles and succeeded. On 16 June, 1606, with Claudine de Boisset and another companion she opened her first convent at Dôle in Franche-Comté (then Spanish territory). The company was founded with "Our Lady as general, St. Ursula as lieutenant", and the Rule of St. Ignatius as the basis of perfection. For fifteen years Anne was a living model of all religious virtues, in frequent and visible intercourse with her guardian angel, founding new houses as her society spread rapidly in the east of France and Switzerland (see Ursula of the Blessed Virgin). After her death her reputation for heroic sanctity and the graces obtained through her intercession led to a process of beatification, but the many wars of the period, followed closely by the French Revolution, destroyed all documents. The cause was afterwards re-established, and Anne de Xainctonge was declared Venerable on 24 Nov., 1900.

Binet, *La Vie . . . d'Anne de Xainctonge* (1635); Orset, *La vie de la Vénérable et dévote A. de X.*; Mourath, *La Vie et les vertus d'A. de X.*; Crozet, *Vie d'A. de X.* (1691); Arnoulx, *Vie de la Vén. A. de X.* (1755); Morey, *La Vén. A. de X.* (1892).

Mother Hélène Marie.

Xaverian Brothers (Congregation of the Brothers of St. Francis Xavier), an institute of laymen, founded under episcopal approbation by Theodore James Ryken, in Belgium, in the year 1839. To obtain the views of American prelates as to the merits of his project to establish a teaching congregation, he came to America (1837), and received approval from seven bishops, who gave him testimonial letters. Returning to Europe, he laid his plan before Mgr Boussens, Bishop of Bruges, who granted his sanction on condition that Ryken should first make a year's novitiate under the Redemptorists at St-Trond. After completing the novitiate Ryken established his congregation at Bruges. From the beginning trials and difficulties threatened the existence of the new institute. Subjects did not come or failed to persevere, and the means of subsistence were to be had only by painful effort. In June, 1840, the brotherhood consisted of three members. In the following year the generosity of a banker of Bruges, Dujardin, enabled the community to purchase the property known as "Het Walletje", from the moat that surrounded it, and here the brothers established their mother-house. An unknown benefactor also left a considerable sum of money with the request that it be devoted to helping missionary work. The words of Sallust, "Concordia res parvæ crescunt", were adopted by the brothers as their motto. A boys' sodality was opened at Het Walletje, followed shortly by a primary school in the same place; the work of catechizing was taken up at the Church of Notre-Dame, and some attention was given to the training of deaf-mutes. The brothers' first grammar school was opened at Bruges (1844) and in the following year a second school of the same rank was established there. Already the progressive character of the youthful institute was shown by its sending several members to St-Trond Normal School for higher professional training. In 1846 the brothers were called to England, and a school was begun at Bury, Lancashire, but in 1856 the community removed to Manchester. It was at Manchester that the brothers popularized the May devotions, and promoted the wearing of the scapular of Mount Carmel.

On 10 July, 1854, the founder sailed from Havre to take the direction of a school in Louisville, Kentucky, at the invitation of Bishop Martin J. Spalding, who had long desired the Xaverians to come to the United States. The pioneers were Brothers Paul, Hubert, Stanislaus, Stephen, and Bernardine. The Xaverians took charge of several parochial schools there, and finally (1864) opened an institution under their own auspices, which still exists as St. Xavier's College, and had an attendance of five hundred students in 1910. When Bishop Spalding became Archbishop of Baltimore (1864), he invited the congregation to conduct St. Mary's Industrial School for Boys. The Xaverians decided to make Baltimore the centre of their activities in the United States, and they purchased a site just beyond the western limits of the city, where in 1876 a novitiate for the United States was opened. The first general chapter was held at Bruges (1869); meanwhile the brothers were extending their work in England. They had established a house for novices at Hammersmith (1861), near the Normal Training College, in order that the young members might follow the courses there. Two years later a new mission was accepted. The Duchess of Leeds, an American of the Caton family of Maryland, had just founded an orphanage at Hastings, Sussex, and the Xaverians were asked to take charge. By a coincidence, the land on which St. Mary's Industrial School, Baltimore, stands is known as the Duchess of Leeds estate. The foundation at Hastings was removed to Mayfield, and was gradually diverted from its original plan as an orphanage, and became a successful boarding school, which has at present several fine buildings. The main structure, Gothic in its features, was designed by Pugin. Clapham College, adjoining Clapham Common, London, has developed from a small beginning made in the early sixties, to an influential position among English Catholic colleges. It is a centre for the Oxford local examinations. The Catholic Collegiate Institute, as the brothers' principal school at Manchester is called, was removed to an attractive site at Victoria Park, in the suburbs of that city, in 1905. The following year a new school was opened. Since 1875 England has formed one of the three provinces into which the institute was then divided; America and Belgium being the other two. In Belgium the brothers founded, in connexion with the mother-house, a

chool, Institut St. François-Xavier, which has at resent (1911) over seven hundred students. Other ouses were founded at Thourout, Huthoulst, leyst, and Zedelghem.

In the United States the congregation has made its reatest gains. The membership in the American rovince (1911) numbers 127 professed, 19 scholastics, 1 novices, and 20 aspirants. The Xaverian missions n the United States comprise 5 colleges, 6 academies, 5 parochial schools, 5 industrial schools, and 4 homes or boys. At Baltimore, Maryland, is Mt. St. Joseph's College, adjoining the novitiate. In the Archdiocese f Boston, which the congregation entered in 1882, it onducts schools at Lowell, Lawrence, Somerville, East Boston, Danvers, and Newton Highlands. Other schools in Massachusetts are at Worcester, and Hilbury. At Manchester, New Hampshire, and at Deep River, Connecticut, are Xaverian missions also. The Diocese of Richmond has a number of institutions nder the care of the brothers—two schools at Richmond, a college at Old Point Comfort, and academies t Norfolk, Portsmouth, and Newport News. In the Diocese of Wheeling there are two schools: the Cathedral High School, and Elm Grove Training School. Besides St. Xavier's College, the city of Louisville has hree smaller establishments managed by the institute. In Detroit, Michigan, they conduct a boy's ome. To as great an extent as possible the brothers ngage in secondary school work, regarding this as heir particular sphere; though it is found advantaeous to undertake parochial and industrial schools lso. A notable secondary school conducted by the Xaverians is St. John's Preparatory College, Danvers, Massachusetts, established in 1906.

Since its foundation the institute has had three uperiors-general: the founder, Brother Francis, who esigned in 1860; Brother Vincent (1860–96); and from 896, Brother John Chrysostom. The American provnce has had three provincials: Brother Alexius, from 875 to 1900; Brother Dominic, from 1900 to 1907; and Brother Isidore, chosen in 1907. The entire congreation is under the jurisdiction of the Bishop of Bruges; and it is governed by its constitution and by rule similar to that practised by other religious societies of laymen, having simple vows. The constitution of the society provides that all its members shall e laymen; no priests are admitted to membership. The brothers are to bind themselves by the three ows of religion, and are to dedicate themselves to he instruction of youth, in any country to which hey may be sent, and in which they may live accordng to the spirit of their congregation. Its members re not restricted to teaching elementary branches. Candidates for membership are admitted as postuants for three months if they have attained their ixteenth year; younger applicants are rated as aspiants, and their education and training are provided or until they are old enough to become postulants. After the postulant completes his term he begins, he is deemed a satisfactory subject, a novitiate of wo years. Then the three vows are taken. These ows are final. After five years as a professed member the Xaverian brother may make application to ake a fourth vow—the vow of stability—by which e binds himself more closely to the congregation, nd becomes eligible for superiorship, and to act as elegate to the general chapter, which is held every ix years and acquires the right to vote for the elective ffices. The superior-general is elected by delegates hosen by the brothers who have the vow of stability. His term of office is for six years, and he is eligible or re-election. The provincials are nominated by he superior-general, assisted by the suffrages of the rothers of the province concerned, without being ound, however, to appoint the one receiving the nost votes. The provincials have the same term f office as the superior-general, and may be reappointed. The superior-general, the provincials, and local superiors are assisted in their administrative work by councils, two or three members to a council. Father Van Kerkhoven, S. J., an early friend of the congregation, framed the Rule of the Xaverian Brothers. Pius IX granted a Brief of encouragement to the superior-general, Brother Vincent, on the occasion of the latter's visit to Rome in 1865. According to the terms of the Apostolic Constitution "Conditæ a Christo", such recognition ranks the institute with the approved congregations.

Catholic World, XLVII (New York), 102; *A Course of Study Given in the Schools of the Xaverian Brothers in the U. S.* (Baltimore, 1900); *Bulletin des anciens élèves* (Bruges, 1900); *The Xaverian* (London, 1902); *Brother Francis Xavier, A Life Sketch* (Baltimore, 1904); *A Knock at the Door* (Baltimore, 1908); *Brother Dominic* (Baltimore, 1907).

BROTHER ISIDORE.

Xenaias. See PHILOXENUS OF MABBOGH.

Ximenes, DIDACUS, a Spanish Dominican of the sixteenth century, noted as a theologian, philosopher, and astronomer; d. 1560. He took his licentiate in law at Salamanca, and there, before Christmas, 1543, received the habit of the Friars Preachers from the hands of Dominic Soto, then prior of the Dominican convent at Salamanca. The vocation of Ximenes to the religious state seemed miraculous; for, while rector of the College of Cuenca at Salamanca, the king came to esteem him so highly that he was about to honour him with judicial dignity when, all unexpectedly, Ximenes was summoned to the Dominican convent by an unknown priest of the same order, who predicted that in a short time he would give up the practice of law for the religious life in the Order of Preachers. Although this prediction was received with laughter, it was soon verified. Ximenes obtained the degree of Bachelor (in the Dominican sense) in his province, and on 11 April, 1559, was chosen *socius* to Bartholomew Carranza, Archbishop of Toledo, and by him sent to Segobia with special letters to the vicar and definitors of the provincial chapter gathered there, to dissuade the members of the chapter from re-electing Melchior Cano as provincial. His efforts, however, were fruitless. Chief among Ximenes's works are: "Calendarium perpetuum, sive Ordo recitandi divini officii juxta ritum Ordinis Prædicatorum" (Salamanca, 1563; Antwerp, 1566): "De eruditione religiosorum", in Spanish.

QUÉTIF-ECHARD, *Script. Ord. Prad.*, II (Paris, 1721), 169.

CHAS. J. CALLAN.

Ximénez de Cisneros, FRANCISCO (sometimes spelled JIMÉNEZ), Franciscan, cardinal, and Primate of Spain, b. at Torrelaguna in New Castile, 1436; d. at Roa, near Valladolid, 1517. He was educated at Alcalá and Salamanca and, having graduated in canon and civil law, went to Rome in 1459 where he practised for some years as a consistorial advocate. Having attracted the notice of Sixtus IV, that pope promised him the first vacant benefice in his native province. This proved to be that of Uzeda, which Carillo, Archbishop of Toledo, wished to bestow upon one of his own followers. Ximénez asserted his claim to it and for doing so was imprisoned by the archbishop, first at Uzeda and afterwards in the fortress of Santoreaz. He was released in 1480, after six years' confinement, and, transferring to the Diocese of Sigüenza, became grand vicar to Cardinal González, the bishop of that *see*. In 1484 he resigned this office to become a Franciscan of the Observantine Congregation in the Friary of St. John at Toledo. From there, after his profession, he was sent to Salzeda, where he was later elected guardian.

In 1492, on the recommendation of Cardinal Mendoza, Archbishop of Toledo, he was appointed confessor to Queen Isabella, which post he accepted on condition that he might still live in his monastery

and follow the religious life, only appearing at Court when sent for. About the same time he was elected provincial of his order in Castile, which office he held for three years. In 1495 he was chosen to succeed Mendoza as Archbishop of Toledo, to which post the chancellorship of Castile had been joined by Ferdinand and Isabella. Ximénez refused the dignity out of humility, and persisted in his refusal for six months, only consenting at length to accept the position in obedience to the express command of the pope. As archbishop he continued to live as a simple Franciscan, devoting a large portion of his vast revenues to the relief of the poor and the ransom of captives. This mode of life was misunderstood by many, and, in consequence of reports that reached Alexander VI, that pontiff reprimanded him for neglecting the external splendour that belonged to his rank; but Ximénez would only consent to wear the episcopal dress in such a way that his friar's habit underneath might remain visible. His zeal found scope in an endeavour to reform the Franciscans and canons of Toledo. He obliged his own religious brethren to observe the rule against the holding of property, and many friars left Spain in consequence. As chancellor he was obliged to take a prominent part in the affairs of the State, where his prudence and wisdom were of great value to his country.

Cardinal Ximénez de Cisneros
From a basrelief

He gained renown also as a patron of learning, and about the year 1504 founded the University of Alcalá, to fill the professorial chairs of which he procured some of the most distinguished scholars from Paris, Bologna, and Salamanca. Such was the esteem in which this new university was held that all the religious orders in Spain, except the Benedictines and Hieronymites, established houses at Alcalá in connexion with it. King Ferdinand visited the university in 1514 and highly approved of all that Ximénez had done. In 1502 the archbishop undertook the publication of the first Polyglot Bible, called the Complutensian, *Complutum* being the Latin name for Alcalá. This Bible had a great influence on subsequent biblical study; it was dedicated to Leo X, and its compilation occupied Ximénez fifteen years, being completed in 1517, only four months before his death, and costing him about £25,000 ($125,000). The restoration of the ancient Mozarabic Rite at Toledo was another of his projects. For its celebration he added, in 1500, a special chapel to his cathedral and established a college of priests to serve it. Later on similar institutions arose at Valladolid and Salamanca; at Toledo its use continues to the present day.

In 1499 Ximénez accompanied Ferdinand and Isabella on their visit to the newly-conquered province of Granada, and his labours there for the conversion of the Moors met with considerable success. On the death of Isabella (1504) he was again drawn into politics in connexion with the disputed succession to the throne of Castile. Philip of Burgundy died in 1506, and, Ferdinand being absent in Italy, Ximénez was appointed viceroy of the kingdom and guardian of Juana, Philip's widow, who had lost her reason. In the following year Ferdinand became regent of Castile, and one of his first acts was to procure from Julius II the cardinal's hat for Ximénez, who was at the same time named Grand Inquisitor of Castile and Leon. The establishment of the Inquisition in Spain has been wrongly attributed to him; it had been in existence fully ten years before his first appearance at Court. As grand inquisitor he initiated several reforms in its working and used every endeavour to reduce the number of cases reserved for its tribunal. He carefully watched the various officers of the Inquisition, lest they should abuse their power by undue violence or oppression, and he rearranged and circumscribed the limits of their jurisdiction. He protected scholars and professors from the examination and supervision of the Inquisitors, and issued beneficent regulations regarding the instruction and conduct of new converts, so as to guard them against superstition and blasphemy. An examination of some of the various cases investigated and adjudged by Ximénez shows the care and diligence he exercised in discharging the duties of an office which has been much calumniated and misunderstood. Severe he certainly was, but always straightforward and just in the wielding of his authority as grand inquisitor.

In 1509, at his repeated request, Ferdinand fitted out an expedition against the Moors, and, accompanied by two canons of his cathedral, Ximénez himself led the army. Inspired by his example and exhortations, the Spanish forces took the city of Oran by assault. In his untiring zeal for the propagation of the Faith, Ximénez endeavoured to make the victory a religious one; numbers of Christian captives were liberated, and several mosques turned into Christian churches. On his return to Spain the cardinal was received as a conquering hero both at Alcalá and Toledo. About this time a serious rupture occurred in the relations between France and the Holy See, owing to the growing power of Louis XII, which Julius II feared might endanger the authority of the Church. To counteract it, the pope took sides with the Venetian Republic against France, notwithstanding the fact that only a short time previously, when the Venetians had taken possession of part of the Papal States, it was by the help of Louis that they had been restored to the Church. For this ingratitude on the part of Julius, Louis vowed vengeance and, if possible, the overthrow of the pope. He attacked the spiritualities of the Church with regard to benefices, and the French army took possession of Bologna, which belonged to the pope. At the same time Louis and the Emperor Maximilian, supported by seven cardinals, chiefly French, took upon themselves to convene a council at Pisa, summoning Julius to attend. They accused him of having disturbed the peace of Europe, of having obtained the papacy by means of simony, and of having failed to keep his promise to convoke a general council of the Church. Julius determined to free Italy of the French and appealed to Ferdinand for help against Louis. By the advice of Ximénez Ferdinand agreed to suspend operations in Africa and to send his forces to assist the pope, and by the end of 1512 the French had been driven out of Italy. The schismatical Synod of Pisa was opened on 1 Nov., 1511, seven cardinals and about twenty bishops being present. The clergy of Pisa refused to have anything to do with it, as Julius had threatened them with excommunication if they did. The assembled prelates thereupon took fright and moved to Milan, so as to be under the protection of France. There they declared the pope deposed. Meanwhile, Julius, whose ill health had caused delay, summoned the Fifth General Council of the Lateran to meet at Easter,

1512, at the same time pronouncing the Synod of Pisa and Milan to be null and void. Ximénez supported the pope throughout this affair, and his attitude doubtless went far towards preserving the unity of the Church in Spain. He also took an active part in procuring the publication of the Bull convening the council.

Ferdinand died in 1516, having nominated Ximénez to the regency pending the arrival of Charles V from Flanders. Adrian, dean of Louvain, also claimed the appointment on the authority of a document previously signed by Charles. The jurists who were consulted decided in favour of Ximénez, but he magnanimously proposed that he and Adrian should act jointly until further instructions should be received from Charles. Suspecting that the cardinal would be more acceptable to the Spanish people than a foreigner like Adrian, Charles confirmed Ximénez in the regency, whilst Adrian was consoled with the Bishopric of Tortona and the post of Grand Inquisitor of Aragon. The important position of regent gave full scope to the cardinal's powers of administration and his solicitude for the peace and security of the kingdom. Jealousy and intrigues amongst the grandees, detrimental to order in the state, caused him to transfer the seat of government from Guadalupe to Madrid, as being more central, and his choice of a capital was confirmed by subsequent sovereigns. Whilst acting as regent he greatly improved the condition of both army and navy, and he forced several rebellious cities and individuals to acknowledge his authority as Charles's representative. He initiated a new system of taxation and brought about various other internal reforms. His diplomacy successfully prevented a proposed alliance between France and Portugal which would have been detrimental to Castile, and when Jean d'Albret, the exiled king of Navarre, endeavoured to recover his lost kingdom, Ximénez joined forces with Francis I of France and defeated him. Both as regent during the absence of Charles and previously as guardian of Queen Juana, his wisdom and rectitude as well as his strength of character did much towards maintaining the integrity of the Spanish Throne. He took a prominent part in the efforts made for the spiritual welfare of the Spanish possessions in America and organized a band of missioners for the evangelization of the New World. Columbus had proved himself unfit to govern the newly-acquired territory by treating the conquered Indians as slaves, and this method of action called forth the severest condemnation from Ximénez. After he became regent further information of slavery reached Spain, and he took strong measures to repress it. He drew up a code of instructions for the well-being of the natives and used every effort to shield them from oppression and convert them to the Christian Faith.

Broken health and advancing age at length necessitated his retirement from public life, and his end is said to have been hastened by the ingratitude of Charles V for his many services to Spain. He was eighty-one when he died, and he was buried with great honours at Alcalá. Efforts were subsequently made for his canonization, but without result, though he has been honoured as a saint in many parts of Spain. The greater part of his wealth he left to his beloved University of Alcalá. His character, which has been much misunderstood, was remarkable for its great versatility. He was as much a soldier as a priest, as is shown by the share he took in the conquest of Oran. In his public life he was sternly conscientious, and fearless of the consequences to himself, in the performance of what he thought to be his duty, whilst in private he carried his austerities and mortifications so far as to endanger his health. In morals he was above reproach and most exact in all the observances of his religious state.

(See also ALCALÁ, UNIVERSITY OF; POLYGLOT BIBLES.)

The earliest lives of Ximénez, on which almost all others have been based, are those of GOMEZ (Alcalá, 1569), ROBLES (Toledo, 1604), and QUINTANILLA (Palermo, 1653). Of the later ones the following deserve mention: FLÉCHIER, *Hist. du Cardinal Ximenez* (Paris, 1700); BARRETT, *Life of Cardinal Ximenez* (London, 1813); HEFELE, *Der Cardinal Ximenes* (Tübingen, 1844), tr. DALTON (London, 1885). Further information may be found in: WADDING, *Annales minorum*, XV (Rome, 1736); IDEM, *Script. ord. min.* (Rome, 1806); JAMES, *Lives of Eminent Foreign Statesmen*, I (London, 1832); ROBERTSON, *Life of Charles V* (London, 1856); PRESCOTT, *History of the Reign of Ferdinand and Isabella* (London, 1849), but in reading the last-mentioned two, allowance must be made for their Protestant prejudices.

G. CYPRIAN ALSTON.

Xystus. See SIXTUS.

Y

Yahweh. See JEHOVAH.

Yakima Indians, a Shahaptian tribe formerly dwelling on the banks of the Columbia, the Wénatchee, and northern branches of the Yakima (Ya-ki-má, runaway) Rivers, in the east of Washington. They called themselves Waptailmim, "people-of-the-narrows", or Pakintlema, "people of the gap", from the situation of their village near Union Gap on the Yakima River. They were visited in 1804 by Lewis and Clark, who called them Cutsahnim. By the treaty of 1855 they with thirteen other tribes gave up the territory from the Cascade Mountains to the Snake and Palus River, and from Lake Chelan to the Columbia, and were to be formed into one body on the Yakima reservation under Kamaiakan, a Yakima chief. But war broke out and the plan was not executed till 1859; even then some of the Palus Indians never came to the reservation. Since then the term Yakima has been frequently applied to all the Indians who observed the treaty arrangements. In 1909 there were about 1900 Indians on the reservation, comparatively few belonging to the original tribe. The Yakima probably followed the main customs of the Shahaptian tribes; they fed on salmon, roots, and berries; carried on commerce between the west of the Cascades and the Eastern Rocky Mountains; and frequently crossed the mountains to hunt the buffalo. They lived in skin tipis and mat-covered dwellings. At present they engage in agriculture and stock-breeding, and are self-supporting. Almost all of them are Catholics, having been converted by the Jesuit pioneer missionaries in the North-West.

MOONEY in *Fourteenth Rept. of the Bureau of Amer. Ethnology*, II (Washington, 1896); IDEM in *Handbook of American Indians*, II (Washington, 1910)

A. A. MACERLEAN.

Yamasee Indians, a tribe of Muskhogean stock, mentioned frequently in the history of South Carolina, residing formerly near the Savannah River and in Florida. The Spanish missionaries under Fray Antonio Sedeño began to labour among them about 1570, and little trouble arose until a rebellion of the Yamasee was provoked by an attempt of the Spanish civil authorities to send some of them to the West Indies to labour. Many of the Indians fled to English territory in South Carolina and settled there. In 1715 the extortion and cruelty of the English traders drove them to take up arms, and a general massacre of white settlers took place. Eventually, however, the Indians were defeated at Salkiehatchen by Governor Craven and driven back into Florida, where they allied themselves with the Spaniards. In 1727 the English destroyed their village near St. Augustine and massacred most of them. They were finally incorporated with the Seminole and Hitchiti, and, though a small body still preserved the name in 1812, they have now disappeared. A Yamasee grammar and catechism were compiled by Domingo Báez, one of Fray Sedeño's fellow missionaries.

MOONEY in *Handbook of American Indians*, II (Washington, 1910).

A. A. MACERLEAN.

Yaqui Indians, a tribe of Cahita stock, formerly dwelling near the Rio Yaqui, and now dispersed throughout Sonora in Mexico. It is the only Indian tribe that has been in constant contact with the white race and has not been entirely subdued. They are first mentioned by Guzmán in his description of the expedition in 1531. In 1610 they made a treaty with the Spaniards and Catholic missions were at once started among them. They were then expert agriculturists, and manufactured cotton goods. They attacked the Spaniards in 1740, owing to the settlers interfering with their missionaries, and since then have frequently rebelled, the latest rising being in 1901. In 1907 the Mexican Government made an attempt to weaken the power of the hostile element by deporting several thousand Yaqui to Yucatán and Tehuantepec. The tribe now numbers about 23,000. The native dwellings, some of which are still used, were generally constructed of adobe and reeds, with flat roof of grass and clay. Many of the Yaqui now labour in the Sonora mines; others manufacture palm leaf hats and mats and reed baskets. There are no secret societies and little organization in the tribe. Formerly they were accustomed to exchange wives, but now most of the Yaqui have been converted to Catholicism.

BANCROFT, *North Mexican States* (1883); HODGE in *Handbook of American Indians*, II (Washington, 1910), s. v.; ALEGRE, *Hist. de Compañia de la Jesús*, II, III (1842); TOWNSEND, *El Yaqui* in *Journal of the Brotherhood of Locomotive Engineers*, XXXIX (Cleveland, Ohio, 1905), 649–53.

A. A. MACERLEAN.

Yaxley, RICHARD, VENERABLE. See NICHOLS, GEORGE, VENERABLE.

Yazoo Indians, a small tribe formerly living on the lower course of Yazoo River, Mississippi, in close connexion with several other tribes, the most important of which was the Tonica. Nothing is definitely known concerning their language, but it seems to have been akin to that of the Tonica, although not the same. In 1699 Father Antoine Davion, of the Quebec Seminary of Foreign Missions, established a mission among the Tonica, giving attention also to the other allied tribes. The Yazoo, however, like the Chickasaw were under the influence of the English traders from Carolina, and in 1702 aided the Koroa in the murder of Father Nicholas Foucault and three French companions while asleep; as a result Father Davion was temporarily withdrawn. In 1718 the French established near the village a fort (St. Pierre) to command the river. In 1722 the young Jesuit Father Jean Rouel undertook the Yazoo mission, in the neighbourhood of the French post. Here he remained until the outbreak of the Natchez war in 1729, when the Yazoo and Koroa joined sides with the Natchez. On 28 November the Natchez suddenly attacked the French garrison in their country (Natchez, Miss.), slaughtering several hundred persons, including the Jesuit Father Paul Du Poisson, and carrying off most of the women and children. On learning of the event the Yazoo and Koroa, on 11 December, 1729, waylaid and killed Father Rouel near his cabin together with his negro servant, who attempted to defend him, and the next day attacked the neighbouring post, killing the whole garrison. Father Rouel's body was respected, and a captive French woman finally persuaded the Indians to give it burial. His bell and some books were afterwards recovered and restored by the Quapaw. The Yazoo shared in the destruction of the Natchez, the remnant fleeing to the Chickasaw and apparently being absorbed finally by the Choctaw.

In general culture they seemed to have differed little from the Tonica, to whom, however, they appear to have been inferior. They buried in the ground,

rowing lighted torches into the grave with the corpse nd wailing nightly at the spot for several months. hey believed in a good and a bad spirit, but prayed nly to the bad spirit, on the ground that the other ould not injure them anyhow.

Dumont, *Hist. Louisiana, Mémoires historiques sur la Louisiane* in *French Hist. Colls. of La.* (New York, 1853); *Jesuit Relations*, ed. Thwaites (73 vols., Cleveland, 1896–1901).

James Mooney.

Year, Ecclesiastical. See Calendar, Christian.

Year, Hebrew. See Calendar, Jewish.

Yellow-Knives, a sub-arctic Déné tribe, called he Copper Indians by Hearne and other early Engsh writers, and Red Knives by Mackenzie and ranklin. To the number of about 500 they range o-day over the dreary wastes which lie to the northast of Great Slave Lake. But about a century and half ago they hunted more usually along the banks f the Coppermine River, to the north of their present abitat. Their name is derived from the knives which ney used to make in prehistoric times out of the opper which was found within their territory. his was found scattered on the slopes of a mountain hich, at an early date, attracted the attention of he fur-traders on Hudson Bay. This would-be ine occasioned Hearne's expedition to the mouth f the stream which flowed by the base of the copperearing mountain, which has since been known as he Coppermine. According to the national legend f these Indians, this treasure had been shown them y a woman who, having been abused by those who ad benefited by her revelation, gradually sank in he ground, and with her disappeared most of the opper. When first met by the whites, the Yellow-Knives were a comparatively bold, quite unscrupulous, nd very licentious tribe, whose members too often ook advantage of the gentleness of their congeneric eighbours to commit acts of high-handedness which ltimately brought on them bloody retribution. Owing to the segregation forced on them by the nature f their habitat, they have remained one of the tribes east affected by civilization. They are now Cathlics, and their spiritual needs are attended to by the oblate missionaries of two missions lying on the orthern shore of Great Slave Lake.

Hearne, *A Journey from Prince of Wales' Fort in Hudson's Bay to the Northern Ocean* (London, 1795); Petitot, *Autour du grand Lac des Esclaves* (Paris, 1891); Morice, *The Great Déné Race* (Vienna, in course of publication, 1912).

A. G. Morice.

York, Ancient See of (Eboracensis), the seat of netropolitan jurisdiction for the northern province. t is not known when or how Christianity first reached ork, but there was a bishop there from very early imes, though there is a break in the historical coninuity between these early prelates and the archishops of a later date. At the Council of Arles 314) "Eborus episcopus de civitate Eboracensis" vas present, and bishops of York were also present t the Councils of Nicæa, Sardica, and Ariminum. But this early Christian community was blotted out y the pagan Saxons leaving no trace except the ames of three bishops, Sampson, Pyramus, and Theodicus, handed down by legendary tradition. When St. Gregory sent St. Augustine to convert the Saxons his intention was to create two archbishopries —Canterbury and York—each with twelve suffragans, but this plan was never carried into effect, and though St. Paulinus, who was consecrated as bishop of York in 625, received the pallium in 631, he never had any suffragans, nor did his successors receive he pallium until 732, when it was granted to Egbert. After the flight of Paulinus in 633 the country relapsed into Paganism, and though its conversion was once more effected by the Celtic bishops of Lindisfarne, there was no bishop of York till the consecration of St. Wilfrid in 664. His immediate successors seem to have acted simply as diocesan prelates till the time of Egbert, the brother of King Edbert of Northumbria, who received the pallium from Gregory III in 735 and established metropolitan rights in the north.

This metropolitan jurisdiction was at first vague and of varying extent. Till the Danish invasion the archbishops of Canterbury occasionally exercised authority, and it was not till the Norman Conquest that the archbishops of York asserted their complete independence. At that time they had jurisdiction over Worcester, Lindsey, and Lincoln, as well as the dioceses in the Northern Isles and Scotland. But the first three sees just mentioned were taken from York in 1072. In 1154 the sees of Man and Orkney were transferred to the Norwegian Archbishop of Drontheim, and in 1188 all the Scottish dioceses

Ruins of St. Mary's Abbey, York

except Whithern were released from subjection to York, so that Whithern, Durham, and Carlisle alone remained to the archbishops as suffragan sees. Of these, Durham was practically independent, for the bishops of that see were little short of sovereigns in their own jurisdiction. During the fourteenth century Whithern was reunited to the Scottish Church, but the province of York received some compensation in the restoration of Sodor and Man. At the time of the Reformation York thus possessed three suffragan sees, Durham, Carlisle, and Sodor and Man, to which during the brief space of Mary's reign (1553–58) may be added the Diocese of Chester, schismatically founded by Henry VIII, but subsequently recognized by the pope.

The mutual relations between Canterbury and York were frequently embittered by a long struggle for precedence. In 1071 the question was argued at Rome between Archbishops Lanfranc and Thomas in the presence of Pope Alexander II, who decided in favour of Canterbury. At a subsequent synod it was decided that the future archbishops of York must be consecrated in Canterbury cathedral and swear allegiance to the Archbishop of Canterbury, and that the Humber was to be the southern limit of the metropolitan jurisdiction of York. This arrangement lasted till 1118, when Thurstan, archbishop-elect, refused to make submission, and in consequence the Archbishop of Canterbury declined to consecrate him. Thurstan thereupon successfully appealed to Calixtus II, who not only himself consecrated him, but also gave him a Bull releasing him and his successors from the supremacy of Canterbury. From time to time during the reign of Henry II and succeeding kings the quarrel broke out again, leading often to scandalous scenes of dissension, until Innocent VI (1352–62) settled it by confirming an arrangement that the Archbishop of Canterbury

should take precedence with the title Primate of All England, but that the Archbishop of York should retain the style of Primate of England. Each prelate was to carry his metropolitan cross in the province of the other, and if they were together their cross-bearers should walk abreast. The Archbishop of York also undertook that each of his successors should send an image of gold to the shrine of St. Thomas of Canterbury.

The diocesan history of York apart from its archiepiscopal rights presents few features calling for special remark. For its early memories connected with its founders St. Paulinus and St. Edwin, who was baptized on the spot where the cathedral now stands, its canonized prelates St. Bosa, St. John of Beverley, and St. Oswald, its great scholars Archbishop Egbert and Alcuin, reference should be made to the articles dealing with those venerated names. At the Conquest it was Archbishop Ealdred who crowned William I at Westminster, but his successor, Thomas of Bayeux, the first Norman archbishop, found everything in confusion; the minster with its great school was in a ruinous condition, abandoned by almost all its clergy. The celebrated library had perished and the city itself had been devastated in the final Northumbrian rebellion against William. Thomas had to begin everything afresh. The pontificate of St. William gave another saint to York, and in 1284 his relics were solemnly enshrined there. With John de Thoresby (1352–73) a much needed period of reform began, and he began the present choir of the minster. Another popular archbishop was Richard Scrope, beheaded for his share in the rebellion of the Percys against Henry IV. After his death he was the object of extraordinary veneration by the people. Many of the archbishops besides Thoresby and Scrope—Fitzalan, Lawrence Booth, Scot, among them—held the office of lord chancellor and played leading parts in affairs of state. As Heylyn wrote: "This see has yielded to the church eight saints, to the Church of Rome three cardinals, to the realm of England twelve Lord Chancellors and two Lord Treasurers, and to the north of England two Lord Presidents."

The following is the list of archbishops of York, but there is great difficulty in determining the exact dates before the Norman Conquest and there is no agreement on the subject. The dates of accession given below are based on the recent researches of Searle, but those earlier than the tenth century can only be regarded in most cases as approximate:—St. Cædda, St. Wilfrid, 664–678; Bosa, 678; St. Wilfrid (restored), 686; Bosa (restored), 691; St. John of Beverley, 705; Wilfrd II, 718; St. Egbert, 732 or 734; Æthelbeorht (Albert), 767; Eanbald I, 780; Eanbald II, 796; Wulfsige, after 808; Wigmund, 837; Wulfhere, 854; Æthelbeald, 900; Hrothweard (Lodeward or Redwald), uncertain; Wulfstan I, 931; Oscytel, 956; Eadwald, 971; St. Oswald, 972; Ealdwulf, 992; Wulfstan II, 1003; Ælfric Puttoc, 1023; Ælthric, 1041; Ælfric Puttoc (restored), 1042; Cynesige (Kinsy), 1051; Ealdred, 1061; Thomas of Bayeux, 1070; Gerard, 1101; Thomas II, 1108; Thurstan, 1114; *vacancy*, 1140; St. William, 1143; Mordac, 1147; St. William (restored), 1153; Roger de Pont l'Evêque, 1154; *vacancy*, 1181; Geoffrey, 1191; *vacancy*, 1212; Walter de Grey, 1216; Sewal de Bovill, 1256; Geoffrey of Ludham, 1258; Walter Giffard, 1266; William of Wickwaine, 1279; John de Romeyn, 1286; *vacancy*, 1296; Henry of Newark, 1298; Thomas of Corbridge, 1300; *vacancy*, 1301; William Greenfield, 1306; *vacancy*, 1315; William de Melton, 1317; *vacancy*, 1340; William la Zouch, 1342; John of Thoresby, 1352; Alexander Neville, 1374; Thomas Fitzalan, 1388; Ralph Waldby, 1397; Richard Scrope, 1398; *vacancy*, 1105; Henry Bowet, 1407; *vacancy*, 1423; John Kemp (Cardinal), 1426; William Booth, 1452; George Neville, 1464; Lawrence Booth, 1476; Thomas Scot (de Rotherham), 1480; Thomas Savage, 1501; Christopher Bainbridge (Cardinal), 1508; Thomas Wolsey (Cardinal), 1514; Edward Lee, 1531; *vacancy* during which Robert Holgate was schismatically intruded, 1544–55; Nicholas Heath, the last Catholic Archbishop of York, 1555–79.

The minster occupies the site of the church built by St. Edwin, which as restored by Archbishop Albert was described by Alcuin as "a most magnificent basilica". This perished in the rebellion of 1069. It was rebuilt by Thomas of Bayeux, but few portions of this Norman building now remain. The chief features of the existing building are the Early English transepts with the lancet windows known as the Five Sisters (late twelfth and early thirteenth century) and the west front (early fourteenth century), usually regarded as the finest in England. The nave and chapter-house, containing splendid examples of medieval glass, are of the same date; the Lady chapel and choir, the latter containing one of the finest perpendicular windows in the world, were fourteenth-century work. The towers were added during the following century, and the completed cathedral was reconsecrated on 3 February, 1472.

The diocese, which consisted of the counties of York and Nottingham, was divided into four archdeaconries, York, Cleveland, East Riding, and Nottingham, and contained 541 parishes. The religious houses, which were very numerous, included at the time of the Dissolution (1536–39) 28 abbeys, 26 priories, 23 convents, 30 friaries, 13 cells, 4 commanderies of Knights Hospitallers, and formerly there had been 4 commanderies of the Knights Templars. The abbeys and priories included some of the largest and most famous in England, such as the Benedictine abbeys at York itself, Whitby, and Selby; Bolton Abbey, belonging to the Augustinians, and the Cistercian abbeys at Fountains, Rivaulx, Jervaulx, Sawley, and Kirkstall. The churches of York itself were remarkable for their beauty and size. Ripon and Beverley possessed large collegiate churches, and many of the parish churches in the diocese were noted for their size and architectural features. The arms of the see originally were gules, a pallium argent charged with four crosses formee fitchee, sable, edged and fringed or. But subsequently another coat was used, gules, two keys in saltire argent, in chief a mitre or. The Anglican archbishops have, fitly enough, substituted a royal crown for the mitre. The city of York itself after the Reformation became endeared to English Catholics for two reasons, one being the large number of martyrs who suffered at the local Tyburn, the other being the establishment in 1680 of the celebrated Bar Convent founded outside Micklegate Bar by the English Virgins, now the Institute of Mary (Loreto Nuns). This community, which still carries on one of the most noted schools for girls in England, has the distinction of being the oldest convent now in England.

DRAKE, *Eboracum: Hist. and Antiq. of the City of York* (London, 1736); BRITTON, *Hist. and Antiq. of York* (London, 1819); BROWNE, *Hist. of the Metropolitan Church of St. Peter, York* (London, 1847); POOLE AND HUGALL, *Hist. and Descr. Guide to York Cathedral* (York, 1850); RAINE, *Fabric Rolls of York Minster* (Durham, 1859); ORNSBY, *York in Diocesan Histories Series* (London, 1882); RAINE, *Historians of the Church of York and Its Archbishops* in *R. S.* (London, 1879–94); PUREY-CUST, *Heraldry of York Minster* (Leeds, 1896); *Statutes* in *Lincoln Statutes*, II, ed. WORDSWORTH (Cambridge, 1897–7); CLUTTON-BROCK, *York, the Cathedral and See* (London, 1899); WILLIS, *Architectural Hist. of York Minster*; IDEM, *Survey of the Cathedrals*, I (London, 1727).

For the history of the archbishops see: ALCUIN, *De pontificibus poema* in *P. L.*, CI; *Fragm. hist. de pontificibus et ecclesiæ Eborac.*, c. 785 in ACHÉRY, *Acta SS. ord. s. Benedicti* (Venice, 1734); SIMEON OF DURHAM, *De archiepiscopis Eboraci, 627–1154* in *R. S.* (London, 1882), I, 75; STUBBS, *Chronicon pontificum, 1147–1373* in PAYSSIUS (London, 1652); DIXON, *Fasti eboracenses*, I (London, 1863). For archbishops to 1373 see: *Registers* of Archbishops

YORK MINSTER, WEST FRONT

GRAY, 1225–55 (Durham, 1872), GIFFARD, 1266–79 (Durham, 1904), and DE WICKWANE, 1279–85 (Durham, 1907); GAMS, *Series episcoporum* (Ratisbon, 1873); SEARLE, *Anglo-Saxon Bishops, Kings, and Nobles* (Cambridge, 1899).

For religious houses see: BURTON, *Monasticon ebroacense* York, 1758); BAILDON, *Notes on religious and secular houses of Yorkshire* (London, 1895); GRAINGE, *Castles and Abbeys of Yorkshire* (York, 1855); LEFROY, *Ruined Abbeys of Yorkshire* (London, 891); and the maps at end of vol. II of GASQUET, *Henry VIII and the English Monasteries* (London, 1888); *Certificates of Commissioners appointed to survey chantries, etc., 1546* (Durham, 1894–); LEACH, *Early Yorkshire Schools* (London, 1899–1903); and ity and county histories, such as BAINES, *Yorkshire past and present* (London, 1871–7); RAINE, *York* (London, 1893); COOPER, *York* (London, 1904); DRAKE, *Eboracum* (London, 1736); HARGRAVE, *Hist. of York* (York, 1818); WHELLAN, *York* (1857–71); SCHROEDER, *Annals of Yorkshire* (Leeds, 1851–2); SMITH, *Old Yorkshire* (London, 1881–91), and the new volumes of the *Victoria County Histories* (London, 1897—).

EDWIN BURTON.

York, CARDINAL OF. See STUART, HENRY BENEDICT MARIA CLEMENT.

York, USE OF.—It was a received principle in mediæval canon law that while as regards judicial matters, as regards the sacraments, and also the more solemn fasts, the custom of the Roman Church was to be adhered to, still in the matter of church services (*divinis officiis*) each Church kept to its own traditions (see the Decretum Gratiani, c. iv., d. 12). In this way there came into existence a number of "Uses", by which word were denoted the special liturgical customs which prevailed in a particular diocese or group of dioceses: speaking of England before the Reformation, in the south and in the midlands, the ceremonial was regulated by the Sarum Use, but in the greater part of the north the Use of York prevailed. The general features of these mediæval English Uses are fairly represented by the peculiarities of the Sarum Rite and the reader is advised to consult that article, but certain details special to York may be noted here.

Beginning with the celebration of Mass, we observe that in the reading of the Gospel the priest blessed the deacon with these words: "May the Lord open thy mouth to read and our ears to understand God's holy Gospel of peace," etc., whereupon the deacon answered: "Give, O Lord, a proper and well-sounding speech to my lips that my words may please Thee and may profit all who hear them for Thy name's sake unto eternal life. Amen." Moreover, at the end of the Gospel the priest said secretly: "Blessed is he that cometh in the name of the Lord". Again while reproducing in general the features of the Sarum offertory, the York Use required the priest to wash his hands twice, once before touching the host at all and again apparently after using the incense, while at the latter washing the priest said the hymn "Veni Creator Spiritus". Also, in answer to the appeal "Orate fratres et sorores", the choir replied by repeating in a low voice the first three verses of Psalm xix, "Exaudiat te Dominus", etc. By another noteworthy departure from the Sarum custom, the priest in giving the kiss of peace at York said, not "Pax tibi et ecclesiæ" (peace to thee and the Church), but "Habete vinculum", etc. (Retain ye the bond of charity and peace that ye may be fit for the sacred mysteries of God). There were also differences in the prayers which immediately preceded the Communion, while the formulæ used in the actual reception of the Blessed Sacrament by the priest were again peculiar to York. It may further be noticed that the number of Sequences, some of them of very indifferent quality, retained in the York Missal, considerably exceeded that of the Sequences printed in the Sarum book. A list is given by Mr. Frere in the "Jour. Theol. Stud.", I, 583. Some metrical compositions, bearing a curious resemblance to the Carmelite "O Flos Carmeli", figure among the offertories. (See Frere, loc. cit., 585.)

Turning to the Breviary, York employed a larger number of proper hymns than Sarum. There were also in almost every office a number of minor variations from the practice both of Sarum and of Rome. For example a careful comparison of the psalms, antiphons, responsories, lessons, etc. prescribed respectively by Rome, Sarum, and York for such a festival as that of St. Lawrence reveals a general and often close resemblance but with many slight divergences. Thus in the first Vespers the psalms used both at York and Sarum were the ferial psalms (as against the Roman usage), but York retained also the ferial antiphons while Sarum had proper antiphons. So the capitulum was the same but the responsory following was different, and so on. Again the psalms, antiphons, and responsories at Matins were substantially the same, but they do not always occur in quite the same order. Both at York and Sarum the first six lessons were taken from the legend of the saint and yet they were differently worded and arranged. The most singular feature, and one common to both Sarum and York on this and one or two other festivals (notably that of the Conversion of St. Paul and the Feast of the Holy Trinity), was the use of antiphons with versicles attached to each. This feature is called in the "Aurea Legenda" "regressio antiphonarum" and in Caxton's translation "the reprysyng of the anthemys". The contents of the manual and the remaining service-books show other distinctive peculiarities. For example the form of troth-plighting in the York marriage-service runs as follows (we modernize the spelling): "Here I take thee N. to my wedded wife, to have and to hold at bed and at board, for fairer for fouler, for better for worse, in sickness and in health, till death us do part and thereto I plight thee my troth"; in which may be specially noticed the absence of the words "if holy Church it will ordain", found in the Sarum Rite and still represented in the English Catholic marriage service. Again in the delivery of the ring, the bridegroom at York said: "With this ring I wed thee, and with this gold and silver I honour thee, and with this gift I dowe thee", where again one misses the familiar "with my body I thee worship" retained in both the Catholic and Protestant marriage service of England. Also the York rubric prescribes "Here let the priest ask the woman's dowry and if land be given her for her dowry then let her fall at the feet of her husband". This feature is entirely lacking in all but one or two of the Sarum books. The only other York peculiarity that seems to call for special notice is the mention of the Blessed Virgin in the form for the administration of extreme unction, viz. "Per istam sanctam unctionem et suam pissimam misericordiam et per intercessionem beatæ Mariæ Virginis et omnium Sanctorum, indulgeat tibi Dominus quidquid peccasti per visum. Amen". Naturally York had also its special calendar and special feasts. They are set out at length in Dr. Henderson's edition of the York Missal (pp. 259 sqq. and especially p. 271). We will only note here the circumstance that the Visitation was kept at York on 2 April, a date which seems to agree better with the Gospel narrative than our present 2 July. As for the colours of vestments, York is said to have used white for Christmas, Easter, Palm Sunday, and probably for Whitsuntide, as well as on feasts of the Blessed Virgin, while black was used for Good Friday and blue for Advent and Septuagesima, etc. (see St. John Hope in "Trans. St. Paul's Eccles. Society", II, 268, and cf. I, 125), but it is very doubtful whether these data regarding colours can be trusted.

The series of York liturgical books have all been printed for the Surtees Society of Durham, the *Missal* in 1874, the *Manual and Processional* in 1875, the *Pontifical* in 1873, all these being edited by HENDERSON. The *Breviary* edited by LAWLEY appeared in two volumes in 1880–82. Much information may be derived from the prefaces and notes in these volumes. See also MASKELL, *Ancient Liturgy of the Church of England* (3rd ed., Oxford, 1882), in which the text of the Ordinary and Canon of the Mass as observed at Sarum, York, Hereford, and Bangor are printed in parallel volumes and contrasted with the text of the

Roman Missal. Some account of "the newly found York Gradual" is given by FRERE in *Jour. of Theol. Stud.*, II, 575-86 (1901). Compare further the introductions to the three volumes of MASKELL, *Monumenta Ritualia* (Oxford, 1882), and the notes to SIMMONS, *Lay Folks Mass Book*, in *Early Eng. Text Society* (London, 1878).

HERBERT THURSTON.

Youghal, WARDENSHIP OF, in the Diocese of Cloyne, was founded by Thomas, Eighth Earl of Desmond, the charter being dated 27 Dec., 1464, and was confirmed by the Holy See. It was endowed with a large number of rectories and vicarages in the Diocese of Cloyne, and also had four vicarages in Ardfert. By the terms of the foundation, the wardenship consisted of a warden, eight fellows, and eight singing-men (vicars choral), and the endowment was about £600 per annum. Three years later the noble founder was hanged by the Viceroy of Ireland (15 Feb., 1468), and a stormy period ensued on account of the Wars of the Roses, in which the Earls of Desmond were involved. The ninth earl was murdered by his own servants on 7 Dec., 1487. Two years later the Bishop of Cloyne resigned; and his successor, Blessed Thady MacCarthy (beatified in 1895), died in exile as a confessor at Ivrea (24 Oct., 1492). The last Catholic warden was Thomas Allen (1533), after whom came the schismatic Roger Skiddy, who had various preferments under Edward VI, and was appointed Dean of Limerick and Bishop of Cork by Queen Elizabeth in 1562. He is described as "Warden of Youghal" in 1567. Sixty years later all the endowments were acquired by the notorious Earl of Cork, and in 1639 the rectory was united to the wardenship. A Catholic succession of wardens was maintained as late as 1709, when Father Richard Harnet held the position, which was then merely titular. The warden's house is now the picturesque residence of Sir Henry A. Blake, and is more generally known as "Sir Walter Raleigh's House".

SMITH, *History of Cork* (Dublin, 1759); HAYMANN, *Handbook for Youghal* (new ed., Youghal, 1896).

W. H. GRATTAN-FLOOD.

Young Men's Institute, THE, a Catholic fraternal organization, founded on 4 March, 1883, at San Francisco, California. The six founders were: John J. McDade, first grand president and subsequently the first supreme president; James F. Smith, ex-grand president, now member of the Commerce Court at Washington, D. C.; Edward I. Sheehan; William T. Ryan; William H. Gagan; and George R. Maxwell. After many preliminary meetings and much deliberation, a constitution was formed and adopted and officers were elected.

The Young Men's Institute is the only beneficial and fraternal organization originating in the West which has become a national organization. Its objects and purposes are: "Mutual aid and benevolence, the moral, social, and intellectual improvement of its members, and the proper development of sentiments of devotion to the Catholic Church and loyalty to our country, in accordance with its motto,'*Pro Deo, Pro Patria*'" (Constitution of Supreme Council). The Supreme Council has all authority essential to the exercise of supreme legislative and appellate power, and is vested with supreme authority over the several Grand Council Jurisdictions (five in number), having a uniformity of general laws, but without interfering with the local conditions peculiar to the separate jurisdictions. The Subordinate Councils stand in the same general relations to the different Grand Council Jurisdictions that the several counties stand to the respective states in which they are located. The Detached Councils are under the direct supervision and control of the Supreme Council, because they are not as yet able to sustain a Grand Council Jurisdiction. Membership is divided into three classes: (1) beneficiary, those who desire to participate in sick and funeral benefits and who are between the ages of eighteen and forty-five years; (2) active, those who do not desire to participate in either sick or funeral benefits; (3) honorary members, who may be of any age. No person is eligible to membership, or can remain a member, unless he is a practical Catholic. The organization has spread through the United States, British Columbia, Canada, the North-west Territory, the Hawaiian and the Philippine Islands, and at present has a membership of 20,000; it is strongest in California. Archbishop Patrick W. Riordan has never failed to encourage the organization, and in public, as in private, has been unstinted in his praise and commendation. In addition, the organization has received the approbation of Popes Leo XIII and Pius X, as well as the approval of the Apostolic Delegates to the United States, the Hierarchy in the United States, Canada, British Columbia, the Hawaiian and the Philippine Islands.

F. J. KIERCE.
GEORGE A. STANLEY.

Youville, MARIE-MARGUÉRITE D', *née* Dufrost de Lajemmerais, foundress of the Gray Nuns, or Sisters of Charity, b. at Varennes, near Montreal, 15 Oct., 1701, of Christophe-D. de L. and Renée de Varennes, the sister of Lavérendrye, discoverer of the Rocky Mountains; d. 23 Dec., 1771. After studying two years with the Ursulines at Quebec, she shared, at the age of twelve, in the housework of her widowed mother. She married (1722) M. d'Youville, who treated her with indifference, and eight years later left her a widow with three children and a heavy debt. She was forced to carry on a small trade in order to meet her obligations. The only two of her sons who reached manhood became priests. Out of her own poverty, she helped the needy. Mother d'Youville conceived an ardent devotion to the Eternal Father, which was to be the keynote of her life. Providence destined her to rescue from debt and ruin the hospital, founded (1694) by M. Charron, and hitherto managed by a brotherhood bearing his name. This undertaking which was to be the cradle and groundwork of a new religious institute, the Grey Nuns, or Sisters of Charity, was destined to flourish under the wise and zealous direction of Mother d'Youville. When, in 1747, the General Hospital was entrusted to her, she had already, with a few companions living under a provisional rule, begun practising the spiritual and corporal works of mercy. She opened the hospital to disabled soldiers, the aged of either sex, the insane, the incurable, foundlings, and orphans. When, to save the General Hospital of Quebec, the intendant Bigot, with Bishop Pontbriand's assent, decided to transfer to the former institution the property of the Montreal Hospital, Mother d'Youville submitted. The intervention of the Sulpician superior, Cousturier, maintained her rights. In 1755, Mgr. Pontbriand confirmed the rule of the institute drawn up by Father Normant. Mother d'Youville assumed the entire debt, 49,000 *livres*, and to meet the expense of restoring, rebuilding, and harbouring numerous inmates, increased by the

VENERABLE MARIE-MARGUERITE D'YOUVILLE

admission of epileptics, lepers, and contagious patients excluded from the Hôtel-Dieu, she made clothing for the king's stores and for the traders of the upper country, which constituted her chief revenue. During the Seven Years War so many English soldiers were treated at the hospital, that one of its wards was called "la salle des Anglais". Mother d'Youville ransomed from the Indians, at a great price, an English prisoner destined to torture, and saved from their fury several fugitives, one of whom, through gratitude, later prevented the bombardment of the fortress-like hospital. Owing to the exorbitant cost of necessaries of life, due to unscrupulous corruption, the hospital was heavily indebted at the time of the conquest. A credit of 100,000 *livres*, due by the French Government, was redeemed with interest only under Louis XVIII, and the sum applied to the work begun by the foundress. Despite her poverty, Mother d'Youville undertook to rescue all foundlings thrown upon her charity. When, in 1766, the General Hospital was destroyed by fire, fully resigned to her loss, she knelt with her sisters and recited the "Te Deum". Her institute has spread throughout Canada and even to some of the neighbouring states. The Decree introducing the cause of her beatification, and entitling her to be called Venerable, was signed on 28 April, 1890.

FAILLON, *Vie de Madame d'Youville* (Ville Marie, 1852); JETTÉ, *Vie de la Vén. Mere d'Youville* (Montreal, 1900).

LIONEL LINDSAY.

Ysambert, NICOLAS, theologian, b. at Orléans in 1565 or 1569; d. at Paris, 14 May, 1642. He studied theology at the Sorbonne and was made a fellow (*socius*) of the college in 1598. Thenceforth he professed theology with such success as to attract public attention. In 1616 King Louis XIII founded at the Sorbonne a new chair of theology for the study of the controversial questions between Catholics and Protestants. The professor in charge had to give on every working day an hour's lecture followed by a half hour of familiar conference with his auditors. Ysambert was appointed to this chair by the king, who in this instance had reserved to himself the nomination. This appointment, which was an honour in itself, was still more enhanced by the eulogies bestowed on Ysambert in the letters patent which designated him, wherein the king praises his competence and station, his experience in theology, controverted matters, and other sciences. From the time of his appointment as is evident from the MSS. of his course, one of which is preserved at the library of Toulouse, which was begun in 1618, Ysambert took as the basis of his letters the "Summa theologica" of St. Thomas Aquinas which he seems to have commentated until the end of his career of teaching. His lessons won him a wide reputation, which he retained until his death. In the councils of the theological faculty he was chiefly distinguished for his share in the censure directed against Marc Antonio de Dominis, the apostate Archbishop of Spalatro, the author of the notorious treatise "De republica christiana", which was intended to overthrow the whole ecclesiastical Hierarchy; he was the first to point out the heretical doctrine to the faculty and he brought about its condemnation. When Edmond Richer laboured to revive in the theological faculty a somewhat modified Gallicanism, Ysambert with the theologian Duval became the zealous defender of the rights of the Holy See. To learning Ysambert joined great strictness of life, remarkable solidity of judgment, and a precision and sense of justice much appreciated in the decision of cases of conscience. He began publishing his "Disputationes", or commentaries on the Summa of St. Thomas, but it was not completed during his life (Paris, 1638–48). His commentary is generally esteemed.

FÉLIBIEN, *Hist. de la ville de Paris* (Paris, 1725), V; DUPLESSIS D'ARGENTRÉ, *Collectio Judiciorum de novis erroribus* II, (Paris, 1728), pt. II; FERET, *La faculté de théologie de Paris, époque moderne*, III (Paris, 1906).

ANTOINE DEGERT

Yucatán, ARCHDIOCESE OF (YUCATANENSIS), in the Republic of Mexico. Campeche and Tabasco are its suffragans. Its area is that of the state of the same name, 17,204 sq. miles, and its population 337,020 inhabitants (1910). Merida, the capital, is the residence of the bishop and governor. It is about 27 feet above the level of the sea and has a population of 61,999 (1910). There is a legend that long before the arrival of the Spanish in Mexico the Christian religion had been preached in Yucatán by Quetzalcoatl (see MEXICO). Yucatán was the first region of the Mexican territory to receive the light of the Gospel in the sixteenth century; it was there that the first Mass was celebrated. It is said that in 1517 Francisco Hernández de Córdoba, the discoverer and explorer of the region, founded the first parish. Leo X, believing the newly-discovered land to be an island, by the Bull "Sacri apostolatus ministerio", dated 27 January, 1518, created the Bishopric of Yucatán, under the name "Carolense" and placed it under the protection of "Santa María de los Remedios". When it was known that Yucatán was part of the continent which Hernán Cortés was conquering, Clement VII made certain modifications (see (TLAXCALA), and caused Father Juhán Garcés, appointed first Bishop of Yucatán, to make his residence at Tlaxcala when he arrived in Mexico, as the Spanish had abandoned the conquest of Yucatán for this new land. The first resident bishop was Francisco Toral, a Franciscan, who took possession on 15 August, 1562, one year after his election: he assisted at the first and second Mexican councils.

Marcos de Torres y Rueda, twelfth bishop (1647), owing to dissensions between Juan Palafox, Bishop of Tlaxcala, and the Viceroy of New Spain, Count of Salvatierra, was named Viceroy of Mexico and entered into office, 13 May, 1648; he died at the capital, 22 April, 1649. Juan Gómez de Parada, twentieth bishop, governed the dioceses of Yucatán, Guatemala, and Guadalajara with great success. His successor, Ignacio Castorena y Ursúa, was the founder of the first newspaper published in Mexico (see PERIODICAL LITERATURE, CATHOLIC.—*Mexico*). José María Guerra, thirty-fifth bishop (d. 1863), lived during the famous war of caste which ruined almost the whole of Yucatán; his zeal, energy, and firmness prevented the city of Merida from falling into the hands of the revolting Indians. It was at the instance of Leandro Rodríguez de la Gala, his successor, that the new See of Tabasco was formed from parishes taken from the Diocese of Yucatán. The Province and Vicariate of Petén, situated in the Republic of Guatemala, which ecclesiastically had belonged to Yucatán, became a part of the See of Guatemala. Believing that the colony of Belice was his dependency, the bishop sent missionaries there in 1861; this land, however, had been under the administration of priests sent from the Vicariate Apostolic of Jamaica since 1837. The present archbishop is Mgr. Tristschler y Córdova, appointed on 11 Nov., 1906. The Diocese of Yucatán was suffragan of Mexico until 1891, when it became suffragan of the newly-created Archdiocese of Oaxaca. In 1895 the new See of Campeche was created from parishes taken from Yucatán, to which was added all the territory of Quintana Roo. The Archdiocese of Yucatan erected in 1906, has: a seminary and 30 students; 32 parochial schools and 9 Catholic colleges, with 6738 students. Protestants have erected 3 colleges, which have 79 students, and 2 churches.

VERA, *Catecismo geográfico-histórico-estadístico de la Iglesia mexicana* (Amecameca, 1881); DE TEBREROS, *Apuntes biográficos*

del Ilmo Sr. Dn. Juan Gómez de Parada, Obispo de Y., Guatemala y Guadalajara (Mexico, 1908); GUILLOW, *Apuntes historicos* (Mexico, 1889); CARRILLO, *El Obispado de Y.* (Mérida, 1895).

CAMILLUS CRIVELLI.

Yukon, PREFECTURE APOSTOLIC OF, occupies the extreme northwestern portion of the Dominion of Canada. It extends from 54° North latitude to the Arctic Ocean and from the summit of the Rocky Mountains to 141° West longitude. It covers an area of about 342,000 sq. miles, comprising two distinct districts, the Yukon Territory and the north of the province of British Columbia, which, previous to the erection of the new prefecture, belonged to different jurisdictions; the former being attached to the Vicariate of Mackensie River and the latter to the Diocese of New Westminster. The prefecture was established on 9 March, 1908, and entrusted to the Oblate Fathers of Mary Immaculate, the first prefect, Rev. E. M. Bunoz, being appointed on 8 April of the same year. The clergy of his jurisdiction is composed of 9 Oblate Missionaries, in charge of 5 churches with resident priests and 22 missions with chapels and 6 without chapels. The principal institutions are a school and a hospital, which are conducted by 12 Sisters of St. Ann of Lachine. The Catholic population numbers about 5000. The chief missions of the prefecture are: Dawson, Prince Rupert, and Stuart's Lake.

At Dawson, the metropolis of the Klondike gold fields, the first house of worship (Church of St. Mary) and first hospital, both log buildings, were erected in 1907–08 by the Jesuit Father Judge (d. at Dawson, 1899). Previous to the Klondike rush, the Yukon was almost uninhabited by white men. The Oblate Father Gendreau, who succeeded Father Judge, enlarged and transformed the rough church besides establishing the first school of the territory. This school was rebuilt on a larger scale in the centre of the town in 1904 under the present prefect, who succeeded Father Gendreau in 1902. The hospital was also replaced in 1908 by a stately structure. The Catholic Church took a prominent place in the famous camp and always kept it. Yeoman services were rendered by prominent laymen such as the late Alex. MacDonald (the Klondike King), Judge A. Dugas, Judge C. Macauley, J. MacNamee, the late A. Noel, and F. Nolan. An ordinance recognizing and guaranteeing the rights of separate schools in conformity with the British North America Act passed the Yukon Legislature in 1902. Prince Rupert, the Pacific Terminus of the Grand Trunk, although only founded in June, 1909, possesses a Catholic church (Church of the Annunciation), parochial hall, and club rooms; it is the headquarters of the prefect. Stuart's Lake is situated in the centre of old and flourishing Indian missions, which number 2000 natives, all of which are conducted according to the system of Bishop Durieu. The Oblate Father Coccola is in charge.

MORICE, *Hist. of the Catholic Church in Western Canada* (Toronto, 1910); JUDGE, *An American Missionary* (Baltimore, 1907).

E. M. BUNOZ.

Yun-nan.—The Mission of Yun-nan includes the whole Province of Yun-nan which is situated in the south-western corner of China. It adjoins Tonkin, Burma, Tibet, and the Chinese provinces of Sz-Chuen, Kwei chou, and Kwang-si. It is mountainous and its climate is like that of France. It has about 18,000,000 inhabitants, mostly Chinese, divided into many different tribes, as Y-jen, Miao-tse, Lo-los, Shans, Lissous. The Mussulman population is 900,000.

In 1658 Yun-nan was entrusted to the first Vicar Apostolic of the Society of Foreign Missions of Paris, Bishop Pallu, who had no means at his disposal to evangelize it. In 1699, Father Leblanc was made vicar Apostolic. He arrived there in 1702 accompanied by Father Danry. They found only four Christians, whom they used as catechists. Father Leblanc settled at Yun-nan-sen, the metropolis of the province, bought a piece of ground, and began building a church. Father Danry by 1706 had baptized more than 1000 Chinese. In that year, Emperor Kang-hi banished the missionaries and Father Danry left China, while Father Leblanc sought concealment in Fokien and Tché-kiang; he died in 1720, shortly after being made Bishop of Troad. Bishop Enjobert de Marillat, Vicar Apostolic of Sz-Chuen, administrated Yun-nan till 1780 when Yun-nan was united to Sz-chuen and Father Gleyo went to Yun-nan, where he established many Christian communities. In 1840, Yun-nan was separated from Sz-Chuen. Mgr. Ponsot became vicar Apostolic and was consecrated titular Bishop of Philomelia (1843–1880). The Catholic population at this time was 4000. There was only one Chinese priest. In 1847 a persecution stopped the progress of evangelization. In 1856 the Catholics numbered 6597. The Treaty of Pekin was not published in Yun-nan until 1865. In 1874 Father Baptifaud was killed at Pien-kio by the rebels. In 1881 Bishop Fenouil succeeded Bishop Ponsot. In 1883 Father Terrasse and fourteen Christians were massacred at Chang-yu, and 20 Dec., 1910, Father Mérigot was killed at Tsing-in. The present vicar Apostolic is Mgr. De Gorostarzu, consecrated Bishop of Aila in 1907. He resides at Yun-nan-sen.

In 1889 the mission comprised 1 bishop, 25 European missionaries, 7 Chinese priests, 53 churches or chapels, 1 seminary with 25 students and 10,221 Catholics. In 1910, there were 2 bishops, 31 European missionaries, 15 Chinese priests, 92 churches or chapels, 1 seminary with 21 students, and 102 schools with 2112 pupils and 12,234 Catholics.

V. H. MONTANAR.

Yuracaré Indians, a Bolivian tribe living between Santa Cruz de la Sierra and Cochabamba in the wooded regions and plains adjoining the mountains, on the Eastern slopes of the Andes, close to the Río Beni and Río Marmoré. They are tall, and the women are very handsome. They have oval countenances, aquiline noses, very dark eyes, while their skin is almost as white as that of the Spaniards. The Yuracaré are excellent hunters and make good warriors; they were of a roving disposition, but the Jesuits of the Paraguayan Reductions succeeded in establishing a mission among them, which flourished until the suppression of the Society. The standard of morality among the Yuracaré was very low. The marriage bond was readily dissolved, but polygamy was not practised. They were distributed in families, living without any form of government. Men and women were separated at meals, but there was no subordination between husband and wife or relatives, though the parents were generally treated as slaves by the children.

They were an extremely superstitious race, but they adored neither nature nor a superior being. They believed in the immortality of the soul but had no idea of future rewards or punishments. The dead, who were mourned for a long period, were buried with their bows and arrows, as they were supposed to have gone to a delightful region under the earth, where the woods abounded with peccaries and the hunting never failed. The Yuracaré live entirely by hunting; they consider it lawful to commit suicide, and practice duelling, which is carried out according to rules laid down by public authority. They make it a rule never to advise their children, leaving them to form their own standard of conduct.

RECLUS, *Universal Geography* ed. KEANE, XVIII (London), 378 9.

A. A. MACERLEAN.

Yves of Chartres. See IVO OF CHARTRES, SAINT.

Z

Zabarella, Francesco, cardinal, celebrated canonist, b. at Padua, 10 August, 1360; d. at Constance, 26 September, 1417. He studied jurisprudence at Bologna (1378–83) chiefly under the famous Giovanni di Lignano, and at Florence, where he was graduated in 1385. He taught canon law at Florence (1385–90) and at Padua (1390–1410). Having taken minor orders in 1385, he became vicar of Bishop Acciajuoli of Florence and pastor at the Church of Santa Maria in Pruneta near Florence. After the resignation of Bishop Acciajuoli in 1386, Zabarella was elected his successor, but the pope had previously appointed another as bishop. In 1398 he was made archpriest of the cathedral at Padua. The Paduan Government repeatedly employed him on diplomatic missions, and, towards the end of 1404, he was one of two ambassadors sent to King Charles VI of France to obtain the latter's assistance against Venice, which was preparing to annex Padua. When Padua had become part of the Venetian Republic in 1406, Zabarella became a loyal supporter of Venice. In 1409 he took part in the Council of Pisa as councillor of the Venetian legate. On 18 July, 1410, John XXIII appointed him Bishop of Florence and papal referendary, and on 6 June, 1411, cardinal deacon with the titular church of SS. Cosma e Damiano.

Though he never received major orders, he was one of the most active and influential cardinals of John XXIII, whose interests he supported at the Council of Rome (1412–3). When this council failed to end the lamentable schism, John XXIII sent Cardinals Zabarella and De Challant as legates to King Sigismund at Como in October, 1413, with full powers to come to an understanding with the latter concerning the place and time for holding a new council. It was arranged to open the new council at Constance, 1 November, 1414, where Zabarella was one of the chief supporters of John XXIII. When the latter fled from Constance 20 March, 1415, in order to thwart the election of a new pope, Zabarella remained as his representative. It was chiefly through his influence that John XXIII finally resigned the papacy unconditionally in April, 1415. Nevertheless the council continued its proceedings against John, and commissioned Zabarella with four other cardinals to inform him of his suspension and, later, of his formal deposition by the council. In the proceedings against the Avignonese Pope Benedict XIII, Zabarella proposed, at the session held 28 Nov., 1416, that Benedict be cited before the council. He also took part in the proceedings of the council against Huss, Jerome of Prague, and Jean Petit. His attempts to induce the two former to sign a softened form of retraction proved useless. From April till the end of July he sought to regain health and strength at a neighbouring watering place. On 28 July he was again at Constance, and up to the time of his death exerted all his influence to hasten the election of a new pope. He is buried in the cathedral at Padua.

His most important literary production is an ecclesiastico-political treatise, "De schismate" (Strasburg, 1545). It consists of independent portions, written at different intervals (1403–5–6–8), and contains various suggestions for ending the schism. His chief canonical writings are: "Lectura super Clementinis" (Naples, 1471); "Commentarius in libros Decretalium" (Venice, 1502); "Consilia" (Venice, 1581). He also wrote "De felicitate libri III" (Padua, 1655); "De arte metrica"; "De natura rerum diversarum"; "De corpore Christi"; and a few small juridical treatises. A large number of his letters are in the imperial library of Vienna, Cod. Lat. 5513.

Kneer, *Kardinal Zabarella. Ein Beitrag zur Geschichte des grossen abendländischen Schismas*, I (Münster, 1891); Finke, *Acta Concilii Constantiensis*, I (Münster, 1896); Keppler, *Die Politik des Kardinalskollegiums in Konstanz* (Münster, 1899); Vedova, *Memorie intorno a Francesco Zabarella* (Padua, 1829); Pinton, *Appunti biografici intorno al grande giurista ed umanista Card. Zabarella* (Potenza, 1895); Zardo, *Francesco Zabarella a Firenze* in *Arch. stor. Ital.*, XXII, 1–22, and separately (Florence, 1898).

Michael Ott.

Zabulon, one of the twelve sons of Jacob and ancestor of the tribe of the same name (Gen., xlvi, 14; Num., xxvi, 26). Nothing is known of Zabulon except that Sared, Elon, and Jahdel were his sons and the heads of three tribal families. The tribe of Zabulon plays an important part in the early history of Israel. The name is Hebrew; it occurs in the form *zĕbûlûn*, eighteen times; *zĕbûlún*, twenty-six times; *zĕbûlûn*, once; Sept., Ζαβουλών; Josephus (Ant., V, vii, 14), Ζαβουλῆς; Vulg., Zabulon, the New Testament reading is that of the Septuagint. The meaning of the name is doubtful. There seems to be a play upon *Zebed*: cf. Lia's words in Gen., xxx, 20: "God hath gifted me (*zĕbādānî*) with a good gift (*zĕbéd*); this time my husband shall honour me (*yizbĕlēnî*), because I have borne him six sons; and therefore she called his name Zabulon".

At the census of the tribes, in the Desert of Sinai, during the second year of the Exodus, the tribe of Zabulon numbered 57,400 men fit for war (Num., i, 31). This army, under the command of Eliab, encamped with Juda and Issachar east of the tabernacle and with them made up the vanguard of the line of march (Num., ii, 3–9). Among the spies sent by Moses to view the land of Chanaan, Geddiel the son of Sodi represented Zabulon (Num., xiii, 11). At Settim, in the land of Moab, after 24,000 men were slain for their crime, a second census was taken; Zabulon numbered 60,500 fighting men (Num., xxvi, 27). Elisaphan, son of Pharnach, was chosen to represent Zabulon at the division of the Land of Promise (Num., xxxiv, 25). The tribe seems to have easily conquered its portion. During the rule of Josue it received no special mention. While the judges ruled, its prowess was worthy of note. In the Canticle of Debbora the tribe is specially singled out as having "offered their lives to death in the region of Merome" (Judges, v, 18); and praised for that there came "out of Zabulon they that led the army to fight", as in Heb.,

"they that carry the pen of the writer", i. e. such as recruiting and inspecting officers (Jg., v, 14). The reference is to Barac's campaign against Sisara, the commander of the forces of Jabin, King of Chanaan (Judges, iv, 10). They answered the call of Gedeon and joined in battle against Madian (Judges, vi, 35); and gave to Israel Ahialon, who judged her ten years (Judges, xii, 11). Among those that followed David to Hebron to make him king were 50,000 fully armed men of Zabulon with no double heart (I Par., xii, 33), who brought with them, as sign of their hearty allegiance, bounteous supplies of meat and drink to celebrate the accession of their new ruler (I Par., xii, 40). When Ezechias made reparation for the abominations of his father Achaz, he invited all Israel to keep the pasch in the house of the Lord. Mockery and ridicule met the emissaries of the reformer; yet some were true to the religion of their fathers, and, even from far away Zabulon, went up to Jerusalem, destroyed the idols, and kept the feast of the unleavened bread (II Par., xxx, 10–23).

At the division of the land between the seven tribes not yet provided for, the lot of Zabulon was third. The tribe's territory started with Sarid (Jos., xix, 10), which is supposed to have been Tell Shadud, some five miles south-west of Nazareth. Zabulon's boundaries have not been made out. Of the nineteen proper names that the Book of Josue gives to guide us, only Bethlehem (*Bêt lahm*, seven miles north-west of Nazareth) can be identified with certainty. Josephus (Antiq. Jud., V, i, 22) assigns to Zabulon the land near to Carmel and the sea, as far as the Lake of Genesareth. To its north-west lay Aser, to the south-east Issachar. It included a part of the Plain of Esdraelon, and the great highway from the sea to the lake. Within the territory of Zabulon Christ was brought up, and did and said much that is narrated in the Gospels, especially in the Synoptics, about His Galilean ministry.

WALTER DRUM.

Zacatecas, DIOCESE OF (DE ZACATECAS), in the Republic of Mexico, suffragan of Guadalajara. Its area is almost the same as that of the State of Zacatecas. Its population (1910) 475,863. The bishop and governor of the state reside in Zacatecas, which has 25,905 inhabitants (census of 1910), situated 2442 metres above sea level. This territory was conquered and peopled by the Spanish between 1546 and 1548. The first parish, founded in 1569, belonged to the See of Guadalajara. The following orders established themselves in this famous mineral region: Franciscans in 1567; Augustinians, 1576; Dominicans, 1604; Order of St. John, 1610; Jesuits, 1616; and Mercedarians, 1701. The famous College of the Propagation of the Faith, founded by the Venerable Father Margil, and inaugurated, 4 May, 1721, sent out missionaries to Texas, to the French in Louisiana, and to Tamaulipas (1768), and took charge of various missions abandoned by the Jesuits, when expelled from Tarahumara and Lower California. When, in 1836, the Mexican Government asked that a bishopric be created at San Francisco, California, Francisco Garcia Diego of this college was consecrated first bishop in 1840. During the religious persecution in 1859 all the religious of the college were imprisoned, and all priests who denied absolution to those who had given their oath to the constitution of 1857, were liable to punishment; the few priests in the town hastily fled. The Diocese of Zacatecas was created from parishes of Guadalajara by Pius IX in 1863, and became suffragan of Guadalajara. It has: 2 seminaries with 101 students; 144 parochial schools; 19 colleges with about 7000 students. Protestants have 3 colleges with 55 students and 9 churches. The capital, Zacatecas, has a celebrated cathedral, situated on the site of the first church, built in 1559. The cathedral was begun in 1612 and completed in 1782. Its façade is of red stone, elegant, severe, and grandiose. On the hill known as the Bufa, on the outskirts of Zacatecas, is the venerated sanctuary of Nuestra Señora de los Remedios.

GREAT DOORWAY, CATHEDRAL OF ZACATECAS

VERA, *Catecismo geogr. hist. estad. de la Iglesia Mexicana* (Amecameca, 1881); SOTOMAYOR, *Historia del apostólico Colegio de Ntra Sra de Guadalupe de Zacatecas.*

CAMILLUS CRIVELLI.

Zaccaria, FRANCESCO ANTONIO, theologian, historian, and prolific writer, b. at Venice, 27 March, 1714; d. in Rome, 10 October, 1795. He joined the Austrian province of the Society of Jesus, 18 October, 1731, taught grammar and rhetoric at Görz, and was ordained priest at Rome in 1740. He spent some time in pastoral work at Ancona, Fermo, and Pistoia, gaining renown as a preacher and controversial lecturer. In 1754 he succeeded Muratori as ducal archivist and librarian of Modena, but was removed in 1768, owing to his "Antifebronio", in which he strenuously defended the rights of the Holy See. He was now appointed librarian at the Jesuit professed house in Rome. Clement XIII allowed him an annual pension, continued under Clement XIV, and increased by Pius VI, who appointed him professor of church history at the Sapienza and director of the Accademia de' Nobili Ecclesiastici. He was a member of at least nineteen Italian academies. Of the 161 printed works ascribed to him by Sommervogel the following are the most important. On Church History: "Series episcoporum Cremonensium" (Milan, 1749); "Laudensium" (ibid., 1763); "Auximatium" (Osimo, 1764); "Vico Æquensium" (Rome, 1778); "Cæsenatium" (Cesena, 1779); "Forocorneliensium" (Imola, 1820); "De' santi martiri Fedele, Capoforo, Gratiniano, e Felino" (Milan, 1750); "Acta SS. Bollandiana apologetici libris in unum volumen nunc primum contractis vindicata" (Antwerp, 1755); "De rebus ad historiam atque antiquitates ecclesiæ pertinentibus" (Foligno, 1781); "Raccolta di dissertazioni di storia ecclesiastica" (22 vols., Rome, 1792–7). Theology and Canon Law: "Thesaurus theologicus", a compilation of theological treatises by various authors, arranged so as to form an orderly exposition of the different topics of theology (13 vols., Venice, 1762); "De casuisticæ theologiæ originibus, locis atque præstantia", written at the instance of St. Alphonsus and prefixed to the third edition of the latter's "Moral Theology;" "Apparatus omnigenæ eruditionis ad theologiam et jus canonicum" (Rome, 1773); etc. Polemics: "Antifebronio" (Pesaro, 1767), Latin edition (Cesena, 1771–2; and in Migne, "Theol. Cursus Completus", XXVII, 463–1300); "Storia polemica del celibato sacro" (Rome, 1774), German translation by Pius John (1783); "Storia polemica delle proibizione de' libri" (Rome, 1777); "Difesa di tre Sommi Pontefici Benedetto XIII, Benedetto XIV, e Clemente XIII, e del Concilio Romano tenuto nel 1775" (Ravenna, 1784). Liturgy: "Dell' anno santo" (Rome, 1774); "Bibliotheca ritualis" (2 vols., Rome, 1776–8); "Nuovo effermerologio universale"

(Rome, 1780); "Onomasticon rituale selectum" (Faenza, 1787). Archæology: "Istituzione antiquario-lapidaria" (Rome, 1770); "Istituzione antiquario-numismatica" (Rome, 1772). Literary History: "Storia Letteraria d'Italia", a literary review edited by Zaccaria with the assistance of Leonard Ximenes, Dominicus Froili, and Joachim Gabardi (14 vols., Modena, 1750–57); "Excursus litterarii per Italiam" (Venice, 1754); "Iter litterarium per Italiam" (Venice, 1762); "Saggio critico della corrente letteratura straniera" (3 vols., Modena, 1576) written by Zaccaria, conjointly with Gabardi and Froili; "Annali letterarii d'Italia" (3 vols., Modena, 1762–3); "Biblioteca antica e moderna di storia letteraria" (3 vols., Pesaro, 1766–8). He furthermore issued annotated editions of: Menochius, "Commentarius totius s. Scripturæ" (Venice, 1743); Dante, "La Divina Comedia" (Verona, 1749); Tamburini, "Theologia Moralis" (Venice, 1755); Busenbaum-LaCroix, "Theologia Moralis" (1755); Viva, "Opuscula omnia theologico-moralia" (Ferrara, 1757); Abelly, "Medulla theologica" (Venice, 1757); Petavius, "Opus de dogmatibus theologicis" (Venice, 1757); Pichler, "Jus Canonicum" (Pesaro, 1758); Tirinus, "In universam Scripturam Commentarius" (Venice, 1759); Gavanto, "Opera theologico-canonica" (Ferrara, 1760); Tournely, "Prælectiones" (Venice, 1765); Natalis Alexander, "Historia Ecclesiastica" (Venice, 1776–7); Ferraris, "Bibliotheca canonico-juridica" (Rome, 1748–90); Pallavacino, "Istoria del Concilio di Trento" (Faënza, 1792–7).

SOMMERVOGEL, *Bibliothèque de la Compagnie de Jésus*, VIII (Brussels, 1898), 1381–1435; CECCAGNI, *Elogio storico dell' abate Francescantonio Zaccaria* (Rome, 1769); HURTER, *Nomenclator*, V (Innsbruck, 1911), i, 484–498.

MICHAEL OTT.

Zacconi, LUDOVICO, musical theorist, b. at Pesaro about 1550; d. at Venice, after 1623. He became an Augustinian friar at Venice, where he was ordained priest. In 1585 we find him as *maestro di capella* at the Augustinian church in Venice; and in 1592 he was attached to the chapel of Wilhelm, Duke of Bavaria. In 1596 he was *Kapellmeister* to the Archduke Charles at Vienna, but in 1618 he returned to Venice. Zacconi's fame rests on his great work "Prattica di Musica", first published in 1592 at Venice, of which a second volume appeared in 1619. These two volumes—containing four works—treat exhaustively of musical theory, and are copiously illustrated. The directions for rendering polyphonic music are of the highest value, especially the Palestrina illustrations. He deals fully with the six Authentic and six Plagal Modes, studiously omitting the Locrian and Hypolocrian Modes. But he also treats of orchestral instruments—their compass and method of playing—and gives valuable information as to the scoring of early operas and oratorios. In fact he covers the whole ground of music, as practised at the close of the sixteenth century.

BURNEY, *Gen. Hist. of Music* (London, 1776–89); GROVE, *Dict. of Music and Musicians*, V (London, 1910), s. v.

W. H. GRATTAN-FLOOD.

Zacharias (Heb. *zĕkhâryâhu* and *zĕkhâryâh*; meaning "Yahweh remembers", Sept. Ζαχαρία and Ζαχαρίας), son of Barachias, son of Addo, a Prophet who arose in Israel in the eighth month of the second year of the reign of King Darius, 520 B. C. (Zach., i, 1), just two months after Aggeus began to prophesy (Agg., i, 1). The urgings of the two Prophets brought about the building of the second temple (I Esdr., v and vi). Addo was one of the chief priests who, in the first year of the reign of Cyrus 538 B. C., returned with Zorobabel from captivity (II Esd., xii, 4). Sixteen years thereafter, during the high priesthood of Joacim (verse 12), Zacharia, of the family of Addo (Heb. of verse 16), is listed as a chief priest. This Zacharia is most likely the Prophet and author of the canonical book of the same name. It is not at all probable that the Prophet Zacharias is referred to by Christ (Matt., xxiii, 35; Luke, xi, 51) as having been slain by the Jews in the Temple; that Zacharias was the son of Joiada (II Par., xxiv, 20). Moreover, the Jews of Zorobabel's time obeyed the Prophet Zacharias (Zach., vi, 7); nor is there, in the Books of Esdras, any trace of so heinous a crime perpetrated in the Temple court.

THE BOOK.—The prophecy of Zacharias is one of the books admitted by both Jews and Christians into their canon of Sacred Writings, one of the Minor Prophets. This article will treat its contents and interpretation, canonicity, author, time, place, and occasion.

I. *Contents and Interpretation.*—A. Part First: i–viii: Introduction, the purpose of the book, the return of the people to Yahweh (i, 1–6).

(1) The eight visions of the Prophet, on the night of the twenty-fourth day of the eleventh month of the second year of the rule of Darius in Babylon (i, 7–vi, 8). (a) The horsemen in the myrtle grove (i, 7–17). Their mounts are chestnut, bay, and white. They bring the news from far and wide; all lands are at rest, nor is there any sign of an impending upheaval of the nations such as is to precede the liberation of Israel from thraldom. And yet Yahweh will comfort Sion, He will rebuild the city and the Temple. (b) The four horns and four smiths (i, 18–21).—The former are the nations that have tossed to the winds Juda and Israel and Jerusalem; the latter are the powers that in their turn will batter down the foes of Yahweh. (c) The man with the measuring line (ii, 1–13).—He is bidden not to measure Jerusalem. The new Jerusalem will have no need of walls; Yahweh Himself will be unto it a wall of fire, He will dwell within it. The vision now becomes Messianic, extends far beyond the immediate future, and represents all the nations of the world round about the new Jerusalem. (d) Jesus the high priest before the angel of Yahweh (iii, 1–10).—Clothed in filthy garments, accused by Satan, the high priest stands in shame. His shame is taken away. Clean raiment is put upon him. The promise is made of the rehabilitation of the high priest in the temple that Zorobabel is to build; and the Messianic forecast is uttered of the sprout (Heb. *çĕmâḥ*), the servant of Yahweh (cf. Is., iv, 2; Jer., xxiii, 5; xxxiii, 15), who will be sent in the stead of the Levitic priesthood. (e) The seven branched lamp of the temple (iv, 1–14).—An olive tree on either side feeds the lamps. The seven lamps and their lights are the seven eyes of Yahweh that run to and fro over the whole earth (verse 10). The olive trees are "the two sons of oil", the anointed priest Jesus and King Zorobabel. The picture is that of the providence of Yahweh and His two agents in the theocratic government of restored Jerusalem; this providence is a type of the economy of grace in the Messianic kingdom. Verses 6b–10a seem to be out of place and to belong rather to the end of the chapter or after iii, 10; this latter is the opinion of Van Hoonacker, "Les douze petits prophètes" (Paris, 1908). (f) The flying parchment-roll (v, 1–4).—Upon it is the curse of Yahweh that enters in to consume the house of every thief and perjurer. The scene of the prophetic vision has shifted backward several hundred years to the days of the thunderings and denunciations of Isaias, Amos, and Osee; from that distant viewpoint are seen the effects of Israel's sins and Yahweh's maledictions, —the Babylonian exile. (g) The woman in the epha (v, 5–11).—She is forced into the measure, the lid is shut to, a leaden weight is laid thereon; she is hurried off to the land of Sennaar. The picture is symbolic of the wickedness of Israel transported perforce to Babylon. (h) The four chariots (vi, 1–8).—Bearing the wrath of Yahweh, to the four corners of the earth

they are driven; and the one that goes to the north takes the vengeance of Yahweh upon the nations of the North who have kept His chosen people in captivity. It is to be noted that this series of eight visions begins and ends with similar pictures,—the horses of varied hues whose riders bring back word that all the earth is at rest and whose drivers, in like manner, are the bearers of the message of Yahweh.

(2) As a sequel to the eight visions, especially to the fourth and fifth, Yahweh bids Zacharias take of the gold and silver brought from Babylon by a deputation of Jews of the captivity, and therewith to make crowns; to place these crowns upon the head of Jesus the high priest, and then to hang them as a votive-offering in the Temple (vi, 9–15). The critics generally insist that it was Zorobabel and not Jesus who was to be crowned. They err in missing the prophetic symbolism of the action. It is the high priest rather than the king that is the type of the priest of the Messianic kingdom, "the Man Whose name is the Sprout" (Heb. text), Who shall build up the Temple of the Church and in Whom shall be united the offices of priest and king.

(3) The prophecy of the fourth day of the ninth month of the fourth year of the rule of Darius in Babylon (vii and viii). Almost two years after the eight visions, the people ask the priests and Prophets if it be required still to keep the fasts of the exile. Zacharias makes answer as revealed to him; they should fast from evil, show mercy, soften their hard hearts; abstinence from fraud and not from food is the service Yahweh demands. As a motive for this true service of God, he pictures to them the glories and the joys of the rebuilt Jerusalem (vii, 1–9). The Prophet ends with a Messianic prediction of the gathering of the nations to Jerusalem (viii, 20–23).

B. Part Second: ix-xiv: the two burdens.—Many years have gone by. The temple of Zorobabel is built. The worship of Yahweh is restored. Zacharias peers into the far away future and tells of the Messianic kingdom.

(1) First burden, in Hadrach (ix–xi): (a) The coming of the king (ix–x).—The nations round about will be destroyed; the lands of the Syrians, Phœnicians, and Philistines will fall into the hands of invaders (ix, 1–7). Israel will be protected for the sake of her king, Who will come to her "poor and riding upon an ass". He Who was spoken of as the Sprout (iii, 8; vi, 12) will be to the new Jerusalem both priest and king (iii, 8; vi, 3). (b) The shepherds of the nations (xi).—The literal, and typical meanings of this passage are very obscure, and variously interpreted by commentators. The spoliation of the pride of the Jordan, the destruction of the land from the cedars of Lebanon to the oaks of Basan, south of the Sea of Galilee (verses 1–3) seems to refer to an event long passed,—the breaking-up of the independence of the Jewish state 586 B. C.,—in the same way as does Jer., xxii, 6, 7. The allegory of the three shepherds cut off in one month (verses 4–8) is remarkably like to Jer., xxii and xxiii. Probably these wicked rulers are: Sellum, who was deported into Egypt (Jer., xxii, 10–12); Joakim, son of Josias, who was "buried with the burial of an ass" (ibid., 13–19); and his son Jechonias who was cast out into the land of the stranger (ibid., 24–30). The foolish shepherd (verses 15–17) is probably Sedecias. In verses 9–14 we have Zacharias impersonating the shepherd of Juda and Israel, trying to be a good shepherd, failing, outcast, sold for thirty pieces of silver, and in all this typifying the Good Shepherd of the Messianic kingdom.

(2) Second burden, the apocalyptic vision of Jerusalem's future (xii–xiv): (a) The nations shall be gathered against Jerusalem (xii, 1–3); but Yahweh shall smite them in His power, by means of the house of David (verses 4–9); and the inhabitants of Jerusalem will mourn as one mourneth for an only son (verses 10–14). The prayers of the people of Jerusalem to Yahweh, Who says "they shall look upon me, whom they have pierced"; and their grief at the wrongs that they have done Him are all typical of the Messianic kingdom,—Yahweh is the type of Jesus, the prayers and mourning of Jerusalem are the type of the prayers and mourning that Jesus will inspire in the Church while its members look upon Him Whom they have pierced (cf. John, xix, 37). As a result of Yahweh's victory over the nations, idolatry will be stamped out of Juda (xiii, 1–6). (b) The theme of the shepherds is taken up again.—Yahweh's shepherd shall be smitten; the sheep shall be scattered; two-thirds of them shall perish; one-third shall be gathered, to be refined as silver and tested as gold (xiii, 7–9). The prophetic scene suddenly shifts. Zacharias vividly depicts the details of the destruction of Jerusalem. In the first part of his burden, he had foreseen the transference of the Holy City from Seleucids to Ptolemys and back again, the hellenizing and paganizing of Judaism under Antiochus Epiphanes (168 B. C.), the profanation of the temple by Pompey and its sacking by Crassus (47 B. C.). Now, after the casting out of the shepherd of Yahweh, the city is again in the power of the enemy; but, as of old, Yahweh is still her protector (xiv, 1–7). Thereafter "the Lord shall be king over all the earth: in that day there shall be one Lord, and his name shall be one". The punishment of the foe shall be terrible (verses 8–19). All things shall be holy to Yahweh (verses 20–21).

II. *Canonicity.*—Zacharias is contained in the canons of both Palestine and Alexandria; Jews and all Christians accept it as inspired. The book is found among the Minor Prophets in all the canonical lists down to those of Trent and the Vatican. The New Testament writers often refer to the prophecies of the Book of Zacharias as fulfilled. Matthew (xxi, 5) says that in the triumphal entrance of Jesus into Jerusalem on Palm Sunday, the details were brought to pass that Zacharias (ix, 9) had predicted; and John (xii, 15) bears like witness. Although, in xxvii, 9, Matthew makes mention of Jeremias only—yet he refers to the fulfilment of two prophecies, that of Jeremias (xxxii, 6–9) about the purchase of the potter's field and that of Zacharias (xi, 12, 13) about the thirty pieces of silver, the price set upon the type of the Messias. John (xix, 37) sees in the Crucifixion a fulfilling of Zacharias's words, "they shall look upon me, whom they have pierced" (xii, 10). Matthew (xxvi, 31) thinks that the Prophet (xiii, 7) foretold the scattering of the Lord's disciples.

III. *Author.*—In the foregoing analysis of the contents of Zacharias, we have stated the author, time, place, and occasion of the book. The author of the entire prophecy is Zacharias. The time of part first is the second and fourth years of the reign of Darius in Babylon (520 and 522 B. C.). The time of part second is probably toward the end of the reign of Darius or the beginning of that of Xerxes (485 B. C.). The place of the entire prophecy is Jerusalem. The occasion of the first part is to bring about the building of the second Temple; that of the second part is perhaps the approach of the Prophet's death. The traditional view taken by Catholic exegetes on the unity of authorship of the book is due in part to the witness of all manuscripts of the original text and of the various versions; this unanimity shows that both in Judaism and the Church there has never been a serious doubt in the matter of the unity of authorship of Zacharias. Solid reason, and not mere conjectures, are necessary to shake confidence in this traditional view. No such solid reasons are forth-coming. Internal evidence is appealed to; but internal evidence does not here favour divisive criticism. Quite the reverse; scope and style are one in the prophecy.

A. Unity of scope.—The entire prophecy has the

same scope; it is permeated throughout with the very same Messianic forecasting. The kingdom and priesthood of the Messias are obscurely depicted in the visions of the first part; vividly in the two burdens of the second part. Both sections insist upon the vengeance to be wrought against foes of Juda (cf. i, 14, and vi, 8, with ix, 1 sq.); the priesthood and kingship united in the Christ (cf. iii, 8, and vi, 12, with ix, 9–17); the conversion of the gentiles (cf. ii, 11; vi, 15, and viii. 22, with xiv, 16, 17); the return of Israel from captivity (cf. viii, 7, 8, with ix, 11–16; x, 8 sq.); the holiness of the new kingdom (cf. iii, 1, and v, 1 sq., with xiii, 1); its prosperity (cf. i, 17: iii, 10; viii, 3 sq., with xi, 16; xiv, 7 sq.).

B. Unity of style.—Whatever slight differences there are in the style of the two sections can be readily enough explained by the fact that the visions are in prose and the burdens in poetry. We can understand that one and the same writer may show differences in form and mode of expression, if, after a period of thirty-five years, he works out in exultant and exuberant poetic form the theme which, long before and under very different circumstances, he had set forth in calmer language and prosaic mould. To counterbalance these slight stylistic differences, we have indubitable evidence of unity of style. Modes of expression occur in both parts which are distinctive of Zacharias. Such are, for instance: the very pregnant clause "and after them the land was left desolate of any that crossed over and of any that returned into it",—Heb. *mē'ōbēr ûmissshāb* (vii, 14, and ix, 8); the use of the Hiphil of *'abar* in the sense of "taking away iniquity" (iii, 4, and xiii, 2); the metaphor of "the eye of God" for His Providence (iii, 9; i, 10; and ix, 1); the designations of the chosen people, "house of Juda and house of Israel", "Juda, Israel, Jerusalem", "Juda and Ephraim", "Juda and Joseph" (cf. i, 12, 19; viii, 15 etc., and ix, 13; x, 6; xi, 14 etc.). Moreover, verses and portions of verses of the first part are identical with verses and portions of verses of the second part (cf. ii, 10, and ix, 9; ii, 6, and ix, 12, 13; vii, 14, and ix, 8; viii, 14, and xiv, 5).

C. Divisive criticism.—It is generally allowed that Zacharias is the author of the first part of the prophecy (chapters i–viii). The second part (ix–xiv) is attributed by the critics to one or many other writers. Joseph Mede, an Englishman, started the issue, in his "Fragmenta sacra" (London, 1653), 9. Wishing to save from error Matt., xxvii, 9, 10, he attributed the latter portion of Zacharias to Jeremias. In this exegesis, he was seconded by Kidder, "The demonstration of the Messias" (London, 1700), 199, and Whiston, "An essay towards restoring the true text of the Old Testament" (London, 1722), 92. In this way was the Deutero-Zacharias idea begotten. The idea waxed strong and was prolific. Divisive criticism in due time found many different authors for ix–xiv. By the end of the eighteenth century, Flügge, "Die Weissagungen, welche den Schriften des Zacharias beigebogen sind" (Hamburg, 1788), had discovered nine disparate prophecies in these six chapters. A single or a manifold Deutero-Zacharias is defended also by Bauer, Augusti, Bertholdt, Eichorn (4th ed.), De Wette (though not after 3d ed.), Hitzig, Ewald, Maurer, Knobel, Bleek, Stade, Nowack, Wellhausen, Driver etc. The critics are not agreed, however, as to whether the disputed chapters are pre-exilic or post-exilic. Catholic Biblical scholars are almost unanimous against this view. The arguments in its favour are given by Van Hoonacker (op. cit., pp. 657 sq.) and answered convincingly.

The prophecy of Zacharias has been interpreted by St. Ephraim and St. Jerome; cf. the commentaries on the Minor Prophets by Ribera (Antwerp, 1571, etc.); Montanus (Antwerp, 1571, 1582); de Palacio (Cologne, 1588); Messan (Antwerp, 1597); Sanctius (Lyons, 1621); de Castro (Lyons, 1615, etc.); de Cajano (Palermo, 1614); Maccorps (Paris, 1614); Scholz (Frankfurt, 1833); Schegg (Ratisbon, 1854 and 1882); Trochon (Paris, 1883); Knabenbauer (Paris, 1886); Griesbach (Lille, 1901); Leimbach in *Bibl. Volksbücher*, IV (Fulda, 1908). Patrizi (Rome, 1852) treated the Messianic prophecies of Zacharias. The Protestant commentaries have been mentioned in the course of the article. The Catholic writers of general introductions are of service in regard to the authorship of Zacharias; cf. Cornely; Kaulen; Haneberg; Gigot.

Walter Drum.

Zacharias Chrysopolitanus, a famous exegete of the Premonstratensian Order; b. at Chrysopolis (Besançon); d. about 1155. He was first headmaster of the Cathedral School at Besançon; then joined the Order of the Premonstratensians at the Abbey of Saint Martin in Laon, where he gave himself up to literary pursuits. He published a Gospel-Harmony with a grammatical and etymological explanation of the Greek, Hebrew, and some Latin words found in the text, under the title, "Unum ex Quattuor, sive De Concordia Evangelistarum" (cf. P. L., CLXXXVI, 11–620). The work is introduced by three prefaces, the first of which shows the relation of the Gospel to the Jewish Law, to philosophy, and to the symbols of the Evangelists; the second describes the Evangelists and their view of the mission of Christ; the third enumerates the authorities which he uses. The Gospel-Harmony is divided into one hundred and eighty-one chapters. As to the original Harmony, Zacharias attributes it to Ammonius of Alexandria. For his main sources he relies on the Latin Fathers for the most part. Among the teachers of the Middle Ages, he employs mostly Alcuin and Remigius of Auxerre. From the commentaries on the sacraments the work is shown to be the product of the early days of Scholasticism. In his explanations he tries to give as literal a sense as possible to the Biblical text. He differs in one notable exception from Ammonius, where he assumes that Christ made another journey to Samaria after His triumphant journey into Jerusalem. Zacharias's work is to be commended for his taste in selecting passages from the Fathers, and his endeavours to keep to the literal sense of the Scriptures. His work compares very favourably with the "Catena Aurea" of Saint Thomas.

Hurter, *Nomenclator Literarius; P. L.*, CLXXXVI, 11–620; De Mas Latrie, *Trésor de Chronologie*, 2119; Schmid, *Zacharias Chrys. und sein Kommentar zur Evangelienharmonie*, LXVIII, 531.

Leo T. Butler.

Zacharias of Gaza. See Eutychianism; Monophysites and Monophysitism.

Zachary (Zacharias), Saint, Pope (741–52), year of birth unknown; d. in March, 752. Zachary sprang from a Greek family living in Calabria; his father, according to the "Liber Pontificalis", was called Polichronius. Most probably he was a deacon of the Roman Church and as such signed the decrees of the Roman council of 732. After the burial of his predecessor Gregory III on 29 November, 741, he was immediately and unanimously elected pope and consecrated and enthroned on 5 December. His biographer in the "Liber Pontificalis" describes him as a man of gentle and conciliatory character who was charitable towards the clergy and people. As a fact the new pope always showed himself to be shrewd and conciliatory in his actions and thus his undertakings were very successful. Soon after his elevation he notified Constantinople of his election; it is noticeable that his *synodica* (letter) was not addressed to the iconoclastic Patriarch Anastasius but to the Church of Constantinople. The envoys of the pope also brought a letter for the emperor. After the death of Leo III (18 June, 741) his successor was his son Constantine V, Copronymus. However, in 742 Constantine's brother-in-law Artabasdus raised a revolt against the new emperor and established himself in Constantinople; thus when the papal envoys reached Constantinople they found Artabasdus the ruler there. As late as 743 the papal letters were dated from the year of the reign of Constantine V; in 744, however, they are dated from the year of the reign of Artabas-

dus. Still the papal envoys do not seem to have come into close relations with the usurper at Constantinople, although the latter re-established the worship of images. After Constantine V had overthrown his rival, the envoys of the pope presented to him the papal letter in which Zachary exhorted the emperor to restore the doctrine and practice of the Church in respect to the worship of images. The emperor received the envoys in a friendly manner and presented the Roman Church with the villages of Nympha and Normia (Norba) in Italy, which with their territories extended to the sea.

When Zachary ascended the throne the position of the city and Duchy of Rome was a very serious one. Luitprand, King of the Lombards, was preparing a new incursion into Roman territory. Duke Trasamund of Spoleto, with whom Pope Gregory III had formed an alliance against Luitprand, did not keep his promise to aid the Romans in regaining the cities taken by the Lombards. Consequently Zachary abandoned the alliance with Trasamund and sought to protect the interests of Rome and Roman territory by personal influence over Luitprand. The pope went to Terni to see the Lombard king who received him with every mark of honour. Zachary was able to obtain from Luitprand that the four cities of Ameria, Horta, Polimartium, and Blera should be returned to the Romans, and that all the patrimonies of the Roman Church that the Lombards had taken from it within the last thirty years, should be given back; he was also able to conclude a truce for twenty years between the Roman Duchy and the Lombards. A chapel to the Saviour was built in the Church of St. Peter at Rome in the name of Luitprand, in which the deeds respecting this return of property were placed. After the pope's return, the Roman people went in solemn procession to St. Peter's to thank God for the fortunate result of the pope's efforts. Throughout the entire affair the pope appears as the secular ruler of Rome and the Roman territory. In the next year Luitprand made ready to attack the territory of Ravenna. The Byzantine exarch of Ravenna and the archbishop begged Pope Zachary to intervene. The latter first sent envoys to the Lombard king, and when these were unsuccessful he went himself to Ravenna and from there to Pavia to see Luitprand. The pope reached Pavia on the eve of the feast of Sts. Peter and Paul. He celebrated the vigil and the feast of the princes of the Apostles at Pavia, and was able to induce the king to abandon the attack on Ravenna and to restore the territory belonging to the city itself. Luitprand died shortly after this and after his first successor Hildebrand was overthrown, Ratchis became King of the Lombards. The pope was on the best of terms with him. In 749 the new king confirmed the treaty of peace with the Roman Duchy. The same year Ratchis abdicated, with his wife and daughter took the monastic vows before the pope, and all three entered the monastic life.

In 743 Pope Zachary held a synod at Rome which was attended by sixty bishops. This synod issued fourteen canons on various matters of church discipline. On this occasion the pope took up the question of the impediments to marriage of relationship in the fourth degree, in regard to which the Germans claimed to have obtained a dispensation from Pope Gregory II. The year previous Zachary had written on this point to the bishops and kings of that province. An active correspondence was kept up between Zachary and St. Boniface. The latter in his zealous labours had organized the Church in the German territories, and while doing this had kept in close connexion with the Papal See. Early in 742, soon after his elevation, Zachary received a letter from Boniface in which the saint expressed his full submission to the possessor of the Chair of Peter and requested the confirmation of the three newly established Bishoprics of Würzburg, Buraburg, and Erfurt; Boniface also sought authority to hold a synod in France and to suppress abuses in the lives of the clergy. The pope confirmed the three dioceses and commissioned Boniface to attend, as papal legate, the Frankish synod which Karlmann wished to hold. In a later letter Zachary confirmed the metropolitans of Rouen, Reims, and Sens appointed by Boniface, and also confirmed the condemnation of the two heretics Adelbert and Clement. Various questions in which the pope and Boniface disagreed were discussed in letters. In 745 was held the general synod for the Frankish kingdom called by Pepin and Carloman. Here decrees were passed against unworthy ecclesiastics, and the two heretics, Adelbert and Clement, were again condemned. Boniface sent a Frankish priest to Rome to make a report to the pope, and the latter held on 25 October, 745, a synod at the Lateran at which, after exhaustive investigation, an anathema was pronounced against the two heretics. Zachary forwarded the acts of the synod with a letter to Boniface. Pepin and the Frankish bishops sent a list of questions respecting the discipline of the clergy and of the Christian population to Pope Zachary, and the latter answered in a letter of 746 in which decisions respecting the various points are given. These decisions were communicated to Boniface so that he might make them generally known at a Frankish synod. The following year, 747, Carloman resigned his authority and the world, went to Rome, and was received by Pope Zachary into a monastic order. At first he lived in the monastery on the Soracte, later at Monte Cassino. Thanks to the efforts of St. Boniface all the Frankish bishops were now agreed in submission to the See of St. Peter. Zachary sent still other letters to the bishops of Gaul and Germany, and also to Boniface as the papal legate for the Church of this region. Boniface was constantly in intercourse with Rome both by letters and envoys and sent important questions to the pope for decision. An important proof of the recognition by the Franks of the high moral power of the papacy is shown by the appeal to papal authority on the occasion of the overthrow of the Merovingian dynasty. Pepin's ambassadors, Bishop Burkard of Würzburg and Chaplain Folrad of St. Denis, laid the question before Zachary: whether it seemed right to him that one should be king who did not really possess the royal power. The pope declared that this did not appear good to him, and on the authority of the pope Pepin considered himself justified in having himself proclaimed King of the Franks (cf. BONIFACE, SAINT; and PEPIN THE SHORT). The ecclesiastical activity of the pope also extended to England. Through his efforts the Synod of Cloveshove was held in 747 for the reform of church discipline in accordance with the advice given by the pope and in imitation of the Roman Church.

Zachary was very zealous in the restoration of the churches of Rome to which he made costly gifts. He also restored the Lateran palace and established several large domains as the settled landed possessions (*domus cultæ*) of the Roman Church. The pope translated to the Church of St. George in Velabro the head of the martyr St. George which was found during the repairs of the decayed Lateran Palace. He was very benevolent to the poor, to whom alms were given regularly from the papal palace. When merchants from Venice bought slaves at Rome in order to sell them again to the Saracens in Africa, the pope bought in all the slaves, so that Christians should not become the property of heathens. Thus in a troubled era Zachary proved himself to be an excellent, capable, vigorous, and charitable successor of Peter. He also carried on theological studies and made a translation of the Dialogues of Gregory the Great into Greek, which was largely circulated in the East. After his death Zachary was buried in St. Peter's.

Liber Pontificalis, ed. DUCHESNE, I, 426–39; JAFFÉ, *Regesta Pontificum Romanorum* (2nd ed.), I, 262–70; LANGEN, *Geschichte der römischen Kirche*, II (Bonn, 1885), 628–49; HEFELE, *Konziliengeschichte*, III, passim; NURNBERGER, *Die romische Synode vom Jahre 743* (Mainz, 1898). Cf. also the bibliography to BONIFACE, SAINT; and PEPIN THE SHORT.

J. P. KIRSCH.

Zádori (DREXLER), JÁNOS, ecclesiastical writer, b. at Katlócz, County of Neutra, Hungary, 6 March, 1831; d. at Gran, 30 Dec., 1887. He studied at the Pazmaneum of the University of Vienna. His favourite branches were modern languages, literature, and the natural sciences. Ordained priest in Dec., 1854, he was chaplain at Balassa-Gyarmat for ten years, and from 1864 to the end of his life taught dogmatic theology at the archiepiscopal seminary at Gran. He was a member of the metropolitan chapter and a domestic prelate of Leo XIII. He declined an appointment to the See of Neusohl. Thirty-eight of his works have appeared in print, among them some of a devotional character and memorial sermons, one on Count Stephen Széchényi. His principal works are: "A társadolom alapolooi" (The fundamental principles of human society), Budapest, 1864, in which he develops the ideas of Lacordaire and others against modern errors; "Utivázlatok Oloszorszagbol" (Sketches of Italy), Budapest, 1867; "A rimai kátakombák" (The Roman catcombs), with 19 plates, Budapest, 1868; "Spanyol út" (Journey through Spain), Budapest, 1868; "IX Pius pápa élete" (Life of Pius IX), Gran, 1869; "A Jesus Szive ajtatosságanak történéncte, mivolta, hittani alapja" (The devotion to the Sacred Heart of Jesus, its nature, history, and theological foundation), Gran, 1878; "Szus Mária szeplötelen sivének" (The veneration of the Immaculate Heart of Mary), Gran, 1879; "Szent Peter két évele" (The two letters of St. Peter), Budapest, 1881, for which he received great praise from the theological faculty of Gran; "Syntagma theologiæ fundamentalis", Gran, 1882 (see "Theol. Quartalschrift", Tübingen, 1887, 691, and "Zeitschrift für kath. Theol.", Innsbruck, 1884, 584). From 1870–86 he edited the theological magazine "Uj magyar Sion" (New Hungarian Sion).

WURZBACH, *Biogr. Lex.*, LIX (Vienna, 1890), 81; HURTER, *Nomencl.*

FRANCIS MERSHMAN.

Zagrab. See AGRAM.

Zahle and Forzol, a Greco-Melchite diocese. In the seventeenth, or perhaps in the sixteenth, century the Diocese of Seleucia Pieria was for greater safety transferred by the Patriarch of Antioch to Maaloula in the Lebanon. The reason of this transfer was forgotten at a later date, and a town of "Seleucia Libani" was invented and identified with Maaloula, though such a town never existed. When the see was transferred from Maaloula to Forzol, the title of Seleucia accompanied it. The transfer had already taken place in 1760, for the Catholic titular Euthymius then signed as Bishop of Forzol and Beqaa (Echos d'Orient, V, 86). In October, 1790, a Catholic bishop of Zahlé assisted at a council held in the Convent of Saint-Sauveur (Echos d'Orient, X, 227). The Diocese of Zahle is identical with that of Forzol, under which name it often appears. Since 1849 Council of Jerusalem), at least among Catholics, the bishop bears the titles of Zahle, Forzol, and Beqaa. Since 1768 his residence has been at Zahle. Among the schismatics the bishop always bears the title of Seleucia. Zahle itself dates only from the end of the seventeenth century, when Catholics fled thither in great numbers, the locality being under the protection of the emirs of Lebanon, by whom they were protected from schismatics and Mussulmans. Gradually the place grew larger; it is now a city of about 20,000 inhabitants, nearly all Catholics of the Greco-Melchite Rite. In 1860 the Druses destroyed 2000 houses, and several Christians were massacred, among them four Jesuits. There are to-day a Jesuit residence and a school, similarly a residence and a school in the Moallaqa quarter. The diocese comprises 30,000 Catholics, 47 priests, 33 churches and chapels, 9 primary schools, 3 convents of Salvatorians, Alepins, and of Chonerites, with 43 religious.

LAMMENS in *Revue de l'Orient chrétien*, VIII, 314–19; JULLIEN, *La nouvelle mission de la Compagnie de Jésus en Syrie*, I (Paris, 1899), 163–187, 274–324; GOUDARD, *La Sainte Vierge au Liban* (Paris, 1908), 423–38; *Missiones catholicæ* (Rome, 1907), 784.

S. VAILHÉ.

Zakho, a diocese of Chaldea. It corresponds to the ancient Diocese of Maalta, formerly a suffragan of Adiabene or Arbela. Some Nestorian bishops are mentioned from the fifth to the seventh century (Chabot, "Synodicon orientale", 676). It was reunited with the dioceses of Akra and Amadia until the middle of the nineteenth century, when the province was divided into three dioceses: Amadia, Zakho, and Akra-Zebbar. Zakho dates from 1859. To-day Zakho is a province of the vilayet of Mossul. The city has 2500 inhabitants, 1500 of whom are Jews and 100 Christians. It is situated on an island formed by the Little Khabour. The diocese comprises 3500 Catholics, 10 resident priests, 5 religious of the Congregation of St. Hormisdas, 15 parishes or stations, 20 churches and chapels, and 4 primary schools.

Revue de l'Orient chrétien, I, 448; CUINET, *La Turquie d'Asie*, II (Paris, 1894), 836–38; *Missiones catholicæ* (Rome, 1907), 811.

S. VAILHÉ.

Zallinger zum Thurn, JACOB ANTON, philosopher and canonist, b. at Bozen, 26 July, 1735, d. there, 11 January, 1813. He studied at Innsbruck and Munich, entered the Jesuit Order on 9 October, 1753, was ordained priest on 1 June, 1765, then taught philosophy at Munich, Dillingen, and Innsbruck. Shortly after the suppression of the Jesuits in 1773, Prince-bishop Clemens Wenceslaus engaged him as professor of canon law at Augsburg. He held this position for thirty years (1777–1807), with the exception of four months, during which he was theologian at the papal nunciature at Ratisbon, and sixteen months, which upon invitation of Pius VII he spent in Rome as papal councillor in German affairs (1805–6). In 1807 he returned to Bozen, devoting the rest of his life to literary labours. As a canonist he defended the papal rights against the Febronian tendencies in Germany, and as a philosopher he endeavoured to replace the Scholastic method by the empiricism of Newton. His chief canonical works are: "Institutionum juris naturalis et ecclesiastici publici libri V" (Augsburg, 1784; Ghent, 1823; Rome, 1832); "De usu publici commentariolus" (Augsburg, 1784; Ghent, 1823); "Historische Bemerkungen über das sogenannte Resultät des Emser Congressus" (Frankfort and Leipzig, 1787); "Institutiones juris ecclesiastici, maxime privati, ordine Decretalium" (5 vols., Augsburg, 1792–3; 3 vols., Rome, 1832). His chief philosophical works are: "Lex gravitatis universalis ac mutuæ eum theoria de sectione coni" (Munich, 1769); "Interpretatio naturæ, seu philosophia Newtoniana methodo exposita" (3 vols., Augsburg, 1773); "Disquisitiones philosophiæ Kantianæ" (2 vols., Augsburg, 1799).

SOMMERVOGEL, *Bibliothèque de la Compagnie de Jésus*, VIII (Brussels, 1898), 1445–8; WURZBACH, *Biogr. Lex.*, LIX (Vienna, 1890), 114–5; HURTER, *Nomenclator*, V, I (Innsbruck, 1911), 771–5.

MICHAEL OTT.

Zallwein, GREGOR, canonist, b. at Oberviechtach, Oberpfalz, 20 October, 1712; d. at Salzburg, 6 or 9 August, 1766. After studying the Humanities at Ratisbon and Freising he took vows at the Benedictine Abbey of Wessobrunn, on 15 November, 1733,

and was ordained priest on 27 October, 1737. He studied canon law at Salzburg, 1737–9, became master of novices at his monastery in 1739, and prior in 1744. Upon the request of the Prince-bishop of Gurk, Joseph Maria Count of Thun, he was sent as professor of canon law to the newly-erected seminary at Strasburg in Carinthia. From 1749 till his death he was professor of canon law at the Benedictine University of Salzburg, where he held at the same time the office of "Rector magnificus" from 1759. Unlike most German canonists of his time, he laid great stress on the sources and historical development of canon law. Though his juristic writings are at times not clear, his lectures were valued very highly and attended even by students from foreign countries. His chief work is "Principia juris eccles. universalis et particularis Germaniæ" (4 vols., Augsburg, 1763; 2nd ed. by Kleimayern, Augsburg, 1781; 3rd ed., Augsburg, 1831). His other canonical works are: "Disputatio prima de jure canonico . . ." (Salzburg, 1753); "Fontes originarii juris canonici, adjuncta historia . . ." (Salzburg, 1752 and 1755); "Jus eccles. particulare Germaniæ" (Salzburg, 1757); "Dissertatio de statu ecclesiæ, de hierarchia . . ." (Salzburg, 1757).

LINDNER, *Die Schriftsteller des Benediktiner-Ordens im heut. Königreich Bayern 1750–1880*, I (Ratisbon, 1880), 181–2; SATTLER, *Collectaneen-Blatter z. Gesch. der ehemal. Benedictiner-Universität Salzburg* (Kempten, 1890), 439–45; ZALLWEIN, *Principia juris eccl.*, ed. KLEIMAYERN.

MICHAEL OTT.

Zalvidea, JOSÉ MARIA DE, b. at Bilbao, Vizcaya, Spain, 2 March, 1780; d. in 1846. He became a Franciscan at the convent of San Mames, Cantabria, 13 December, 1798, joined the College of San Fernando de Mexico in 1804, and entered the California Indian mission field in August, 1805. He served at Mission San Fernando till 1806; at Mission San Gabriel till 1826; at San Juan Capistrano till 1842; and at Mission San Luis Rey to the day of his death. He was a model missionary as well as an energetic and wise manager of the mission temporalities. Under his administration Mission San Gabriel especially reached its highest prosperity. From 19 July to 14 August, 1806, Father Zalvidea accompanied an expedition from Santa Barbara east and then south to San Gabriel in search of new mission sites, meanwhile baptizing many dying savages. He was well versed in the languages of the Indians. While his superiors regarded him as one of the best and most zealous of friars, the people looked upon him as a saint. "There is no evidence", says Bancroft, "that he ever had an enemy, or said an unkind word to any man." Even when quite old Father Zalvidea refused to avail himself of the privilege of retiring, because there would be no one to take his place, for the Mexican Government had declined to let any but Mexicans serve in the missions. Like all the other missionaries he would not approve of the methods of the Mexican politicians by swearing allegiance, refusing to do so on the grounds that he did not meddle with politics, but he offered to swear obedience in everything not against conscience.

Santa Barbara Archives: Records of missions San Gabriel and San Juan Capistrano; ENGELHARDT, *The Franciscans in California* (Harbor Springs, Michigan, 1897); *The Missions and Missionaries of California*, II (San Francisco, 1912).

ZEPHYRIN ENGELHARDT.

Zama, titular see of Numidia. There were two sees of this name: Zama Major and Zama Minor. Zama Minor, represented at the Conference of Carthage, 255, by the Bishop Marcellus, is commonly identified with the ruins Henshir Sidi-Amor el Djedidi near Furni, on the frontier, south-east of Tunis. Zama Major, or Zama Regia, located by the majority of historians and archæologists on the borders of Silvana at the village of Djama, south of Tunis, sent the Bishop Dialogus to the Conference of Carthage, 411. It was here that Scipio defeated Hannibal in the famous battle which decided the fate of Africa, 19 October, 202 B. C. A fragment of an inscription showing the former existence of a colony was found there, and, according to a decree of the year A. D. 322, Zama was called Colonia Ælia Hadriana Augusta Zama Regia, thus verifying the identification.

TOULOTTE, *Géographie de l'Afrique chrétienne proconsulaire* (Rennes, 1892), 345–349; LEHMANN in *Jahrbücher für classiche Philologie*, XX (supplement), 526–616; WINCKLER in *Bulletin de géographie et d'archéologie d'Oran*, XIV, 17–46; *Mélanges d'archéologie et d'hist. de l'Ecole Française de Rome*, XV, 306–308.

S. VAILHÉ.

Zambesi Mission, PREFECTURE APOSTOLIC OF THE.—The prefecture comprises all Rhodesia south of the Zambesi, that part of Bechuanaland which is north of the Tropic of Capricorn and east of the 22nd degree of longitude, that part of Rhodesia north of the Zambesi, south of the Congo Free State, and west of the 30th degree of longitude. Originally it also included a part of North-eastern Rhodesia, which is now included in the Vicariate Apostolic of Nyassa. All this territory is under British rule, by far the larger portion being administered by the British South Africa Chartered Company. The Zambesi mission was founded in 1877, and entrusted to the English Province of the Society of Jesus; its limits were defined by Propaganda in 1879. It was in this latter year that the first party of missionaries under Father Henry Depelchin, the first superior, started from Grahamstown in Cape Colony, with four wagons drawn by oxen, on a journey of five or six months to Bulawayo, a thousand miles in the interior. There were then no railways in the country; communications were slow and difficult, and the prices of the necessaries of life were enormous. Many lives were lost from fever and privations. The Matabele natives were not yet prepared to receive Christianity, and the cruel rule of their despotic king, Lobengula, rendered fruitless every effort of the missionaries. An expedition led by Father Depelchin himself pushed further north beyond the Zambesi in quest of more promising fields; but from various causes this attempt failed. Another unsuccessful expedition under Father Augustus Law went three hundred miles east to the Portuguese border. With the advent of the British South Africa Company a new era opened for the mission. In 1893 Lobengula was deprived of his power, Bulawayo, his capital, seized, and Matabeleland conquered. Missionaries availed themselves of the advantages which the new rule guaranteed. Sites suitable for mission stations were selected. The Sisters of St. Dominic entered the country about the same time, took charge of the public hospitals, and later opened schools for the children of the settlers.

The progress of the mission has been necessarily slow. Little is to be expected from the adult native population owing to their pagan practices, especially polygamy; hence the hopes of large and successful communities must be built mainly on the education of children. Moreover, the work has been hampered again and again by those difficulties which have retarded the material development of Rhodesia: wars within and without the borders, cattle plagues, famine, locusts, etc. Meanwhile, the introduction of railways has removed one great obstacle to the establishment of mission stations; one line traverses the mission from south to north. Father Henry Depelchin has been succeeded by Fathers Alfred Weld, Alphonsus Daignault, of the Canadian Province, Henry Schomberg-Kerr, Richard Sykes, Ignatius Gartlan, and R. Sykes who has lately returned to the post. There are 32 Jesuits and 22 Jesuit lay brothers, and 3 priests and 6 brothers of the Missionaries of Mariannhill. The towns of Bulawayo, Salisbury, Gwelo, and Umtali

have each a church and resident priest. At Chishawasha and Driefontein in Mashonaland, Empandeni in Matabeleland, and Monze, north of the Zambesi, there are large mission stations for the natives. The Sisters of St. Dominic (numbering 82) have schools for the Europeans at Salisbury, Bulawayo, and Gwelo, and a school for native girls at the mission station of Chishawasha. The Sisters of Notre-Dame (9 in number) have two schools for natives at the mission station of Empandeni. There are 10 Sisters of the Precious Blood in the prefecture. The Jesuits conduct a school for European boys at Bulawayo, receiving a small annual grant from the Government. There is also at Bulawayo an observatory under the care of Father Edmund Goetz, S.J.; it has a small annual subsidy from the Government. The Europeans number about 1300; in Southern Rhodesia the native population has not yet been estimated with even approximate accuracy. The Catholic population comprises about 740 Europeans and Indians, 1400 natives. Several books have been written in the four languages spoken in Rhodesia, mostly by the Fathers of the mission—grammars, catechisms, prayer-books, Bible stories. Besides these Father Julius Eörrend has published an important work entitled: "A Comparative Grammar of the South African Bantu Languages".

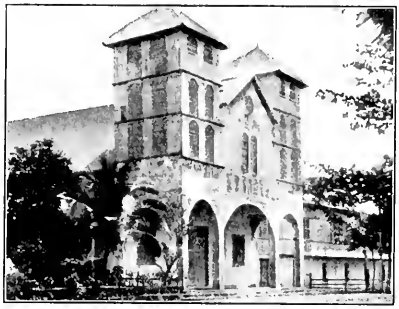
SCHREIBER, *Life of Father Augustus Law* (London, 1893); *Missiones catholicæ* (Rome, 1907), 423; MAXWELL-SCOTT, *Life of Father Henry Schomberg-Kerr* (London, 1901); *History of the Zambesi Mission* in *Zambesi Mission Record*, I–III (London, 1898–1909); SPILLMAN, *From Cape to Zambesi. The Beginnings of the Zambesi Mission*, compiled from the diaries of Father P. Eerörde and from the reports of the other missionaries (Freiburg).

A. LANGOUET.

Zamboanga, DIOCESE OF (ZAMBOANGENSIS), Philippine Islands. It includes the islands of Basilan, Camiguin, Dinagat, Mindanao, Siargao, and the Sulu Archipelago. The area of the diocese is 39,000 sq. miles, the population about 670,000. Mindanao, the second largest of the Philippine group, has an area of 36,292 sq. miles. The Catholic population of the diocese is 290,000. There are 300,000 Moros or Mohammedan Malays and 80,000 pagans of various tribes. Mindanao was evangelized at the end of the sixteenth century by the Jesuits and the Recollects. Members of both these religious orders met their death at the hands of the fanatical Moros. When the Jesuits were permitted to re-enter the Philippines, about the middle of the nineteenth century, they again devoted themselves to the

VILLAGE CHURCH AT BOLONG, ZAMBOANGA

missions of Mindanao. Their labours among the savage tribes and even among the Moros were crowned with wonderful success (cf. article PHILIPPINE ISLANDS). The establishments they conducted at Tamontaca for the abandoned children of the Moros resembled somewhat the famous Jesuit Reductions of Paraguay. As the Spanish Government supported the priests and their missions (finding this the most economical, as well as the most humane, way of civilizing the island), the evangelization of Mindanao met with a great setback when the Philippines were ceded to the United States. Many of the Jesuit missionaries had to be recalled from Mindanao, and



THE JESUIT CHURCH, DAVAO, MINDANAO

a number of their mission-posts were abandoned. At present there are sixty mission parishes in the diocese and forty-five priests, most of them members of the Society of Jesus. The Congregation of the Missionaries of the Sacred Heart of Jesus has charge of Surigato Province, in the north-eastern part of Mindanao. Native nuns of the Society of Mary conduct schools in some of the larger towns. Zamboanga, the residence of the bishop, has a population of 24,000. The territory comprising the Diocese of Zamboanga was formerly attached to the Dioceses of Cebu and of Iloilo. Pius X erected the new diocese by the Bull "Novas erigere dioceses", 10 Apr., 1910. The Right Rev. Michael O'Doherty, D.D., rector of the Irish College of Salamanca, was consecrated its first bishop.

PHILIP M. FINEGAN.

Zamboni, GIUSEPPE, priest and physicist, b. at Venice, June, 1776; d. there, 25 July, 1846. Shortly after completing his studies in the seminary at Verona, Abate Zamboni was appointed to the chair of physics in the lyceum of that city. Zamboni is known to students of physics by the "dry" pile which he invented in 1812, and which consists of a number of paper discs coated with zinc foil on one side and manganese binoxide on the other, the moisture of the paper serving as conductor. By pressing a large number of such discs together in a glass tube, an electromotive force can be obtained sufficient to deflect the leaves of an ordinary electroscope. By bringing the terminal knobs of the pile near each other and suspending a light brass ball between them, Zamboni devised what was called an electric clock, the ball oscillating between the knobs like a pendulum. In the Clarendon Laboratory, Oxford, the terminals of such a pile are fitted with bells which have been continuously ringing for the last fifty years. The Zamboni pile is not, however, a perpetually-going motor, as all action ceases when the zinc is completely oxidized or the manganese exhausted. Among Zamboni's works are: "Della pila elettrica a secco" (Venice, 1812); "L'elettromotore perpetuo" (Venice, 1820); "Descrizione d'un nuovo galvanometro" (Venice, 1833).

BROTHER POTAMIAN.

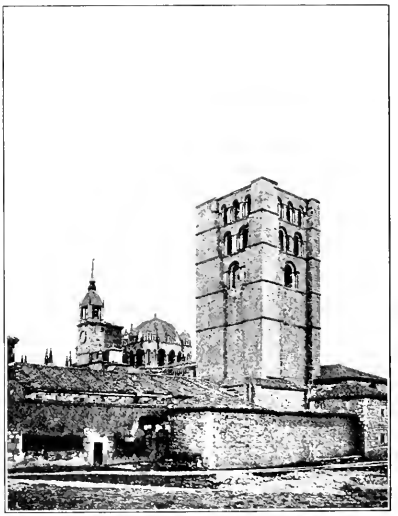
Zamora, DIOCESE OF (ZAMORENSIS), suffragan of Valladolid. It is bounded on the north by Leon, on the east by Valladolid, south by Salamanca, west by Orense and Portugal. It comprises the greater part of the province of Zamora and some towns of the prov-

inces of Valladolid and Salamanca. The See-city has 12,000 inhabitants.

Zamora belonged originally to the Vaccæi, but it is doubtful to which of their cities it corresponds (Sentica, Sarabris, Sisapona, Orcelis); most probably it was the ancient capital, Occloduri (*Ocellus-Duri*, "eye of the Duero"), which is mentioned in the "Itinerary" of Antonius as situated at the intersection of the three roads and affording a resting place for travellers from Mérida and Astorga to Saragossa. About a quarter of a mile from the ancient walls there have been found some curious sepulchres hewn out of the rocks with a cavity for the head to rest in. The foundations of the ancient bridge, now in a ruined condition, seem to be Roman, and in the portal of the city hall an ancient inscription to Viacus (Mercury) has been preserved denoting its position at the cross-roads. In the Middle Ages, owing to the imperfect knowledge of geography, Zamora was confounded with the ancient Numantia, also situated on the Duero, but at a distance of fifty leagues, and, owing to this confusion, the Diocese of Zamora has been called *Numantina* in some documents. During the dispersion of the Jews some of them settled in Zamora, and Christians inhabited it as early as the persecution of Diocletian, for several martyrs, among them St. Baudilius, suffered martyrdom there. No record has been preserved of Zamora in the time of the Goths, but early in the Saracenic period the name of Medina Zamorati is found, which points clearly to Arabic etymology. From the eighth to the eleventh century the city was alternately in possession of the Moors and of the Christians. It was first reconquered by Alfonso I or his son Fruela, but Abderraman reconquered it in 813. After its reconquest Alfonso III undertook its restoration in 893, but on 9 July, 901, the Mussulmans once more furiously attacked it. They were totally vanquished, and the day was henceforth known as *el dia de Zamora*.

In 905 Alfonso III established an episcopal see, whose first bishop was St. Atilanus (905–15). He had been the companion of St. Froilan of Leon, first in the desert and then in the monastery of Moreruela which they founded on the banks of the Esla. Sts. Atilanus and Froilan were consecrated on the same day. St. Atilanus was succeeded by Joannes, Dulcidius, Dominicus, Joannes II, and Salomon, in whose time Zamora fell once more into the hands of the Moors. In 981 it was besieged by the lieutenant of Almanzor, Abdallah-ben-Abdallasis, and finally taken by Almanzor himself, who completely destroyed it, and later (999) repopulated it with Mohammedans. Ferdinand I definitively reconquered it, and set about its restoration in 1062, granting a special charter to its colonizers. When he divided his territories among his children he gave the city of Zamora to his daughter Doña Urraca. Her brother Don Sancho attempted to wrest it from her and held the city in a state of siege for seven months, but he was treacherously assassinated by Bellido Dolfos, who pretended to have deserted to his ranks. The Cid, Rui Diaz de Bivar, compelled King Alfonso VI to swear publicly that he had no part in this treason, and on the spot where Don Sancho fell wounded the monastery of San Miguel del Burgo was built. The see being vacant, Alfonso VI and Bernardo, Archbishop of Toledo, agreed to appoint Jerónimo, a native of Perigord and Bishop of Valencia, but after the death of the Cid he was not able to hold his see. Calixtus II at once re-established the see, and the line of bishops since then has come down uninterruptedly to the present day. After the restoration, the Archbishop of Braga, to whose archdiocese the territory had belonged, and the Archbishop of Toledo, who had consecrated Bishop Jerónimo, disputed for the right of jurisdiction over the new diocese. Eugenius III decided in favour of the Archbishop of Braga; Adrian IV and Alexander III confirmed this decision, notwithstanding the fact that the Archbishop of Santiago had also put forward a claim to jurisdiction. It was not until after the separation of Portugal that Zamora recognized the claims of the Metropolitan of Santiago. Since the Concordat of 1851 it has belonged to the ecclesiastical province of Valladolid.

Jerónimo died in 1124, and was succeeded by Bernardo, a native of Aquitaine, in whose time

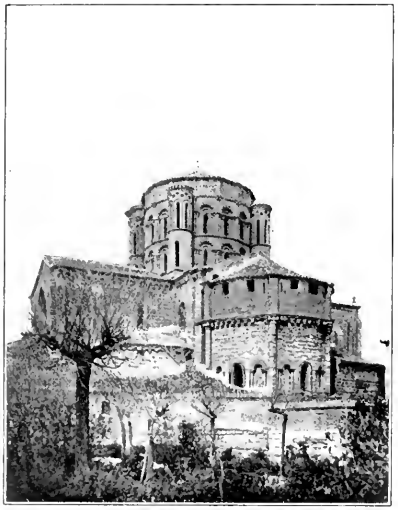


The Cathedral of Zamora, showing the Great Tower

Alfonso VII transferred the Church of S. Tomé with its holdings to the bishop, to be used in the construction of the new cathedral, and granted to the canons of Zamora the privileges enjoyed by those of Santiago, Leon, and Palencia. Estéban, who succeeded Bernardo in 1149, laid the foundations, and on 15 Sept., 1174, the new cathedral was consecrated. This event was commemorated in verse by the bishop's successor, Guillermo. Upon Pedro I (1239–54) was conferred the title of Familiar to the King St. Ferdinand III. In the time of his successor, Suero Perez, the body of St. Ildefonsus was found in the Church of San Pedro. Bishops Pedro Gómez Barroso (fourteenth century), Juan de Mela (fifteenth century), and Rodrigo de Castro (sixteenth century) were raised to the cardinalitial dignity. Gonzalo Rodriguez Osorio assisted in 1310 at the council held at Salamanca to deal with the suppression of the Knights Templars. Alvaro was commissioned by Henry II to bring about a reconciliation between his daughter Doña Leonor and her husband Charles III of Navarre. Diego Fernandez de Fuen Salida (d. 1426) was sent to the Emperor Sigismund to endeavour to bring the schism to an end. Fray Diego de Deza, the protector of Columbus, was also Bishop of Zamora. Antonio Acuna was executed in the castle of Simancas (1526) for having taken part in the rebellion of the Comuneros against Charles I (V). Juan Coello de Rivera (1642) defended the city, with the aid of the secular clergy and the monks, against the Portuguese. The Benedictine, Fray Alonzo de San Vitores, died a reputed saint in 1660. In the time of the Catholic sovereigns, the Court of la Beltraneja resided at Zamora during the war which the latter waged, sup-

ported by the King of Portugal, against Isabella for possession of the Crown.

Among the ancient monuments of interest at Zamora is the fourteenth century bridge over the Duero, with its sixteen pointed arches, and its famous towers which served as a fortress in the time of Isabella the Catholic. These, however, have lost some of their characteristic features, owing to subsequent additions. The ruined tower has a figure on the top commonly



Apse and Cupola of the Collegiate Church, Toro

called Gobierna, which serves as a vane. On the highest point of the city stands the ancient palace of Doña Urraca. This enormous building stands near one of the city gateways which opens towards the north, and has a portcullis fortified by two small towers. It was used during the civil wars of the past century. The cathedral is a handsome Romanesque building of the twelfth century. One of its prominent features is a striking cupola flanked on four sides by small towers terminating in lantern-like openings. The whole is dominated by a majestic quadrangular tower, with projecting spires, and three tiers of windows. A modern clock tower has been added. The exterior of the principal chapel is Florid Gothic. The main façade has a great Greco-Roman arch with Corinthian columns and an Attic pediment. The façade of the south transept, called *del obispo*, is a fine specimen of architecture in pure Byzantine. The interior of the church carries out the same style of architecture. In the space behind the choir there are three very notable arches, and each of the three naves opens into three chapels, those of San Ildefonso, San Juan Evangelista, and San Miguel. One of the treasures of the cathedral is a monstrance, an exquisite work of art in the Gothic style ornamented with innumerable small figures, the pedestal bearing the date 1598.

Among the other churches of Zamora which are worthy of special mention is that of La Magdalena, Romanesque in style, which belonged to the Knights of St. John. On the Gospel side is a beautiful sepulchre, finer than anything of the same kind to be seen in the south of France, according to the testimony of Émile Berteaux. The Church of San Pedro possesses the relics of St. Ildefonsus and St. Atilanus, the shrines containing the sacred remains having been opened for Juan II in 1427, for Charles V in 1522, Philip II in 1554, and Philip III in 1602. The episcopal palace, rebuilt at the end of the eighteenth century by Bishop Cabanillas, is spacious and has a beautiful view overlooking the river. The conciliar seminary of San Atilano was founded by Bishop Ramón Falcón y Salcedo, in 1797, and incorporated at once with the University of Salamanca. At present it is independent and occupies the former college of the Jesuits. There are in Zamora: an institute for secondary education, a normal college for teachers of both sexes, good hospitals, and a poor house.

Quadrado, *Zamora* in *Esp., sus Mon. y artes* (Barcelona, 1885); La Fuente, *Hist. eccles. de Esp.* (Barcelona, 1855); Flórez, *Esp. sagrada*, XIV (Madrid, 1786); Dávila, *Episcelogio de Zamora*, in *Teatro eccles. de Z.*; Duro, *Memorias hist. de Z.*; Mélida in *Boletin de la Acad. de la Hist.* (July–Sept., 1910).

Ramón Ruiz Amado.

Zamora, Diocese of (Zamorensis), in the Republic of Mexico, comprises almost one half of the State of Michoacán and has a population of 400,000. The city of Zamora, founded in 1540 by Antonio de Mendoza, and built with fortifications (a privilege at that time) to serve as a barrier against the onslaughts of the Chichimecas Indians, has a population of 11,000. Vasco de Quiroga, first Bishop of Michoacán (d. at Uruapan, 14 Mar., 1565), made it a parish and placed a rector in charge. It was there, in fact, that the Franciscan Fathers had baptized the Indians many years before. When Michoacán became an archbishopric Zamora was made an episcopal see with the mountainous part of the State of Michoacán under its jurisdiction. The diocese has: 2 seminaries and 288 students, 159 parochial schools, and 12 Catholic colleges, with about 11,000 pupils. Protestants have neither churches nor colleges in this diocese. A new cathedral is being built in the city of Zamora, the birthplace of Mgr. Labastida y Dávalos, Archbishop of Mexico, who took such an active part in the affairs of Mexico during the wars of reform and under the empire. Uruapan, founded by Father Juan de S. Miguel (one of the first Franciscans in Mexico), belongs to the Diocese of Zamora.

Vera, *Catecismo geográ. histór. estad. de la Iglesia Mex.* (Amecameca, 1881).

Camillus Crivelli.

Zamora, Vicariate Apostolic of, in South Ecuador, created 3 Feb., 1893, by Leo XIII. The second Provincial Council of Quito (1869) established for the savages of that territory a mission with four chief residences, Napo, Macas, Gualaquiza, and Zamora, entrusted to the Society of Jesus, whose activity was much hampered by rebellious tribes. In 1889 Zamora came under the jurisdiction of the Franciscans, and at the end of 1892 Father Luis Torra took up his residence among these savages, in number from 700 to 1000, and with difficulty evangelized them, as they were cruel and loath to live in villages. The vicariate takes its name from a former Spanish settlement destroyed in 1559. The country is beautiful, and its fertile plains are watered by fine rivers. Recent revolts of the savages have compelled the missionaries to withdraw to the Franciscan convent of Loja.

Missiones Catholicæ (Rome, 1907).

Alberto Odonez.

Zampieri, Domenico. *See* Domenichino.

Zängerle, Roman Sebastian, Prince-Bishop of Seckau, b. at Ober-Kirchberg near Ulm, 20 Jan., 1771; d. at Seckau, 27 April, 1848. Having studied the Humanities with the Benedictines at Wiblingen, he became novice at that monastery in 1788, took vows, 5 Feb., 1792, and was ordained priest, 21 Dec., 1793. From 1794–5 he studied Oriental languages at the monastery of Zwiefalten, taught Holy

Scriptnre at Wiblingen, 1796–9, at Mehrerau, 1799–1801, at Wiblingen, 1801–3, at the Benedictine University of Salzburg, 1803–7, at the University of Cracow, 1807–9, at the University of Prague, 1811–13, and at the University of Vienna, 1813–24. In 1821, fifteen years after the suppression of his monastery, when there was no further hope of its restoration, he obtained dispensation from his religious vows in order to accept a canonry at Vienna. On 24 April, 1824, he became Prince-Bishop of Seckau and administrator of the Diocese of Leoben. These two dioceses, with a population of 800,000, had been without a bishop for twelve years, during which time the Government had free scope to infuse Josephinistic ideas into the clergy and the laity. The monasteries, almost without exception, had relaxed in discipline; the clergy, both secular and regular, were for the most part worldly minded and exceedingly lax as pastors of the faithful. Despite governmental opposition, Zangerle inaugurated a thorough religious renovation in both dioceses, reformed the existing monasteries, introduced the Redemptorists, Jesuits, Carmelites, and Vincentian Sisters, founded the School Sisters of the Third Order (1843), erected a *Knabenseminar* for both dioceses at Leoben, thoroughly renovated the diocesan seminary religiously and educationally, introduced annual retreats for the clergy, and in many other ways provided for the welfare of both dioceses.

SENTZER, *Roman Sebastian Zangerle, Fürstbischof von Sekau und Administrator der Leobener Diocese* (Graz, 1901); *Hist. Polit. Blätter*, CXXIX (Munich, 1902), 589–604, 621–632; *St. Benedikts-Stimmen*, XIII (Prague, 1899), 266–272, 302–310.

MICHAEL OTT.

Zante (ZACYNTHOS), DIOCESE OF, in Greece, the only suffragan of the Archdiocese of Corfu, is permanently united with the Diocese of Cephalonia. The diocese includes the Islands of Cephalonia, Zante, Ithaca, Santa Maura or Leucas, and Cerigo or Cythera. Among 170,000 inhabitants there are scarcely 1200 Catholics of the Latin Rite. The diocese contains 2 secular priests, 4 Capuchin Fathers, 1 brother, 3 main stations and 1 auxiliary station, 7 churches and chapels. As early as the fourth century the Island of Zante was the see of a Catholic bishop, whose successors fell away to the Greek Schism. About 1200 a Catholic Latin diocese was again established in Zante, and in 1222 this was united with the Diocese of Cephalonia, which is also mentioned in the fourth century and later became schismatic. In 1386 both dioceses were made suffragans of the Archdiocese of Corfu. After the union of the Ionian Islands with Greece in 1863, the Catholics were much oppressed by the schismatics. At the present time the diocese has no bishop of its own but is administered by the Archbishop of Corfu, and does not seem to increase in strength.

LE QUIEN, *Oriens Christianus*, II, 232, III, 875; SCHMIDT, *Zante* (Gotha, 1899); SALVATOR, *Zante* (2 vols., Prague, 1904).

JOSEPH LINS.

Zantedeschi, FRANCESCO, priest and physicist, b. 1797; d. at Padua, 29 March, 1873. For some time Abate Zantedeschi was professor of physics and philosophy in the Liceo of Venice; later he accepted the chair of physics in the University of Padua, which he held until 1853, being then obliged to resign on account of failing sight. He was an ardent worker and prolific writer, 325 memoirs and communications appearing under his name in the Biblioteca Italiana and the Bibliothèque Universelle de Genève. In 1829 and again in 1830 Zantedeschi published papers on the production of electric currents in closed circuits by the approach and withdrawal of a magnet, thereby anticipating Faraday's classical experiments of 1831. While carrying out researches on the solar spectrum, Zantedeschi was among the first to recognize the marked absorption by the atmosphere of the red, yellow, and green rays; he also thought that he had detected in 1838 a magnetic action on steel needles of ultra-violet light. Though this effect was not confirmed, it is interesting to note that a connexion between light and magnetism was suspected so many years before the announcement in 1867 by Clerk-Maxwell of the electro-magnetic theory of light. In a tract of 16 pages, published in 1859, Zantedeschi defended the claims of Romagnosi, a physician of Trent, to the discovery in 1802 of the magnetic effect of the electric current, a discovery which is usually accredited to Oersted of Copenhagen in 1820. Zantedeschi's experiments and papers on the repulsion of flames by a strong magnetic field (discovered by Padre Barcalari of the Pious Schools in 1847) attracted general attention at the time. In his later years Zantedeschi dictated an autobiography which is kept in the archives of the Academy of Verona. His principal works are: "Ricerche sul termo-elettricismo dinamico" (1838) and "Trattato del Magnetismo e della Elettricita" (1843).

BROTHER POTAMIAN.

Zanzibar.—At a very remote unknown period the eastern coast of Africa was colonized by Asiatic nations, notably Persians and Arabs, who intermingled with the native blacks and produced the race known as the Swahilis (Arabic, *Sahel*, coast). The best known political, commercial, and religious centre of this colonization, was, besides Lamu, Malindi, Mombasa, and Kilwa, the island and town of Zanzibar, situated a little south of lat. 5° S. The neighbouring coast from Somaliland to Cape Delgado was often called Zanquebar. The two names are identical, being derived from *Zendj*, a word of Persian origin, meaning "blacks", and *bara*, "country". The old Arabic writers spoke of *Zendjibar*, the "country of the blacks", as they called the land across the ocean *Hindubar*, the "country of the Hindus".

The little Island of Zanzibar—called by the natives Ungudya—has an area of only 570 sq. miles, and a population of about 100,000, of whom more than half reside in the capital. It is comparatively healthy and well cultivated, and contains the usual intertropical flora, its plantations of clove trees and cocoanut trees being especially remarkable. As a rule these belong to Arabs and Swahilis; the commerce, centralized in the town, is in the hands of Hindus, Banyans of Katch and Bombay, Parsees, Goanese, and, for some years past, of Europeans. The natives are of the Bantu race, like the tribes of the adjoining portions of the mainland; they speak Swahili, a language kindred to the idioms of Equatorial Africa. In former days Zanzibar received from all the ports of the Great Land, especially Bagamoyo and Kilwa, the exports of ivory, copal, skins, grain, and slaves, especially the latter, who, after sale in the public markets, were dispersed all over the Mussulman territories bordering on the Indian Ocean. There also were formed the caravans that penetrated into the distant interior, as far as the Great Lakes, and even beyond, bearing the produce of Europe and Asia, cottons, glass, steel, and copper wire, pickaxes, hatchets, knives, salt, powder, guns etc. Here and there little colonies were established, on the coast or in the interior, centres of Mussulman propaganda, which was carried on by every means, commerce, slavery, war, intrigue, unions, and alliances. In that way, little by little, the vast regions of Eastern Africa were falling under the influence of the Sultan of Zanzibar, when, suddenly, the European powers came upon the scene, seeking to divide them up between themselves. It was towards the close of the fifteenth century that the first whites appeared upon those coasts. Vasco de Gama, sailing from Lisbon on 8 July, 1497, doubled the Cape of Good Hope and cast anchor before Mozambique in March, 1498. He proceeded thence to Kilwa and Mombasa, then flourishing cities, and set out for Malindi, from which port a pilot conducted

him to Calicut in India (28 May, 1498). In 1499 Gama returned and took possession of Zanzibar, where he established an Augustinian convent. These religious settled at Paté and Mombasa, while the Dominicans settled at Mozambique and the Jesuits in the valley of the Zambesi.

The Portuguese were not destined to long retain this immense stretch of coast; after varying fortunes they were definitely expelled in 1698 by the Arabs of Maskat. In 1858 Seyid Medjid, Sultan of Zanzibar, declared himself independent. However, explorers and missionaries were beginning to attract attention to these regions: we may mention in particular the names of Krapfî and Rebmann, Father Horner, Livingstone, Speke, and Grant, Burton, Baker, and later Cameron and Stanley. After the foundation of the Association Internationale Africaine by Leopold II, King of the Belgians, Germany and England decided to divide up these lands, leaving France to assert its ancient claims over Madagascar, and Italy to attempt a settlement on the Somali coast. At present, British East Africa (or Imperial British East Africa), comprises the Islands of Zanzibar and Pemba, British protectorates, and the portion of the continent lying between the River Djuba on the north and on the south a line running from Vanga, round the northern base of Kilima-Ndjaro, to Victoria Nyanza about 20° N. lat. South of this line lies German East Africa, extending to the River Ruvuma. The chief port in the British section is Mombasa, the terminus of a railway running through the high plateaus of Kikuyu to the north of Victoria Nyanza, thus connecting the Indian Ocean with the basin of the Nile; and in the German, Tanga and Dar-es-Salaam, the termini of two railways, one running through the regions of Sambara, Paré, and Kilima-Ndjaro, and the other towards Tanganyika. European cultivators are gradually arriving, plantations extending, industries developing, and the face of the country changing year by year.

The old Portuguese religious do not seem to have worked among the natives; at least no trace of their influence survives. They were chaplains to the European garrisons rather than missionaries: one hundred and thirty years after their disappearance, Father Fava, Vicar-General of St-Denis (Réunion) was sent by his bishop, Mgr. Maupoint, to take up the interrupted work. Accompanied by two priests, a physician, and six nuns, he arrived at Zanzibar about the end of 1860; the first Mass was celebrated at midnight on Christmas, in a large Arab house, where the beautiful cathedral now stands. Three years later the house was confided to the Congregation of the Holy Ghost, and Father Horner took possession of it. His first work was the repurchasing of slaves in the market—where from fifty to sixty thousand were sold annually—and the education of children. The missionaries soon went to Bagamoyo, on the opposite coast, and began to establish from year to year, in suitable localities, little Christian colonies, which spread their influence around, in proportion to the number of catechists that could be supported. In 1883 the mission was erected into a vicariate Apostolic, with Mgr. R. de Courmont as first titular. It extended originally from Cape Guardafui to Cape Delgado, with a coast-line of about 1500 leagues, and no limits in the interior. But in 1880 the lake district had been confided to the Missionaries of Notre-Dame d'Afrique (of Algiers)—the White Fathers; by a Decree of 16 Nov., 1887, the southern region, from 7° S. lat. to Cape Delgado, was detached and entrusted to the German Benedictine Congregation of Ste-Odile, with its headquarters at Dar-es-Salaam (see below); in 1901 the Prefecture Apostolic of Benadir was erected for the Trinitarians; in 1905 the Mission of Kenia was separated, being recently made a vicariate Apostolic and entrusted to the Italian missionaries of the Instituto de la Consolata (Turin). Finally, the Congregation of the Holy Ghost divided its original mission of Zanquebar into three vicariates: Zanzibar, under British protectorate, except the enclave of Kenia and the interior missions; Bagamoyo, erected in 1906; and Kilima-Ndjaro, established in 1910.

These newly-created vicariates show the relatively rapid development of the Catholic missions for some years past in this part of Africa, with Zanzibar as its centre. At the same time Protestant missions were being established and multiplying. At Zanzibar the Universities' mission, whose beautiful church is erected on the site of the ancient slave-mart, dates from the same time as the Catholic mission: its influence extends towards Nyassa and the Usambara. At Mombasa and its environs the Church Missionary Society has been well established since 1840. Other English societies are spread through the interior. But it is especially in German East Africa that different German Protestant societies are found in large numbers, displaying a jealous and too often aggressive activity. After all, Catholics and Protestants have in all these regions a common enemy, Islamism, the spread of which has been facilitated rather than retarded by the European conquest, especially in the German territory. In face of all these elements, the native fetichism is bound to disappear rapidly, not doubtless in all its practices, but as a distinct religious element. East Africa in a comparatively short time will be partly Mussulman, and partly Christian. At present there are between thirty and forty thousand Catholics in the five Vicariates Apostolic of Zanzibar, Kenia, Kilima-Ndjaro, Bagamoyo (q. v.), and Dar-es-Salaam. The latter, called also Southern Zanquebar, comprises about a million inhabitants; in 1912 there were 3967 Catholics, 2600 catechumens, 14 missionary priests, 18 lay-brothers, 56 catechists, 11 principal stations, 36 secondary posts, 66 schools, 2577 pupils, 15 orphanages, and 464 orphans.

RECLUS, *Nouvelle Géographie Universelle, l'Afrique Méridionale* (Paris, 1888); *Handbook of East Africa* (London, 1894); REICHARD, *Deutsch Ost-Afrika* (Leipzig, 1892); PIOLET, *Les missions catholiques françaises au XIXe siècle, Missions d'Afrique* (Paris, 1902); *Missiones catholicæ* (Rome.)

A. LE ROY.

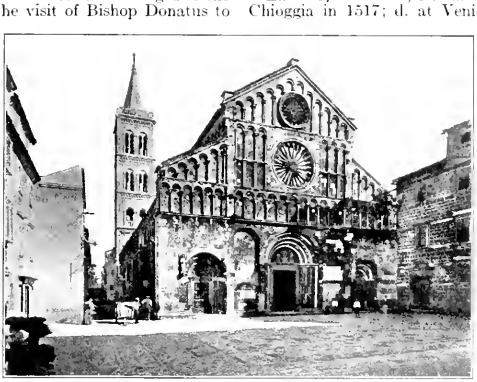
Zapoteca Indians, a powerful and numerous Mexican tribe located chiefly in Oaxaca and Guerrero, forming with the Mixteca and Mazateca the Zapotecan linguistic stock. At the time of the conquest of Mexico they were independent of the Aztec, whom they resembled in customs; they were defeated by the Spaniards only after several campaigns between 1522 and 1527, not submitting finally till 1551. They were a sedentary race and well advanced in civilization, living in large villages and towns, in houses constructed with stone and mortar. They recorded the principal events in their history by means of hieroglyphies, and in warfare they made use of a cotton armour. The well-known ruins of Mitla have been attributed to them and were claimed by them to be the tombs of their ancestors.

They had an elaborate religious system, and human sacrifices were offered. The modern Zapotecas are very intelligent, progressive, and hard-working; they make good soldiers and political leaders, and are excellent citizens. Benito Juarez, President of Mexico, was a full-blooded Zapoteca. They number almost 300,000, and with their kinsmen 750,000. Many of them still speak only their native Indian language. Though they are now Catholics, some of their ancient beliefs and practices, such as burying money with the dead, still survive. The first missionaries among the Zapotecas were Bartolomé de Olmeda, a Mercedarian, and Juan Díaz, a secular priest, who was martyred by the natives in Quechula near Tepeaca for having overthrown their idols.

GILLOW, *Apuentes históricos* (Mexico, 1889).

A. A. MACERLEAN.

Zara (JADERA), ARCHDIOCESE OF, in Dalmatia. Zara has been a diocese since A. D. 381 and since 1146 an archdiocese. Its succession of bishops numbers eighty without noteworthy interruption. Bishop Sabinianus is mentioned in the "Register" of Gregory the Great. In one of his letters John VIII names St. Donatus as patron of Jadera. Archæologists find in Zara many traces of ecclesiastical sculpture with German characteristics dating from the migration of the German tribes. The Church of St. Donatus is the most important structure of its period preserved in Dalmatia. The massive dome of the rotunda is surrounded by a vaulted gallery in two stories which also extends around the three apses to the east. Zara was the capital of Byzantine Dalmatia, but the fact that an example of Carlovingian architecture is found there shows that Zara must once have belonged to the Franks and explains the visit of Bishop Donatus to Charlemagne in Dietenhofen. Since Zara belonged to Venice the bishops of Grado have exercised patriarchal jurisdiction over it. In 1276 Patriarch Ægidius summoned Archbishop John with his suffragans to the Council of Grado where they were, however, represented by deputies. Archbishop Nikolaus III of Zara was present at the synod convened by Cardinal Guido of St. Cecilia at Padua in 1350. Twenty constitutions were published, chiefly against the evil life of the clergy and the power of the laity as used against the clergy and church property. Worthy of high respect was Ægidius of Viterbo who governed the archdiocese for two years. In the first session of the Fifth Lateran Council he says: "Homines per sacra immutari fas est non sacra per homines" (Man must be changed by what is holy, not what is holy by man). He had also the courage to address the following words to the warlike Julius II, who sought to increase the possessions of the Church. "That the states of the Church number a few thousands of inhabitants more or less, matters not, but it does matter greatly that its members be pious and virtuous. The Church knows no weapons other than faith, virtue, and prayer". Archbishop Godeassi attended the Synod of Vienna in 1849. Peter Alexander Maupas was present at the Vatican Council. The Archdiocese of Zara has: 86,000 Catholics, 150 secular priests, 5 religious houses for men with 20 inmates, 4 religious houses for women with 23 inmates.



THE CATHEDRAL, ZARA

FARLATI, *Illyrica Sacri tom.: Ecclesia Jaderina*, V (Venice, 1775), 1–181; THEINER, *Monum.*, 74, 76, 99, 109, 113 sq. 116, 131, 152, 188, 311, 404, 539; GAMS, *Series epp.*, 425 sq.

CÖLESTIN WOLFSGRÜBER.

Zarai, titular see of Numidia in Africa, mentioned by the "Itinerarium Antonini", 35, and by the "Tabula Peutingeri". Ptolemy (IV, 2) calls it Zaratha, and wrongly places it in Mauretania Cesariensis. It is probably the Zaratha of Apuleius (Apologia, 23). These two forms and the term "Zaraitani" found in an inscription (Corp. Inscript. Lat. 4511) seem to indicate that the name Zarai which appears on another inscription (Corp. Inscript. Lat. 2532) must have lost a final dental letter. The ruins of Zarai, called Henshir Zraia, to the south-east of Setif in Algeria, crown an eminence which commands all the country on the left bank of the Oued Taonrlalent, which the Arabs in the Middle Ages called Oued Zaraoua; remains of a Byzantine citadel and of two Christian basilicas are yet visible. Two bishops of Zarai are known: Cresconius, present at the Conference of Carthage, 411, where he had as a rival the Donatist Rogatus; and Adeodatus, exiled by Huneric after the Conference of Carthage, 484, and who died in exile for the Faith.

SMITH, *Dict. of Greek and Roman Geog.* s. v.; MÜLLER, *Notes a Ptolemy*, ed. DIDOT, I, 611; TOULOTTE, *Géographie de l'Afrique chrétienne. Numidie* (Paris, 1894), 348–50; DIEHL, *L'Afrique byzantine* (Paris, 1896), 252.

S. PÉTRIDÈS.

Zarlino, GIOSEFFE, Italian musical theorist, b. at Chioggia in 1517; d. at Venice, 4 Feb., 1590. He studied for the Church and was ordained deacon in 1541, but became so devoted to music that he placed himself under the direction of Willaert at Venice. In 1564 he was elected successor to di Rore as first *maestro di cappella* at St. Mark's, Venice, a position he held till his death. One of his earliest compositions was an ode for the victory of Lepanto, 7 Oct., 1571. Between the years 1566 and 1578 he composed seven masses and madrigals. In 1582 he was made a canon of Chioggia, and in the following year was elected bishop of that see, but declined the honour. He was buried in San Lorenzo, Venice, and, though his monument has disappeared, his bust is in the doge's palace. A medal was struck in his honour while still alive. His principal title to fame is his work as a musical theorist. He published three remarkable treatises at Venice, between the years 1558 and 1589. He only admitted twelve modes, beginning with the Ionian, thus practically laying the foundation of our present major and minor scales. His theories were disputed by his pupil, Galilei; Zarlino was, however, right. He suggested the division of the octave into twelve semitones, and also equal temperament for keyed instruments.

GROVE, *Dict. of Music and Musicians* (New York, 1910), s. v.; DUNSTAN, *Cyclopædic Dict. of Music* (London, 1909).

W. H. GRATTAN-FLOOD.

Zasius, ULRIC, a famous jurist, b. at Constance in 1461; d. at Freiburg, 24 Nov., 1536. After studying at Tübingen he first became episcopal notary at Constance, then town clerk at Baden in Aargau in 1489, and at Freiburg in 1493. From 1496–9 he directed the Latin school at Freiburg. In 1499 he studied law at the University of Freiburg, was appointed lecturer of rhetoric and poetry there in 1500 and professor of jurisprudence in 1506. In 1502 he was also clerk of court at Freiburg; in 1503, legal adviser to the university; and in 1508, imperial councillor. Applying the tendencies of the Humanists to jurisprudence, he scouted the strained and barbarous comments of the glossators and endeavoured to restore the genuine text. It was probably due to the literary controversies which he had with Eck, that he at first fav-

oured the doctrines of Luther. After 1521 he was a zealous opponent of Luther and died a firm adherent of the Old Faith. His juridical works were published posthumously (Lyons, 1548, 1550–1; 3 vols., Frankfort, 1590).

ULRICH ZASIUS
From an old engraving

SCHMIDT, *Zasius und seine Stelle in der Rechtswissenschaft* (Leipzig, 1904); NEFF, *Ulrichus Zasius. Ein Beitrag zur Gesch. des Humanismus am Oberrhein* (Program of the University of Freiburg, 1890–1); STINTZING, *Ulrich Zasius* (Basle, 1857).

MICHAEL OTT.

Zeal (from ζῆλος, a derivative of ζέω "to boil", to "throb with heat"), is "a necessary effect of love", being "the vehement movement of one who loves to [secure] the object of his love" (*vehemens motus amantis in rem amotam*, St. Thomas, "Summa Theol.", I-II, Q. xxviii, a. 4). Here the distinctive note is in the vehemence, or intensity, of the action to which love impels, an intensity which is proportioned to that of the love felt. As there are two kinds of love, the *amor concupiscentiæ*, which is self-regarding, and the *amor amicitiæ*, which is altruistic, two corresponding kinds of zeal might be distinguished, but by usage the term is restricted to the zeal prompted by the *amor amicitiæ*; indeed, in its religious sense it is applied solely to the zeal inspired by the love of God, to the ardent endeavours and works undertaken to promote His glory. Here again we can subdivide according as this zeal for God manifests itself in works of devotedness directed towards the fulfilment of the first or the second of the two great Commandments. In the Bible (cf. Psalm lxiii, 10; Num., xxv, 11; Tit., ii, 14, etc.) it is mostly used in the first of these applications; in the phrase "zeal for souls" it is used in the second, and in this sense it is much the most common among religious writers.

Zeal, being love in action, just on that account tends to remove as far as lies in its power all that is injurious or hostile to the object of its love; it has thus its antipathies as well as its attractions. Moreover, since, though itself appertaining to the will, it presupposes an exercise of judgment as to the appropriate means for the attainment of its object, we must further distinguish true and false zeal, according as the judgment guiding it is sound or unsound. Thus St. Paul's zeal was zeal throughout, but it was false zeal in the days when he persecuted the Church, true zeal when he became its Apostle. "Caritas Christi urget nos" are the words with which this Apostle described the promptings within his own breast of this zeal which contributed so powerfully to lay the foundations of the Catholic Church. And it is a zeal of like nature which, enkindled in the breasts of so many generations of ardent followers of Christ, has, in its co-operation with the lavish gifts of the Holy Spirit, built that Church up into the greatest marvel of human history. For it is the zeal of all those devout souls which, as distinguished from the lukewarmness of the ordinary Christian, has sent forth the Apostles and missionaries to their lives of self-sacrifice, has filled the sanctuaries with an unfailing supply of good priests and the cloisters with throngs of fervent religious, which has organized, sustained, and developed so splendid an array of works of charity to meet almost every conceivable need of suffering humanity.

ST. FRANCIS OF SALES, *Treatise on the Love of God*, X, xii-xv; RODRIGUEZ, *The Practice of Christian Perfection*, III, tr. S, chap. x; SAINT-JURE, *On the Knowledge and Love of Our Lord*, xxii, sect. 13; HOUDRY, *Bibliotheca Prædicatorum*, s. v. *Zeal*, which contains a full bibliography and numerous extracts bearing on the subject.

SYDNEY F. SMITH.

Zechariah. See ZACHARIAS.

Zegers, NICHOLAS TACITUS, famous exegete, b. either at Diest or Brussels during the latter half of the fifteenth century; d. at Louvain, 25 August, 1559. After receiving a scientific education at Louvain, he entered the Franciscan Order, joining the Province of Cologne. At the division for that province, he was assigned to the Low German Province. There, coming under the influence of Franeis Titelmann, professor of exegesis in the convent of Louvain, he devoted himself to the study of the Scriptures and succeeded Titelmann in the chair of exegesis in 1536. In 1548 he gave up his chair to devote himself to writing His solid foundation in Greek and Hebrew enabled him to exercise sound critical judgment on the explanation of the different passages of Holy Writ, a quality at that time very rare. Memeranus writes of him:

"Vir pietatis amans, semper studiosus honesti,
Et bona qui semper publica ubique juvat."

The fruits of his literary labours were very numerous. Besides many translations of ascetical works from the Flemish and French into Latin, he also wrote: "Proverbia Teutonica Latinitate Donata" (Antwerp, 1550 and 1571); "Scholion in omnes Novi Testamenti libros" (Cologne, 1553); "Epanorthotes, sive Castigationes Novi Testamenti" (Cologne, 1555); "Dye Collegie der Wysheit ghefundeert in dye universiteit der deughden" (Antwerp, 1556); "Inventorium in Testamentum Novum", a kind of concordance (Antwerp, 1558 and 1566); "Novum Jesu Christi Testamentum juxta vetorem ecclesiæ editionem" (Louvain, 1559); and finally a catechism in Flemish.

HURTER, *Nomenclator Literarius*, IV, 1280; DIRKS, *Hist. littéraire et bibliographique des Frères Mineurs* (Antwerp, 1885), 81 sqq.; PAQUOT, *Mémoires pour servir à l'histoire littéraire des Pays-Bas*, I, 2.

LEO T. BUTLER.

Zela, titular see of Asia Minor, suffragan of Amasea in the Helenopontus. In pagan times the city, which was situated on the Scylax, belonged to priests, equal in dignity to the princes of Pontus, lords of the territory. On the eminence which rises in the middle of the city stood a famous temple, consecrated by the Persian kings to their national divinities, Anahita, Vohu-Mano, and Anadates. Zela is famous for the victory of Mithridates Eupator over Valerius Trianus, lieutenant of Lucullus (67 B. C.), also for that of Cæsar over Pharnaces (47 B. C.), after which he wrote his famous letter, "Veni, Vidi, Vici" (I came, I saw, I conquered). At first a mere hamlet, Zela obtained from Pompeii the title of city, and became the capital of a district allotted to Queen Pythadoris (Strabo, XI, viii, 4; XII, iii, 37; Pliny, "Hist. Nat.", VI, 8). It was finally ceded to Nero, with all Pontus Polemoniacus, by its last king, and remained part of the Greco-Roman empire until 1397, when the Turks seized it. According to a letter (72) of St. Basil, a council was held there by the Arians in the fourth century. Le Quien (Oriens christ., I, 541) mentions several bishops: Heraclius, at Nice (325); Atticus, at Chalcedon (451); Hyperechius (458); Georgius (692); Constantine (787); Paul (879). According to the "Acta Patriarchatus Constantinopolitani" of Miklosich and Müller (I, 69), there was a bishop at Zela in 1315; he was then named Metropolitan of Amasea; later the see was suppressed. Zela (now Zileh) is a eaza in the sandjak of Tokat and the vilayet of

Sivas; the city numbers 20,000 inhabitants, 5000 of whom are Christians, the rest being nearly all schismatic Armenians.

SMITH, *Dict. Greek and Roman Geog.*, s. v.; TEXIER, *Asie-Mineure* (Paris, 1862), 602; CUINET, *La Turquie d'Asie*, I, 729–32; BABELON AND REINACH, *Monnaies d'Asie-Mineure*, I, 117; CUMONT, *Studia pontica* (Brussels, 1906), 188–94; PERROT, *Exploration archéologique de la Galatie et de la Bithynie* (Paris, 1872), 377–80.

S. VAILHÉ

Zell, KARL, statesman, philologist, and defender of the rights of the Church, b. at Mannheim, 8 April, 1793; d. at Freiburg, 24 January, 1873. He attended the high-school of his native town, and studied philology at the Universities of Heidelberg, Göttingen, and Breslau (1810–14). In 1814 he became professor at the lyceum at Rastatt, in 1821 professor of classical philology at the University of Freiburg, where he soon attained prominence by his work as teacher and author. As representative of the university in the Upper Chamber of the Diet of Baden during the years 1831–35, he advocated a thorough reform of the high-school system of Baden and the establishment of a special board for the supervision and encouragement of the higher studies. Zell undertook the execution and completion of the new system, having been appointed ministerial councillor and member of the new council of higher studies. In 1848 he returned to academic work as professor of archæology at the University of Heidelberg, in which capacity he developed a large and many-sided activity. He was elected (1848) a member of the Lower Chamber of the Diet of Baden, to which he was a deputy until 1855. In the severe struggles for its rights which the Church had at that time in Baden, then ruled by the Liberals, Zell courageously and unwearyingly defended it by speech and writing, a championship in which he stood almost alone. The fame he won far beyond the boundaries of Baden led to his election as president of the congresses for Catholic Germany held at Münster in 1852 and at Vienna in 1853. During the Revolution of 1848–49 his loyalty to the grand-duke never wavered, just as his loyalty to the Church never changed. He refused to recognize the provisional revolutionary government which ruled Baden after the flight of the grand-duke or to take the oath to it. In 1855 Zell retired from the service of the State, and in 1857 settled at Freiburg. In the ecclesiastico-political battles in which Archbishop Hermann Vikari became involved with the Government of Baden for its active adherence to the Kulturkampf policy, Zell was the archbishop's constant adviser and active assistant. As a speaker at assemblies, in pamphlets and articles for periodicals and newspapers, like the "Freiburger Kirchenblatt" and the "Historisch-Politische Blätter", he constantly defended the rights of the Church, Christian schools, religious orders, and refuted the calumnies circulated against the Church. A permanent memorial of his labours for the head of the Church is the St. Michaelsverein (St. Michael's Association) for the Archdiocese of Freiburg, which he founded, in order to organize the gifts of the faithful for the Holy Father (Peterspence); the society still flourishes in the archdiocese. As an author he wrote on a great variety of subjects, devoting himself especially to Aristotle, Calderon, Shakespeare, and the history of Baden. Works still valuable are: "Ferienschriften" (3 vols., Freiburg, 1826–33; new series, 1857); "Treatise on St. Lioba" (Freiburg, 1860); and historical articles for the "Freiburger Diözesanarchiv".

WERER, *Badische Biographien*, 531 37, contains a list of his most important writings; HANSEN, *Lebensbilder deutscher Katholiken*, V (Paderborn, 1910).

JOSEPH LINS.

Zell, ULRICH, publisher, the first printer of Cologne, b. at Hanau-on-the-Main, date unknown; d. about 1507. He learned the art of printing before 1462 in the printing establishment of Fust and Schöffer, and seems, shortly after the catastrophe of 1462, to have gone to Cologne, whose university gave promise of a market for printed works. Zell was printing at Cologne apparently as early as 1463, although his first dated book is of the year 1466. His work as printer and publisher can be traced up to the year 1502; altogether about 120 of his publications are known. Of these, however, only nine bear his name, but in all probability he printed and published many more. In outline and cut his six kinds of type are strikingly similar to the "Durandus" and "Clemens" types of Fust and Schöffer; it would even seem that a number of the matrices of the "Clements" type had been used. Most of the books printed by Zell were text-books in quarto form for the university. Among the fine productions of his printing shop is an undated edition of the Latin Bible in two volumes. At first he called himself *clericus* (of the lower orders), but as early as 1471 he married and became a citizen and householder of Cologne. In 1473 he bought the important manorial estate of "Lyskirchen", to which he transferred the main part of his business. In the colophons of his books the place of business is called "apud Lyskirchen". The purchase, sometime later, of various houses, lands, and properties yielding revenues, show that Zell had become a prosperous man. It is also a proof of his importance that for a long time he filled the office of *Kirchenmeister* (churchmaster) of "S. Maria an Lyskirchen". Of much importance in the history of the discovery of printing is Zell's statement, preserved in the Chronicle of Cologne of 1499, that the year 1450 was the date of the beginning of printing, that the country-squire Johann Gutenberg was the inventor of it, and that the first book printed was the Latin Bible, the Vulgate.

Allgemeine deutsche Biographie, XLV, 19 sq.

HEINRICH WILHELM WALLAU.

Zenaias. See PHILOXENUS OF MABBOGH.

Zengg-Modrus, DIOCESE OF (SEGNIENSIS ET MODRUSIENSIS SEU CORBAVIENSIS), in Hungary, suffragan of Agram. The year of its foundation is not known. Miræus, about 1150–1160, was the first bishop. The See of Modrus was established at Corbavia (Krbava) 1185. Pius II moved the former see from Corbavia to Modrus, as it suffered from the advance of the Turks. From that time it was known as the See of Modrus. Urban VIII united the See of Zengg with that of Modrus. Gregory XVI in 1836 confirmed this union "per æqualitatem". Until 1600 the see was suffragan of Spalato, later of Gran, then of Kalocsa; since 1852 it is suffragan of Agram. The diocese consists of Fiume, of some parts of the "Komitat" of Agram, and of the Military Frontier. It is divided into 5 archdeaneries and 15 vice-archdeaneries, and 137 parishes. The language at Mass and during the services was ancient Slavic, by reason of a papal privilege. There are two chapters which belong to Zengg and to Modrus, and one collegiate chapter at Fiume. The seminary is situated at Zengg; it was established by Bishop Osegovich in 1857. Tersato, a place of pilgrimage, is situated in the neighbourhood of Fiume.

FARLATI, *Illyricum sacrum*, IV, 106; *Poreča Biskupijah Senjske i Modruške II Krbavske trudom Manoila Sladorica* (Trieste, 1856); In Hungarian: *A Katolikus Magyarország* (Budapest, 1902).

A. ALDÁSY.

Zeno, SAINT, entered in the Roman Martyrology on 12 April as a Bishop of Verona martyred under Gallienus. Probably, however, he was a confessor who governed the Church of Verona from 362–380. At Verona a basilica, San Zenone, is dedicated to his honour, and some thirty churches and chapels bear his name. In the basilica his statue, bearing the

episcopal insignia, is prominent in the choir; coins with his likeness and an inscription were in use. On 21 May and 6 Dec. the translation of his body and his consecration were formerly commemorated. In "De viris illust." of Jerome and Gennadius, Zeno is not mentioned, but St. Ambrose (Ep. v) speaks of him as an *episcopus sanctæ memoriæ*, and St. Gregory (Dial., III, 19) relates a miracle wrought at the Church of St. Zeno at Verona. Mabillon ("Vetera analecta", Paris, 1675) published an anonymous poem, "De laudibus Veronæ", taken from the writings of Ratherius, Bishop of Verona (d. 974), found in the abbey at Lobbes in Belgium (P. L., XI, 154, 225), which gives a list of the bishops of Verona and makes Zeno eighth. In the Monastery di Classe at Ravenna was found an eighth-century chasuble (*casula diptycha*) with the names and pictures of thirty-five bishops of Verona on its front and back; among them was that of Zeno. This list was accepted by Gams in his "Series episcoporum" (Bigelmair, p. 27). Zeno had not been known as a writer before 1508, when two Dominicans, Albertus Castellanus and Jacobus de Leuco, edited at Venice 105 *tractatus* or sermons found in the episcopal library of Verona fifty years earlier. In 1739 the brothers Ballerini published "S. Zenonis episcopi Veronæ sermones", with an elaborate prolegomena. From these it appears that Zeno was a native of Africa, eighth Bishop of Verona (362–80), an able speaker, and an untiring champion of Christianity against the heathens and of orthodoxy against the Arians. Much controversy arose as to the time at which St. Zeno lived, whether two bishops of Verona of this name were to be admitted or but one, and on the authorship of the sermons. Various opinions were held by Sixtus of Siena, Baronius, Ughelli, Dupin, Tillemont, Fabricius, and others. Of the 105 sermons 12 have been rejected as belonging to other authors. Of the rest 16 are larger sermons, the others merely sketches or perhaps fragments. They contain valuable material on Catholic doctrine, practice, and liturgy; they treat of God, creation, the

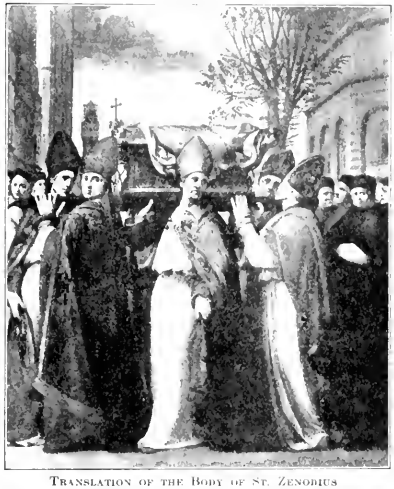
Virgin and Child enthroned with St. John the Baptist and St. Zeno
Lorenzo di Credi, the Cathedral, Pistoria

Blessed Virgin, Holy Scriptures, the Church, the sacraments, etc., and warn against the vices of the day.

Daniell in *Dict. Christ. Biog.*, s. v. *Zeno* (6); Bardenhewer, *Patrologie* (Freiburg, 1910), 362; *Zeitschrift für kath. Theol.* (Innsbruck, 1884), 233; *Acta SS.*, II April, 68; Hurter, *Nomenclator*, I (1903), 362; Bigelmair, *Zeno von Verona* (Münster, 1904).

Francis Mershman.

Zenobius, Saint, Bishop of Florence and one of the patrons of that city, b. there in the latter part of the reign of Constantine I; d. 337. Carefully educated by his pagan parents, he came early under the



Translation of the Body of St. Zenobius
Ridolfo Ghirlandajo, Uffizi Gallery

influence of the holy bishop Theodore, was baptized by him, and succeeded, after much opposition, in bringing his father and mother to the Christian Faith. He embraced the clerical state, and rapidly rose to the position of archdeacon, when his virtues and notable powers as a preacher made him known to St. Ambrose, at whose instance Pope Damasus (366–86) called him to Rome, and employed him in various important missions, including a legation to Constantinople. On the death of Damasus he returned to his native city, where he resumed his apostolic labours, and, on the death of the bishop of that see, Zenobius, to the great joy of the people, was appointed to succeed him. The ancient legends of his episcopal career—in which, however, there are many interpolations of a later date—are unanimous in their description of his saintly life and supernatural gifts. Extraordinary miracles, including several instances of the restoration of the dead to life, are attributed to him, and during his prolonged episcopate his fervour and zeal for souls never for a moment flagged. According to his biographer and successor in the See of Florence, Antoninus, he died in his ninetieth year, in 121; but, as Antoninus says that Innocent I (d. 417) was at the time pope, the date is uncertain. There is ground for believing that he actually died in 117, on 25 May, on which day the ancient tower where he is supposed to have lived, near the Ponte Vecchio, is annually decorated with flowers. His body was first buried in the Basilica of St. Laurence (consecrated by St. Ambrose in 393), and was later translated to San Salvador's church, on the site of the present cathedral. Beneath the high altar is the silver shrine of the saint, designed by Ghiberti about 1440, in the same style as his famous bronze gates. There is a statue of Zenobius in San Marco, and other memorials of him in the city, where his name and memory are still venerated.

Acta SS., XIX, 49-60, the Bollandists have brought together all the ancient biographies of Zenobius: (1) that attributed to St. Simplicianus; (2) the life by St. Antonius of Florence

(from his *Summa Historialis*, tit. X, cap. xii); (3) that by the monk Blassius (from a Florentine MS.); that by Laurence, Archbishop of Amalfi (1040–1048); and various narratives of the translation of his body. See also Gams, *Series episcoporum* (Ratisbon, 1873), 747; Butler, *Lives of the Saints*, X (London, 1814), 436–438; Horner, *Walks in Florence* (London, 1873), I, 5, 79, 118, 177; II, 177.

D. O. Hunter-Blair.

Zenonopolis, titular see of Asia Minor, suffragan of Seleucia Trachæa in Isauria. The abbreviated form used in the Roman Curia is *Zenopolis*. It was the native village of Emperor Zeno, and was formerly known as Codissos. In the "Notitia Episcopatuum" of Antioch (sixth century) Zenonopolis is among the suffragans of Seleucia (Echos d'Orient, X., 145). About 732 the province of Isauria was joined to the Patriarchate of Constantinople, and Zenopolis appears about 940 in the "Notitia Episcopatuum" of Constantine Porphyrogenitus, but is situated in Pamphylia (Georgius Cyprius, "Descriptio Orbis Romani", ed. Gelzer, 1606). The city is again mentioned by George of Cyprus in the seventh century (op. cit., 847) and by Constantine Porphyrogenitus (De Thematt., I, 13) as a city of the Decapolis. Le Quien (Oriens Christ., II, 1033) mentions two bishops: Eulalius, present at the Council of Constantinople, 681; Marcus, at that of Nice, 787. Gennadius, who assisted at the fifth council, 553, as bishop of Zenonopolis in Pamphylia, was very probably a prelate of this see (Mansi, "Concil. Coll", IX, 176, 393). Zenonopolis is to-day Isnebol in the caza of Ermenek and the vilayet of Adana (Ramsay, "Asia Minor," 365). It must not be confounded with another of the same name situated in Lycia.

S. Vailhé.

Zeno of Elea, Greek philosopher, b. at Elea, about 490 B. C. At his birthplace Xenophanes and Parmenides had established the metaphysical school of philosophy known as the Eleatic School. The chief doctrine of the school was the oneness and immutability of reality and the distrust of sense-knowledge which appears to testify to the existence of multiplicity and change. Zeno's contribution to the literature of the school consisted of a treatise, now lost, in which, according to Plato, he argued indirectly against the reality of notion and the existence of the manifold. There were, it seems, several discourses, in each of which he made a supposition, or hypothesis, and then proceeded to show the absurd consequences that would follow. This is now known as the method of indirect proof, or *reductio ad absurdum*, and it appears to have been first used by Zeno. Aristotle in his "Physics" has preserved the arguments by which Zeno tried to prove that notion is only apparent, or that real motion is an absurdity. The arguments are fallacious, because, as Aristotle has no difficulty in showing, they are founded on false notions of motion and space. They are, however, specious, and might well have puzzled an opponent in those days, before logic had been developed as a science. They earned for Zeno the title of "the first dialectician", and, because they seemed to be an unanswerable challenge to those who relied on the verdict of the senses, they helped to prepare the way for the skepticism of the Sophists. Besides, the method of indirect proof opened up for the sophist new possibilities in the way of contentious argument, and was very soon developed into a means of confuting an opponent. It is, consequently, the forerunner of the Eristic method, or method of strife.

Fairbanks, *First Philosophers of Greece* (New York, 1898), 112 sqq.; Zeller, *Pre-Socratic Philosophy*, tr. Alleyne, I (London, 1881), 608 sqq.; Turner, *Hist. of Phil.* (Boston, 1903), 49 sqq.

William Turner.

Zephaniah. See Sophonias.

Zephyrinus, Saint, Pope (198–217), date of birth unknown; d. 20 Dec., 217. After the death of Pope Victor in 198, Zephyrinus was elected his successor and consecrated. The pope is described by Hippolytus in the "Philosophymena" (IX, xi) as a simple man without education. This is evidently to be understood as meaning that Zephrinus had not taken the higher studies and had devoted himself to the practical administration of the Church and not to theological learning. Immediately after his elevation to the Roman See Zephrinus called to Rome the confessor Callistus, who lived at Antium and who had received a monthly pension from Pope Victor, and intrusted him with the oversight of the *cœmeterium*. It is evident that shortly before this the Roman Christian community had, under Victor, become the owner of a common place of burial on the Via Appia, and Zephyrinus now placed Callistus over this cemetery which was given the name of Callistus. Undoubtedly Callistus was also made a deacon of the Roman Church by Zephyrinus. He was the confidential councillor of the pope, whom he succeeded. The position of the Christians, which had remained favourable in the first years of the government of Emperor Septimius Severus (193–211), grew constantly worse, and in 202 or 203 the edict of persecution appeared which forbade conversion to Christianity under the severest penalties. Nothing is known as to the execution of the edict in Rome itself nor of the martyrs of the Roman Church in this era.

More, however, is certain concerning the internal disputes in the Roman Church over the doctrine of the Trinity. The adherents of the heretical teacher Theodotus the Tanner had been excommunicated with their leader by Pope Victor. They formed an independent heretical community at Rome which was ruled by another Theodotus, the Money Changer, and Asclepodotus. These men persuaded a confessor of Rome named Natalis, who had acknowledged his faith without wavering before the heathen judge and had suffered torture, to permit himself to be made the bishop of the sect for a monthly payment of 170 denarii. Natalis, however, received many warnings in dreams. At first he paid no attention to these visions, but on one occasion he believed that he had been severely tortured by angels and now he began to ponder the matter. Early in the morning he put on a penitential garment, covered himself with ashes, and threw himself with tears at the feet of Zephyrinus. He confessed his wrong-doing and begged to be received again into the communion of the Church, which was finally granted him (Eusebius, "Hist. eccl.", V, xxxii). In the same era the adherents of Montanus also worked with great energy at Rome. The Montanist Proculus (or Proclus) published a work in defence of the new prophecies. A refutation of Proclus in the form of a dialogue was written by a learned and rigidly orthodox Roman Christian named Caius, wherein he refers to the grave of St. Peter on the Vatican Hill and of St. Paul on the Via Ostiensis. Caius rejects the Apocalypse of St. John, which he regards as a work of the heretic Cerinthus. In opposition to Caius, Hippolytus wrote his "Capita contra Caium" (cf. Eusebius, "Hist. eccl.", III, xxviii; VI, xx).

Hippolytus was the most important theologian among the Roman presbyters of this era. He was an avowed adherent of the doctrine of the Divine Logos. He taught that the Divine Logos became man in Christ, that the Logos differs in every thing from God, that he is the mediary between God and the world of creatures. This doctrine in the form in which it was set forth by Hippolytus and his school aroused many doubts, and another theological school appeared in opposition to it. This latter school was represented at Rome in this era by Cleomenes and particularly by Sabellius. These men were rigid opponents of the Theodotians, but were not willing to acknowledge the incarnation of the Logos, and emphasized above all the absolute unity (*monarchia*)

of God. They explained the Incarnation of Christ in the sense that this was only another manifestation (*modus*) of God in His union with human nature. Consequently they were called Modalists or Patripassians, as according to them it was not the Son of God but the Father Who had been crucified. The Christian common people held firmly, above all, to the Unity of God and at the same time to the true Godhead of Jesus Christ. Originally no distrust of this doctrine was felt among them. Pope Zephyrinus did not interpose authoritatively in the dispute between the two schools. The heresy of the Modalists was not at first clearly evident, and the doctrine of Hippolytus offered many difficulties as regards the tradition of the Church. Zephyrinus said simply that he acknowledged only one God, and this was the Lord Jesus Christ, but it was the Son, not the Father, Who had died. This was the doctrine of the tradition of the Church. Hippolytus urged that the pope should approve of a distinct dogma which represented the Person of Christ as actually different from that of the Father and condemned the opposing views of the Monarchians and Patripassians. However, Zephyrinus would not consent to this. The result was that Hippolytus grew constantly more irritated and angry against the pope and particularly against the deacon Callistus whom, as the councillor of the pope, he made responsible for the position of the latter. When after the death of Zephyrinus Callistus was elected Roman bishop, Hippolytus withdrew from the Church with his scholars, caused a schism, and made himself a rival bishop.

Zephyrinus was buried in a separate sepulchral chamber over the cemetery of Callistus on the Via Appia (cf. Wilpert, "Die Papstgräber und die Cäciliengruft in der Katakombe des hl. Kallistus", Freiburg, 1909, 91 sqq.). The "Liber Pontificalis" attributes two Decrees to Zephyrinus; one on the ordination of the clergy and the other on the Eucharistic Liturgy in the title churches of Rome. The author of the biography has ascribed these Decrees to the pope arbitrarily and without historical basis.

Liber Pontificalis, ed. DUCHESNE, I, 139; DUCHESNE, *Histoire ancienne de l'église*, I, 292 sqq.; LANGEN, *Geschichte der römischen Kirche*, I (Bonn, 1881), 200 sqq.; HAGEMANN, *Die römische Kirche und ihr Einfluss auf Disziplin und Dogma in den ersten drei Jahrhunderten* (Freiburg im Br., 1864), 84 sqq.; cf. also the bibliography to HIPPOLYTUS.

J. P. KIRSCH.

Zephyrium, a titular see in Cilicia Prima, of Tarsus. Nothing is known of the history of Zephyrium, lying on the coast of Cilicia, between Cilicia Trachea and Pedias. This city is mentioned, however, by numerous ancient authors—it had many coins; here was prepared the best molybdenum (white lead), drawn from the neighbouring mines of Coreyra. It was situated on the road from Selinus to Rhossus. It is to-day Mersina, chief town of a caza of the vilayet of Adana; having about 14,000 inhabitants, of whom 3,000 are Greeks, 1,000 Armenians, 650 Catholics; the population seems to increase quite rapidly. The sea-port exports agricultural products; it is joined to Tarsus and Adana by a railway line, which will soon be connected with the Constantinople line to Bagdad. Le Quien (Oriens Christ., II, 883) names four bishops of Zephyrium: Aerius, present at the Council of Constantinople, 381; Zenobius, a Nestorian, at the Council of Constantinople, 432–434; Hypatius, present at Chalcedon, 451; Peter, at the Council in Trullo, 692. The Latin parish of Mersina is administered by Capuchins; there are likewise Sisters of St. Joseph of the Apparition; schools for boys and girls, and hospitals.

LEAKE, *Asia Minor* (London, 1824), 211; SMITH, *Dict. Greek and Roman Geog.* s. v.; MÜLLER, *Geographi graeci minores*, ed. DIDOT, I (Paris, 1882) 481; CUINET, *La Turquie d'Asie*, II (Paris, 1894), 50–58.

S. PÉTRIDÈS

Zeugma, a titular see of Syria, suffragan of Hierapolis, in the Province of the Euphratensis. The city is often called Zeuma (see the texts in Gelzer's ed. of "Georgii Cyprii Descriptio Orbis Romani", 149). A bridge uniting the two banks of the Euphrates suggested the name, the Greek word meaning "a yoke". Pliny (Hist. Nat., XXXIV, 150) says that Alexander the Great was the first to build a bridge at this point, no doubt a pontoon bridge. Seleucus Nicator repaired it (Pliny, op. cit., V, 86). The Parthians were accustomed to cross the river at this place (Dio Cassius, XLIX, 19), it being the easiest crossing (Tacitus, "Annals", 12). Cassius camped here in his campaign against the Parthians during the reign of Claudius. In early times two distinct cities, Seleucia and Apamea, had each its opposite bank of the river (Pliny, op. cit., V, 86, 119; "Corp. Inscr. Græc.", 2548). It became customary to say that both cities were on the passage of the "Zeugma", and from the first century of our era this name was in current use. Procopius (De Ædificiis, II, 9) says that Justinian built a wall about the city and strongly fortified it. The "Notitia Episcopatuum" of Antioch (sixth century; see "Echos d'Orient", X, 145), mentions Zeugma among the suffragans of Hierapolis. Le Quien (Oriens Christ., II, 941–44) mentions several of its bishops: Bassus at Nicæa (325); Antonius, an Arian, present at the Council of Philippopolis (344); Sabinianus (363); Aphthonius, at first abbot of a local monastery, later bishop; Heliades, at Ephesus (431); Evoreius at Chalcedon (451); Julian (553). Theodoret ("Hist. Relig.", V; P. G., LXXXII, 1352–57) deals at length with St. Publius, a monk of Zeugma, and with his monastery. The site of Zeugma has not yet been found; doubtless it is near Biredjik, and facing that place.

SMITH, *Dict. Greek and Rom. Geog.*, s. v.; RITTER, *Erdkunde*, X, 989; CHAPOT, *La frontière de l'Euphrate* (Paris, 1907), 275–78.

S. VAILHÉ.

Zeuss, JOHANN KASPAR, b. at Vogtendorf, in Upper Franconia, 22 July, 1806; d. there, 10 Nov., 1856. He was the founder of Celtic philology, an eminent philologist, and studied at the gymnasium of Bamberg. His parents wished that he should enter the priesthood, but the young man chose the scholarly career, inclining particularly to historic and linguistic study. He entered the University of Munich and after finishing his studies, taught there at the gymnasium. In 1837 appeared his book "Die Herkunft der Baiern von den Markomannen" (2nd ed., 1857), which brought him the honorary degree of Ph.D. from the University of Erlangen. The same year he went to Speyer to teach history at the lyceum and remained there until 1847, when he accepted a professorship of history in the University of Munich. But this he resigned on account of his poor health and was transferred to the lyceum in Bamberg. In 1853 appeared his monumental "Grammatica Celtica", which established his fame. Two years later he took leave of absence to recover his health, but he died the following year.

Zeuss was a scholar of tremendous erudition, combining a knowledge of philology with that of history and ethnology. His Germanic studies had taught him the necessity of a knowledge of the Celtic languages and so he went to work to investigate this neglected field. To get at the sources, the old manuscripts, particularly those in Old Irish, he journeyed to Karlsruhe, Würzburg, St. Gall, Milan, London, and Oxford, and everywhere made excerpts or copies. Not only the ancient, but also the modern, dialects received his attention. As a result appeared the great "Grammatica Celtica", which proved beyond doubt that the Celtic languages were a group of the Indo-European family and which put Celtic philology on a sound scientific basis. After the author's death

the work was revised and re-edited by Hermann Ebel (Berlin, 1871). It is even to-day of fundamental importance to all Celtic scholars. Other works of Zeuss are the "Traditiones possessionesque Wirzenburgenses" (Speyer, 1842), and "Die Freie Reichstadt Speyer vor ihrer Zerstörung".

GLÜCK, *Erinnerung an Kaspar Zeuss* in *Gelehrte Anzeigen* (Munich, 1857), nos. 61, 62; SCHRÖDER in *Allgemeine Deutsche Biographie*, 45, 132–36; MACLEAN, *The Literature of the Celts* (London, 1906), 376–78. ARTHUR F. J. REMY.

Zhitomir. See LUTZK, ZHITOMIR, AND KAMENETZ, DIOCESE OF.

Ziegelbauer, MAGNOALD, historian, b. at Ellwangen, Swabia, 1689; d. at Olmütz, 14 Jan., 1750. He took vows at the Abbey of Zwiefalten 21 Nov., 1707, was ordained priest, 21 March, 1713, and became professor of theology at his monastery. Soon, however, some illiterate monks of Zwiefalten manifested their aversion to the learned and studious Ziegelbauer, who obtained his abbot's permission to reside at another monastery of his order. At first he went to Reichenau, where he taught theology. About 1730 the prior of this imperial monastery sent him to the court of Vienna on business pertaining to the monastery, after the successful accomplishment of which he taught moral theology at Göttweig from 1732–33, then returned to Vienna to devote himself to literary labours. In 1734 he became tutor of the young Barons von Latermann. From 1747 he resided at Olmütz as secretary of the learned club "Societas incognitorum". His chief literary production is "Historia rei literariæ ordinis S. Benedicti", which was published posthumously by his friend and collaborator Oliverius Legipontius (4 vols., Augsburg, 1754) and still remains the standard literary history of the Benedictine Order. His other 19 printed works (see list in Lindner, loc. cit. below) include "Mancipatus illibatæ virginis deiparæ" (Constance, 1726); "Lebengeschichte des ertz-martyrers Stephani" (Vienna, 1736); "Epitome historica regii, liberii et exempti in regno Bohemiæ antiquissimi monasterii Brevnoviensis" (Cologne, 1740); and other historical and theological treatises of minor importance. Among his unprinted works are "Olomucium sacrum", an ecclesiastical history of Moravia and its bishops, and "Bibliotheca Bohemica", a collection of writers on Bohemia.

LEGIPONTIUS, *Elogium historicum*, prefixed to vol. I of *Hist. rei literariæ O.S.B.*, and reproduced by MOSSE, *Infulæ doctæ Moraviæ* (Brünn, 1779), 151–92; LINDNER in *Studien und Mitteilungen aus dem Ben. und Cist. Orden*, IV (Würzburg, 1883), i, 70–78; BERLIÈRE in *Révue Bénédictine*, XV (Maredsous, 1898), 261–4. MICHAEL OTT.

Ziegler, GREGORIUS THOMAS, Bishop of Linz, b. at Kirchheim near Augsburg, 7 March, 1770; d. at Linz, 15 April, 1852. He joined the Benedictines at Wiblingen in 1788, was ordained priest, 25 May, 1793, teaching in various Benedictine institutions until 23 October, 1802, when he became prior of his monastery. After the suppression of Wiblingen in 1806 he removed with some of his confrères to Tiniec in Poland and taught theology at the neighbouring University of Cracow. When the Benedictines were forced to leave Tiniec in 1809 he was engaged as professor of church history at the Lyceum of Linz, 1809–15, and of theology at Vienna, 1815–22. On 2 February, 1822, he became Bishop of the new Diocese of Tiniec, but transferred his see to Tarnow, where he began the erection of a seminary and renovated the cathedral. On 13 April, 1827, he was promoted to the Diocese of Linz. He laboured successfully for the emancipation of the Church from governmental encroachments, fostered the religious life of the clergy and laity by introducing clerical retreats and popular missions, and advanced the religious education of the laity by introducing religious orders. He is the author of "Die Feier der heil. Firmung in der Kath. Kirche" (Vienna, 1817); "Das Kath. Glaubensprincip" (Vienna, 1823); "Züge und Schilderungen aus dem Leben des sel. Seb. Franz Job" (Linz, 1835) and various minor works, pastoral letters, occasional lectures, and sermons. He also re-edited Klypfel's "Institutiones theologiæ dogmaticæ" (Vienna, 1819–21) and contributed various theological treatises to Frint's "Theologische Zeitschrift" (Vienna, 1813–16).

LINDNER in *Studien und Mitteilungen aus dem Ben. und Cist. Orden*, IV (Würzburg, 1883), i, 418–23; *Scriptores O.S.B. qui 1750-1880 fuerunt in Imperio Austriaco-Hungarico* (Vienna, 1881), 529–31; WURZBACH, *Biogr. Lexikon des Kaiserthums Oesterreich*, LX (Vienna, 1891), 50–2; HIPTMAIR, *Geschichte des Bisthums Linz* (Linz, 1885), 179–214.

MICHAEL OTT.

Zierikzee, CORNELIUS VAN, b. at Zierikzee (whence he takes his surname), a town in the Province of Zeeland, Holland, about 1405; d. 21 Feb., 1462. The strict observance of the Franciscan Rule, upheld and propagated throughout Italy by St. Bernardine of Siena and St. John Capistran, was early introduced into Germany. At twenty Cornelius entered the Franciscan Order in the Province of Cologne, which at that time included the greater part of the Netherlands. It was famous for the number and sanctity of its members, among whom were several Scotchmen who had been educated at the universities on the Continent.

This revival of the Franciscan life under the guidance of St. Bernardine no doubt came to the knowledge of King James I of Scotland, whose poetic spirit was in harmony with the Franciscan ideal. In 1436 the king requested the superiors of the order that he might have Friars of the Observance sent into his kingdom; but it was not until after the provincial chapter of the Observants held at Gouda in 1447, and apparently because of a fresh application by his son King James II, that it was decided to comply with the royal wishes. John Perioche de Mauberg, Vicar-general of the Ultramontine Observants, selected Fr. Cornelius as head of the mission. Fr. Cornelius was accompanied by six associates, of whom at least one, Fr. John Richardson, a graduate of the University of Paris, was a Scot; they were received with enthusiasm by all classes. Within a few years after the arrival of the Observants in Scotland they established nine convents in different towns; the postulants for admission to the order were numerous; youths belonging to the best families renounced the world to embrace the Franciscan life of poverty. Among those who received the habit from Fr. Cornelius were: Jerome Lindsay, U.J.D., of Paris, son of the Earl of Crawford, commemorated in the Franciscan Martyrology with title of blessed, pre-eminent for his humility, mortification, and spirit of prayer; David Crannok, who was physician to King James II and his consort Queen Margaret; he succeeded Fr. Cornelius in the government of the convents; Robert Keith, renowned for the sanctity of his life, a member of the family of the Earl Marishal; later on Robert Stuart, kinsman of King James V. The General Chapter of the Observants held at Mont-Luzon (Bourbonnais) erected the Scottish convents into a province, and granted it a seal representing St. Bernardine holding a tablet with the Holy Name painted on it and three mitres at his feet, to mark that the Scotch province owed its origin to the companions of the saint.

The Scotch Franciscans enjoyed a great reputation throughout Europe for adhering most conscientiously and strictly to the poverty and austerity of the order. James IV wrote to the pope in 1506 in praise of the Observants in his kingdom and their works. The Scotch province was in a flourishing state when the religious revolution broke out and the convents were destroyed. In 1560 Father John Patrick, Minister Provincial, accompanied by over one hundred fathers, left Scotland for the Netherlands, where they were

hospitably received and incorporated in the provinces of Holland and Belgium. In 1462 Father Cornelius, worn out by his labours and austerities, left Scotland for his own province of Cologne, where he died in the convent at Antwerp. It is said that many miracles took place at his tomb. The writings of Father Cornelius, which consist of "Conciones ad populum Scotiæ", "Sermones ad Fratres", "Epistolas plures", have never been published.

GONZAGA, *De origine seraphicæ religionis prov. Scotiæ* (Rome, 1587); DEMPSTER, *Hist. eccl. gentis Scotorum* (Bologna, 1627); HÜBER, *Menologium Franciscanum* (Munich, 1688); *Martyrologium Franciscanum* (Paris, 1638); WADDING, *Annales Ord. Min.* (Rome, 1745); VON LOO, *Stimulus seraph. conversationis* (Rome, 1861); BRYCE, *Scottish Grey Friars* (London, 1909); BELLESHEIM, *Hist. of the Cath. Church of Scotland*, tr. HUNTER-BLAIR (London, 1891); SCHONTENS, *Martyrologium Minoritico-Belgicum* (Hoogstraeten, 1902); *Necrologium Conv. Aberdonensis in Monuments Franciscan*, II (London, 1882); *MS. Annales Prov. Coloniæ in der Rinteinsche Bibliothek* in *Blik.*

GREGORY CLEARY.

Zigliara, TOMMASO MARIA (baptismal name, FRANCESCO), cardinal, theologian, and, philosopher, b. at Bonifacio, a seaport town of Corsica, toward the end of October, 1833; d. in Rome, 11 May, 1893. His early Classical studies were made in his native town under the Jesuit teacher, Father Aloysius Piras. At the age of eighteen he was received into the Dominican Order at Rome, and in 1852 he made his religious profession. From the beginning Zigliara was a student of uncommon brilliancy. He studied philosophy in Rome and theology at Perugia, where, 17 May, 1856, he was ordained by Cardinal Joachim Pecci, then Archbishop of Perugia. Soon afterwards the young priest was appointed to teach philosophy, first in Rome, then at Corbara in his native Corsica, and later in the diocesan seminary, at Viterbo, being at the same time master of novices in the neighbouring convent at Gradi.

When his work at Viterbo was finished, he was called to Rome, again made master of novices, and shortly appointed regent, or head professor, of the Minerva college. Before assuming this latter duty, he was raised to the dignity of master in sacred theology. When his community was forced by the Italian Government in 1873 to give up the convent of the Minerva, Zigliara with other professors and students took refuge with the Fathers of the Holy Ghost, who had charge of the French College in Rome. Here the lectures were continued until a house near the Minerva was secured. Zigliara's fame was now widespread in Rome and elsewhere. French, Italian, German, English, and American bishops were eager to put some of their most promising students and young professors under his tuition. Between Cardinal Pecci, Archbishop of Perugia, and Zigliara there had existed for many years the closest friendship, and when the former became pope as Leo XIII, in his first consistory (1879) he created Zigliara a cardinal. Zigliara was first numbered among the cardinal-deacons, then he became a cardinal-priest, and in 1893 he was appointed Bishop of Frascati, one of the seven suburban sees; but, owing to the sickness which ended in his death, he never received episcopal consecration.

He was a member of seven Roman congregations, besides being prefect of the Congregation of Studies and co-president of the Academy of St. Thomas Aquinas. He was a man of deep piety and devotion, and a tireless student to the end of his life. In addition to his many duties as cardinal, he was entrusted with the superintendence of the Leonine edition of the works of St. Thomas, the first volume of which contains his own commentary. He also found time to publish his "Propædeutica ad Sacram Theologiam" and to write an extensive work on the sacraments, of which only the tracts on baptism and penance received final revision before his death. The most important, however, of Zigliara's works is his "Summa Philosophica", which enjoys a world-wide circulation. For many years this has been the text-book in a great number of the seminaries and colleges of Europe, Canada, and America; and not very long ago it was adopted as the textbook for the philosophical examination in the National University of Ireland. His other works are, "Osservazioni su alcune interpretazioni di G. C. Vhaghs sull' ideologia di San Tommaso d'Aquino" (Viterbo, 1870); "Della luce intellettuale e dell' ontologismo secondo la dottrina di S. Bonaventura e Tommaso d'Aquino" (2 vols., Rome, 1874); "De mente Concilii Viennensis in definiendo dogmate unionis animæ humanæ cum corpore" (1878); "Commentaria S. Thomæ in Aristotelis libros Perhermenias et Posteriorum analyticorum, in fol. vol. I new edit. "Opp. S. Thomæ" (Rome, 1882); "Saggio sui principi del tradizionalismo"; "Dimittatur e la spiegazione datane dalla S. Congregazione dell' Indice".

By his teaching and through his writings, he was one of the chief instruments, under Leo XIII, of reviving and propagating Thomistic philosophy throughout the entire Church. In his own order and in some universities and seminaries, the teaching of St. Thomas had never been interrupted, but it was reserved for Zigliara to give a special impetus to the movement which has made Thomistic philosophy and theology dominant in the Catholic world.

Acta capituli generalis ord. Præd. abule celebrati (1895); WALSH in *Rosary Magazine*, VII (1895); PERRIER, *Revival of Scholastic Philosophy* (New York, 1909), 164–5; TURNER, *Hist. of Phil.* (New York, 1903), 643.

CHARLES J. CALLAN.

Zimmer, PATRICK BENEDICT, philosopher and theologian, b. at Abtsgmund, Würtemberg, 22 Feb., 1752; d. at Steinheim near Dillingen, 16 Oct., 1820. He studied the Humanities and philosophy at Ellwangen, theology and jurisprudence at Dillingen; was ordained priest, 1 April, 1775; became *repetitor* of canon law at the College of St. Jerome at Dillingen in 1777, and professor of dogmatic theology at the University of Dillingen in 1783; in 1791 also pastor of Steinheim. In 1795 he was dismissed from the faculty of the university, ostensibly because as pastor of Steinheim he should reside at that place, but, in reality, because he was an extreme idealist. In 1799 he was appointed professor of dogmatic theology at the University of Ingolstadt, and when this university was removed to Landshut the following year, he was transferred thither in the same capacity.

Though Zimmer rendered great service to the Church and religion by his fearless and successful combat against the Kantian Rationalism which was prevalent at Ingolstadt, he was himself a passionate adherent of the idealistic pantheism of Schelling, without, however, compromising his Catholic conviction in practice. To lessen the danger of inculcating his philosophical tenets in his lectures, he was relieved of the professorship of positive theology and given that of Biblical archæology and exegesis in 1807. In 1819 he became rector of the university and deputy to the Second Chamber of the Bavarian Parliament. His chief theological work, "Theologiæ christianæ specialis et theoreticæ" (4 parts, Landshut, 1802–6), is to a great extent permeated with Schellingian pantheism. His other noteworthy works are: "Dissertatio dogmatica de vera et completa potestate ecclesiastica illimsque subjecto" (Dillingen, 1784); "Fides existentiæ Dei" (Dillingen, 1794); "Philosophische Religionslehre: part I. Lehre von dem Absoluten" (Landshut, 1805); "Philosophische Untersuchung über den allgemeinen Verfall des menschlichen Geschlechtes" (Landshut, 1809); "Untersuchung über den Begriff und die Gesetze der Geschichte etc." (Munich, 1817).

SAILER, *Patrizius Benedictus Zimmer's kurzgefasste Biographie und ausführliche Darstellung seiner Wissenschaft* (Landshut,

1822); WIDMER, *Nachtrag zu P. B. Zimmer's kurzgefasster Biogr. oder desselben Theologie und Philosophie* (Uri, 1823); LAUCHERT in *Allgemeine deutsche Biographie*, XLV (Leipzig, 1900), 242–8; NEHER in *Philosophisches Jahrbuch*, XVIII (Fulda, 1905), 61–67; HURTER, *Nomenclator Literarius*, V (Innsbruck, 1911), i, 647–9.

MICHAEL OTT.

Zingarelli, NICCOLÒ ANTONIO, composer, b. at Naples, 4 April, 1752; d. at Torre del Greco, 5 May, 1837. Having studied at the Loreto Conservatory under Fenaroli and Speranza, his first opera, "Montesuma", was given at San Carlo, 13 August, 1781. He then went to Milan, where he remained until 1794, when he took up the post of *maestro di cappella* at Santa Casa, Loreto (1794–1804), after which he succeeded Guglielmi as choir master of the Sistine Chapel in Rome. For refusing to conduct a "Te Deum" for Napoleon in St. Peter's, Rome, in 1811, he was taken a prisoner to Paris, but released soon after; and in 1816 he replaced Paisiello as choir master of Naples cathedral, a position he held until death. Whether as a composer of operas or of sacred music Zingarelli holds a high place, but, being a deeply religious Catholic, he devoted most of his attention to masses, oratorios, cantatas, and motets. For Loreto he composed 541 works, including 28 masses. In 1829 he wrote a cantata for the Birmingham Festival. Less than a month before his death he produced an oratorio, "The Flight into Egypt", a wonderful feat for a man of eighty-five. Of his operas "Giulietta e Romeo" (1796) is regarded as his best; and his requiem mass, composed for his own funeral, is said to embody his most devotioned church style. Bellini and Mercadante were among his pupils.

DUNSTAN, *Cyclopædic Dict. of Music* (London, 1909); RICCI in GROVE, *Dict. of Music and Musicians* (London, 1910), s. v.

W. H. GRATTAN-FLOOD.

Zingerle, PIUS, celebrated Orientalist, b. at Meran, in the Tyrol, 17 March, 1801; d. at the Abbey of Marienberg near Meran, 10 January, 1881. After studying the Humanities at Meran, philosophy and two years of theology at Innsbruck, he joined the Benedictines at Marienberg in 1820, took vows, 20 October, 1822, and was ordained priest, 4 April, 1824. With the exception of six years (1824–7 and 1837–9) during which he was assistant pastor at Platt and at St. Martin, two parishes in the Valley of Passeier, he was professor, since 1852 also director, at the gymnasium of Meran. Upon the invitation of Pius IX, he became professor of Oriental languages at the Sapienza in Rome in March, 1862. While in Rome he was also consultor of the Propaganda for Oriental Affairs and scriptor of the Vatican Library.

Unable to accustom himself to the Roman climate, he returned to Marienberg in 1865, where he was made sub-prior and professor of theology. He had a fair knowledge of Hebrew, Arabic, and Persian, was an acknowledged master of Syriac, and gained considerable fame through his German versions of the writings of St. Ephræm. The following are his chief works: "Echte Akten heiliger Martyrer des Morgenlandes", translated from the Syriac (2 vols., Innsbruck, 1836); "Ausgewählte Schriften des heiliger. Ephräm", translated from the Greek and the Syriac (6 vols., Innsbruck, 1837; new ed., Augsburg, 1845–6), of which vols. IV and V are German metrical versions of Ephraem's Syriac hymns, "Ephräm's Reden wider dir Ketzer", in vol. XXVIII of "Sammtliche Werke der heil. Väter" (Kempten, 1850); "Harfenklänge vom Libanon" (Innsbruck, 1840); "Festkränze aus Libanon's Garten" (Dillingen, 1846); "Marien-Rosen aus Damaskus" (Innsbruck, 1853; 2nd ed., Augsburg, 1855); "Leben und Wirken des heil. Simeon Stylites" (Innsbruck, 1855); "Monumenta Syriaca ex romanis codd. collecta" (Innsbruck, 1869); "Chrestomathia Syriaca cum indice vocabularum" (Rome, 1871); "Lexicon Syriacum in usum Chrestomathiæ" (Rome, 1873); "Ausgewählte Schriften des heil. Ephräm" (3 vols., Kempten 1870–6). He contributed various essays on the Ephraemic metre and on the Syrian metre in general to "Zeitschrift der deutschen morgenlandischen Gesellschaft", vols. II–XIX, and other Syrian studies to "Tübinger Theol. Quartalschrift" in the years 1853 and 1870–1. He is also the author of two volumes of German poems (vol. I, Innsbruck, 1843; vol. II, Mainz, 1860) and of a few ascetical and other works of minor importance.

Scriptores Ord. S. Ben. qui 1750–1880 fuerunt in Imperio Austriaco-Hungarico (Vienna, 1881), 531–2; STAMPFER in *Studien und Mitteilungen aus dem Ben. und Cist. Orden*, II (Würzburg, 1881), i, 355–360; SIEGFRIED in *Allg. Deutsche Biographie*, XLV (Leipzig, 1900), 320–3; WURZBACH, *Biogr. Lexikon des Kaiserthums Oesterreich*, LX (Vienna, 1891), 151–4.

MICHAEL OTT.

Zinzendorf, NIKOLAUS LUDWIG. See BOHEMIAN BRETHREN.

Zion. See JERUSALEM.

Zionists are followers of the movement to segregate the Jewish people as a nation and to give it a national home either in Palestine or elsewhere. Orthodox Judaism holds to a Zionism pure and simple, the return of the Jews to Palestine, the coming of the Messias, the overthrow of hostile powers by Him, the restoration of the Temple and its worship, the Messianic reign. The Reformed Jews reject this idea of a return to Zion. The conference of rabbis, at Frankfort-on-the-Main, 15–28 July, 1845, deleted from the ritual all prayers for a return to Zion and a restoration of a Jewish state. The Philadelphia conference, 1869, followed the lead of the German rabbis and decreed that the Messianic hope of Israel is "the union of all the children of God in the confession of the unity of God". The Pittsburg conference, 1885, reiterated this Messianic idea of reformed Judaism.

The practical carrying out of Zionism by orthodox Jews has until recently been attempted only fitfully and very ineffectually, and often with no return to Zion as an objective. In the middle of the sixteenth century Joseph Nasi tried to gather the Portuguese Jews to an island owned by the Republic of Venice. In the seventeenth century Shabbethai Zebi (1626–1676) announced himself as the Messias and gained over many Jews to his side; among these, the philosopher Baruch Spinoza. Jewish settlements were established in the upper Mississippi region by W. D. Robinson, 1819; near Jerusalem, by the American Consul Warder Cresson, a convert to Judaism, 1850; in Prague, by Steinschneider, 1835; and elsewhere. Sir Moses Montefiore tried to colonize Jews in Palestine (1840). Laurence Oliphant failed in a like attempt to bring to Palestine the Jewish proletariat of Poland, Lithuania, Rumania, and the Turkish Empire (1879 and 1882). The man who gave dignity, form, and permanence to the Zionist movement was Theodor Harzl. In 1896 his "Judenstaat" appeared in Vienna. He soon won over such Jewish leaders as Israel Zangwill, Max Nordau, Alexander Marmorek, and others. The ideas of "Judenstaat" spread throughout the Jewish world. Six successive Zion congresses were held. By 1899 there were more than 100,000 shekel-payers. The Sultan of Turkey removed the ban whereby Jews had been prevented from staying longer than three months in Palestine. The now flourishing colony of Mikweh Israel was established near Jaffa. All attempts failed to get from the sultan for the Jews in Palestine any kind of corporate political existence, and any form of provincial or municipal autonomy. Harzl died on 3 July, 1904. At the next, the seventh, Zionist congress, Max Nordau was elected president (1905). Since then the movement has gone on and has remained true to the first, or Basle, congress

platform of a Jewish autonomy in the new Jewish state.

GOTTHEIL, *The Aims of Zionism* (New York, 1899); articles by NORDAC in the *International Quarterly* (1902); by ZANGWILL in *Lippincott's Magazine* (1899); HERZL, *Zionistische Schriften* (Berlin, 1905).

WALTER DRUM.

Zionites, a sect of visionary fanatics which flourished in the eighteenth century at Ronsdorf in the Duchy of Berg, now part of the Prussian province of the Rhine. The sect sprang from a Philadelphian society founded at Elberfeld in 1726 by Elias Eller and the pastor Daniel Schleiermacher. Eller was the foreman of a factory owned by a rich widow. He read eagerly the writings of ancient and modern visionaries, and then formed an apocalyptic, millenarian system of his own. He made such an impression on the widow, twenty years his senior, that she married him. Thus he obtained the means and influence to draw adherents around himself. The pastor Schleiermacher, grandfather of the celebrated theologian, was also duped by Eller. The prophetess of the society was the daughter of a baker, Anna van Buchel, who had dreams and visions and saw apparitions. After the death of his wife, Eller married her. She called herself mother of Zion, her husband father of Zion, and prophesied that she would bear the saviour of the world. The new order of things was to begin in 1730. Her first child was a daughter, but Eller was able to console the society with Scriptural texts. A son born in 1733 died two years later. Eller made himself the central point of theology. Christian morality was replaced by the craving for coarse and sensual pleasures. In 1737 the sect left Elberfeld and founded Ronsdorf which soon prospered, and, through Eller's influence, was raised by the State in 1745 to the rank of a city. Eller took the most important offices for himself, lived with his wife in great pomp, and governed tyrannically. When Eller's wife died suddenly in 1744 doubts arose in the mind of Schleiermacher, who was pastor at Ronsdorf. He confessed his mistake and sought to open the eyes of the deceiving leader, but Eller managed to maintain himself until death. The sect was carried on by the pastors who took Schleiermacher's place, by Eller's stepson Bolckhaus, and continued to exist until 1768. The new pastor chosen in this year and his successors brought back the inhabitants of Ronsdorf to Protestantism. The after effects of the movement could be traced into the nineteenth century.

KRUG, *Kritische Geschichte der protestantischen religiösen Schwärmerei im Herzogtum Berg* (Elberfeld, 1851); GOBEL, *Geschichte des christlichen Lebens in der rheinisch-w. westfälischen evangelischen Kirche*, III (Coblenz, 1860), 450–598.

KLEMENS LÖFFLER.

Zips (SZEPES), DIOCESE OF (SCEPUSIENSIS), in Hungary, suffragan of Agria (Eger), founded by Maria Theresa in 1776, and composed of the exempt provostship of St. Martin, the date of foundation of which is unknown, but probably in the beginning of the thirteenth century. Besides the provostship, a collegiate chapter also existed at Zips. The bishops of Zips were among the most prominent ecclesiastical dignitaries of Hungary, and were appointed by the chapter; in later times the bishops were appointed by the kings of Hungary. The provostship was directly subject to the Holy See, and the provost exercised quasi-episcopal functions. In 1291 Provost Jacobus is mentioned as Bishop of Zips, but this dignity was not transmitted to his successors. The chapter consisted originally of four members. In the thirteenth century, the Tatars destroyed the church and burnt the archives. After the departure of the Tatars, Béla IV had the church rebuilt. A great number of parishes were established by the Saxons who settled in Zips. In 1271 they received from King Stephen V the privilege of free election to the parishes. This privilege was exercised by thirteen towns of the Diocese of Zips pledged to Poland by King Sigismund in 1412, as well as by other towns not pledged. Protestantism found a fertile soil in Zips, and spread especially under Stanislav Thurzo. Vigorous steps towards the re-establishment of the Catholic Faith were not taken until 1641. After that Catholicism made better progress. In 1776 the see was established, and Karl Salbeck appointed first bishop. Among his successors may be mentioned: Ladislav Pyrker, 1816–21, an eminent poet, later Archbishop of Agria and Patriarch of Venice; Joseph Samassa, 1871–73, later Archbishop of Agria; George Császka, 1874–91, later Archbishop of Kalocsa. Alexander Párvy is the present bishop (1910). The diocese includes the *Komitate* of Zips, Arva, and Lipto. It is divided into three archdeaconries and has in its territory one abbey and five titular abbeys, one provostship and thirteen titular provostships. The number of parishes is 165; that of the clergy 245. In the diocese there are 11 monasteries, with 83 inmates. The patronage is exercised by 34 patrons. The chapter includes 10 canons and 6 titular canons. The Catholic population is 237,140.

FIRBAS, *A Szepesi prépostság története (History of the Provostship of Zips)* (Lócse, 1891); *A katolikus Magyarország (Catholic Hungary)* (Budapest, 1902); *Diocesan Directory* (Hungarian) (1911).

A. ÁLDÁSY.

Zircz (ZIRCENSIS) or BOCCON, Cistercian abbey, situated in the Diocese of Veszprém, Hungary. The early history of the monastery is enveloped in much obscurity, as regards both names and dates, on account of its being so often referred to under both these titles. Whether Zircz and De Boccon were separate abbeys cannot now be definitely determined. It seems most probable that the foundation was made by Bela III, King of Hungary (1182), as the monastic domain was formerly a royal farm. Besides this grant, on which now stands the city of Zircz, many other donations were made to the nascent abbey, which soon became one of the most celebrated in the country. It was rich not only in temporal possessions but also in the spirit of fervour and religious regularity. This happy state continued for three centuries, but decadence set in before the end of the fifteenth century, and by 1526 the ravages of heresy had depopulated the monastery, not one religious remaining at that year; the buildings and possessions passed into the hands of laymen. In the seventeenth century (1609) it was acquired by Canon Michael Monoszloy; thenceforth it remained the property of ecclesiastics, and in 1659 it was given to Holweis, Abbot of the Cistercian abbey at Lilienfeld, who appointed Martin Ujfalusy (1660) its abbot. From the jurisdiction of Lilienfeld it was transferred successively to that of Borsmonostor (1678) and Heinrichau (1700). From this latter abbey came a number of religious who gradually restored first the monastic buildings and church (consecrated 1745) and then regular observance in its primitive vigour. In 1810 the community, in common with many others, was expelled, but was restored in 1814 under Abbot Antonius Dréta, from which time the abbey prospered more than ever before. Under his administration the abbeys at Pilis and Paszto were united to Zirez; as was likewise, in 1878, the abbey at Szentgotthard. Zircz is now governed by Dom Edmund Paul Vajda, elected 9 May, 1891, and is one of the most flourishing abbeys in Hungary. It contains 105 priests, 35 cleries, and 11 novices; in all 151 choir members.

MANRIQUE, *Annales Cisterciensis* (Lyons, 1642); JONGELINUS, *Notitia abbatiarum O. Cisterciensis* (Cologne, 1640); FEXHOFFER, *Monasteriologia regni Hungariæ, libri*, II (Budapest, 1858); ROSENTHAL, *Acta S. Ord. Cisterciensis* (Vienna, 1649); CHEVALET, *Chron. Claraval in S. Bernardi illustre genus asserta* (Dijon, 1660); SARTORIUS, *Cisterciensium bis-tertium* (Prague, 1700); HEIMB, *Not. Historica de orig. et progressu Abbat. B. M. an S. Gotthardum, S.O.C.* (Vienna, 1784); KOVACS, *A Borsmonostori apátsag*

Törrenete (Oldenburg, 1910); WINTER, *Die Cisterciensis des Nordoestlichen Deutschlands* (Gotha, 1868); *Catalogus personarum religiosarum S. Ord. Cisterciensis* (Rome, 1906); JANAUSCHEK, *Originum Cisterciensium*, I (Vienna, 1877).

EDMOND M. OBRECHT.

Ziska, JOHN. See HUS AND HUSSITES.

Zita, SAINT, model and heavenly patroness of domestic servants, b. early in the thirteenth century of a poor family at Montsegradi, a little village near Lucca, in Tuscany; d. at Lucca, 27 April, 1271. A naturally happy disposition and the teaching of a virtuous mother, aided by Divine grace, developed in the child's soul that sweetness and modesty of character and continual and conscientious application to work which constituted her especial virtues. At the age of twelve she entered the service of the Fatinelli family of Lucca. Her piety and the exactitude with which she discharged her domestic duties, in which she regarded herself as serving God rather than man, even supplying the deficiencies of her fellow servants, far from gaining for her their love and esteem and that of her employers rather brought upon her every manner of ill-treatment of both the former and, through their accusations, of the latter. The incessant ill-usage, however, was powerless to deprive her of her inward peace, her love of those who wronged her, and her respect for her employers. By this meek and humble self-restraint she at last succeeded in overcoming the malice of her fellow-servants and her employers, so much so that she was placed in charge of all the affairs of the house.

In her position of command over all the servants she treated all with kindness, not exacting from them any reckoning for the wrongs she had for so many years suffered from them. She was always circumspect, and only severe when there was question of checking the introduction of vice among the servants. On the other hand, if any of them had been guilty of shortcomings, she took upon herself to excuse or defend them to their employers. Using the ample authority given her by her employers, she was generous in almsgiving, but careful to assist only those really in need. After her death numerous miracles were wrought at her intercession, so that she came to be venerated as a saint in the neighbourhood of Lucca, and the poets Fazio degli Uberti (Dittamonde, III, 6) and Dante (Inferno, XI, 38) both designate the city of Lucca simply as "Santa Zita". The office in her honour was approved by Leo X.

In 1580 her tomb was discovered in the Church of S. Frediano; thus was suggested the solemn approbation of her cult, which was granted by Innocent XII in 1696. The earliest biography of the saint is preserved in an anonymous MS. belonging to the Fatinelli family which was published at Ferrara in 1688 by Monsignor Fatinelli, "Vita beatæ Zitæ virginis Lucensis ex vetustissimo codice manuscripto fideliter transumpta". For his fuller "Vita e miracoli di S. Zita vergine lucchese" (Lucca, 1752) Bartolommeo Fiorito has used this and other notices, especially those taken from the process drawn up to prove the immemorial cult.

U. BENIGNI.

Zita's Home for Friendless Women, SAINT, founded at 158 East 24th Street, New York, by Ellen O'Keefe (Mother Zita) in 1890. Born in County Limerick, Ireland, Miss O'Keefe emigrated to New York in 1864. She selected nursing as a career, and during her two years' training at the city hospital, Blackwell's Island, first conceived the idea which was to give a direction to her life. Moved with pity for the unfortunate women with whom she there came in contact and whose previous records were so fatal an obstacle to their securing employment, she determined to found a home where they could find shelter and an opportunity to reform their lives. With her personal savings she started single-handed the home in 24th Street, but was later joined by two friends (Mary Finnegan and Katherine Dunne). Every woman who sought admission was received without formal application and regardless of her religious views or previous character. This charitable work had from the first the approval of the ecclesiastical authorities, and as it became more widely known the greatly increased number of applicants necessitated its transference to larger quarters.

Miss O'Keefe had always treasured the thought of forming a regular community for the perpetuation of her work and to make reparation to Our Saviour in the Blessed Sacrament. Archbishop (Cardinal) Farley approved her institute in September, 1903, under the title of the "Sisters of Reparation of the Congregation of Mary". Miss O'Keefe was named superioress of the congregation under the title of Mother Zita, Katherine Dunne (Sister Mary Magdalen) taking the habit on her death-bed. A postulancy of one year and a novitiate of two years must be served; perpetual vows are made after five years. In 1906 Mother Zita visited her native land and returned with six novices, and the community now (1912) numbers fifteen members. Since 1907 a branch house has existed at East 79th Street. A sister always sleeps near the door, since it is a rule of the community that no one is to be refused admission at any hour, day or night; the observance of this rule frequently renders it necessary for the sisters to give up their own beds to their humble guests. The women are kept as long as they desire to stay; if able-bodied they must help in the laundry or at sewing, the sole support of the home; if ill, they are cared for or sent to the hospital. Catholic inmates are required to attend Mass on Sundays and holydays of obligation, but this is the sole distinction between the inmates of the different religions. The sisters also visit the poor in the hospitals, and supply free meals to men out of employment. The number of women accommodated each night is from 100 to 125; the meals supplied to men out of work averages daily 65.

MOIRA K. COYLE.

Zoara, a titular see of Palestina Tertia. It is the ancient Bala or Segor, one of the five cities of the Pentapolis (Gen., xiv, 2, 8), which escaped the thunder and lightning for having sheltered Lot and his family (Gen., xix, 22, 30). It is mentioned by Josephus ("Ant. Jud.", XIII, xv, 4; "Bell. Jud.", IV, viii, 4); Ptolemy (V, xvi, 4); and by Eusebius and Saint Jerome in the "Onomasticon". The "Notitiæ dignitatum", 72, places at Zoara, as a garrison, the resident *equites sagittarii indigenæ;* Stephen of Byzantium (De urbibus, s. v. Addana) speaks also of its fort, which is mentioned in a recently-discovered Byzantine edict of the fifth century (Revue biblique, 1909, 99). In a Mosaic map of Madaba, of the sixth century, it is represented in the midst of a grove of palm trees under the names of Balac or Segor, now Zoara; near the city is a sanctuary to St. Lot. Hierocles (Synecdemus) and George of Cyprus (Description of the Roman World) both mention it. Some bishops have been ascribed to Zoara: Musonius, at Ephesus (449), and at Chalcedon (451); Isidore in 518; and John in 536 (Le Quien, "Oriens christ.", III, 737–746). At the end of the fourth century one of its bishops accompanied the western pilgrim, wrongly named Silvia (Gever, "Itinera hierosolymitana", 54). The pseudo-Antoninus in the sixth century describes its monks, and extols its palm trees (op. cit., 166, 181). Owing to its tropical climate and to the waters coming down from the mountains of Moab, Zoara is a flourishing oasis where the balsam, indigo, and date trees bloom luxuriantly. During the French occupation it took the name of Palmer, or of Paumier.

William of Tyre (XXII, 30) and Foulcher of Chartres (Hist. hierosol., V) have left beautiful descriptions of it, as well as the Arabian geographers, who highly praise the sweetness of its dates (Guy Le Strange, "Palestine under the Moslems", 289). It is not known when the city disappeared; it is now very difficult to find any traces of it. Search may be made in the Ghor-es-Safieh at the mouth of Wadi el-Qrahy, the ancient torrent of Zared.

NEUBAUER, *La géographie du Talmud* (Paris, 1868), 256 sq.; THOMSEN, *Loca sancta*, 1 (Halle, 1907), 64; ABEL, *Une croisière autour de la mer Morte* (Paris, 1911), 77-82.

S. VAILHÉ.

Zoega, JÖRGEN (GEORGE), archæologist and numismatist, b. at Daler near Tönder, near the west coast of northern Schleswig, 20 December, 1755; d. in Rome, 10 February, 1809. His father, whose family came originally from Northern Italy, was Christian Zoega, Protestant pastor of Vilhad; his mother was Henriette Clausen. When a boy Jörgen was taught at home, and then attended the gymnasium at Altona. He went in 1773 to the University of Göttingen and later to Leipzig, studying philosophy and the Classics. Repeated journeys to Italy developed the interest for archæology which had awakened early in him. In 1782, by the good offices of the Danish minister Guldberg, he received for two years a pension from the State. From Vienna, where he studied under the celebrated numismatist Eckhel, Zoega went to Rome early in 1783. Through introductions he received here a kindly welcome from Stefano Borgia, then a prelate and later cardinal. On his way home Zoega heard at Paris of the political overthrow of his patron Guldberg. He, therefore, returned to Rome, and took up his permanent abode in the Eternal City, which a man, as he said, should never see or else never leave. He had before this catalogued and exhaustively described Borgia's fine collection of coins; the prelate now gave him hearty support and Pius VI granted him a pension of 400 *scudi*. With the aid of influential friends Zoega also received permanent assistance from Denmark, and in 1790 was made an honorary member of the Academy of Art at Copenhagen. When his patron, Cardinal Borgia, was exiled from Rome in 1798, Zoega, grateful for the cardinal's hospitality to Danes who had gone to Rome, obtained a pension for Borgia from the state revenues of Denmark. From 1798 Zoega was Danish consul at Rome and a member of the Academy of Sciences at Copenhagen. His labours in numismatics led him to take up Egyptological and Coptic studies, which he carried on with success. By his power of penetration and sound judgment he pointed out to later investigators the path to be followed in the interpretation of hieroglyphics. He is regarded as the associate of Winckelmann and Visconti in establishing scientific archæology. His services to learning were also acknowledged in foreign countries by his election in 1806 to membership in the Academies of Science at Berlin and Vienna.

GEORG ZOEGA
Contemporary engraving

Zoega's most important works are: "Nummi ægyptii imperatorii" (Rome, 1787); "De origine et usu obeliscorum" (Rome, 1797); "Bassirilievi antichi di Roma" (2 vols., Rome, 1808), translated into German by Welcker (1811); "Catalogus codicum copticorum manuscriptorum, qui in museo Borgiano Velitris adservantur" (Rome, 1810), a posthumous work. He also wrote several treatises on classical archæology, translated into German by Welcker, "Georg Zoegas Abhandlungen" (Göttingen, 1817). A work on the topography of Rome was left unfinished in manuscript.

WELCKER, *Zoegas Leben* (Stuttgart, 1819); JORGENSON, *Georg Zoega* (Copenhagen, 1881).

PHILIPP VON KETTENBURG.

Zolkiewski, STANISLAUS, Chancellor of Poland, b. in Turynka (Red Russia), 1547; d. at Cecora, 6 Oct., 1620. He studied at Lemberg with great distinction, and is said that he knew all Horace by heart. With his friend Zamoyski he fought under King Stephen Báthori in the wars against Tsar Ivan the Terrible. Both distinguished themselves greatly, and rose into high favour. Zolkiewski became castellan of Lemberg in 1593. Unfortunately Sigismund III was unfriendly to him from the outset; he mistrusted him and would have none of his advice. When the Cossacks began to revolt, Zolkiewski was for treating them gently, but he received orders to put down Nalewajek and Toba, the rebel leaders. His loyalty shone brightly when Zebrzydowski's rising took place. Although Zolkiewski knew that the nobles had many just grievances against King Sigismund, by whom he himself was disliked, yet he came to his aid, and defeated the rebels at Guzow. Again he advised his master against war with Muscovy, at the time of the "False Demetrius", as both unjust and impolitic; but, as he says in his famous memoirs, "His Majesty's ears were closed to the hetman's arguments". Ordered to lead the army he obeyed, only to find the influence of his enemies and rivals everywhere predominant, interfering with the campaign, making him besiege Smolensk against his better judgment, and at last sending him to Moscow with only 6000 men. At Kluszyn he met and cut to pieces the army of Szujsko, 50,000 strong, entered the city, and, after much parleying with the people and the clergy, made terms by which Wladislaw, King Sigismund's son, was to become Tsar of Muscovy. But even this did not please Sigismund; he reproached Zolkiewski, refused to ratify the arrangement, and it became clear that he himself wished to become Tsar of Muscovy. This was an impossibility, and by this refusal all the victories and diplomatic triumphs of Zolkiewski were rendered null, as he pointed out to the Diet at Warsaw, when he returned with the Tsar Demetrius and two of the greatest Russian princes, his captives. In 1613 he at last received the grand hetman's staff (withheld from him until then), and went to fight the Turks. In Busza, forced by the superior strength of the enemy, he made a convention with them, for which he was put on his defence in the Diet, an ordeal from which he came forth victorious once more.

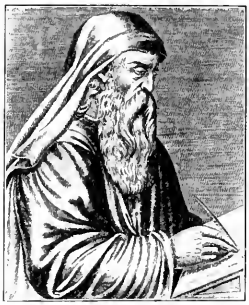
STANISLAUS ZOLKIEWSKI
From a contemporary portrait preserved at Cracow

He died in battle on the disastrous field of Cecora, borne down by Turkish hordes, abandoned by his own troops, but fighting like a hero to the very last. He was a great patriot, a faithful servant of the nation and of a weak king who hated him, an ardent Catholic, and one who did much to promote the union of the Ruthenian Church. The memoirs of his expedition to Moscow, written by himself, are extant, a masterpiece of modesty and sincerity, as invaluable for the history of those times as Cæsar's "Commentaries" are for his own. In them we find the sadness of a man whose life has been one long disappointment, striving unsuccessfully and almost alone to hold back the nation that he loves, and that is still mighty, from its impending fall and destruction.

ORGELBRAND, *Encyclopædia*, s. v. *Zółkiewski* (Warsaw); TARNOWSKI, *Historya literatury Polskiej*, II (Cracow, 1903); *Hetman Zółkiewski* (Warsaw, 1852).

S. TARNOWSKI.

Zonaras, JOHN, Byzantine chronicler and canonist, lived from the latter part of the eleventh to about the middle of the twelfth century. Under Emperor Alexius Comnenus he was commander of the imperial body-guard and first secretary of the imperial chancery. Later he became a monk at Hagia Glykeria (one of the Princes' Islands now known as Niandro). Here he wrote his compendium of history: Ἐπιτομὴ τῶν ἱστοριῶν, superior in form and contents to most other Byzantine chronicles, and extensively used during the Middle Ages. It is a chronicle of the world from its creation to the accession of John Comnenus in 1118, and is of especial value for its excerpts from the lost books of Dio Cassius. It was edited by Pinder and Büttner-Wobst (3 vols., Bonn, 1841–97) and by Lindorf (6 vols., Leipzig, 1868–75). Another important work of his is a commentary on the canons of the Apostles, and of various oriental synods, and on the canonical letters of the Fathers of the third and four centuries. A complete edition of his works is found in P. G., CXXIV–CXXV and CXXXVII–CXXXVIII.



JOHN ZONARAS
From Thevet, Livre des Vrais Pourtraits, Paris, 1584

KRUMBACHER, *Gesch. der byzantin. Literatur* (Munich, 1897), 370–6; HEINEMANN, *Quæstiones Zonaræ* (Dresden, 1895); BOISSEVIN, PATZIG, and PRÄCHTER in *Byzant. Zeitschrift* (Leipzig, 1895–7).

MICHAEL OTT.

Zoque Indians, a Mexican tribe of low culture dwelling in the western part of Chipas, north of the Sierra Madre, and part of Tabasco and Oaxaca. Their capital was called Ohcahnay, in Mexican *Tecpantlan* or the "place of the palaces". In general they are coarse featured and of low intelligence; they are, however, brave, and those living at Tuxtla, Guttiérez, and Tapinpilapa in Chiapas are athletic. They indulge heavily in intoxicants, and were addicted to cannibalism when the Spaniards first met them. Most of the Zoque are now Christianized, but they retain not a few of their traditional beliefs and customs. Their language is akin to that of the Mixe (q. v.), with whom they form the Zoquean linguistic stock. The Zoque-Mixe family numbers about 50,000, of whom about half are Zoque, engaged chiefly in cultivating maize and tobacco and in growing oranges (see MIXE INDIANS).

GRASSERIE, *Langue zoque* (Paris, 1898); SÁNCHEZ, *Grammática de la lengua Zoque* (Mexico, 1877).

A. A. MACERLEAN.

Zoroaster and Zoroastrianism. See AVESTA, THE; PARSIS.

Zosimus, SAINT, POPE (417–18), year of birth unknown; d. 27 December, 418. After the death of Pope Innocent I on 12 March, 417, Zosimus was elected his successor. According to the "Liber Pontificalis" Zosimus was a Greek and his father's name was Abram. Harnack (Sitzungsberichte der Berliner Akademie, 1904, 1050) wished to deduce from this name that the family was of Jewish origin, but the statements of the "Liber Pontificalis" in respect to the families of the popes of this period cannot always be regarded as exact (Duchesne, "Histoire ancienne de l'église", III, 228, note). Nothing is known of the life of Zosimus before his elevation to the papal see. His consecration as Bishop of Rome took place on 18 March, 417. The festival was attended by Patroclus, Bishop of Arles, who had been raised to that see in place of Bishop Hero, who had been forcibly and unjustly removed by the imperial general Constantine. Patroclus gained the confidence of the new pope at once; as early as 22 March he received a papal letter which conferred upon him the rights of a metropolitan over all the bishops of the Gallic provinces of Viennensis and Narbonensis I and II. In addition he was made a kind of papal vicar for the whole of Gaul, no Gallic ecclesiastic being permitted to journey to Rome without bringing with him a certificate of identity from Patroclus.

In the year 400 Arles had been substituted for Trier as the residence of the chief government official of the civil Diocese of Gaul, the "Prefectus Prætorio Galliarum". Patroclus, who enjoyed the support of the commander Constantine, used this opportunity to procure for himself the position of supremacy above mentioned, by winning over Zosimus to his ideas. The bishops of Vienne, Narbonne, and Marseilles regarded this elevation of the See of Arles as an infringement of their rights, and raised objections which occasioned several letters from Zosimus. The dispute, however, was not settled until the pontificate of Pope Leo I (see AIX). Not long after the election of Zosimus the Pelagian Cœlestius, who had been condemned by the preceding pope, Innocent I, came to Rome to justify himself before the new pope, having been expelled from Constantinople. In the summer of 417 Zosimus held a meeting of the Roman clergy in the Basilica of St. Clement before which Cœlestius appeared. The propositions drawn up by the Deacon Paulinus of Milan, on account of which Cœlestius had been condemned at Carthage in 411, were laid before him. Cœlestius refused to condemn these propositions, at the same time declaring in general that he accepted the doctrine expounded in the letters of Pope Innocent and making a confession of faith which was approved. The pope was won over by the shrewdly calculated conduct of Cœlestiusm, and said that it was not certain whether the heretic had really maintained the false doctrine rejected by Innocent, and that therefore he considered the action of the African bishops against Cœlestius too hasty. He wrote at once in this sense to the bishops of the African province, and called upon those who had anything to bring against Cœlestius to appear at Rome within two months. Soon after this Zosimus received from Pelagius also an artfully expressed confession of faith, together with a new treatise by the heretic on free will. The pope held a new synod of the Roman clergy, before which both these writings were read. The skilfully chosen expressions of Pelagius concealed the heretical contents; the assembly held the state-

ments to be orthodox, and Zosimus again wrote to the African bishops defending Pelagius and reproving his accusers, among whom were the Gallic bishops Hero and Lazarus. Archbishop Aurelius of Carthage quickly called a synod, which sent a letter to Zosimus in which it was proved that the pope had been deceived by the heretics. It his answer Zosimus declared that he had settled nothing definitely, and wished to settle nothing without consulting the African bishops. After the new synodal letter of the African council of 1 May, 418, to the pope, and after the steps taken by the Emperor Honorius against the Pelagians, Zosimus recognized the true character of the two heretics. He now issued his "Tractoria", in which Pelagianism and its authors were condemned. Thus, finally, the occupant of the Apostolic See at the right moment maintained with all authority the traditional dogma of the Church, and protected the truth of the Church against error.

Shortly after this Zosimus became involved in a dispute with the African bishops in regard to the right of appeal to the Roman See clerics who had been condemned by their bishops. When the priest Apiarius of Sicca had been excommunicated by his bishop on account of his crimes he appealed directly to the pope, without regard to the regular course of appeal in Africa which was exactly prescribed. The pope at once accepted the appeal, and sent legates with letters to Africa to investigate the matter. A wiser course would have been to have first referred Apiarius to the ordinary course of appeal in Africa itself. Zosimus next made the further mistake of basing his action on a reputed canon of the Council of Nicæa, which was in reality a canon of the Council of Sardica. In the Roman manuscripts the canons of Sardica followed those of Nicæa immediately, without an independent title, while the African manuscripts contained only the genuine canons of Nicæa, so that the canon appealed to by Zosimus was not contained in the African copies of the Nicene canons. Thus a serious disagreement arose over this appeal, which continued after the death of Zosimus. Besides the writings of the pope already mentioned, there are extant other letters to the bishops of the Byzantine province in Africa, in regard to a deposed bishop, and to the bishops of Gaul and Spain, in respect to Priscillianism and ordination to the different grades of the clergy. The "Liber Pontificalis" attributes to Zosimus a Decree on the wearing of the maniple by deacons and on the dedication of Easter candles in the country parishes; also a Decree forbidding clerics to visit taverns. Zosimus was buried in the sepulchral Church of St. Laurence in Agro Verano (cf. De Rossi, "Bulletino di arch. christ.", 1881, 91 sqq.).

Liber Pontificalis, ed. DUCHESNE, I, 225; JAFFÉ, *Regesta Rom. Pont.*, 2nd ed., I, 49 sqq.; DUCHESNE, *Hist. ancienne de l'église*, III, 227 sqq.; IDEM, *Fastes épiscopaux de l'ancienne Gaule*, I (Paris, 1891), 93 sqq.; GRISAR, *Geschichte Roms und der Päpste im Mittelalter*, I, 285 sq., 288 sq.; LANGEN, *Geschichte der römischen Kirche*, I (Bonn, 1881), 742 sqq.; HEFELE, *Konziliengeschichte*, II, 114 sqq., 120 sqq.

J. P. KIRSCH.

Zosimus, Byzantine historian of the fifth and sixth century; dates of birth and death unknown. Nothing further is known of the circumstances of the life of this writer, to whom we owe a history of the era of the Roman empire up to 410, than that he was a lawyer connected with the treasury at Constantinople and was an upholder of Paganism. The era in which he lived is also uncertain. Formerly he was assigned to the first half of the fifth century, but now it is generally assumed that he was a contemporary of the Emperor Anastasius I (491–518). There are two chief reasons for this opinion. The later chronographer, Eustathius of Epiphania, who made use of the work of Zosimus, carries his history up to 503; consequently it is inferred that Zosimus must have lived at this period. More weight is attached to another argument drawn from the history of Zosimus itself; this work refers (II, xxxviii) to the suppression of the oppressive tax laid by Chrysargyron in the Byzantine Empire, and this tax was abolished in 501. Therefore the historian was still at work on his history shortly after 501. Perhaps he is identical with the Sophist Zosimus of Gaza, or Ascalon, mentioned by Suidas in his lexicon; opposed to this view, however, is the fact that Suidas mentions no historical work written by this Sophist. Zosimus is the author of a history of the Roman emperors ("Historia romana" or "Historia nova") in six books. It begins with Augustus, and sketches briefly the period up to 270 (I, i–xxxvi); from this date the work is more copious and detailed. It closes with the negotiations which preceded the conquest of Rome in 410. It is evident that the author intended to continue the history, and was prevented from carrying out his purpose by some circumstance, perhaps his death. The work is one of the chief authorities for Roman history of the fourth century, and individual statements concerning the preceding period are also of importance. The work does not lack sensible criticism, and shows the philosophical acuteness of the author. He was a heathen and devoted to the worship of the old Roman gods. He describes, in particular, the gradual decay of the Roman Empire, and attributes this to fact that the Romans had ceased to worship the ancient gods (II, vii). He also adhered to heathen superstitions, i. e. as the influence of the stars on man's life and pagan sooth-sayings. The last editions of the history were edited by Immanuel Becker, in "Corpus scriptorum historiæ Byzantinæ" (Bonn, 1837), and by Ludwig Mendelssohn (Leipzig, 1867).

CHRIST, *Gesch. der griechischen Literatur* (4th ed.) in *Handbuch der klass. Altertumswiss.* (Munich, 1905); HOFLER, *Kritische Bemerkungen über den Zosimus in Sitzungsbericht der Wiener Akademie, Phil-histor. Klasse* (1879), 521–65; JEEP, *Die Lebenzeit des Zosimus in Rheinisches Museum für Philologie* (1882), 425 sqq.; MENDELSSOHN, *Ueber die Zeit wann Zosimus lebte*, loc. cit. (1887), 525 sqq.; RÜHL, loc. cit. (1891), 146 sqq.; RANKE, *Weltgeschichte*, IV, pt. II (Leipzig, 1884), 264 sqq.

J. P. KIRSCH.

Zucchetto (*zucca*, head), the small, round skullcap of the ecclesiastic. The official name is *pileolus;* other designations are: *berettina, calotte, subbiretum* (because worn under the biretta), *submitrale* (because worn under the mitre), *soli-deo.* The pope's zucchetto is white, that of the cardinals red, even when the cardinal is a member of an order. Cardinals who had been secular priests received the red zucchetto and also the red biretta in 1464 from Paul II; the cardinals taken from the regulars were granted both in 1591. If the newly-appointed cardinal is at Rome he receives the zucchetto from the *Sottoguardaroba* as he leaves the throne room where he has received the mozetta and biretta from the pope; otherwise the zucchetto is brought to him, along with the decree of appointment, by one of the pope's Noble Guard. The *pileolus* of the bishops is violet, that of other ecclesiastics, including the prelates, unless a special privilege to wear violet is granted, black. Bishops and cardinals wear it at Mass, except during the Canon; other ecclesiastics may not wear it at Mass without special papal permission. However, according to a decision of the Sacred Congregation of Rites (23 September, 1837), a bishop also may not wear it while giving Benediction. It cannot be said positively when the zucchetto became customary, but it was probably not before the thirteenth century. It appears on the cardinals in the fresco, "St. Francis before Honorius III", painted about 1290 in the upper church of St. Francis at Assisi. It is seen also under the tiara in the effigy on the tomb of Clement VI (d. 1352) at La Chaise-Dieu. The figures on several tombs of bishops of the fifteenth century in the Roman churches show the

zucchetto under the mitre. In the "Ordo" of Jacobus Gajetanus (about 1311) the zucchetto is mentioned in connexion with the hat of the cardinals (cap. cxviii), and with the mitre in the "Ordo" of Petrus Amelii (cap. cxliv.), which appeared about 1400. It is shown in the pictures and sculpture of the late Middle Ages sometimes as a round skull-cap, sometimes as a cap that covers the back of the head and the ears. In this shape it was called *camauro;* this designation was given expecially to the red velvet cap of this kind bordered with ermine that was peculiar to the pope. There was great confusion as to the proper use of the zucchetto, and hence the Sacred Congregation of Rites has delivered several decisions on the subject ("Decr. auth. Congr. SS. Rit.", V, Rome, 1901, 382).

Bock, *Gesch. der liturg. Gewänder*, II (Bonn, 1866); Braun, *Die liturg. Gewandung im Occident u. Orient* (Freiburg, 1907); Moroni, *Dizionario* (Venice, 1840), s. v. *Berrettino.*

Joseph Braun.

Zulia, Diocese of (Zuliensus), comprises the State of Zulia in the Republic of Venezuela. The Diocese of Zulia was erected by Leo XIII on 28 July, 1897, its territory being detached from the See of Merida. Francesco Marvez, the first bishop, was elected, 17 May, 1897, and consecrated, 16 Jan., 1898. At his death the see remained vacant from 17 Dec., 1904, to 16 Aug., 1910, being administered during this time by the capitular vicar Felipe S. Jiménez. Arturo Celestino Alvarez, consecrated 6 Nov., 1910, is the present bishop. Zulia is suffragan of Santiago de Venezuela, the episcopal residence being at Maracaibo. Its most notable buildings are: the cathedral, the churches of the Immaculate Conception and Our Lady of Chiquinquira, the poor-house, and the insane asylum. The diocese possesses a preparatory seminary, the Colegio Don Bosco directed by the Salesian Fathers for boys, and an academy directed by the Sisters of Charity of St. Anne for girls, besides other Catholic schools. Among its charitable houses may be mentioned a lazaretto, two hospitals, a poor-house, an orphan asylum for boys and girls, an insane asylum, a house of refuge for poor girls, a school for beginners and one for poor children, all of which are under the care of the Sisters of Charity. Several Catholic periodicals are published in the diocese: diocese: "Boletin Eclesiastico", the official organ of the diocese; "El Avisador", daily; "La Propaganda Catolica", fortnightly; "El Adalid", monthly.

Silva, *Documentos para Historia de la Diocesis de Merida;* Cordero, *Documentos para la Historica del Zulia;* Rojas, *Leyen das Historicas;* Guzman, *Historia del Zulia;* Arocha, *Diccionario Geografico Estadistico, e Historico del Zulia;* Sanchez, *Geografia del Zulia;* Rivas, *El Zulia Ilustrado.*

Felipe S. Jiménez.

Zululand, a territory in South Africa lying between 28° and 29° S. latitude and inhabited by the Zulus or Amazulus, who belong to the Bantu family. Since 1897 this region has been a province of the British colony of Natal, and comprises only two-thirds of the ancient Zulu possessions. It is bounded by the Tugela on the south, the Transvaal on the west, Swaziland on the north, the Indian Ocean on the east, and has an area of 10,150 sq. miles.

In the beginning of the nineteenth century, the Zulus were a small tribe numbering hardly more than two or three thousand souls. Ten years later they could put 100,000 warriors in the field, and from that time until recently they devastated a great part of South Africa, and even terrorized the Boers and the British settlers. This was due to the appearance in their ranks of a great military genius, Tchaka, "the Zulu Napoleon". Having succeeded his father in 1810, he joined with Dinghiswayo, King of the Umtewa, introduced military discipline among his men, and incorporated into his army the young men of the tribes he conquered. By 1818 these conquerors had exterminated or subjugated all their neighbours, except the great tribe of the Umdwandwe, whose chief was named Zuidi. Zuidi captured Dinghwiswayo and put him to death, but was in turn overcome by Tchaka, whose power was thereafter unchallenged. His empire in 1820 extended from Delagoa Bay to the St. John River, thus embracing the present territories of Natal, Zululand, Swaziland, Tongaland, and a part of the Transvaal.

After Zuidi's defeat several great migrations took place: members of his family and his principal officers, preferring exile to slavery, assembled some of their warriors and went north. Moseleketzi (in Zulu Umzilikazi) placed himself at the head of a clan, the Matabele, and, destroying everything in his path, settled between the Limpopo and the Zambesi Rivers. He died in 1867, leaving his throne to his son Lobengula, the founder of Bulawayo. This branch of the Zulus was conquered by the British in 1893, and Lobengala fled to the banks of the Zambesi where he died miserably. The Basutos were also attacked by the Zulus,, but with the assistance of the French missionaries, Cassatis, Arbousset, and Gosselin, they preserved their independence. Through the vast plain lying along the Indian Ocean between the Natal and the mouth of the Zambesi, the Zulu tribes fled before Tchaka, devastating as they went. Among the chieftains of these savage hordes mention may be made of: Segondaba, who founded Mombera, west of Nyassa; Mozila, who allied himself with the Portuguese of Lorenzo Marques, and ceded to them the region south of the Nkomati; Gungunyane, his son, who made war on the Portuguese, was defeated by them in 1898, and was exiled to Cape Verde.

Tchaka's empire, founded on massacre and pillage, could not last. In 1824 he came into contact with a number of English from the Cape, who helped him in his operations against the Pondos in the south. To these he granted trading facilities in his territory, and ceded to them Port Natal, which had been discovered by Vasco de Gama in 1497; near this district, the capital Durban (called after Urban, a governor of the cape) was established in 1846. In 1828 Tchaka was treacherously slain by his brother Dingaan, who succeeded him. The Boers were then beginning to cross the Drakenberge, and in 1837 almost a thousand of their wagons had passed over the mountains. Dingaan was startled by this foreign invasion, and, having invited several of them to a feast, treacherously massacred them. This was the signal for a merciless war. In a first encounter, on a tributary of the Tugela, the Zulus surprised and killed nearly 700 Dutch men, women, and children. The name Weenen (tears) still points out the site of this butchery. The Boers did not yield. In 1840, Dingaan having been slain by his brother Pande, they allied themselves with the latter, and founded the Republic of Natal, making Pietermarit (named after two of their heroes Pieter Retief and Gevrit Maritz) their capital. The Boers, having gained the upper-hand, began at once to drive all the blacks out of Natal. The Cape Government, however, intervened "in the name of humanity", and, "protecting" the Zulus against the Boers, and the Boers against the Zulus, soon became the master of both.

In 1872 Pande died, leaving the chieftainship to his son Cettiwayo (in Zulu Ketshwayo). The latter in 1879 ventured to make war against the British. Despite the inferiority of their weapons, the Zulus were victorious. In one of these conflicts Prince Louis Napoléon fell. But, finally, the Zulu army was overthrown on the banks of the Umvolosi, at the very spot where the tribal tradition placed the birthplace of their founder. Brought to England, and afterwards re-installed as chief in 1883, Cettwayo died in 1884. His son, Dini zulu, attempted a rebellion in 1889, but was captured and exiled to St. Helena. Since then, the Zulus, dispersed throughout the Natal and the territory left to them, seem to have lost, with

their lack of cohesion, all idea of revolt and independence.

Though comprising different elements, the Zulus, disciplined and united by their terrible chieftains, are, generally speaking, handsome, tall, skilful and strong, athletic, and capable of advancement. No longer given to warfare, they have engaged in stock-raising and agriculture, and have made rapid progress in the ordinary trades. Most of them are fetishists, but the Catholic and Protestant missions have gathered around them a fair number of converts. Zululand does not form a distinct religious unit: it depends on the Vicariate Apostolic of Natal, which is confided to the Oblates of Mary Immaculate. Lately a Zulu priest, a doctor of theology, was ordained in the College of the Propaganda, Rome, and is engaged in missionary work mong his fellow Zulus.

Zulu-land and the Tsizulu, Grammar of the Zulu Language (London, 1893); RECLUS, *Nouvelle géographie universelle: l'Afrique méridionale* (Paris, 1888); *Les missions catholiques: mission d'Afrique* (Paris, 1902); *Missiones Catholicæ* (Rome, 1907).

A. LE ROY.

Zumárraga, JUAN DE, b. at Durango in the Basque provinces in 1468; d. in Mexico, 3 June, 1548. He entered the Franciscan Order, and in 1527 was custodian of the convent of Abrojo, where he received Charles V. Shortly afterwards he was appointed one of the judges of the court for the examination of witches in the Basque province. From his writings it would appear that he looked upon witches merely as women possessed of hallucinations. By this time more detailed accounts of the importance of the conquest of Hernan Cortés began to be received, and on 20 Dec., 1527, Zumárraga was recommended by Charles V for the dignity of first bishop of Mexico. Without having been consecrated and with only the title of bishop-elect and Protector of the Indians, he left Spain with the first civil officials, auditors (*Oidores*), towards the end of August, 1528, and reached Mexico, 6 December. Thirteen days after, two auditors, Parada and Maldonado, persons of years and experience, died. Their companions, Matienzo and Delgadillo, assumed their authority, which was also unfortunately shared by Nuño de Guzmán, who had come from his territories in Panuco. Their administration was one of the most disastrous epochs in new Spain and one of great difficulty for Bishop Zumárraga. Cortés had returned to Spain just previous to his and in his absence no limits seem to have been placed to the abuses of the auditors. They impoverished the Indians by taxes, sold them into slavery, branded them with hot irons, sent shiploads to the Antilles, offered violence to Indian girls, and persecuted with incredible fury the followers of Cortes.

Bishop Zumárraga, as Protector of the Indians, endeavoured vainly to defend them. His position was a critical one; the Spanish Court had not defined the extent of his jurisdiction and his faculties as Protector of the Indians. Moreover, he had not received episcopal consecration, and was thus at a disadvantage. The Indians appealed to him as protector with all kinds of complaints, sometimes greatly exaggerated. His own Franciscans, who had so long laboured for the welfare of the Indians, pressed him to put an end to the excesses of the auditors. It was clear that he must have an open conflict with the civil officials of the colony, relying only on his spiritual prerogatives, which commanded no respect from these immoral and unprincipled men. Unfortunately, some members of other religious orders, envious perhaps of the Franciscans, upheld the persecutors of the Indians. Bishop Zumárraga attempted to notify the Spanish Court of the course of events, but the crafty auditors had established a successful censorship of all letters and communications from New Spain. Finally, a Biscayan sailor concealed a letter in a cake of wax which he immersed in a barrel of oil.

JUAN DE ZUMÁRRAGA
From a portrait in the Cathedral, City of Mexico

Meanwhile news reached Mexico that Cortés had been well received at the Spanish Court and was about to return to New Spain. Fearful of the consequences, Guzmán left Mexico, 22 Dec., 1529, and began his famous expedition to Michoacan, Jalisco, and Sinaloa. The two other auditors remained in power and continued their outrages. In the early part of 1530 they dragged a priest and a former servant of Cortés from a church, quartered him and tortured his servant. Bishop Zumárraga placed the city under interdict, and the Franciscans retired to Texcoco. At Easter the interdict was removed, but the auditors were excommunicated for a year longer. On 15 July, 1530, Cortés, invested with the title of Captain General of New Spain, reached Vera Cruz. The Court appointed new auditors, among them Sebastián Ramirez de Fuenleal, Bishop of Santo Domingo, and the lawyer Vasco de Quiroga, afterwards the first Bishop of Michoacán. In December of the same year the new "Audiencia" reached Mexico, and with their arrival began an era of peace for both Bishop Zumárraga and the Indians. Matienzo and Delgadillo were sent as prisoners to Spain, but Nuño de Guzmán escaped, being then absent in Sinaloa. According to ancient and constant tradition it was at this time (12 Dec., 1531) that the apparition of Our Lady of Guadalupe took place.

Meantime the calumnies spread by the enemies of Zumárraga and the partisans had shaken the confidence of the Spanish Court, and the bishop received an order to repair to Spain. He set sail in May, 1532. On his arrival he met his implacable enemy Delgadillo, who, though still under indictment, continued his calumnies. Owing to this no doubt, Charles V had held back the Bull of Clement VII, dated 2 Sept., 1530, naming Zumárraga bishop. Zumárraga had, however, little difficulty in vindicating his good name, and was solemnly consecrated at Valladolid on 27 April, 1533. After another year in Spain, busied with matters relative to the welfare of the colony and favourable concessions for the Indians, he reached Mexico in Oct., 1534, accompanied by a number of mechanics and six women teachers for the Indian girls. He was no longer Protector of the Indians, as the paternal administration of the new auditors rendered this office unnecessary. On 14 Nov., 1535, with the arrival of the first viceroy, Antonio de Mendoza, the rule of the new auditors ended, but Mendoza was no less paternal in his treatment of the Indians. According to Fray Toribio de Motolinia the number of baptized Indians in Mexico in 1536 numbered five millions.

They were a flourishing community, but the difficulties of the situation must be borne in mind in

order to appreciate the task that confronted the first Bishop of Mexico. The great multitude of Indians who asked for baptism, said to have greatly increased after the apparition of Our Lady of Guadalupe in 1531, forced the missionaries to adopt a special form for administering this sacrament. The catechumens were ranged in order, the children in front, the prayers were recited in common over all, the salt, saliva, etc., applied to a few, and then water was poured on the head of each one without using the holy oils nor chrism, because these were not to be had. So long as the Franciscans were in charge of the missions there was no question raised, but as soon as members of other religious orders and some secular ecclesiastics arrived, doubts began to be cast upon the validity of these baptisms. To put an end to dispute Bishop Zumárraga submitted the case to Rome, and on 1 June, 1537, Paul III issued the Bull "Altitudo divini consilii", which declared that the Friars had not sinned in administering baptism under this form, nothing being said with regard to its validity since on this score there could be no doubt, but decreed that in future it should not be thus administered except in cases of urgent need.

Other difficulties arose apropos of marriage. In their pagan condition the Indians had many wives and concubines, and when they were converted the question arose which were wives and which were concubines, and if perchance there had been a valid marriage with any one of these women. The Franciscans knew that certain rites were observed for certain unions; that in some cases where separation or divorce was desired, it was necessary to obtain the consent of the authorities, and that in other cases the consent of the interested parties suffiecd; that therefore there were valid marriages among the Indians. Others denied that this was the case. Bishop Zumárraga took part in all these discussions until the case was submitted to the Holy See and Paul III in the same Bull "Altitudo" decreed that the converted Indians should keep the first woman they had taken to wife.

A third important difficulty concerned the position of the regulars and their privileges. Adrian VI on 9 May, 1522, directed to Charles V the famous Bull "Exponi nobis fecisti", by which he transferred to the Franciscans and other mendicant orders his own Apostolic authority in all matters in which they judged it necessary for the conversion of the Indians, excepting for such acts as required episcopal consecration. This provision affected regions where there was no bishop, or where it required two or more days of travel to reach him. Paul III confirmed this Bull on 15 Jan., 1535. The bishops found their authority much limited, and a series of assemblies followed in which Zumárraga with his customary prudence tried to arrive at an understanding with the regulars without openly clashing with them. Various modifications were adopted with the consent of the regulars on condition that these "should not impair the privileges of the regulars". The question therefore remained open. In 1535 Bishop Zumárraga received from the Inquisitor General, Alvaro Manrique, Archbishop of Seville, the title of Apostolic Inquisitor of the city of Mexico and of the entire diocese with extensive faculties, including that of delivering criminals to the secular courts. He never availed himself of this title nor established the tribunal, although he did indict and deliver to the secular courts a resident of Tezcoco who was accused of having reverted to idolatry and offering human sacrifices.

Meanwhile Las Casas had gone to Spain and obtained from the famous Junta of Valladolid (1541–1542) the approbation of the celebrated "Nuevas Leyes". These laws conclusively and decisively prohibited the enslavement of the Indians, withdrew all grants from all kinds of corporations, ecclesiastical or secular, and from those who were or had been viceroys, governors, or employees of any description whatsoever; previous grants were reduced; Indians were taken from owners who had ill-treated them; all governors were deprived of the faculty to "encomendar" (a system of patents which amounted to a virtual enslavement of the Indians); owners were compelled to live upon their own possessions; and in all newly discovered territory no grants could be made. Francisco Tello de Sandoval, commissioned to carry out the new laws, reached Mexico on 8 March, 1544. The gravest difficulties confronted him. Those affected by the new laws were almost all the Spaniards of the colony, many of them far advanced in years, who had passed through all the trying period of the conquest, and whom the new laws would leave in abject poverty. These had recourse to Bishop Zumárraga to intercede with Tello to obtain a suspension of the order until they could be heard before the Spanish Court. The representatives of the colonists found the emperor, Charles V, at Mechlin, on 20 Oct., 1545. In virtue of the situation as explained to him, he modified the general tenor of the laws so that while still correcting the principal abuses, they would not bear too heavily on the Spaniards of the colony. Through the prudent intervention of Bishop Zumárraga and the compliance of Tello, Mexico was undoubtedly saved from a bloody civil struggle such as engulfed Peru on account of the enforcement of these same laws and from which the Indians emerged worse off than they were before.

The last years of Bishop Zumárraga's life were devoted to carrying out the numerous works he had undertaken for the welfare of his diocese. Among the chief of these should be mentioned: the school for Indian girls; the famous Colegio Tlaltelolco; the introduction of the first printing press into the New World; the foundation of various hospitals, especially those of Mexico and Vera Cruz; the impetus he gave to industries, agriculture, and manufactures, for which he brought trained mechanics and labourers from Spain; and the printing of many books. At the instance of the emperor, Paul III separated (11 Feb., 1546) the See of Mexico from the metropolitan See of Seville, and erected the Archdiocese of Mexico, appointing Bishop Zumárraga first archbishop and designating the dioceses of Oaxaca, Michoacan, Tlaxcala, Guatemala, and Ciudad Real de Chiapas, as suffragans. The Bull of appointment was sent on 8 July, 1548, but Bishop Zumarraga had died one month previously.

Icazbalceta, *Biografia de D. Fray Juan de Zumarraga* (Mexico, 1897); *Mexico a traves de los siglos*, II (Barcelona); Mendieta, *Historia eclesiastica Indiana* (Mexico, 1870).

Camillus Crivelli.

Zuñi Indians, a Pueblo tribe residing at Zuñi on the bank of the Rio Zuñi near the boundary of New Mexico, and in the adjoining villages of Nutria, Ojo Caliente, and Pescado. The name Zuñi is a Spanish corruption of the Keresan *Suniitsi*, and was first used by Antonio de Espajo in 1583; the natives however called themselves Ashiwi (from *Shiwi*, flesh) and their territory Shiwona. They were discovered by Fray Marcos de Niza, a Franciscan missionary in 1539. Fray Marcos accompanied by a negro Estevanico and some Indian guides had set out in that year to prepare the way for his fellow missionaries in unexplored regions. Estevanico had been sent forward to inspect the unknown lands; when Fray Marcus arrived in Arizona after passing through Sonora he learned that Estevanico had been killed. Nevertheless, he continued his journey and got sight of Hawikuh, one of the seven Zuñi villages or *pueblos*. Owing to the hostility of the inhabitants, he was forced to return to Mexico, where he published an account of his journey, relating what he had heard of

he Kingdom of Cíbola. This glowing description of he region led to the expedition of de Coronado q. v.) in 1540, the little army being accompanied by Fray Juan de Padilla.

Coronado, after storming Hawikuh, discovered that Fray Marcos had been misled by the reports of the ndians, and that Cíbola's rich cities were only seven ordinary Indian *pueblos*, none containing over 500 ouses. In 1598 Fray Andrés Corchado was sent to preach to the Zuñi and the neighbouring tribes. The irst permanent mission among the former was begun t Hawikuh in 1629 by the Franciscans. On 22 February, 1632, Fray Francisco Letrado, and, five lays later, Fray Martín de Arvide were martyred by he Zuñi. When the Apache attacked Hawikuh on August, 1670, and destroyed the Zuñi church, an- other Franciscan, Fray Padro de Avila y Ayala, ained a martyr's crown. In 1680 the Zuñi joined n the Pueblo rising, killed their missionary, nd fled, as they usually did when stricken with fear, o their fortress of Taaiyalone. The mission was ontinued until the nineteenth century, when it de- ayed from a want of priests and resources.

Recently, under the care of the United States Government, the Zuñi, who now number about 1640 ouls, are becoming civilized, and have learned to peak English. Catholic missionaries are again orking among them. Of the twenty-two Zuñi *pueblos* mentioned in historical times only Nutria, Ojo Caliente, Pescado, and Zuñi are still in existence. The Zuñi were the first of the Pueblo tribes met by the Spaniards, and have changed but little in character ince that time. They were in general peaceful nless much provoked, tenacious of their traditional ractices and beliefs, intellectual and serious, yet at imes very witty. They features are clear cut, noses quiline, and lips thin; contrary to most of the Pueblo tribes very many of them are long-headed. Albinos, with light golden hair and pink-gray or blue yes, are not unfrequently met among them.

The term Pueblo Indians (so called from the Spanish *pueblo*, a village) was applied to denote those ndian tribes living permanently in groups of adobe r stone houses, in Arizona, New Mexico, and the djoining part of Mexico, and in prehistoric times n Utah and Colorado. It now includes 5 tribes of Keresan, 6 of Shoshonean, 15 of Tanoan stock, and he Zuñi. The first great exploration of the Pueblo ountry was by de Coronado in 1540–2. In 1581 Francisco Sánchez Chamuscado and three Francis- ans, Augustin Rodríguez, Francisco Lopez, and Juan e Santa María, were slain by the Tigua Indians near he Río Grande. Seventeen years later Juan de Oñate visited this region, and, dividing it up into istricts, had each district entrusted to the care of a issionary, thus definitively bringing the Pueblo into ontact with civilization; but the scarcity of priests vailable retarded the spread of Christian truth. In 630, in answer to an appeal, thirty more Franciscans ame to the mission and worked with great success, ntil August, 1680, when disputes having arisen be- ween the civil and ecclesiastical authorities, the In- ians broke into rebellion, destroyed the missions and he religious archives, and murdered twenty-one of the hirty-three Franciscans as well as several hundred olonists. Again in 1696 an insurrection occurred and ome more of the friars lost their lives, but since hen the Indians have in general remained tranquil, hough in 1847 Governor Bent was murdered by the Taos, incited by Mexicans; on the other hand the uñi in particular have been very friendly and faith- ul to the Americans, supporting them in the Mexican War.

In the northern part of the Pueblo region the village wellings were generally constructed of sandstone or ava blocks; in the southern most of the houses were f adobe. The houses were generally several stories high, with ladders or steps on the outside, the roof of one story serving as a kind of veranda for the story above. The ground floor, evidently for reasons of defence, had no door, entrance being made by means of movable ladders. The houses were owned and built by the women, the men supplying the materials. The pottery and weaving of the Pueblo Indians are the finest in the present territory of the United States; while the basket work of the Hopi in particular is highly esteemed. The northern Pueblo were adept agriculturists, and made use of a system of irrigation. Corn and cotton were extensively grown. At present, beans, chile, melons, and pumpkins are care- fully cultivated. Fish is never eaten, and there are few domesticated animals except the turkey and dog. The Pueblo men usually wore a jacket and trowsers of deerskin, though now they use woollens; the women wear a cotton shirt and a woollen blanket passing over the right and under the left shoulder, and caught at the waist with a long coloured sash.

Each tribe is formed of a certain number of clans, descent being through the maternal line; formerly the clan was presided over by a priest. The Zuñi had many secret societies dealing with agriculture, magic, religion, war, etc. These societies could be entered only after severe ordeals had been successfully borne. As part of an initiation ceremony among this tribe chosen men clad only in the breech-cloth had to walk to a lake forty-five miles distant, under the blazing sun, to deposit a plume-stick and pray for rain; while one of the trials to be undergone by a candidate for admission to the priesthood of the Bow, was to sit unclad for hours on a large ant-hill. The rituals of the Pueblo contain many prayers; thus the Zuñi have prayers for food, health, and rain. Prayer-sticks, that is sticks with feathers attached as supplicatory offerings to the spirits, were largely used by the Pueblo. These sticks are usually made of cottonwood, about seven inches long, and vary in shape, colour, and the feather attached, according to the nature of the petitions, and the person praying. The stick is intended to represent the god to whom the feathers convey the prayers that are breathed into the spirit of the plumes. The Hopi had a special prayer- stick to which a small bag of sacred meal was attached. Green and blue prayer-sticks are often found in the Pueblo graves and especially in the ceremonial graves of Arizona. Polygamy among the Indians is un- known; the woman is the more important element in married life; she has the power to divorce the husband for trifling reasons, and he then returns to his parents' home, the children, if any, belonging to the mother. In former times the government was in the hands of the Indian priests; since the Spanish conquest, however, purely civil affairs are controlled by an elected body. The population of the Pueblo has remained practically stationary for the last hundred years, New Mexico containing about 8400 inhabitants in the year 1887.

HODGE in *Handbook of American Indians*, II (Washington, 1910), s. v. v. *Pueblos, Tupua, Zuni*; HOUGH, *Ibidem*, s. v. *Prayer sticks;* JOHNSON, *Pioneer Spaniards in North America* (Boston, 1903); BANDELIER, *Discovery of New Mexico by Fray Marcos of Nizza* in *Magazine of Western History* (Cleveland, 1886); IDEM, *Documentary History of the Zuñi tribe* in *Journal of Amer. Ethnol. and Archæol.*, (Boston, 1892); CUSHING, *Zuñi Creation Myths* in *13th Ann. Rept. of U. S. Bureau of Ethnology* (Washington, 892), 321–447; IDEM, *A Study of Pueblo pottery as illustrative of Zuñi culture* in *4th Ann. Rept. of U. S. Bureau of Ethnology* (Washington, 1886), 467–521; IDEM, *Zuñi Fetiches* (Washington, 1883); STEVENSON, *Rept. of an Expedition down the Zuñi and Colorado Rivers* (Washington, 1854); STEVENSON, *Zuni ancestral gods and masks* in *American Anthropologist*, V (Washington, 1808), 33–40; IDEM, *Zuni Indians* (Washington, 1905); FEWKES, *A few Summer ceremonies at Zuni Pueblo* in *Journal of Amer. Ethnol. and Archæol.*, I (Boston, 1891); CUSHING, *Zuni Folk Tales* (1901); KRAUSE, *Die Pueblo-Indianer* in *Abhandl. Kais. Cop.-carol. deutsche Akad. d. Naturforscher.*, LXXXVII (Halle, 1907), 1–226; FEWKES, *Tusayan Katcinas* in *15th Ann. Rept. of U. S. Bureau of Ethnology* (Washington, 1894), 245–313.

A. A. MACERLEAN.

Zurbaran, FRANCISCO, b. in the suburb of Fuente de Cantos in Estramadura, on the boundaries of Andalusia, Nov., 1598; d. probably at Madrid about 1662. From his early years he showed great aptitude for drawing. His parents, honest peasants, placed no obstacle to his artistic tastes. While a young boy he frequented the studio of Juan de las Roelas, of whom he became a favourite pupil. It has been claimed that he made the pilgrimage to Italy, but there is no evidence of his having done so.

In 1616, at the age of eighteen, he signed an Immaculate Conception. This is the only picture of his youth; but it has not been preserved, and we do not find another work of his until 1625. The Marquess de Malagan commissioned him to decorate the retable of San Pedro in the Cathedral at Seville; even in this early work the painter brilliantly displays his powerful and very individual manner. After the retable of San Pedro he painted for the convent of the Mercenarios Descalozos, which was then recently built at Seville, five or six of the twelve pictures which recount the life of St. Peter Nolasco, founder of the Order of Mercy. The others are by his pupil Juan Martinez de Gradillas. The museum of the Prado at Madrid contains two of Zurbaran's pictures: the Vision of St. Peter Nolasco and the Apparition of the crucified Prince of the Apostles to St. Peter Nolasco. These two canvases are remarkable for their serenity, strength, and nobility. Zurbaran's vigorous manner, which aimed at fidelity of expression, appear here in bold relief. The success of these pictures at the convent of the Mercenarios was such that the ayutamiento of Seville begged the artist to fix his residence in the capital of Andalusia. It is said that Alonso Cano and the other painters protested, demanding that Zurbaran should be subjected to a preliminary examination according to custom. The latter haughtily retorted by requesting the municipality to declare that the unanimous approval of his works was sufficient evidence of his capacity. Commissions flowed in from all sides. About 1625 he painted several canvases in honour of St. Bonaventure in the church dedicated to the saint at Seville: St. Bonaventure presiding at the chapter of the Friars Minor; the Burial of St. Bonaventure (now at the Louvre); St. Bonaventure visited by an Angel (Dresden); and St. Bonaventure showing the crucifix to St. Thomas Aquinas (Berlin). About the same period he began to paint the Apotheosis of St. Thomas Aquinas for the chapel of the college which bore his name. This is the finest of his most beautiful works, and it is certainly one of the highest and noblest productions of the Spanish school. It was finished in 1636; it is now at the provincial museum of Seville.

In the same year Zurbaran produced another masterpiece, Bl. Alonso Rodriguez (Academy of San Fernando, Seville). Between 1633 and 1638 he executed for the Carthusian monastery at Xeres a large number of pictures drawn from the Gospels and the life of St. Bruno, which formed a splendid assemblage; they are now scattered (Provincial Museum of Cadiz, has St. Bruno at prayer, St. Hugh, Bishop of Grenoble, etc.; the Departmental Museum of Grenoble, possesses the Adoration of the Shepherds and the Adoration of the Magi). In the centre of a chain of mountains covered with oaks and chestnuts which separate Estramadura from Castile, on a peak less sharp than its neighbours, rises the monastery of Guadalupe. Belonging to the Order of Hieronymites this monastery was for a long time the centre of a much frequented pilgrimage, whither people came to venerate a miraculous image of the Blessed Virgin Mary which St. Leander, Archbishop of Seville, had brought from Rome. In the church of this convent, almost inaccessible, is hidden what is "perhaps Zurbaran's most important work" (Lafond, "Ribera et Zurbaran", 100). It consists of thirteen pictures. Two, representing St. Ildefonso and St. Nicholas of Bari, adorn the side altars at the entrance to the choir. The others relate the Life of St. Jerome. The pictures of Guadalupe mark the culminating point of Zurbaran's career. Thenceforth his activity slackened, but still produced masterpieces. About 1650 the Marquess de Campo Alanza commissioned him to paint for the Capuchin convent at Castellon the series of great founders of religious orders from Elias to St. Ignatius Loyola. These pictures are still in the same place. Zurbaran also composed a very beautiful collection of full length portraits of Hieronymite monks; these are now scattered (San Fernando Academy, Museum of Pau, Stafford House, residence of the Duke of Sutherland, London). Besides these pictures Zurbaran painted a great many pictures of monks at prayer; one of the most striking is the "Kneeling Monk" at the National Gallery.

At the instance of Velazquez, who had been Zurbaran's comrade at Seville, Philip IV invited Zurbaran to Madrid in 1650 and commissioned him to take part in the decorations of the hall of the Buen Ratio. His share consisted in representing the "Labours of Hercules" in ten pictures; his thoroughly religious talent was but little adapted to mythological conceptions, and after having painted three or four canvases he merely sketched the others, which were completed by his pupils (1658). However, these naked figures are remarkable for correctness of drawing and powerful appearance. In 1659 he painted St. Francis of Assisi kneeling (property of Don A. de Beruete). The museum at Buda-Pesth has an Immaculate Conception painted in 1661, a year before his death. Mention may be made of many other of his works, e. g. Christ crowning St. Joseph (Seville), the Portiuncula (Cadiz), the Blessed Virgin and St. John on Calvary (Munich), a St. Francis of Assisi (Dresden), a St. Lawrence (St. Petersburg), an Adoration of the Shepherds (National Gallery), long attributed to Velazquez, but now commonly restored to Zurbaran.

VIARDOT, *Notices sur les principaux peintres de l'Espagne* (London, 1844), 75; STIRLING, *Annals of Artists of Spain* (London, 1848), 767; WASHBURN, *Spanish Masters*, 96; BLANC, *Hist. de peintres de toutes les écoles: Ecole Espagnole* (Paris, 1865–76); GESTOSO, *Esayo de un Diccionario de las artificies que florecieron en Sevilla desde el siglo XIII al XVIII* (Seville); DE MADRAZO, *Catalogo de los cuadros del Museo del Prado de Madrid* (Madrid, 1852); VINIEGRA, *Catalogo oficial ilustrado de la exposicion de los obras de Francisco Zurbaran* (Madrid, 1905); LAFOND, *Ribera et Zurbaran* (Paris, 1910), 80–129.

G. SORTAIS.

Zurich, the capital of the Swiss canton of the same name which is the second largest and richest of the twenty-five Swiss cantons. The city is the largest in Switzerland, and has 200,000 inhabitants. It has a commanding position on the beautiful outlet of Lake Zurich; to the west and east are the wooded heights of the Uetliberg and Zurichberg, and there is a fine view of the thickly settled and fruitful banks of the lake with handsome villages along the shore; in the background towards the south and south-east is an imposing circle of lofty mountains in Glarus, Schwyz, Noi, etc. The climate is mild and healthful. The prehistoric history of the city and its vicinity extends back to the Stone Age, the first and second Bronze Age, and the Iron Age, as is proved by the discovery of numerous lake-dwellings and remains of graves. Probably even as far back as the time of the ancient Helvetii a town existed on the site of Zurich.

Historically the city first appears under the name of Turicum, during the period of the Roman supremacy in Switzerland at the beginning of the Christian era. Christianity was probably also introduced during this period. According to legend the Faith was brought to Zurich by members of the Theban Legion. Felix, Regula, and Exuperantius are the patron saints of the city. After the Allamani had conquered the north-

FRANCISCO ZURBARAN

A BISHOP'S FUNERAL, LOUVRE
ST. GREGORY, MUSEUM, SEVILLE
ST. BONAVENTURE, ROYAL GALLERY, DRESDEN
ST. BENEDICT'S VISION, MADRID

ern part of Switzerland during the era of the migration (fourth and fifth centuries), Zurich became the capital of the districts or hundreds of Zurich. In the early medieval period Zurich was ruled by the abbesses of Fraumünster, the abbess being called "the great lady of Zurich". At a later date it was a free city of the empire, and in 1351 it joined the Swiss Confederation, then the "Union of the eight old towns". Like Berne and Schwyz, Zurich has an important place both in the early history of Switzerland and in its modern history. At the beginning of the sixteenth century it became the cradle and leading power of the Reformation in German Switzerland under the guidance of its pastor Huldreich Zwingli, who joined the Reformers; the city was also the main supporter of Zwinglianism (as opposed to Lutheranism and Calvinism).

The city is built on the banks at the end of the lake and along the River Limmat, its outlet, and climbs the lower heights on both sides of the river. It is divided into the Old Town and the New Town: the latter is mainly composed of suburbs and surrounding townships which were formerly independent but which now are united with the Old Town. In the Old Town many houses still exist that are historically and architecturally interesting. The New Town has some very fine streets, notably the street leading to the railway station, which is considered one of the finest in Europe. There are large and small parks, finely situated. The city is governed by an executive council of seven members, the head of which is the chief official of the city; the executive council is aided by the "great council", a form of town parliament. Both official boards are elected by the citizens for three years; all citizens twenty years of age who are capable of bearing arms have the right to vote. In religious belief the inhabitants are: 130,000 Protestants, 50,000 Catholics, 3000 Old Catholics, 5000 Jews, and 10,000 belong to no denomination. The most active religious body is the Catholic. The Protestants possess eight large churches, of which the Grossmünster and the Fraumünster are of much historical interest. The Catholics have three churches and various chapels, and two new churches are in course of construction; they are cared for by twenty-four priests.

Zurich is celebrated for its schools. The sum assigned by the budget to the primary and middle schools of the city for 1913 was five million francs ($1,000,000). Among the schools are a large cantonal gymnasium, a commercial high-school, the cantonal university, the Federal polytechnic school, and the conservatory for music. In addition there are a large number of private schools and educational institutions, mainly attended by foreigners. The city possesses large scientific, technical, and art collections, and important libraries. The famous Swiss national museum is also situated at Zurich. As the banking centre of Switzerland, Zurich contains the main Office of the Swiss National Bank, of the Swiss Loan and Mortgage Company, of the Swiss Banking Association, etc. It also contains an important stock-exchange, and silk, cotton, and grain exchanges. Zurich is a great centre of continental traffic and a railway junction for traffic between the east and west and north and south of Europe. There are large numbers of religious and charitable societies and associations for the benefit of the public, besides learned, professional, and athletic organizations. The city contains large numbers of benevolent institutions, administered by the canton, city or private organizations; there are excellent hospitals and sanatoriums. There is a fine hall for music with an excellent orchestra; Zurich has also places for athletic contests and exhibitions of aviation.

GEORG BAUMBERGER.

Zurla, GIACINTO PLACIDO, Cardinal Vicar of Rome, writer on medieval geography, b. at Legnano, of noble parents, 2 April, 1769; d. at Palermo, 29 Oct., 1843. At the age of eighteen Zurla entered the Camaldolese Monastery of San Michele di Murano at Venice, where he found a life-long friend in Mauro Cappellari (afterwards Gregory XVI), a young monk of his own age. He became lector in philosophy and theology, and in 1802 published a theological textbook. As librarian, his attention was attracted by the map of the world executed between 1457 and 1459 by the famous Camaldolese geographer Fra Mauro, and in 1806 he published an account of it entitled "Il Mappamondo di Fra Mauro". This led to further studies on early travellers, of which the most important result was the work, "Di Marco Polo e degli altri viaggiatori veneziani" (2 vols., Venice, 1818–19). In 1809 Zurla was elected a definitor of his congregation and given the title of abbot. The next year the monastery was suppressed by order of Napoleon, but the monks carried on their college dressed as secular priests. Of this institution Zurla acted as rector and Cappellari as lector of philosophy until its dissolution in 1814. From this year he taught theology in the patriarchal seminary till 1821, when he journeyed to Rome and resumed the white habit of St. Romuald at S. Gregorio, of which Cappellari was now abbot. By Pius VII he was named consultor of various congregations and prefect of studies in the Collegio Urbano; in 1823 he received the cardinal's hat, and in the following year the titular Archbishopric of Edessa. He was Cardinal Vicar to Leo XII and his two successors, and took an active interest in the organization of the Roman seminary, the reform of criminal tribunals, the delimitation of Roman parishes, and the affairs of the many congregations of which he was a member. Cardinal Zurla was greatly loved by his friends, but his zeal for the reform of abuses made him some enemies in Rome.

SANSEVERINO, *Notizie sulla vita e le opere di Placido Zurla* (Milan, 1857).

RAYMUND WEBSTER.

Zwettl, CISTERCIAN ABBEY OF (CLARAVALLIS AUSTRIÆ), a filiation of Heiligenkreuz, of the line of Morimond, situated in Lower Austria, in the Diocese of St. Hippolyte. This monastery was founded in 1137 by Hadmar I of Kuenring, with Herrmann, a monk of Heiligenkreuz, as its first abbot (1137–47). The foundation was confirmed by Innocent II (1140) and by several other popes and emperors. It made rapid progress, soon becoming one of the most important monasteries in the order. Extensive buildings were erected, and the church, chapter-room, and dormitory were blessed in 1159, though the entire monastery was not completed until 1218. For more than two centuries its spiritual, as well as temporal, state was most flourishing; towards the end of the fourteenth century, however, its prosperity was on the decline; it was repeatedly plundered, especially in 1426, when 4000 Hussites sacked and burned it down, one brother being martyred. It was rebuilt under Abbot John (1437–51), and regained a part of its former splendour, having over forty priests near the end of the fifteenth century, and so continued until reduced to six monks and one secular priest under the Lutheran Reformation, when also a fourth part of its possessions, which were very large, were ordered to be sold by an imperial rescript. Under Abbot Erasmus (1512–1545) and his successors it flourished anew, notwithstanding the Thirty Years War and the Turkish invasion, during which it was saved from destruction by the friendship of Count Thurn for Abbot Siegfried. During the administrations of Abbot Linck (1646–71), author of "Annales Austrio Claravallenses", and Abbot Melchior (1706–1717), who rebuilt a great part of the abbey and enriched it with many precious vessels and vestments, it reached its zenith. The latter encouraged study,

and opened schools of philosophy, theology, etc., in the monastery, and founded the library. During the period of Josephinism Abbot Rainer was obliged to resign, to be succeeded by a commendatory abbot (1786), but after 1804 the community was allowed to elect its own abbot. Since 1878 the abbey has been administered by Abbot Stephen Roessler, the sixty-first from its foundation; besides him two other noted historians were members of Zwettl during the nineteenth century: John von Frast (d. 1850) and Leopold Janauschek, the author of "Originum Cisterciensium". The abbey is justly proud of its great library, which contains over 60,000 volumes, 500 *incunabula*, and 420 MSS. The community is now formed of over 40 priests, who have care of fifteen incorporated parishes.

LINCK, *Annales Austrio Claravallenses* (Vienna, 1723); SARTORIUS, *Cistercium bis-tertium* (Prague, 1700); VON FRAST, *Stiftungsbuch des Cistercienser Klosters Zwettl* (Vienna, 1851); IDEM, *Urkunden u. geschichtliche Notizen des Stiftes Zwettl* (Vienna, 1849); ROESSLER in *Xenia Bernardina Verzeichniss der Handschriften des Stiftes Zwettl* (Vienna, 1891); IDEM, *Das Stift Zwettl* (Vienna, 1893); MANRIQUE, *Annales cistercienses* (Lyons, 1642–49); JONGELINUS, *Notitia abbatiarum ord. cisterciensis* (Cologne, 1640); KOLL, *Chronicon breve monasteriorum o. cist. ad S. Crucem in Austria et S. Gotthardum in Hungaria* (Vienna, 1834); WATZL, *Die Cistercienser von Heiligenkreuz* (Graz, 1898); BRUNNER, *Ein Cisterzienser-buch* (Würzburg, 1881); JANAUSCHEK, *Originum cisterciensium*, I (Vienna, 1877); *Catalogus personarum religiosarum s. ord. cisterciensis* (Rome, 1906).

EDMOND M. OBRECUT

Zwingli, ULRICH (HULDREICH), founder of the Reformation in Switzerland, b. at Wildhaus in Switzerland, 1 Jan., 1484; d. 11 Oct., 1531. Zwingli came from a prominent family of the middle classes, and was the third of eight sons. His father Ulrich was a district official of the little town of Wildhaus, and a cousin of his mother, Margaret Meili, was abbot of the Benedictine monastery in Fischingen in Thurgau. A brother of the elder Zwingli, Bartholomew, was pastor of Wildhaus until 1487, but then became pastor and dean of Wesen on the Walensee. Zwingli received his early education at Wesen under the guidance of this uncle, by whom he was sent, at the age of ten, to Gregory Bunzli of Wesen who was studying at Basle and also teaching in the school of St. Theodore, which Zwingli henceforth attended. For his higher studies he went to Berne, whither the celebrated Swiss Humanist Schuler was attracting many students for Classical studies. Zwingli's name is entered on the roll of the University of Vienna for the winter term of 1498–99, but he was excluded from the university. The reason for his exclusion is unknown (cf. F. Ruegg in "Zeitschrift fur schweiz. Kirchengesch.", II, 1908, 215; V, 1911, 241; and Aug. Waldburger in "Schweiz. theol. Zeitschrift, XXVII, 1911, Nos. 39, 91, 134, 181). Zwingli appears, however, to have overcome the difficulty, for he was again matriculated in 1500. Two years later he returned to Basle, where, among others, Thomas Wyttenbach encouraged him to devote himself to the serious study of theology. In 1506 he completed his studies and received the degree of Master of Theology. Shortly before his graduation the parish of Glarus had selected him as its pastor, although he had not yet been ordained priest. Apart from his exclusion from the University of Vienna, his student life presents no unusual features, though his later friends and followers relate much that is laudatory about this period. His studies at Berne, Vienna, and Basle, where Humanism was eagerly cultivated, made Zwingli one of its zealous supporters.

As pastor of Glarus from 1506 to 1516, the continuation of his humanistic studies was one of Zwingli's chief occupations. He studied Greek, read the Classics and the Fathers of the Church, and entered into familiar intercourse with the Humanists of the time, especially with Heinrich Loriti (Glareanus), Erasmus, and Vadian. He also engaged in teaching, and the later chroniclers Ægidius and Valentine Tschudi were his pupils. In public life he was chiefly conspicuous for his political activity, in this respect following the example of many ecclesiastics of his day. In the Italian campaigns of 1513 and 1515, when the Swiss won the victories of Novara and Marignan, he acted as army chaplain. His earliest literary attempts—the rhymed fables of the ox (about 1510), "De Gestis inter Gallos et Helvetios relatio" (1512), "The Labyrinth" (1516?)—are all concerned with politics. These works, which reveal Zwingli as the devoted adherent and champion of the papal party, won him the friendship of the powerful Swiss cardinal Matthew Schinner and an annual pension of fifty gulden from the pope. So zealously indeed did he then espouse the cause of the pope that his position in Glarus became untenable when the French party became predominant there in 1516. Diebold von Geroldseek, the administrator and sole conventual in the Benedictine monastery at Einsiedeln, entrusted him with the position of a secular priest there, and at the end of 1516 Zwingli left Glarus. (Cf. G. Heer, "Ulrich Zwingli als Pfarrer von Glarus", Zurich, 1884.)

As secular priest at Einsiedeln, the celebrated place of pilgrimage for Switzerland and South Germany, Zwingli's chief office was that of preacher. For the fulfilment of this task he devoted himself to the study of Holy Writ, copied the Epistles of St. Paul, and learned Hebrew, but did not meanwhile neglect the Classics, a fact which won him flattering praise from the Humanists. Erasmus was keenly aware of the laxity of ecclesiastical life (the abuses in external worship, the degeneracy of a large proportion of the clergy), and rightly agitated a reform within the Church, impressing its necessity on the ecclesiastical authorities. Zwingli worked in the same spirit at Einsiedeln from 1516 to 1518. In disputing Luther's priority, Zwingli later claimed (and most historians have supported his claim) that while at Einsiedeln he already preached against the old Faith. His claim is, however, negatived by the facts that he continued to draw his pension, that at the end of 1518, at his own petition, he was appointed by the pope acolyte-chaplain of the Roman See (cf. the document in "Analecta reformatoria", I, 98), and that his friendly intercourse with Cardinal Schinner still continued when he was engaged at Zurich in 1519.

Towards the end of 1518, when the post of secular preacher at Münster became vacant, Zwingli applied for the vacancy at the invitation of Oswald Myconius (a friend of his youth), who was engaged as teacher in the monastery school of that place. Like many other clerics, Zwingli was suspected of offences against celibacy. These reports, which were current even in Zurich, made his position there difficult. When his friend Myconius questioned him on this point, Zwingli wrote from Einsiedeln that it was not, as had been asserted, a respectable girl, but a common strumpet with whom he had been intimate. (Cf. J. B. Muller, "Zwingli u. seine Freunde in Einsiedeln" in "Mitteil des hist. Vereins des Kantons Schwyz", fasc. 7, 1890, pp. 31 sqq.; also the references in "Realencycl. für prot. Theol.", XXI, 3rd ed., p. 778.) His friends in Zurich succeeded in suppressing these reports, and on 11 Dec., 1518, the chapter elected Zwingli by a great majority. He was then thirty-five years old, "in body a handsome and vigorous person, fairly tall, and of a friendly aspect". In his intercourse with others he was an agreeable companion, of pleasant address and gay temperament, a good singer and musician, and a skilled orator. Accused by his contemporaries of no slight moral offences, he made no attempt to clear himself of the charges. As a scholar he was a Humanist rather than a theologian. Under the influence of Erasmus, he saw clearly the defects of ecclesiastical life, but could not himself claim to be spotless, and his talents led him to engage rather in disputes concerning secular affairs than to

devote himself to clerical reforms. So far he had no intention of introducing doctrinal innovations; such an idea occurred to him first in Zurich after 1519. Luther had already hung up his ninety-five theses against indulgences at the church of the castle in Wittenberg, 31 Oct., 1517.

On 1 Jan., 1519, Zwingli preached for the first time in the cathedral at Zurich. He began with the exposition of the Bible, taking first the Gospel of St. Matthew, and by going back to the sources showed himself especially a Humanist. Of doctrinal innovation he had still scarcely any thought. Even his stand against the indulgence preacher, Bernhardin Sanson, at the beginning of 1519, was taken with the consent of the Bishop of Constance. The transformation of Zwingli the Humanist and politician into a teacher of the new faith was facilitated by the ecclesiastical and political conditions of the people and public authorities at Zurich and in Switzerland in general. The populace displayed great religious zeal externally, e. g. in pious foundations and pilgrimages. This zeal, however, was insufficient to counteract the decay of morals, which resulted especially from the mercenary army system. The clergy to a great extent neglected their obligations, many of them lived in concubinage, and joined in the shameless pursuit of spiritual prebends, thus damaging their prestige. Worthy clerics, however, were not wanting. The Bishop of Constance, Hugo von Hohenlandenberg, was a man of stainless conduct; he endeavoured to do away with abuses, and issued various mandates, but unfortunately without permanent results. This failure was due to the lack of co-operation on the part of the civil rulers, who then enjoyed in ecclesiastical matters very extensive rights acquired, especially by Zurich and Berne, from the popes and bishops in consequence of the Burgundian, Swabian, and Milanese wars (1474–1516). Rome, like France, had endeavoured to secure, by the outlay of much money, the services of Swiss mercenaries. In Zurich, the "foremost and supreme place", the council espoused the cause of the pope, and opposed the French party. Zwingli did the same and came into prominence first as a politician, a fact which makes his case essentially different from that of Luther. It was only in 1520 that he voluntarily renounced his papal pension. He then attacked the ruinous mercenary system, and through his efforts Zurich alone of all the cantons refused to enter the alliance with France on 5 May, 1521. However, 2000 mercenaries entered the service of the pope. On 11 Jan., 1522, all foreign services and pensions were forbidden in Zurich. By the publication, 16 May, 1522, of his "Vermahnung an die zu Schwyz, dass sie sich vor fremden Herren hütend", Zwingli succeeded in extending his influence beyond Zurich, although only temporarily.

Owing to his success as a politician his prestige and importance increased. From 1522 he came forward as sponsor of the religious innovations. His first reformatory work, "Vom Erkiesen und Fryheit der Spysen", appeared when the bookseller Froschauer and his associates publicly defied the ecclesiastical law of fasting, and a controversy concerning fasts broke out. Zwingli declared the fasting provisions mere human commands which were not in harmony with Holy Writ; and the Bible was the sole source of faith, as he asserted in his second writing, "Archeteles". Through the medium of a delegation the Bishop of Constance exhorted the town to obedience on 7 April. On 29 Jan., 1523, the council, on whose decision everything depended, held a religious disputation at Zwingli's instigation, and agreed to base its action on the result of the debate. In sixty-seven theses (his most extensive and important work) Zwingli now proposed a formal programme for the innovations; according to his view the Bible with his interpretation was to be the sole authority. The arguments brought against this view by the most important champion of the old Faith, the vicar-general Johann Faber of Constance, who appealed to the teaching and tradition of the early Church, were disregarded; the council in whose hands Zwingli reposed the government of the Church, forthwith declared in favour of the innovation.

A second religious disputation in Oct., 1523, dealt with the practical institution of a state church, the veneration of the saints, the removal of images, good works, and the sacraments. No notable representative of the ancient Faith was present. Zwingli urged the adoption of his doctrines so successfully that even his devoted adherent, Commander Schmid of Kusnacht, warned him against the too sudden abolishment of ancient customs and usages. The first steps having been taken in 1522–23, the reforms were carried into effect in Zurich in 1524–25. About Easter, 1524, indulgences and pilgrimages were abolished, the sacraments of Penance and Extreme Unction rejected, and pictures, statues, relics, altars, and organs destroyed, regardless of their artistic value. Sacred vessels of great value, such as chalices and monstrances, were melted into coin. Church property was seized by the State, which gained most by the suppression of the monasteries; the Fraumünster Abbey, founded in 853, was voluntarily surrendered to the secular authorities by the last abbess. Celibacy was rejected as contrary to Holy Writ, and monks and nuns were married. As early as 1522 Zwingli with ten other ecclesiastics assembled at Einsiedeln and addressed a petition to the Bishop of Constance and to the diet asking freedom for priests to marry; "Your honourable wisdom", they declared, "has already witnessed the disgraceful and shameful life we have unfortunately hitherto led with women, thereby giving grievous scandal to everyone." From 1522 the marriage of priests in Zurich became ever more frequent; Zwingli himself on 2 July, 1524, married Anna Reinhard (the widow of Hans Meyer von Knonau), who bore him his first daughter on 31 July. A new marriage law of 10 May, 1525, regulated these innovations. In the spring of 1525 the Mass was abolished; in its place was introduced the memorial service of the Last Supper.

The new doctrines were not introduced without opposition. The first opponents of the Reformers were from the ranks of their own party. The peasants could find no reason in the Bible, the sole principle of faith, why they should contribute to their lords' taxes, tithes, and rent, and they refused any longer to do so. The greatest unrest prevailed everywhere, and was only quelled after long negotiations and some concessions by the Government. The Anabaptists were not so easily silenced. From the Bible, which Zwingli had placed in their hands, they had deduced the most marvellous doctrines, much

more radical than Zwingli's and questioning even the authority of the state. Zwingli persecuted them mercilessly with imprisonment, torture, banishment, and death; their leader Felix Manz was drowned. The war against these visionary spirits was more serious for Zwingli than that against Rome. At first Rome allowed itself to be soothed by evasive words; the "Lutheran sects" were aimed at and the Zwinglians clung to the word of God, was the information supplied to Clement VII by Zurich on 19 August, 1524. Soon, however, the breach with the ancient Church was too plain to be doubted. The cantons of Uri, Schwyz, Unterwalden, Lucerne, Zug, and Fribourg remained true to the old Faith, and offered determined opposition to Zwingli. They could not see that Zwingli was more favoured by God than the ancient saints and teachers; in his clerical life he was not superior to others, and he was inclined rather towards disturbance than towards peace.

The Catholic cantons, however, also strove to abolish abuses, issuing in 1525 a Concordat of Faith with important reforms which, however, never found general recognition. From 21 May to 8 June, 1526, they held a public disputation at Baden, to which they invited Dr. Johann Eck of Ingolstadt. Zwingli did not venture to appear. The disputation ended with the complete victory for the old Faith, but those who believed that the teaching of Zwingli could be driven out of the world by disputations deceived themselves; it had already taken too deep root. In St. Gall the Humanist and burgomaster Vadian worked successfully in Zwingli's interest; in Schaffhausen, Dr. Sebastian Hofmeister; in Basle, Œcolampadius. For Berne, which, notwithstanding the efforts of Berchtold Haller, had previously maintained a non-committal attitude, the religious disputation held at Zwingli's suggestion, in Jan., 1528, was decisive. Zwingli himself came to the city, and the Catholic cause was but weakly represented. The new doctrines were then introduced as sweepingly into Berne as they had been at Zurich, and many places and counties which had previously wavered followed its example. Zwingli could also point to brilliant successes in 1528 and 1529. He ensured the predominance of his reforms through the "Christian Civic rights", agreed upon between Zurich and the towns of Constance (1527), Berne and St. Gall (1528), Biel, Mülhausen, and Schaffhausen (1529). To compel the Catholic cantons to accept the new doctrines, he even urged civil war, drew up a plan of campaign, and succeeded in persuading Zurich to declare war and march against the Catholic territories. The Catholic districts had endeavoured to strengthen their position by forming a defensive alliance with Austria (1529), the "Christian Union." At this juncture, however, they received no assistance. Berne showed itself more moderate than Zurich, and a treaty of peace was arranged, which, however, was very unfavourable for the Catholics.

In Zurich Zwingli was now the commanding personality in all ecclesiastical and political questions. He was "burgomaster, secretary, and council" in one, and showed himself daily more overbearing. His insolence indeed prevented an agreement with Luther regarding the doctrine of the Lord's Supper, when a disputation was arranged between the two heresiarchs at Marfurt in October, 1529. As a statesman, Zwingli embarked in secular politics with ambitious plans. "Within three years", he writes, "Italy, Spain and Germany will take our view". Even the King of France, whose greatest enemy he had previously been, he sought to win to his side in 1531 with the work "Christianæ fidei expositio", and was even prepared to pay him a yearly pension. By prohibiting intercourse with the Catholic cantons he compelled them to resort to arms. On 9 Oct., 1531, they declared war on Zurich, and advanced to Kappel on the frontiers. The people of Zurich hastened to oppose them, but met a decisive defeat near Kappel on 11 Oct., Zwingli falling in the battle. After a second defeat of the Reformed forces at Gubel, peace was concluded on 23 Oct., 1531. The peace was of long duration, since the Catholic victors displayed great moderation. Zwingli's death was an event of great importance for all Switzerland. His plan to introduce his innovations into the Catholic cantons by force had proved abortive. But even Catholics, who claimed the same rights in religious matters as the people of Zurich, regarded him as the "governor of all confederates". Zwingli is regarded as the most "liberal" of all the Reformers, and was less a dogmatist than Calvin. His statue, with a sword in one hand and the Bible in the other, stands near the municipal library at Zurich, which has also a Zwingli museum.

Heinrich Bullinger (1504–75), Zwingli's successor, undertook the internal development of the new doctrines. His father (also named Heinrich), who was pastor at Bremgarten and embraced the Reformation early, sent Bullinger to Emmerich and Cologne, where he received a thorough Humanistic training (cf. K. Kraft, "Aufzeichnungen des schweiz. Reformators H. Bullinger über seine Studien zu Emmerich u. Köln", Elberfeld, 1870). Even from his earliest activity as teacher in the Cistercian monastery near Kappel (1523–29) and later as pastor in Bremgarten (1529–31), Bullinger proved himself a zealous lieutenant of Zwingli's. In 1528 he accompanied the latter to the religious disputation at Berne. On 9 Dec., 1531, he was chosen as Zwingli's successor, pastor of the Grossmünster at Zurich, a position which he held to the end of his life (1575). Bullinger regarded union with Luther on the question of the Lord's Supper as his chief task. For this purpose he composed in 1536, with Myconius and Grynæus, the "First Helvetic Confession", a profession of faith which was recognized by the Evangelical towns of Switzerland. In the same year also appeared the "Wittenberg Concordia". When Bullinger refused to subscribe to this agreement, which was brought about by Butzer, Luther burst out into abuse of Zwingli. The attempt to bring about an agreement between Bullinger and Calvin on this question at Geneva was more successful, the "Consensus Tigurinus" being concluded between them in 1545. As the expression of his personal religious conviction Bullinger composed the "Second Helvetic Confession", which was printed in 1566, and was recognized by all the Evangelical churches except that of Basle.

Besides discharging the office of preacher, Bullinger displayed great literary activity. He carried on a large correspondence with several crowned heads, with Lady Jane Grey in London, Vadian, Graubündenn, and many others. More than 100 sermons and theological treatises from his pen are known, as well as one drama, "Lucretia and Brutus". His "Diarium" and his extensive history of the Reformation (see bibliography) are still valuable. It is an undecided question how far his history is independent and how far a compilation of other writings. In character Bullinger was particularly hospitable, and many fugitives from England and France found refuge with him. Although less overbearing than Zwingli and Luther, he was still intolerant; he approved the the execution of Servetus at Geneva. He died on 17 Sept., 1575.

Zwingli's works were first collected and published by his son-in-law, Rudolf Gwalter, and entitled: "Opera D. H. Zwingli vigilantissimi Tigurinæ ecclesiæ Antistitis, partim quidem ab ipso Latine conscripta, partim vero e vernaculo sermone in Latinum translata: omnia novissime recognita,

et multis adiectis, quæ haetenus visa non sunt" (4 fol. vols., Zurich, 1545; reprinted, 1581). The first complete edition was edited by Melchior Schuler and Johannes Schulthess (8 vols., Zurich, 1828–42). Volumes VII and VIII, containing Zwingli's correspondence, are especially important. A new edition of his complete works prepared by Emil Egli (d. 1908), George Finsler, and Walther Kohler is appearing in the "Corpus Reformatorum", LXXXVIII (Berlin, 1905); three volumes I, II, and VII, have already (1912) appeared.

For contemporary history see: *Eidgenössische Abschiede 1521–632*, IV, sect. I A and I B, ed. Strickler; Idem, *Aktensammlung ur schweiz. Reformationsgesch. in den Jahren 1521–33* (5 vols., Zurich, 1878–84); Egli, *Aktensammlung z. Gesch. der Zürcher Reformation* (Zurich, 1879); *Archiv. für die schweiz. Reformationsgesch.* (3 vols., Solothurn, 1868–76); *Quellen zur schweiz. Reformationsgesch.* (Basle, 1901).

The principal biographies are: Mörikofer, *Ut. Zwingli nach den urkundlichen Quellen* (2 vols., Leipzig, 1867–69); Stähelin, *H. Zwingli, sein Leben u. Wirken nach den Quellen dargestellt* (2 vols., Basle, 1895–97); Jackson, *Huldreich Zwingli, the Reformer of German Switzerland* (New York and London, 1901); Simpson, *Ulrich Zwingli, A Life of the Swiss Patriot and Reformer* (London, 1903). There is no biography written from the Catholic standpoint. Cf. also Dierauer, *Gesch. der schweiz. Eidgenossenschaft*, III (Zurich, 1887–1907); 1 sqq., containing good bibliography, Hürbin, *Handbuch der Schweizergesch.*, II (1908), 99 sqq.; Fleischlin, *Studien u. Beiträge zur schweiz. Kirchengesch.*, III (1903), 3 sqq.; Egli, *Schweiz. Reformationsgesch.*, I (Zurich, 1910). A catalogue of the writings by and concerning Zwingli is given by Finsler, *Zwingli-Bibliographie* (Zurich, 1897), supplemented in the periodical *Zwingliana*, I (1902). There is no complete edition of Bullinger's works. Of special importance are the *Diarium* of the years 1504–74, ed. Egli in *Quellen zur schweiz. Reformationsgesch.*, II (1904), and *Schweizer. Reformationsgesch.*, ed. Hottinger and Vögeli (3 vols., 1838–40). Cf. Carl Pestalozzi, *Heinrich Bullinger, Leben u. ausgewählte Schriften der Väter u. Begründer der reformierten Kirche*, I (1858); von Schulthess-Rechberg, *Heinrich Bullinger, der Nachfolger Zwinglis* (Halle, 1904); Paulus, *H. Bullinger u. sein Toleranzideen* in *Histor. Jahrbuch*, XXVI (1905), 176–87; Heer in *Realencycl. für prot. Theol.*, III (3rd ed., 1897), 436–49; *Bullingers Korrespondenz mit den Graubündnern 1533–75*, published in 3 parts, by Schiess in *Quellen zur schweiz. Gesch.*, XXIII–XX (1904–06); Schiess, *Bullingers Briefwechsel mit Vadien* in *Jahrbuch für schweiz. Gesch.*, XXXI (1906), 23–68.

Wilhelm Jos. Meyer.

Zwirner, Ernst Friedrich, architect, b. at Jakobswalde in Silesia in 1802; d. at Cologne in 1861. He studied at Breslau and Berlin, and worked at the latter place under Schinkel. From 1833 he was the architect of the cathedral at Cologne. At Cologne he was next to Statz the most important practical representative of Gothic architecture. From the time it was recognized that the completion of the great cathedral at Cologne was the task which would bring the highest honour to the Gothic style, Schinkel's school was drawn on for men to carry out the work, first Ahlert, and after his death, Zwirner being called to Cologne. Before long more confidence was placed in Zwirner than had been given to his predecessor, because he showed a more perceptive grasp of the work of the old masters. After the work of restoration was finished, he presented his plans for the completion of the structure in 1841 to King Frederick William IV; upon the approval of the plans the work began the next year. However, neither Zwirner, nor his able successor Voigtel, who completed the work, succeeded in uniting the charm of free play of imagination with technical correctness and architectural sequence. There is no doubt that Zwirner was one of the finest judges of the medieval style. What he had learned in his work on the cathedral of Cologne he used in designs of his own with the same fine skill and energy. His best building is probably the church of St. Apollinaris at Remagen, to which, however, the same objection of monotony of plan has been made. He also built a church at Mulheim on the Rhine, and one at Elberfeld. He restored the castle of Argenfels on the Rhine, built the castle of Herdringen in the style of the ancient fortress castles on the Rhine for Count von Fürstenberg, and also the castle of Moyland near Cleves. His last work was the synagogue at Cologne.

Gurlitt, *Deutsche Kunst des XIX. Jahrh.* (Berlin, 1899); Schmid, *Kunstgesch. des XIX Jahrh.* (Leipzig, 1904——); Dohme, *Kunst und Künstler der ersten Hälfte des XIX Jahrh.* (Leipzig, 1886).

G. Gietmann.

ERRATA.

The small letters a, b, c, d, added to the page references indicate the sections of the page on which the errors occur. Thus a indicates the first half of first column; b, the second half; c and d the first and second halves of second column.

VOLUME I.

Abarca, PEDRO, 6a, *for* Aragon . . . Palencia *read* Jaca, Aragon, 1619; d. at Salamanca, 23 August, 1697

Abbot, 16d, *for* no abbeys vere nullius in the United States *read* the Abbey of Maryhelp, North Carolina, was erected into an abbey nullius, 8 June, 1910 (see NORTH CAROLINA); 20d, *for* Rule of St. Benedict . . . Schmidt *read* Woelfflin, Benedicti regula monarch. (Leipzig, 1895)

Abelard, 38a, *for* 1141 *read* 1140

Abram, NICHOLAS, 58a, *for* September *read* December; *for* seventeen *read* eleven

Absolution, 61d, *for* But . . . Church from the beginning *read* Though it is clear that this power of absolution was granted to the Church, and therefore known to the Apostles and their successors, the teaching body of the Church, from the very beginning, still it requires careful study to trace the tradition of this grant (the exercise of this power) and its realization in the practice of the faithful back to the first centuries, or, to invert this process, to follow the evidences of this practice from the first allusions to it in ecclesiastical writings down to the last word of the vast body of theological doctrine on this subject. (See PENANCE.)

Abundius, 75a, *after* Abundius *add* Saint; *after* attributed *add* The Roman Martyrology places his feast on 22 April

Ackermann, LEOPOLD, 105b, *for* have . . . by Jahn *read* are . . . of Jahn

Acosta, JOSÉ DE, 16Sc, *for* April, 1569 *read* 8 June, 1571; 109a, in bibl. *add* Carracido, "José de Acosta" (Madrid, 1899), corrects many of the errors of Saldanando

Acquaviva, CLAUDIUS, 109c, *for* October *read* 15 September

Acrostic, 111a, *for* HEBREW POETRY *read* POETRY, HEBREW

Acts of the Apostles, 121b, *for* Weizäcker *read* Werzsäcker

Acts of the Roman Congregations, 123a, *for* CONGREGATIONS, ROMAN *read* ROMAN CONGREGATIONS

Adalbert I, 127a, *for* become *read* became

Ad Universalis Ecclesiæ, 128d, *for* Clement VIII *read* Clement VII

Adam, JOHN, 131c, *before* 1608 *insert* 28 September

Addresses, ECCLESIASTICAL, 139b, *after* seine Eminenz *insert* usually abbreviated Se Eminenz; 139c, *after* seine Hochwürden *insert* usually abbreviated Se Hochwürden

Adoration, PERPETUAL, 154a, 154c, *for* Bérenger *read* Beringer; 154a, *for* Quellins *read* Oullins

Adorno, Francis, 154d, *for* 1531 *read* 1533

Advent, 166c, *for* Innspruck *read* Innsbruck

Agazzari, AGOSTINI, 206b, *for* Viadana of Mantua *read* Groose of Viadana

Agnosticism, 215c, *for* philosophical theory . . . knowledge *read* philosophical theory of the limitations of knowledge, professing doubt of or disbelief in some or all of the powers of knowing possessed by the human mind

Agram, 225d, *for* Bosnia-Syrmia *read* Sirmium; *for* Senj *read* Zengg; *for* Križevac *read* Crisium

Alanus de Rupe, 246b, *for* published *read* listed

Alaska, 247d, *for* capital is Sitka, on *read* capital is Juneau. Sitka, on; captions facing 250, *for* Kofenfsky *read* Koserefsky

Albrechtsberger, JOHANN G., 270b, *add* An English edition of his great theoretical work, translated by T. F. Duggan, was published in Philadelphia in 1812

Alexander II, 286d, *for* 1089 *read* 1069

Alexander III, 287a, *for* 1057 *read* 1157

Alexandria, CHURCH OF, 301a, *for* see that article and BISHOP *read* see EGYPT. V. *The Coptic Church.* —2. Chronology of Early Episcopate

Alfield, THOMAS, 308b, *for* BLESSED *read* VENERABLE

Alfred the Great, 310a, *for* 903 *read* 878; 310b, *after* Asser *insert* ed. Stevenson (Clarendon Press, 1904)

Allen, FRANCES, 320d, *for* Westminster *read* Sunderland; 321b, *for* 1810 *read* 18 May, 1811; *for* Dec. *read* Sept.

Allerstein, AUGUST, 323c, *for* b. in Germany *read* b. in Laibach, Austria, 2 Aug., 1703; *for* China, probably about 1777 *read* Peking, China, 29 October, 1774, as the result of an apoplectic stroke caused by the news of the suppression of the Jesuits

Almaricus, 327c, *for* AMALRIC *read* AMALRICIANS

Altar of the Rood, 367a, *for* HOLY ROOD *read* ROOD

Ambrosian Basilica, 388, in caption, *for* The Pala D'Oro *read* Antependium of the Altar

America, 414, in caption, *for* O.S.B. *read* O.F. Minimorum

Amos, 435b, *for* 'Ams *read* 'Amôs; *for* 'Amōo *read* 'Amōç

Anabaptists, 446c, *for* Tumbult *read* Tumbült

Anastasis, 454c, *for* RESURRECTION *read* JERUSALEM

Anatomy, 459c, *for* Achilini *read* Achillini

Andleby, WILLIAM, 468d, *for* John Abbot *read* Henry Abbot (q. v.)

Angelopoli, 485a, *for* Angelopoli *read* Angelopolis; *for* Tlascala *read* Tlaxcala

Angelus Bell, 488d, *for* Lord, 1907, *read* London, 1907

Angoulème, DIOCESE OF, 513b, *for* Angoulème *read* Angoulême

Animuccia, GIOVANNI, 530a, *for* 1571 *read* 31 March, 1571

Anselm, SAINT, 547a, *for* Elphage *read* Elphege

Anselm, SAINT, ABBOT, 550a, *for* 305 *read* 805

Anthony, Saint, 555c, *for* 21 January *read* 17 January

Anthony of Padua, SAINT, 557a, *for* horse *read* mule; *for* at Toulouse, at Wadding, at Bruges *read* at Tolouse; Wadding, at Bruges; 557d, *for* Vercelli *read* Arcella

Antioch, CHURCH OF, 568d, *omit* See ROMAN EMPIRE; 569c, *for* Theocritus *read* Theoctistus

Antiphonary, 579a, *for* Vigorniense *read* Wigorniense

Antipope, 582b, *after* Nicholas V, 1328–30 *insert* Benedict XIII, 1394–1417

Apaches, 592a, *omit* We find . . . Pueblo Indians; 592e, *after* never been Christianized *insert* The Mescalero Apaches in southwestern New Mexico are Catholics; *for* present day *read* 1886

Apocalypse, 596b, *for* Pergamum *read* Pergamus

Apologetics, 620d, *for* "True Discourse against Celsus" *read* "Contra Celsum"; 623b, *after* "Lex Credendi" (London, 1906) *insert* The excessive insistence on this subjective side of apologetics to the neglect and disparagement of the objective proofs of Christian Revelation has been condemned by Pius X as one of the errors of Modernism.

Apostolic Union of Secular Priests, THE, 643d, *after* Austria *insert* England, Scotland

Apostolicæ Sedis Moderationi, 646a, *for* Supervision *read* Suspension

Argentine Republic, 703b, *after* of America *insert* According to the official census of 1910 the population is 6,805,684; 703d, *for* 1617 *read* 1767

Ariano, DIOCESE OF, 711a, *for* Alexander III *read* Alexander II
Armenia, 738b, *for* Manicheism *read* Manichæism
Arne, THOMAS AUGUSTINE, 746b, *for* "Britannia" *read* "Alfred"; 746c, *for* 1764 *read* 1761; *for* was the first *read* was among the first
Arras, DIOCESE OF, 752d, *for* 1545 *read* 1538
Asaph, SAINT, 766a, *for* Holiwell *read* Holywell
Ascendente Domino, 766d, *for* 24 May *read* 25, May
Ashby, RICHARD, 776a, *for* THIMBLEBY *read* THIMELBY
Asser, JOHN, 798d, *after* W. H. Stevenson *insert* The Stevenson edition appeared in 1904

VOLUME II.

Assyria, 16c, *for* G. H. Goodspeed *read* G. S. Goodspeed
Asti, 18b, *for* 1857 to 1867 *read* 857 to 867
Astrology, 22d, *for* throws a clear light on the *read* endeavours to show
Atheism, 41b, *before* not because *omit* but that
Athens, 45a, *for* Isavrian *read* Isaurian
Atticus, 60d, *for* 405 *read* 403
Attrition, 66b, *for* Clement X *read* Clement XI
Audran, 71d, *for* third *read* second; *for* fourth *read* third
Augustinus Novellus, 106c, *for* Novell *read* Novello
Aurelius, 110d, *for* See ORIGEN *read* See CELSUS THE PLATONIST
Aureus Codex, 111b, *for* CODEX *read* MANUSCRIPTS OF THE BIBLE
Auricular Confession, 111b, for CONFESSION *read* PENANCE, SACRAMENT OF
Austro-Hungarian Monarchy, 128c, *for* Francis I *read* Francis II
Autun, DIOCESE OF, 144a, *for* Châlons *read* Châlon
Aventinus, 150c, *for* TURMAIR, JOHN *read* THURMAYR, JOHANNES
Babylonia, 188c, *for* Arurn *read* Aruru
Backer, AUGUSTIN DE, 190c, *for* eleven *read* ten
Bacs, DIOCESE OF, 193c, *for* KALOCZA *read* KALOCSA-BACS; 201b, *for* Colonel Theodore *read* Kane
Badius Ascensius, 201b, *omit* cross-reference
Bagshaw, CHRISTOPHER, 204a, *for* 1587 *read* 1586
Baillargeon, CHARLES-FRANÇOIS, 206c, *for* Tloa *read* Tlos
Ball, FRANCES MARY TERESA, 222d, *for* LORETO, SISTERS OF *read* INSTITUTE OF THE BLESSED VIRGIN MARY, IRISH
Baltimore, ARCHDIOCESE OF, 230c, *for* Grassel *read* Graessel; 231a, *for* Thirty-one sisters . . . separate body *read* Over thirty sisters of the diocese of New York had separated from Emmitsburg in 1846
Balue, JEAN, 211d, *for* de la Rovère *read* della Rovere
Barthel, JOHANN CASPAR, 312c, *for* Quellen in *read* Quellen und
Baston, GUILLAUME, 345d, *for* Kösfeld *read* Koesfeld
Basutoland, 346c, *for* Langanet *read* Langouet
Bavaria, 353c, 354c, *for* Boiarii *read* Bajuvarii; 353d, *for* 6,254,372 *read* 6,887,291; 354b, *for* Archbishoprics *read* Bishoprics; *for* Orttenburg *read* Ortenburg; 355b, *before* war *omit* civil; 357c, *for* Urkundebuch *read* Urkeundenbuch
Bayer, ADÈLE, 358a, *omit* in Indiana of the Sisters of Providence of Brittany
Becker, THOMAS ANDREW, 382b, *for* 1889 *read* 1899; *for* Fourth Plenary *read* Third Plenary
Belleville, DIOCESE OF, 414d, *omit* who had held the office . . . of Alton
Benedict XIII, 432c, *before* Benedict XIV *insert* Benedict XIII, antipope
Benedictbeurn, ABBEY OF, 441a, c, *read* Benediktbeurn
Benefice, 474a, *for* precaria *read* precarium; *for* precaria *read* precaria
Benevento, 478a, *for* 929 *read* 969
Berengarius of Tours, 487c, *for* 1055 *read* 1054; 587d, *for* Maixeut *read* Maixent
Bernard of Menthon, SAINT, 503b, *for* 1008 *read* probably in 1081; 503c, *for* with perpetual *read* for about nine months of the year with; 503d, *after* Rome *insert* The hospice of the Little St. Bernard no longer belongs to the order but the hospice of the Simplon remains under their care, and up to the opening of the tunnel sheltered and fed annually for three days, or more, if necessary, from 20,000 to 25,000 travellers, mostly poor workingmen; *after* sustenance *insert* since 1845 they have been self-supporting; *for* forty *read* sixty
Bernardine of Siena, 505d, *for* watchward *read* watchword
Berti, GIOVANNI LORENZO, 522b, *for* Priorum *read* Priorum
Bessarion, JOHANNES, 527c, *for* John VIII *read* John VII
Beste, HENRY DIGBY, 529b, *for* 1781 *read* 1791
Bestiaries, 530a, *for* Krepner *read* Kressner
Bethsaida, 536c, *for* 'Ainet-Tâbiga *read* 'Ain-et-Tâbiga
Betrothal, 538c, *for* Pope Benedict I (573–77) writing *read* An apocryphal letter, ascribed to pope Benedict I (573–77) addressed
Bible Communists, 544b, *for* ONEIDA CONGREGATIONS *read* COMMUNISM
Bigamy, 564a, *for* Sanchez *read* Suárez
Biology, 572a, *for* on life *read* of life
Birmingham, DIOCESE OF, 579b, c, *for* Deane *read* Drane
Bishop, 583c, *for* only *read* usually
Bkerke, 590b, *read* Bkerkeh; *for* GIBIAL AND BOTRI *read* GIBAIL AND BATRUN
Blaise, SAINT, 592b, *after* over the faithful *insert* For different forms of this invocation see "Am. Eccl. Rev.", XXVI, 355
Blanchet, FRANÇOIS NORBERT, 593b, *for* 30 September *read* 3 September
Blarer of Wartensee, *omit* cross reference
Blood Indians, 603a, *for* Noto-spitax *read* Moto-spitax; *for* Mani-ahoyin *read* Mani-ahoyix; *for* Six-immokax *read* Six-innokax; *for* Akae-namax *read* Akae-xamax
Boast, JOHN, 605a, *omit* cross reference
Bollandists, 635d, *for* John DeBue *read* James DeBue
Bombay, ARCHDIOCESE OF, 641b, *after* churches *omit* monasteries; 644c, for Although . . . double jurisdiction *read* Although this was done with the approval of Rome, the ecclesiastical authorities at Goa resented the loss of their jurisdiction, and endeavours were made from time to time to recover it. Yielding to this movement the Government in 1789 deposed the Carmelites and restored the churches to the Portuguese clergy. Two years later they reversed this decision, but finally in 1794 made a compromise by which the churches were divided, and this established a twofold jurisdiction; 645c, *for* No proper . . . for that purpose *read* Some attempt at a history has been made in a series of articles published in the "Examiner" of 1907, to be completed by the end of 1912
Bonnard, JEAN LOUIS, VENERABLE, 674b, *for* Venerable *read* Blessed; *for* Venerable by the Church *read* Blessed by Pope Leo XIII, 27 May, 1900
Book of Sentences, 682a, *for* LOMBARD, PETER *read* PETER LOMBARD
Book of the Dead, 682a, *omit* IMMORTALITY

Books, SIBYLLINE, 682a, *for* SIBYLLINE BOOKS *read* SIBYLLINE ORACLES

Borgess, CASPAR HENRY, 684d, *before* Germany *omit* Hanover; 685a, *after* demanded *add* He was an earnest advocate of Catholic schools

Borie, PIERRE-ROSE-URSULE-DUMOULIN, 686d, *for* The cause . . . at Rome *read* He was beatified 27 May, 1900

Bossuet, JACQUES-BÉNIGNE, 698d, *for* 1852 *read* 1652

Bost, ARNOLD, 702d, *omit* cross reference

Boston, ARCHDIOCESE OF, 705c, *for* Leonardstown *read* Leonardtown

Bourassé, JEAN-JACQUES, 716b, *for* M. J. WALDRON *read* M. A. WALDRON

Bracton, HENRY DE, 726c, *for* Bracton *read* Bratton; 727a, canonry, and prebend as well, *omit* commas

Branly, EDOUARD, 740d, *for* University *read* Institute; 741b, *add* He was elected member of the French Academy of Science 23 Jan., 1911

Brehon Laws, 756c, *for* Master of the *read* in

Bremen, 756d, *for* diocesan *read* provincial

Brethren of the Strict Observance, 76Sc, *for* OBSERVANTS *read* FRIARS MINOR

Brethren of the Twelve, 76Se, *omit* cross reference

Breviarium Alaricianum, 768d, *for* ROMAN LAW *read* LAW, ROMAN

Breviary, 775d, *for* Clement VII *read* Clement VIII

Brixen, 795a, *for* Mehreran *read* Mehrerau

Brooklyn, DIOCESE OF, 799a, *for* Larissy *read* Larisey, O.S.A.

Brothers of the Christian Schools, 803b, *for* CHRISTIAN BROTHERS *read* INSTITUTE OF THE BROTHERS OF THE CHRISTIAN SCHOOLS

Brothers of the Angels, 803b, *omit* cross reference

Brothers of St. Gabriel, 803b, *for* ST. GABRIEL, BROTHERS OF *read* GABRIEL, BROTHERS OF ST.

Brothers of Our Lady of Lourdes, 803b, *for* OUR LADY OF LOURDES, BROTHERS OF *read* LOURDES, BROTHERS OF OUR LADY OF

Brothers of Mercy, 803b, *for* MERCY, BROTHERS OF *read* MERCY, BROTHERS OF OUR LADY OF

Brownists, 804d, *for* CONGREGATIONALISTS *read* CONGREGATIONALISM

VOLUME III

Brunner, FRANCIS DE SALES, 12c, *for* Duehy *read* Principality; 12d, *for* two years later *read* one year later; *for* Oehlemberg *read* Oeleuberg; *for* Grünewald *read* Gruenenwald convent, Cassella, Ohio.

Buffalo, caption facing 38, *for* Allegheny *read* Allegany

Buil, BERNARDO, 40c, 40d, Lita ("Boletin de la Real Academia de Historia", XIX–XX, Madrid 1891–92) proves that, at the time of the discovery of the New World, Buil was a Minim, though previously he had been a Benedictine, but never a Friar Minor. The Bull styling him Friar Minor is only a copy, and *minorum* an error for *minimorum*

Burgos, 67d, *after* Calahorra *insert* Archbishop Aguirre was created cardinal, 15 April, 1907, and on 29 April, 1909, was transferred to the See of Toledo, with the title of Primate of Spain and Patriarch of the West Indies. He is succeeded in the See of Burgos by the Bishop of Ligo, Sr. D. Benito y Lopez

Byzantine Empire, 99a, *for* Eastern *read* Western; 101c, *for* twenty-first *read* twenty-eighth

Cades, 130d, *for* αἰγγιαλαῖς *read* αἰγιαλδις

Cajetan, TOMMASO, 146a, *for* Pompanazzi *read* Pomponazzi

Calcutta, ARCHDIOCESE OF, 154b, *for* sixty *read* sixty-eight

Calvary, MOUNT, 191a, *for* Jer., xxi, 39 *read* Jer., xxxi, 39; 192c, *for* Golgotha *read* the traditional Golgotha; 192d, *for* Description *read* Descriptiones

Canada, 234b, 234d *omit* (See QUEBEC)

Canons and Canonesses Regular, 292d, *for* one house *read* one thousand; *for* At Bourne Abbey *read* At the Gilbertine Priories of Sempringham and Six Hills; 295d, *for* O'Quechly *read* O'Quealy

Canute, 307a, *for* Eadmund's widow *read* Ethelred's widow

Capuchin Friars, 325c, d, *for* Benedict Canfield *read* Benedict Fitch of Canfield; 325d, *for* Father Chrysostom *read* Fr. John Chrysostom Campbell; 326a, *for* only one Father *read* only four Fathers, one of them a bishop; *for* and he *read* and the last

Caracas, 328, in caption, *for* Cathedral *read* Church of the Candelaria

Carmelite Order, 362c, *for* Santa Fè *read* Santa Fe; *after* Sante Fe *omit* (New Mexico); 363b, *for* Mississippi *read* Louisiana; 366c, *for* New Mexico *read* near the City of Mexico

Carroll, JOHN, 383a, *for* Before *read* After

Carthusian Order, 390d, *for* The famous liqueur . . . Revolution *read* The famous liqueur was made and used as a cordial for several hundred years, and since the middle of the nineteenth century has yielded a means of subsistence; 391b, *for* Hendriks *read* Charterhouse; *for* Augustus *read* Augustine

Castellon de la Rana, 409c, *for* Rana *read* Plana

Catechumen, 431c, *for* after their thirtieth year *read* manhood

Cathari, 437b, *for* S. C. 1907 *read* s. l. 1907

Cathedral, 441b, *add* According to the new rubrics promulgated with the Constitution "Divino afflatu", tit. IX, n. 2, the following legislation is in force with regard to the celebration of the feast of the consecration of a cathedral: "The anniversary of the dedication of the cathedral church and the titular feast of this church are to be celebrated as doubles of the first class with octave throughout the diocese by all the secular clergy and also regulars having the ordinary diocesan calendar; religious, of either sex, in the diocese who have their own calendars must celebrate the feasts as doubles of the first class, without an octave"

Catherine, MONASTERY OF SAINT, 443a, *for* MSS. OF THE BIBLE *read* CODEX SINAITICUS

Cecilia, SAINT, 473a, *after* Cecelia *omit* in Trastevere; 473b, *for* Carlo *read* Stefano Maderna

Cedes, 475d, *for* Ça ánánnîm or Beça ánánnîm *read* Çâ 'ănanním or Beçá 'ănánnîm; *add* Some commentators consider Cedes of Issachar, now probably Tell Abu Qudeis, as the scene of the death of Sisara, while they identify the home of Barac and the rendezvous of the Israelite forces with either of the two places mentioned above (Lagrange in "Rev. Bibl.", 1900, 215; Idem, "Livre des Juges")

Celestine V, SAINT, POPE, 479c, *for* pendent *read* independent

Celibacy, 485d, *for* épies. *read* épise.

Celtic Rite, 496b, *for* Germans *read* Germanus; *for* Mayer *read* Meyer

Cemetery, 512b, *for* Cedwalla *read* Caedwalla

Centurion, 535d, *for* εκατόνταρχος *read* 'εκατόνταρχος

Chaldean Christians, 559c, *for* Chalcedon *read* Ephesus

Chanaan, 571a, *for* Tothmes *read* Thothmes

Chapel, 576b, *for* eight *read* eleven

Charitable Bequests, 592a, *for* divisible *read* devisable

Charity, SISTERS OF, 605b, *before* the widow *omit* and; 607a, *after* Maryland *insert* The chief house of the western province, founded in 1910, is in St. Louis

Charles V, 627d, *for* Chairaddin *read* Chaireddin

Charlevoix, FRANÇOIS-XAVIER DE, 631c, *before* FRANÇOIS-XAVIER *insert* PIERRE

Charlottetown, Diocese, 632c, 632d, *for* MacEachern *read* MacEacharn; 632d, *for* Rosca *read* Rosen

China, 663c, *for* south-east *read* south-west; 670c, *for* some of which date *read* which had others dating

Chrism, 697e, *for* and Holy orders *read* and in ancient times of Holy orders; *for* and the hands *read* and in ancient times the hands

Christendom, 702a, *for* and the personality *read* though the personality; *before* intellectually *omit* but; 703a, *for* Hohenstauffen *read* Hohenstaufen

Christian Architecture, 710a, *for* ECCLESIASTICAL ART, *read* ECCLESIASTICAL ARCHITECTURE

Christina Alexandra, 722c, 723d, *for* Oxenstiern *read* Oxenstierna; 723d, *for* sich ta dagar *read* sista dagar; *for* Dentoche-Grauert *read* Grauert

Christmas, 727b, *for* nor even in *read* nor again in; *for* The "mountain-birth" of Mithra . . . vice versa *read* The birth of Mithra from the *petra genetrix* and that of Christ in the "grotto" have nothing in common. Nothing can be based upon the "herdsmen" group in the Mithrian bas-relief (cf. Cumont, op. cit., I, ii, 4, pp. 304 sqq.); 728b, 728d, *for* Tiele *read* Tille

Cistercians, 783b, *for* 1595 *read* 1618; *for* at the desire of Pope Clement VIII *read* by Brief of Clement VIII, issued to Abbot Edme de la Croix, 30 April, 1593

VOLUME IV

Clandestinity, 2d, domicile and quasi-domicile are explained under DOMICILE

Clemens Prudentius, 12d, *omit* MARCUS

Cleveland, DIOCESE OF, 56b, *for* Andrehem *read* Audrehem; 56c, *after* Gilmour *insert* b. in Glasgow, 24 September, 1824

Clitherow, MARGARET, 59b, *before* MARGARET *insert* (usual form CLITHEROE)

Clogher, DIOCESE OF, 60a, *for* ST. PATRICK'S PURGATORY *read* PURGATORY, ST. PATRICK'S

Clonfert, DIOCESE OF, 65c, *for* 1296 *read* 1295

Cologne, 117c, 120b, *for* Holy *read* Poor

Columbus, CHRISTOPHER, 140d, *for* 1467 *read* 1476; 141a, in caption, 142a, 142b, *for* Prior *read* Guardian; 141b, 141d, *for* Dominican *read* Franciscan; 141c, 142b, *for* Dominican's *read* Franciscan's; 144b, *for* Benedictine *read* Minim

Commentaries on the Bible, 158d, *for* d. 892 *read* d. 942; 160d, *for* Beelin *read* Beelen

Concordat, 200a, *for* Pius X *read* Pius IX

Congo Independent State, 233a, *for* msnioc *read* manioc

Congregatio de Auxiliis, 238c, *for* 1597 *read* 1587

Connecticut, 253d, *for* Fundimental *read* Fundamental; 254d, *after* Not until the Constitution of 1818 . . . governmental recognition, *insert* Prior to 1818, Acts of toleration had been passed designed to relieve dissenters from obligation to pay taxes for the support of the Congregational ministry. The laws of 1784 contained an Act entitled, "An Act for Securing the Rights of Conscience in Matters of Religion to Christians of Every Denomination in this State". This provided that Christians who dissented from "the worship and ministry by law established in the society wherein they dwell" should incur no penalty for not attending the worship and meeting of the established religion on the Lord's Day because of meeting by themselves for public worship in a way agreeable to their consciences. It also provided that Episcopalians, Separatists, Baptists, Quakers, and Christians of any other denomination, who had formed themselves into distinct congregations and attended public worship and supported a ministry in a way agreeable to their consciences could, on complying with certain conditions, be relieved from paying taxes for the support of the established worship and ministry so long as they attended and supported the public worship of their own sect. The Act also provided a proceedure for the organization and support of Protestant churches and congregations dissenting from the worship and ministry by law established. These provisions were substantially re-enacted in 1791 by an Act entitled, "An Act Securing Equal Rights and Privileges to Christians of Every Denomination in this State". This Act undertook to relieve dissenting Christians from paying taxes for the support of the established worship while they attended and supported the worship of their own sect, and provided the procedure for securing such exemption; 257c, *for* Taylor *read* Tyler

Constantine the Great, 296a, *for* Carmentum *read* Carnuntum

Constantinople, 302c, *for* Counciles *read* Conciles

Constantinople, COUNCILS OF, 311b, *for* George *read* Gregory

Constantinople, THE RITE OF, 319a, *before* reserved *omit* again

Contemplation, 327a, *for* In private *read* Especially; 328d, *for* De Relatione *read* De religione; *for* De institutione *read* De inquisitione; *for* Schramm *read* Schram

Copernicus, NICHOLAS, 352d, *for* drawings *read* drawing; 353d, *for* 1758 *read* 1835; *for* Benedict XIV *read* Gregory XVI

Corbavia, 355b, *for* SZENY *read* ZENGG

Cordara, GIULIO CESARE, 358c, *for* Juvency *read* Jouvancy

Coriolis, GASPARD-GUSTAVE DE, 370b, *for* west *read* east

Cork, DIOCESE OF, 371b, *for* Moylan *read* McCarthy

Cork, SCHOOL OF, 371d, *for* Brinin *read* Briuin

Corpus Christi, 390d, *for* Augustinian *read* Cistercian

Corrigan, MICHAEL AUGUSTINE, 395d, *for* 1900 *read* 1902

Cosmogony, 406a, *for* Bilingnar Account *read* Bilingual Account; 407d, *for* Chmun *read* Chnum

Costume, CLERICAL, 419d, *for* 691 *read* 692

Councils, GENERAL, 430a, *for* patriarchs *read* patriarch

Counter-Reformation, 441d, *for* LALLEMANT *read* LALEMANT

Covington, 463a, *after* schools *add* some of which are free

Cracow, 465d, *for* Dlugozs *read* Dlugosz; 466b, *for* Jezuici ev Polsic *read* Jezuici w Polsie; *for* Koltataj *read* Kollataj; 466c, *for* Lukaszewicz *read* Lukaszewicz; *for* restoralia *read* rectoralia; *for* Olszewski *read* Olszewski

Creagh, RICHARD, 469c, *for* 1585 *read* 1586; 469d, *for* Twice he escaped . . . till his death *read* The primate escaped in 1565 but in October, 1567, he was again arrested. He once more escaped in September, 1573, but was brought prisoner to Dublin Castle in 1574, and transferred to London in 1575. His death took place—not without suspicion of poison—in the Tower in December, 1586

Crétineau-Joly, JACQUES, 488b, *for* Ravignon *read* Ravignan

Croagh-Patrick, 510b, *for* Calendar, etc., *read* Calendary Papal Registers, Vol. VIII, 440

Crosiers, THE, 517a, *after* difficulties *add* In 1910, two Crosier Fathers accompanied some landed Dutch colonists into the new Catholic settlements of Butler and Onamia, Minnesota. Six months later others followed. There are now one priest and two lay brothers at Butler, two priests and one lay brother at Onamia, and one father at Verndale, Minnesota

Cross, 528d, *for* qratuor *read* quatuor; 530b, *for* 691 *read* 692; 537d, ‡ should be ‡

Crusades, 554a, *for* Boucicault *read* Boucicaut

Curityba do Parano, 572d, *for* Universas *read* Universam

Cyprus, 590c, *for* Temessos *read* Lemessos

Cyril of Jerusalem, 596a, *after* arcani *omit* Rom.

Dacca, DIOCESE OF, 601c, *before* St. Ledger *omit* of

Dalgairns, JOHN DOBREE, 604c, *for* Jovain *read* Lorain

Damien, FATHER, 615a, *for* 1888 *read* 1889; 615b, in caption, *for* Grave . . . Molokai *read* Monument erected to Father Damien at Kalaupapa, Island of Molokai

Dandolo, ENRICO, 620b, *after* Orient *add* The tombstone of Enrico Dandolo is preserved at Constantinople in a chamber of the South Galleries of Saint Sophia. A stone adorned with a listel bears the inscription HENRICUS DANDOLO

Daniel, ANTHONY, 621c, *for* Limcoe Co., *read* Simcoe Co.; 621d, *before* militans *omit* usque; *for* I. 643 *read* I, 634; *before* Breve Relatione *omit* Bressani

Daughters of the Queen of Heaven, 638d, *after* QUEEN'S DAUGHTERS, THE, *insert* in Supplement

Davenport, DIOCESE OF, 640d, *for* Sisters of Mary *read* Sisters of Mercy

David of Augsburg, 644d, *for* 1889 *read* 1819; 645a, 645b, *for* Tellinegg *read* Jellinegg; *for* III passim *read* III, 133–143; *for* Freiburg im Br., 1897– *read* Freiburg, 1899–1903

Day of Judgment, 647c, *for* DAY OF *read* DIVINE

Deacons, 648b, *for* 325 *read* 315

Deaconesses, 651c, *for* (III, 6) *read* (III, 8); 652a, *for* praise *read* phrase; 652d, *for* no doubt *read* little doubt

Dead Sea, 659b, *for* Esechiel *read* Ezechiel

Decorations, PONTIFICAL, 667c, *for* 17 June, 1849 *read* 26 June, 1849

Decretals, PAPAL, 672d, *for* under the title *read* sometimes called

Deity, 686a, *for* Amesha-Spentos *read* Amesha-Spentas

Demoniacs, 711c, *after* possession of *omit* comma; 712d, *for* some words *read* such words; 713b, *after* oblivious of *insert* the limitations of

Denmark, 722d, *for* Fyan *read* Fyen; 723b, *for* grindhval *read* grindelhval; 723b, 723c, *for* Established *read* "people's"; 723d, *for* Fredericksborg *read* Frederiksberg; *for* 57,000 *read* 15,000; 724b, *for* Danmarks *read* Daenemarks; 725b, *for* Kristinsen *read* Kristiansen; 725c, *for* Nordsrand *read* Nordstrand; 725d, *for* on Fredericia *read* in Fredericia; 726a, *for* Marists *read* Missionaries of the Company of Mary; *for* Ledreburg *read* Ledreborg; 726b, *for* Sumepiskopus *read* Sumepiscopus; 726c, *for* Dänemark *read* Daenemark (twice); 726d, *for* Kjukkenmödinger *read* Kjökkenmödinger; 727c, in caption, *for* Frederiksborg *read* Rosenborg; 728a, *for* Hemminggad *read* Hemming Gad; 728c, *after* industry *omit* founded colonies in India and supplied them with missionaries; 729c, in caption, *for* Rosenborg *read* Frederiksborg, Hilleröd; 730a, *for* Dansk biographisk *read* Dansk biografisk; *for* Langebeck *read* Langebek; *for* Werlauff *read* Werlauf; *for* Danmarks Historа *read* Danmarks Histori; 730d, *for* 1497 *read* 1479; 731a, *for* Ringo *read* Kingo; *for* Hens Baggesen *read* Jens Baggesen; 731b, *for* Niels *read* Nils; 731c, *for* Voldemar *read* Vedel; *after* Copenhagen . . . *insert* 1907; *for* bevoegelsen *read* bevägelsen; 732b, *for* engravers *read* stamp cutters; *after* flower-painter *omit* miniature painters; *for* C. C. C. Hansen *read* Const. Hansen; *for* Paulsen *read* Pauelsen; *for* Hens Möller *read* Jens Möller; *for* Aegard *read* Aagaard; 732c, *for* Dietrichsolm *read* Dietrichson; *for* Tegelarkitektur *read* Tegelarkitektre

Desservants, 756a, *for* II, XV *read* II, XV; 756b, *after* use *add* But the canonical status of desservants was made similar to that of other pastors by the celebrated Decree "Maxima Cura", published by the Congregation of the Consistory, 20 August, 1910, with regard to the administrative removability of pastors; they are expressly mentioned in the Decree; they have ceased to be removable *ad nutum*, and can only be removed for the same reasons which legitimize the removal of irremovable rectors, and according to the same procedure

Detroit, 758b, *for* Raynbaut *read* Raymbault; *for* 1838 *read* 1833; 758c, *for* Thomas *read* Pierre; 758d, *for* Matigonon *read* Matignon

Devil, 764b, *for* demonolgy *read* demonology; 767b, *for* of the world and the flesh *read* of the flesh and the snares of the world

Devil-Worshippers, 767d, *for* natural *read* national

Deymann, CLEMENTINE, 769a, *for* Englehardt *read* Engelhardt

Dialectic, 770d, *for* of philosophy *read* in philosophy; 771a, *for* and the *read* through the; 771d, *for* modern *read* moderate

Diamantina, 772c, *for* Minas Geraes *read* Marianna; *for* Marianna (among four suffragans) *read* Goyaz; 772d, *for* Curvelho *read* Curvello

Diamper, SYNOD OF, 773a, *for* SYRO-MALABAR CHURCH *read* THOMAS CHRISTIANS

Dias, BARTOLOMEU, 775b, *for* fifty *read* two

Diaspora, 776c, *before* Queen *omit* the; *for* sabarians *read* barbarians; *before* Candace *omit* of

Diaz, PEDRO, 776d, *for* Letteras *read* Litteræ; *for* Alegamba *read* Alegambe

Dicuil, 779a, *after* 1870 *add* Dicuil's treatise on astronomy has been ably edited by Mario Esposito in "Proc. R. I. A." (1907, XXVI, p. 378). Esposito has also edited a revised edition of "De mensura orbis terræ"

Didache, 779a, *for* ἔθνεσιν *read* τοῖς ἔθνεσιν; *for* δώδεκα ἀποστόλων *read* ιβ' ἀποστόλων; 779d, *for* where a *read* in which; 781a, *for* Cambridge, 1908 *read* Cambridge, 1886

Didon, HENRI, 782c, *for* year *read* years

Diego y Moreno, FRANCISCO GARCIA, 785a, *for* 1801 *read* 1802; *for* in 1822 . . . . Guadalupe *read* in 1822 and again in 1832 he was made one of the directors . . . . Guadalupe; 785b, *for* Cathedral *read* sanctuary of the mission Church of Santa Barbara

Dieringer, FRANZ XAVER, 786d, *for* Rangeningen *read* Rangendingen; 787b, *for* Jubilee number *read* Festschrift

Digby, SIR KENELM, 792d, *for* Venitia *read* Venetia

Diocesan Chancery, 799a, *before* Bishop *omit* primitive; 799c, *for* Offizialat *read* Ordinariat

VOLUME V.

Diocese, 1c, *for* 320 *read* 321
Dionysius Exiguus, 11a, *for* Diocletion *read* Dioeletian
Discernment of Spirits, 28b, *after* seeking its good *insert* semicolon; *after* mentioned *omit* semicolon, *insert* and
Dispensation, 43a, *for* OF MATRIMONY *read* CANONICAL; MARRIAGE
Dispersion of the Apostles, 46d, *before* this feast *insert* on
Divine Word, SOCIETY OF THE, 54b, *for* 467 *read* 69,498
Doctor, 74b, *for* O'Fichely *read* O'Fihely
Doctrine, CHRISTIAN, 87c, *for* 1852 *read* 1851
Dongan, THOMAS, 130d, *for* Lesler *read* Leisler
Dorothea, SAINT, 135d, *for* MONTAU, SAINT *read* MONTAU, BLESSED
Douai, TOWN AND UNIVERSITY OF, 149a, *for* Francis *read* John Baptist
Dowdall, JAMES, 145c, *for* 20 September, 1600 *read* 13 August, 1599; *for* In the summer of *read* On 31 October
Downside Abbey, 149d, *for* 1340 *read* 200
Doyle, JAMES WARREN, 151a, *for* Ratheonrogue *read* Rathgarogue
Drane, AUGUSTA THEODOSIA, 153c, *for* Babbicombe *read* Babbacombe
Druillettes, GABRIEL, 164c, *for* 1660 *read* 1661
Dryden, JOHN, 169a, *for* Zavier *read* Xavier; 169c, *after* (Edinburgh, 1882–93) *insert* The best text of the poems is the Oxford edition by John Sargeant (Oxford University Press, 1910)
Dubois, JOHN, 178d, *for* TRUSTEEISM *read* TRUSTEE SYSTEM
Duffy, SIR CHARLES GAVAN, 187b, *for* Sadher *read* Sadleir
Dunkeld, DIOCESE OF, 193d, *for* 1127 *read* 1107
Duns Scotus, JOHN, 195a, *after* cultus immemorabilis *insert* The Decree recognizing this cultus was issued on 11 January, 1907
Dupin, LOUIS-ELLIES, 204d, *for* demi-Pelagian *read* semi-Pelagian
Duquesnoy, FRANCOIS, 206c, *before* baldachinum *insert* decorations of the
Durand de Maillane, PIERRE JOUSSAINT, 206d, *for* JOUSSAINT *read* TOUSSAINT
Eadfrid, 224a, *for* LINDISFARNE GOSPELS, *read* LINDISFARNE, ANCIENT DIOCESE AND MONASTERY OF
Easter, 225b, *for* QUARTODECIMANS *read* EASTER CONTROVERSY; 228a, *for* Dizionariq *read* Dizionario
Easter Controversy, 230a, *for* following *read* on or following
Ecclesiastes, 246b, *for* As the inspired *read* Though the inspired; 248c, *for* shilful *read* skilful
Ecclesiastical Art, 256d, *for* IVORIES *read* IVORY; 258c, 259a, *for* civory *read* cibory
Echternach Abbey, 270c, *omit* and the Diocese of Trier
Ecthesis, 278b, *omit* HERACLIUS, EMPEROR
Edinburgh, 284c, *for* nineteenth *read* eighteenth
Edmondsbury, 293b, *for* Edmondsbury . . . Edmonds *read* Edmundsbury . . . Edmunds
Egypt, 335c, *for* 'Εγλογή *read* 'Εκλογή; 339b, 339c, *for* Ahmosis *read* Amosis; 343b, *for* 487 *read* 490
Eichendorff, JOSEF KARL BENEDIKT, 364a, *for* Fr. Schlegel *read* F. von Schlegel; *for* adopted son *read* stepson
Eichstätt, DIOCESE OF, 365c, *for* Kaste *read* Kastel
Eligius, SAINT, 386a, *for* 660 *read* 659
Elined, SAINT, 386d, *for* province *read* county
Elizabeth of Hungary, SAINT, 389c, *for* solider *read* soldier
Ellwangen Abbey, 393a, *for* 894 *read* 887
Elphin, DIOCESE OF, 395a, *for* Ratherroghan *read* Rathcroghan
Embroidery, 401a, *for* Greek *read* Greeks
Emigrant Aid Societies, 404b, *for* Filician *read* Felician
Emmerich, ANNE CATHERINE, 406d, *for* twenty-eight, year *read* twenty-eighth year
Enciso, MARTÍN FERNÁNDEZ DE, 412a, *for* Terra *read* Tierra
England, 431b, *for* 23,386,593 *read* 32,527,843; 432b, *for* claims *read* claim; 447c, *for* to a daughter *read* to a niece; 464a, *for* Smollet *read* Smollett; 466, in caption, *for* Biscombe *read* Boscombe
Englefield, SIR HENRY CHARLES, 472b, *for* Andrian *read* Andria
English Confessors and Martyrs, 475d, *for* Waterings, 1 July, 1541 *read* Waterings, 12 July, 1541; 476b, *after* Dorchester *insert* and Lawrence Humphrey 1., Winchester; *after* Winchester *insert* Anthony Page p., 20 April, York; *for* Lampton, . . . 27 July *read* Lampton, . . . 24 July; 476c, *for* Dowdall 1., 13 Aug. *read* Dowdall 1., 20 Sept.; 478a, *for* Robert Shelley *read* Richard Shelley
Ephesus, COUNCIL OF, 492d, *for* Mitylene *read* Melitene
Epiphany, 505d, *for* may assign *read* many assign
Ernin, SAINT, 524a, *for* MERNOC *read* ERNAN
Eschatology, 533b, *for* PARTICULAR *read* DIVINE; 534a, *for* GENERAL *read* DIVINE
Espousals, 542d, *after* Spain *insert* and Latin America; 543a, *for* unless *read* even though; *after* leaves the matter to the confessor *insert* though many hold that in virtue of the "Ne Temere" informal espousals are invalid in foro interno as well as in foro externo; *after* marry each other *omit* on or within some definite date
Etherianus, HUGH, 555d, 556a, 556b, *for* Hugh *read* Hugo
Ethics, 559d, *for* 1694–1747 *read* 1694–1746
Ethiopia, 570d, *after* husband *insert* See also EGYPT, —V. *The Coptic Church*
Eucharist, 579c, *after* (about 1079) *insert* This point is disputed. Of the 144 sermons usually ascribed to Hildebert only four can be proved to be his. Sermo lxxiii, in which the term transubstantiation occurs, was most probably written by Peter Comester. (See HILDEBERT OF LAVARDIN; Haurćau, "Notices et extraits de la bibliothèque nationale", XXXII, ii, 107–166); caption facing 592, *for* Symbolical Painting *read* Symbol of the Consecration
Europe, 607b, *for* North Cape (71°, 12′, N. lat.) *read* Knivskjarodden (71°, 11′, N. lat.)
Eustachius, BARTOLOMEO, 627b, *for* descriptions *read* description
Eutychianism, 635b, *for* to mean hypostasis *read* to include hypostasis; *for* Julians *read* Julianists; 635d, *for* As Philoxenus *read* Though Philoxenus; *for* must be *read* must not be; 636a, *for* Theodosius *read* Philoponus
Evangelical Church, 644b, *for* Wicheren *read* Wichern
Evolution, 656d, 657a, *for* Down *read* Downe
Excommunication, 687b, *after* paragraph (7) *insert* The regulations governing excommunications have been renewed and somewhat extended by the Motu Proprio "Quantavis diligentia" of 9 October, 1911; 687d, *for* attain *read* attaint
Exeter, ANCIENT DIOCESE OF, 708d, *for* Warelhurst *read* Warelwast; 708d, 709d, *for* Grandisson *read* Grandison
Exposition of the Blessed Sacrament, 713c, *for* Cornelion *read* Cornillon
Eyck, HUBERT, 732c, *for* St. Bavons *read* St. Bavon
Eymard, PIERRE JULIEN, 735c, *for* Oblates *read* Society
Faith, PROTESTANT CONFESSIONS OF, 760c, *after* Prince of Anhalt *insert* George, Margrave of Brandenberg

Fall River, Diocese of, 771b, *after* Boston *omit* Hartford; 771c, *for* Brighton *read* Boylston; 771d, *for* The Dominican Fathers *read* The Dominicans, Fathers; *after* Sisters of St. Francis *add* Sisters of the Sacred Hearts
False Decretals, 780c, *for* to Rothade *read* of Rothade
Farfa, Abbey of, 786a, *for* orfèverie *read* orfévrerie
Faribault, Jean-Baptiste, 787c, *for* private *read* civil
Farnese, Alessandro, 789a, *for* Vignolo *read* Vignola
Faroe Islands, 789c, *for* Schönhaar *read* Haarfager; 789d, *for* Witman *read* Wittmann

VOLUME VI.

Fathers of the Church, 15c, *for* were almost *read* lived mostly
Faustus of Milevis, 19b, *for* Manichæans *read* Manichæism
Fear, 21b, *after* conditions *insert* comma; *after* is *omit* comma
Feasts, Ecclesiastical, 23a, *for* and Duplex *read* Christian
Feilding, Rudolph, 26c, *for* Pentasaph *read* Pantasaph
Fénelon, François, 37d, *for* France Père Quesnel *read* France, when Père Quesnel
Feti, Domenico, 52b, *for* labour, the unique *read* labour of this unique; 52d, *for* pittore *read* pittori; *for* Italiana *read* Italia
Feuillants, 65b, *for* Henry III *read* Henry IV; 65c, *for* Avranche *read* Avranches
Fidatus, Simeon a Cascia, 68b, *for* Cassia *read* Cascia
Fiesole, Diocese of, 71a, *for* Venerable *read* Blessed
Finland, Grand Duchy of, 77c, *for* Jyäviskylä *read* Jyväskylä; *for* Witmann *read* Wittmann
Fitzherbert, Maria Anne, 85a, *for* Eshe Hall *read* Eshe; 85c, *before* place *omit* fixed
Fitzpatrick, William John, 86d, *for* daughters *read* daughter; *for* their father's *read* her father's
Fitzralph, Richard, 87a, *for* 31 July, 1346 *read* 8 July, 1347; 87b, *for* 1357 *read* 1356
Fogaras, Archdiocese of, 123a, *for* Szamos Ujvár *read* Szamos-Ujvár
Fontenelle, Abbey of, 129b, *for* eighth *read* ninth
Forbin-Janson, Charles, 133d, transfer illustration to Freppel, Charles-Emile, VI, 278a
Forgery, 135d, *for* "de crimine falsi" (ff. XLVIII) *read* "de falsis" (ff. XLVIII, 10); 137a, *for* Pennachi *read* Pennacchi
Formosus, Pope, 140d, *for* Udes *read* Eudes
Fouquet, Jehan, 161d, *before* Melun *insert* Saint Aspais of; 162a, *after* frontispiece *omit* and miniatures; 162c, *for* Emil *read* Emile
France, 194b, *for* Ménipée *read* Ménippée; 202b, *for* decree *read* degree
Frances of Rome, Saint, 206a, *for* on 9 May *read* on 29 May; *for* Palacz *read* Pelacz
Francis Caracciolo, Saint, 218c, *for* Pistelli *read* Piselli
Francis de Sales, Saint, 220b, *for* prophesy *read* prophecy
Francis of Assisi, Saint, 225d, *for* præsepio *read* presepio; 227d, in caption, *for* Honorius IV *read* Honorius III; 228b, *for* Potestà *read* Podestà; caption facing 228, *for* town *read* Monte Subiaco
Fraticelli, 249c, *for* Pragonensia *read* Aragonensia
Free Church of Scotland, 258a, *after* Edinburgh *insert* Glasgow; 258b, *for* twenty-four *read* sixty-four
Freiburg, 267d, *for* lectures *read* lecturers; 269a, *for* recognize *read* reorganize
French Catholics in the United States, 277b, *for* Pierre Broussard *read* Robert F. Broussard; *for* Bougy . . . from Wisconsin *read* Bogy . . . from Missouri
Freppel, Charles-Emile, 278a, transfer illustration to Forbin-Janson, Charles, 133d
Friars Minor, Order of, 285a, for Benedict XIII *read* Gregory XII; 287c, *for* 1907 *read* 1902; 295d, *for* 1704 *read* 1904
Frontenac, Count Louis de Buade, 310b, *for* St-Germain-en-laye *read* St-Germain-en-Laye
Gaboon, Vicariate Apostolic of, 329a, *for* Manda *read* Monda; *for* Esteiras *read* Eshiras; *for* Balkalai *read* Bakalai; 329b, *for* of the Catholics among the freed negroes *read* by the Catholic negroes; *for* 1884 *read* 1848; *for* 1848 *read* 1884; 329c, *for* Esteiras *read* Esterias; 329d, *for* Esteira *read* Eshira
Galien, Joseph, 341d, *for* G. B. Wilhelm *read* B. Wilhelm
Gall, Saint, 347b, *for* Poncelot *read* Poncelet
Galla, Vicariate Apostolic of, 348c, *for* Healal *read* Walal; 348d, *for* 125 *read* 25
Galveston, Diocese of, 372b, *for* Shelly *read* Shelby; 372c, *after* Dubuis, *omit* C.S.C.; *for* 1894 *read* 1892; 372d, *for* Bishop Dufal *read* Bishop Dubuis
Galway and Kilmacduagh, Diocese of, 374a, *before* Dr. Fahy *insert* in our day
Garlick, Nicholas, Venerable, 386a, *for* Robert Sympson *read* Richard Sympson
Gaspare del Bufalo, Blessed, 390b, *for* most . . (C.P.P.S.) *read* Most . . (C.PP.S.); 390d, *for* Rocca *read* Lugo; 391a, *for* Kaspare *read* Kaspar
Gaza, 400a, *for* Gen., xxi, 33 *read* Gen., xx, 1, 2
Geissel, Johannes von, 405d, *for* Kaiser—Dom *read* Kaiserdom
Geography of the Bible, 433d, Amphipolis, *for* Acts, xviii *read* Acts, xvii; 434a, Anania, *for* II Esd., ii, 32 *read* II Esd., xi, 32; 435a, Baalmeon, *for* Jos., xvii, 17 *read* Jos., xiii, 17; 435d, Bethehar, *for* I Kings, xvii, 11 *read* I Kings, vii, 11; 436d, Casaloth, *for* Jos., xix, 8 *read* Jos., xix, 18; 437a, Cellon, *for* Judges, ii, 13 *read* Judith, ii, 13; 437b, Charan, *for* Judges, v, 9 *read* Judith, v, 9; 437d, Dabereth, *for* Jos., xix, 21 *read* Jos., xix, 12; Dabir, *for* Jos., xi, 22 *read* Jos., xi, 21; 438b, Edema, *for* Deut., ix, 23 *read* Jos., xix, 36; Eleph. *for* Jos., xviii, 18 *read* Jos., xviii, 28; Elkasar, *for* Gen., xiv, 19 *read* Gen., xiv, 9; 438c, Engannim, *for* Jos., xix, 31 *read* Jos., xix, 21; 438d, Ensemes, *for* Jos., . . .; xviii, 7 *read* Jos., . . .; xviii, 17; Esaan, *for* Jos., xv, 22 *read* Jos., xv, 52; 439a, Gaas, *for* Jos., ii, 9 *read* Judges, ii, 9; 439d, *for* Gortyne *read* Gortyna; 440a, Hadrach, *for* Zaeh., xi, 1 *read* Zach., ix, 1; 441e, Jim, *for* Jer., xxvi, 18 *read* Jos., xv, 29; 442a, Machbena, *for* II Par., ii, 49 *read* I Par., ii, 49; Maehmethath, *for* Jos., xvi, 7 *read* Jos., xvi, 6; *for* Magdalgal *read* Magdalgad; 442c, Merala, *for* Jos., xi, 19 *read* Jos., xix, 11; 443a, Noa, *for* Jos., xix, 23 *read* Jos., xix, 13; 443c, Phesdommim, *for* I Kings, xvii, 11 *read* I Kings, xvii, 1; 446c, Thyatira, *for* Apoc., ii, 20 *read* Apoc., ii, 18
Geography and the Church, 451a, *for* Ferre *read* Ferrer
Gerbert, Martin, 470b, *for* "Histoire générale de la musique" *read* "Storia della Musica"
Germain, Saint, 474a, *for* Thesauruis *read* Thesaurus
Germans in the United States, 477a, *for* 176,767 *read* 216,000
Germany, 502c, *for* Weissenberg *read* Weisserberg; 504b, *after* belonged *omit* largely
Ghirlandajo, 546b, *for* scale, is treated *read* scale, treated; *for* of Sistine *read* of the Sistine; 547a, *omit* (background of the picture . . . Louvre); *for* "pretti" *read* "putti"; 547c, *for* Loudi *read* Londi
Gibail and Batrun, 548c, *for* Bkerkey *read* Bkerkeh

Gift, SUPERNATURAL, 554b, "Although distinct . . . of eternal life", *omit* quotation marks
Gilbert, SIR JOHN THOMAS, 554c, *transfer* an Irish Catholic *to follow* Henry Costello
Gilbert de la Porrée, 555a, *for* Chartres *read* Poitiers
Gilbert Islands, 557b, *for* of Malay in *read* of the Malay
Godric, 626c, *for* Croyland, Godric I *read* Croyland. Godric I
Golden Spur, ORDER OF, 630d, *for* MILITARY ORDERS *read* DECORATIONS, PONTIFICAL
Gondulphus, 634a, *for* tempo *read* templo
Good, 637d, *for* whole. Omne *read* whole: Omne; 638a, *for* It is again *read* Again, it is; 638b, *for* their respective virtues *read* their appropriate virtues; 640a, *for* served *read* serves
Good Shepherd, OUR LADY OF CHARITY OF THE, 647d, *after* ordinary vows *insert* Since 1910 they also take the fourth vow; 648b, *for* CHARLES LEBRUN *read* J. O'REILLY
Gorkum, THE MARTYRS OF, 652a, *for* 14 Nov., 1675 *read* 24 Nov., 1675; *for* 1865 *read* 1867
Görres, JOHANN JOSEPH, 652d, *for* Volksund *read* Volks und
Görz, 655a, *for* bishops *read* archbishops; *for* prince-bishop *read* prince-archbishop; 655b, *for* prince-bishopric *read* prince-archbishopric; *for* Aquileinsis *read* Aquileiensis; *for* June, 1900 *read* June, 1909; 655c, *for* Prince-Bishop *read* Prince-Archbishop
Gospel and Gospels, 656b, *for* clearing *read* clearly
Gospel in the Liturgy, 660c, *for* Nocturne *read* Noc-turn
Gossaert, JAN, 664a, *for* Brunellesco *read* Brunelleschi; 664b, *for* Guichard *read* Guicciardini; 661c, *for* Antwerfsche *read* Antwerpsche; *for* Waagan *read* Waagen
Goswin, 665a, *for* MARIENBURG *read* MARIENBERG
Gottfried von Strasburg, 681b, *for* cities *read* cites
Goulburn, DIOCESE OF, 683a, *for* GULBURNENSIS *read* GOULBURNENSIS
Gozo, DIOCESE OF, 687c, *for* GOULOS-GAUDISIENSIS *read* GAULOS-GAUDISIENSIS; 688a, *for* 1812 *read* 1843
Grace, CONTROVERSIES ON, 710d, *for* Michael *read* Domingo
Grancolas, JEAN, 724d, *for* L'ancienne *read* Ancien
Greek Catholics in America, 747a, *for* ‡ *substitute* ‡
Greek Church, 759d, *for* John VI *read* John IV; 763d, *for* CALUBARIUS *read* CÆRULARIUS
Green, HUGH, 776c, *before* martyr *insert* alias Ferdinand Brooks
Green Bay, DIOCESE OF, 777a, *for* thirty-one *read* twenty-six; *for* fifty-five ecclesiastical students *substitute* a much lower number, which cannot now be precisely determined; 777c, *for* 1870 *read* 1879; *for* 45 churches *read* 143 churches
Greenland, 779c, *for* Kyrkana *read* Kyrkans; *for* arhundratess *read* arhundradets

VOLUME VII.

Gregory of Nyssa, 17a, *for* Sozima *read* Sasima
Griffin, GERALD, 33b, *for* south monastery *read* North Monastery
Grosswardein, DIOCESE OF, 40b, *for* Jotram *read* John; *for* Vitíz *read* Vitéz; 40d, *for* Bunziky *read* Bunyitay
Guatemala, ARCHDIOCESE OF, 54b, *before* Costa Rica *insert* San José de; 54e, *after* cathedral *amit* of Santa Iglesia
Guérin, ANNE-THÉRÈSE, 59d, *for* Côte *read* Côtes
Habacuc, 99c, *transfer* Van Hoonacker (Paris, 1908) *from* non-Catholic *to* Catholic commentators
Hadrian, 105a, *for* Menaion *read* Menaia; 105b, *amit* On this last date the Roman Martyrology likewise makes mention of a Hadrian
Haiti, 115b, *for* Society of Mary *read* Missionaries of the Company of Mary; 115c, *for* La Persévérence, etc. *read* La Persévérance; *for* Handelman *read* Handelmann
Hakon the Good, 117a, *omit* (?) *after* burial
Halifax, ARCHDIOCESE OF, 117c, *for* 700 *read* 1052
Harcourt, WILLIAM, 134a, *for* WHITBREAD, THOMAS *read* BARROW, WILLIAM
Harrisburg, DIOCESE OF, 143a, *after* taken from it *insert* Lycoming for the new Diocese of Scranton in 1868, and Center
Hauteserre, 151d, *for* DADIN D' *read* DADIN DE
Haydock, GEORGE, 159b, *for* Cotton *read* Cottam
Heart of Jesus, DEVOTION TO THE, 165b, 167a, *for* Rix *read* Nix
Heaven, 174c, *for* conformity *read* uniformity; 183c, *for* necessary to accept *read* most probable; *for* during his first *read* during, and some time after, his first; 183d, *after* de Tena *insert* Estius, Justiniani, Calmet
Heidelberg, UNIVERSITY OF, 198c, *for* Heidelberg, 1884– *read* 3 vols., Heidelberg, 1886–93, continued to 1846 by Hintzelmann (Heidelberg, 1903–04)
Herbart and Herbartianism 248b, *for* tutorships *read* tutorship; *for* "Æsthetic Revelation of the World and the Science of Education" *read* "Æsthetic Revelation of the World" and the "Science of Education"; 248d, *for* state *read* strata; 249a, *for* repetition of *read* repetition, or by; 249d, *for* Von Reins *read* Von Rein
Hermengild, SAINT, 276a, *for* Hermengild *read* Hermenigild (Ermenigild or Hermenegild), 276c, *for* Spaniens *read* von Spanien
Hermits of St. Augustine, 285d, *for* Cámaro *read* Cámara; 288a, *for* Gould *read* Goold; 288b, *for* Antinólez *read* Antolínez
Hesse, 299b, *for* 1509–67 *read* 1504–67
Hickey, ANTONY, 322a, *for* Brennan *read* Brenan
Hierarchy of the Early Church, 341c, *for* v, 24, 2 sq. *read* V, xxiv; 342b, *for* Jerome and the Ambrosiast *read* Theodore of Mopsuestia and the Ambrosiast
Hieronymites, 345c, for Montegraneli *read* Montegranelli
Hilary of Poitiers, 350b, *for* Dom Constant *read* Dom Constant
Hinderer, ROMAN, 358b, *for* (Vienna), *read* (Munich)
Hogan, JOHN JOSEPH, 348b, *for* KANSAS, *read* KANSAS CITY,
Holland, 387c, *for* Leeuwaarden *read* Leeuwarden; 388c, *for* Adam Doemen *read* Adam Damen; 391d, *for* parishes, Roermond *read* parishes; Roermond; 392b, *for* So also the association . . . Netherlands *read* So also "The Association . . . Netherlands"; *for* Radbond *read* Radboud; 392c, *after* two professors *insert* the University of Utrecht one; *before* ignored *insert* generally; 392d, *for* "Geldenlander" *read* "Gelderlander"
Holland, THOMAS, 393a, *for* 1633 *read* 1632
Holy Humility of Mary, INSTITUTE OF SISTERS OF THE, 418c, *for* 6400 *read* 6000
Honduras, BRITISH, 419d, *for* 6 *read* 16
Honorius I, POPE, 452c, *for* of the Lazi *read* of Lazi; 453c, *for* shows by his argument that they were wrong *read* implies by his arguments that they did wrong; 453d, *for* had not two *read* had two; *for* inconclusively though not necessarily, heretical *read* inconsequent, but not necessarily heretical; *for* integrant part *read* integral part; *for* Will *read* will; 454a, *for* simply following *read* partly following; 455a, *for* Church, in modern language *read* Church —in modern language; *after* ex cathedra *insert* but had approved a policy of silence which betrayed the truth; 455b, *for* just as likely *read* quite certainly

Hospitallers, 477d, *for* Athabaskaville *read* Arthabaskaville
Hospitallers of St. John of Jerusalem, 478b, *for* Turcopoles *read* Turcoples
Hottentots, 498c, *for* Brown *read* Theal; *for* 1999 *read* 1869; *for* Columbus, 1950 *read* London, 1891
Hove, PETER VAN, 502b, *after* Belgium *insert* 1776; *for* 1793 *read* 1790
Huájuapam de León, DIOCESE OF, 505c, *for* HUAJUAPATAMENSIS *read* HUAJUAPAMENSIS; 505d, *for* 28 November *read* 13 November
Huánuco, DIOCESE OF, 506a, *for* Tauia *read* Tauja; 506b, *for* contains 45 parishes *read* contains (1908) 57 parishes; *for* 75 priests *read* 80 secular priests and 35 Franciscans, 27 of whom are in the Convent of San Francisco, and the remaining 8 engaged in parish work. Of female religious communities there are in the diocese Franciscan Tertiaries in the Colegio Santa Rosa at Ocapa and the Sisters of the Immaculate Conception at Huánuco. The diocesan seminary at San Teodoro in Huánuco numbers (1908) 60, and the school of San Luis, 120 students
Hübner, ALEXANDER, 509d, *for* document *read* documents; 510a, *for* fruits *read* fruit; 510b, *for* "Through the British Empire" *read* "Durch das brit. Reich"
Hugh of Lincoln, SAINT, 520c, *for* 1181 *read* 1186
Hülshoff, ANNETTE, 537d, *for* Foster *read* Jostes
Hungary, 552e, *for* Bakáez *read* Bakacs; 560b, *for* ALDÁSY *read* ÁLDÁSY
Hungarian Literature, 560b, *for* nearly a *read* over a; 560c, *for* c. 1770–1800 *read* c. 1800–30; *for* Excluded *read* Kept in the background; *for* about 1230 *read* c. 1200–50; 560d, *for* Temesvári Pelbart and Ráskai Lea *read* Pelbárt Temesvári and Lea Ráskai; *for* "Hodegus" *read* "Hodoegus"; 561a, *for* Bathor *read* Báthori; *for* (d. 1557) *read* (d. c. 1557); *for* grandfather *read* great-grandfather; 561b, *for* (Apáczai-Cseri) *read* (such as Apáczai-Cseri wrote); *for* coarse *read* trivial; 561c, *for* 1860 *read* 1859; *for* "Zalén's flight" *read* "Zalán's Flight"; *for* Katon *read* Katona; *for* "Banus Bank" *read* "Banus Bánk"; *for* trivial *read* light; 561d, *omit* licentious; *omit* and are disfigured . . . hostile to the Church; *for* he has not written a single love poem *read* he wrote a number of excellent love poems; *for* Kálmán, Erdösi *read* Kálmán, and others; 562b, *for* 1890 *read* 1894; *for* heller *read* filler; *for* 60,000 *read* 50,000; *for* only papers not hostile *read* only great papers not notably hostile; 562c, *for* felt especially in this department *read* felt in several departments; *for* the most *read* one of the most; *after* promising *omit* of
Hunyady, JÁNOS, 565a, *for* Amselfelde *read* Amselfeld; 565b, *for* Gyulafejérvár *read* Gyulafehérvár; *for* Hudnyaiak *read* Hunyadiak; *for* Czánki *read* Csánki; 565c, for A. ALDÁSY *read* A. ÁLDÁSY
Huron Indians, 575d, for done *read* had done
Hymnody and Hymnology, 599a, *for* Roamnos *read* Romanos; 600a, *for* Weltliteratur *read* Weltlitteratur; 602d, *for* TROPES *read* TROPE
Ibarra, DIOCESE OF, 613c, *for* Barbo *read* Barba; 614a, *for* Spillman in Die neue Welt *read* Spillmann, In der Neuen Welt
Iceland, 617a, for Arason Jón *read* Jón Arason; *for* Jochunsson *read* Jochumsson; 617d, *for* Marists *read* Missionaries of the Company of Mary
Iconoclasm, 621a, *for* n. 2162 *read* n. 2132; 621d, *for* Artabasdus *read* Artabasdos; *for* Pastilias *read* Pastillas; *for* Orthodox *read* orthodox; *for* Sykæum *read* Sykaion; 622b, *for* Nicea *read* Nicæa; 622c, *for* John Syncellus *read* John, Syncellus; 623d, *for* Praxedes *read* Praxedis; 624a, *insert* parenthesis *after* 1331 *and omit after* persecution; 624b, *for* Sykæum *read* Sykaion
Illegitimacy, 651b, *for* disproportionally *read* disproportionately; 651d, *for* offspring . . . are illegal *read* offspring . . . are illegitimate
Illinois, 655d, *for* A descendant of one of them, *read* Stephen A. Douglas was born in Brandon, Vermont, of an old Scotch family. His father went to Illinois after Stephen's birth
Illuminati, 661b, *after* godfather *insert* von Ickstatt; *after* high-school *omit* of Ickstatt
Illyria, 663d, *for* Dorothea *read* Dorotheus
Immaculate Conception, 677c, *for* our days *read* our day; *for* formerly *read* formally; 679d, *for* 555, ss. *read* 555 sq.; 680b, *for* Gregory V *read* Gregory XV
Immunity, 691e, *for* Papal States *read* Central and Southern Italy; 692b, *for* according to lex 2 *read* after lex 2; *for* equitably *read* equally; 692c, *for* two bishops *read* two prelates
Impanation, 695a, *for* William *read* John
Impediments, CANONICAL, 696a, *for* Theol. Mor., I, VI *read* Theol. Mor., lib. VI; 696c, *for* felicity *read* facility; 697c, for matrimonial engagement *read* marriage; *for* rendered *read* rendering
Imposition of Hands, 698b, *for* place at the *read* place in the; 698c, *for* imposition of hands alone *read* only the imposition of hands; 698d, *for* Titus, x, cl *read* Tit. X, i; 698d, *omit* also
Improperia, 701b, *for* P. J. MORRISROE *read* PATRICK MORRISROE
Incardination and Excardination, 704d, *for* dismissorial *read* dimissorial
India, 725a, *for* congress *read* congeries
Indiana, 743c, *for* 1845 *read* 1840
Indo-China, 774d, *for* Pordone *read* Pordenone; 775d, *for* Gagalin *read* Gagelin

VOLUME VIII.

Institute of the Blessed Virgin Mary, IRISH, 55c, *for* D. Murray *read* Dr. Murray; 55d, *for* Yalla *read* Zalla
Institutes, ROMAN HISTORICAL, 65a, *for* REGISTERS *read* REGESTA
Institution, CANONICAL, 66a, *for* JUS PATRONATUS *read* PATRON and PATRONAGE
Ireland, 120a, *for* Oscar, his grandson Oisin *read* Oisin or Ossian, his grandson Oscar; 124d, *for* Accrotorum *read* Secretorum; *for* Lamboth *read* Lambeth; 127c, *for* Callahan *read* Callanan
Irish, IN CANADA, 148d, *before* Floyd *omit* McCarthy
Irish College, 158c, *for* Clerigh *read* Clinch
Irremovability, 173c, *add* For the latest legislation see PARISH.—*In English-speaking Countries*
Isaac of Armenia, 176b, *for* Ter-mi-kelian *read* Termikelian; 176b, *for* Smith, Dict. of Greek and Roman Geography, III, 290 *read* Davidson in Dict. Christ. Biog., s. v. Isaacus I, St.
Isaias, 181d, *for* Babylon (viii, 1 *read* Babylon (xiii, 1
Isidore of Seville, 186d, *for* Acephales *read* Acephali
Isidore the Labourer, SAINT, 189b, *for* della Cabeza *read* de la Cabeza
Ispahan, 192c, *for* Armenian Latin *read* Armenian and Latin; *for* Aspandana *read* Aspadana
Israelites, 195a, *for* Sin (Exod., xv, 1) *read* Sin (Exod., xvi, 1)
Italy, 253a, *for* 1836–1906 *read* 1836–1907
Jacquier, FRANÇOIS, 267a, *for* Friars Minor *read* Minims
Jaén, DIOCESE OF, 267c, *for* sixty-four *read* sixty-five;

for since which date the See of Jaén has been vacant *read* The present bishop, Juan Manuel Sanz y Saravia, the sixty-fifth in line of succession (b. at Manzanal del Puerto, 31 August, 1866), was appointed Bishop of León, 27 March, 1905, and on 29 April, 1909, was transferred to Jaén

Jaffa, 269a, *for* poisoned the Ottoman garrison and his own soldiers *read* shot the Ottoman garrison and poisoned his own soldiers

Jaffna, DIOCESE OF, 269b, *for* Andrea Furtado *read* Andrés Hurtado

James Thorne, BLESSED, 282a, *for* James *read* John

Jansenius and Jansenism, 287a, *for* Aravius *read* Stavius; 289b, *before* Enchiridion *insert* Denzinger; 291a, *for* conference *read* confessor; 292d, *for* discernantes *read* discernants

Jassus, 325b, *for* 421 *read* 431

Jassy, DIOCESE OF, 325b, *for* Bahluiu *read* Bahlui

Jedburgh, 329a, *before* 1874 *insert* Edinburgh; *before* 1857–64 *insert* London

Jerusalem, 363d, *for* Turcopoles *read* Turcoples

Job, 414d, *for* in Eastern Palestine *read* to the east of Palestine; *for* Naiwâ *read* Nawâ; 415a, *for* xix, par. 18, 2 *read* ch. xviii; 417b, *for* is the saving of the . . . as the solution *read* is essential for the whole as being the saving of the honour of Job and the solution; 417d, *for* 2100 lines *read* 2100 clauses

John X, POPE, 425c, for II, 297 *read* III, 297

John XII, POPE, 426c, *for* Rother *read* Rather

John XIV, 427d, *for* Campanora *read* Canepanoa

John XXI (XX), POPE, 430a, *for* deacon *read* dean; 430b, *for* council *read* conclave

John XXII, POPE, 431b, *for* 1309 *read* 1308; 432a, *for* November *read* December; *for* cardinals *read* bishops

John XIII, 434b, *for* that pope *read* the Pisan party

John, GOSPEL OF SAINT, 438b, *for* hagiographer *read* sacred writer; 440a, *for* xiii, 4–5; xxxiv, 15, 19 *read* xiii, 4–15, 34; xv, 19; 440c, *for* reader and disciple *read* readers and disciples; 441c, *for* Canterbury *read* Cambridge

John Nepomucene, SAINT, 468b, *for* Verbote *read* Vorbote

John the Deacon, 491c, *for* re-edit *read* compose; *for* Casiniensis *read* Casinensis; 491d, *for* Messina *read* Misenum

John the Evangelist, SAINT, 493b, *before* unhistorical *insert* mostly

Jordanis, 502a, *omit* Allgem. deutsche Biogr., xiv; 511a, *for* general theological *read* theological state; 511b, *for* Rottenburg *read* Rattenburg; 511d, *for* Fakultäten *read* Fakultät

Juliana, SAINT, 555d, *for* birth *read* martyrdom

Julius I, SAINT, POPE, 561b, *for* the Alexandrian Church should *read* concerning the Alexandrian Church they should; 561d, *for* Funek *read* Funk

Justinianopolis, 580d, *for* V, xi, 6 *read* XI, xiv, 12; XII, iii, 28; *for* Eliza *read* Eriza

Kalands Brethren, 593b, *for* Freiburg, 1889 *read* Freiburg, 1899

Kalinka, VALERIAN, 593c, *for* Jaroslaw *read* Lemberg; *for* 1848 *read* 1850; *for* Cracoio *read* Cracow; *before* "Polish News" *omit* Political; 593d, *before* labourer *omit* thirty years

Kamerun, VICARIATE APOSTOLIC OF, 596a, *for* 4,000,000 *read* over 6,000,000; 596b, *for* Linsburg *read* Limburg; *for* Irasa *read* Ikasa; *for* 18 priests *read* 25 priests; *for* 30 sisters *read* 23 sisters; *for* twenty-four *read* twenty-eight; *for* 8027 baptisms *read* 15,256 baptisms; *for* 3819 catechumens *read* 5649 catechumens; 596c, *for* 5675 boys *read* 6256 boys; *for* H. VIETER *read* P. H. VIETER

Kansas, 599b, *for* pounds *read* barrels; 601b, *for* 1541 *read* 1542

Kerssenbroch, HERMANN VON 628c, *for* Düsseldorf *read* Paderborn

Kilmore, DIOCESE OF, 643b, *for* 1769 or 1770 *read* December, 1769

Kimberley in Orange, 645c, *for* Orange River Colony (then Free State) *read* Orange Free State; 645d, *for* 30° *read* 33°; 646a, *for* 1898 *read* 1895

Kings, THIRD AND FOURTH BOOKS OF, 654d, *for* from Theglath *read* to Theglath; 655a, *before* Benedad II *insert* Hadadezer, i. e.; *for* Ramman-nirari III *read* Adad-nirari III; 655b, *for* Israel's *read* Israelitish; 655, in table, *for* II Par., XXV, 5 *read* II Par., XXV, 25

Knight, WILLIAM, VENERABLE, 670b, *for* William Abbot *read* Henry Abbot

Knights of Columbus, 671b, *after* lectures *omit* to non-Catholics; 671c, *before* Buffalo *insert* Portland; 689d, *for* 1884 *read* 1844; 690b, *for* two editions *read* five editions; 690c, *for* Handley *read* Hanley

Krasicki, IGNATIUS, 698b, *for* Lafontaine *read* La Fontaine

Ladislaus, SAINT, 737a, *for* Béla *read* Bela; *for* Visegrád *read* Višegrad; *for* Zágráb *read* Zagreb; 737b, *for* 1415, I, 2 *read* II, 1415; *after* Bio-Bibl., *add* II, 2733 sq.

Lagania, 741a, *for* and thirteenth centuries *read* or thirteenth century

Lagrené, PIERRE, 741b, *after* Society *add* of Jesus

Laicization, 745d, *for* The dominium utile thus acquired was apt to pass to the heirs *read* With the dominium utile thus acquired there was danger of the full ownership also passing to the heirs

Lamarck, JEAN-BAPTISTE, 754c, *for* Descendenztheorien *read* Deszendenztheorien

Lamartine, ALPHONSE DE, 755b, *for* BERTIN *read* BERTHIN

Lambert Le Bègue, 758a, *for* Zahringen *read* Zahringhen; *before* 344 *insert* 88; *for* M. A. FAYEN *read* A. FAYEN

Lamoignon, FAMILY OF, 766d, *for* 21 vols. *read* 22 vols.; *for* 1880–1909 *read* 1880–1910; *for* une vielle *read* une vieille

La Maricière, LOUIS-CHRISTOPHE, 768a, *for* Hugnet *read* Huguet

Lampa, 768c, *for* Deneltius *read* Demetrius

Lampsacus, 771b, *for* Lequien *read* Le Quien

Lamus, 771c, *for* village of Adana *read* village of Lamas in the vilayet of Adana

Land-Tenure in the Christian Era, 775d, *for* it or them *read* that group; 777a, *for* manner in which *read* manner which; *for* showed *read* show; *after* ideal *insert* of free land-owning citizenship; 777c, *for* that exterior and barbarous tribal system . . . Roman society *read* the exterior and barbarous tribal systems which had filtered, both from the East and West, into the structure of Roman civilization; 780d, *for* Spain, which *read* Spain. It; 783b, *for* preserved, as *read* preserved, and; 783c, *for* one lord, *read* one road; *before* sergeantry *insert* grand; 783d, *after* change *insert* in England; 784a, *for* European *read* Christian

Langen, RUDOLPH VON, 787d, *for* 1816 *read* 1186

La Paz, DIOCESE OF, 795c, *for* Picarro *read* Pizarro

Laplace, PIERRE-SIMON, 796d, *after* co-efficients *insert* that bear his name; 797a, *before* General *insert* his son; *after* Catholic *insert* (see a letter to his son, "Œuvres," I, 1878, p. 6); *for* 1835 *read* 1884

Lapland and Lapps, 798b, *for* Sveriger bygder *read* Sveriges bygder; *for* Turistföreningens årsskrifter *read* Turistföreningen årsskrifter; *for* Meeseet *read* Museet

VOLUME IX.

La Rochelle, Diocese of, 7a, *for* Holy Ghost *read* Company of Mary

Larue, Charles de, 7d, *transfer* illustration to article Larue, p. 8

La Salette, Sc, *for* 1891 *read* 1901

Lascaris, Janus, 11a, *for* Didymas *read* Didymus

Latin Language, Use of, 23c, *for* Liturgy *read* Rites.—V. *Liturgical Language*

Latin Literature, Christian, 23c, *for* or perhaps *read* and perhaps; 26d, *for* Ronsch *read* Roensch

Laura, 39c, *for* London, 1901 *read* Cambridge, 1904

Law, 53c, *for* exaggerated *read* improper; 55d, *for* actual *read* proper

Law, Canon, 59d, *for* X, i, V, *read* X, lib. V; 61c, *for* the minor councils of Constantinople *read* of some minor councils of Byzacena; 63c, *for* texts only when they *read* only texts which; 66a, *for* Luca *read* de Luca

Law, International, 76d, *omit* cross-reference to Peace

Lay Confession, 95b, *for* Pat. Lat. *read* Cursus Theologiæ completus

Leeds, Diocese of, 112d, *for* five *read* fifteen

Legacies, 115b, *after* person *omit* Moreover, a testament . . . testator; 115c, *for* XXVI *read* XXV; 115d, *for* XXV, II *read* XXV, XI; *for* p. 84 *read* p. 92; 116a, *for* 485 *read* 455; *after* 87 *omit* and 105; 117a, *for* XXXII *read* XXXIII; 117b, *for* ii, v, *read* ii, vi; 117d, *for* 1587 *read* 1567; *for* Pius VIII *read* Pius VII

Leibniz, System of, 135b, 138c, *for* Couterat *read* Couturat

Leo I, Saint, Pope, 155b, *for* These two *read* Two

Leonidas, Saint, 179d, *for* Lactus *read* Letus

Leprosy, 184b, *for* Nicholas of Corbis *read* Nicolaus of Corbie; 184c, *for* Louis IX *read* Louis VIII

Le Quien, Michel, 187d, *for* Plessis *read* Du Plessis

Lesbi, 190b, *for* Toulette *read* Toulotte

Letters, Ecclesiastical, 202d, *for* 1876 *read* 1875; 203c, *for* 1740–1758 *read* 1746; 203d, *for* Brunsberg *read* Braunsberg

Le Verrier, Urbain, 206c, *for* Heuzeau *read* Houzeau

Lex, 208c, *for* Allamani *read* Alamanni

Liber Diurnus Romanorum Pontificum, 216b, *for* Friederich *read* Friedrich

Libraries, 232b, *after* George IV *omit* (largely with MSS. taken from monasteries by Henry VIII); *after* c. 1759 *insert* Cambridge University; Archbishop Thomas Scott of York, c. 1475; *after* U. S. Government, 1800 *insert* Imperial, Vienna; Frederick III, 1440; *after* c. 1560 *insert* Sainte Geneviève, Paris; Cardinal de la Rochefoucauld, 1624; *add* Vittoria Emmanuele, Rome; consisting largely of the confiscated library of the Jesuit Collegio Romano, 1876; *for* Lyon *read* Syon

Liège, Diocese of, 237c, *for* instituted *read* appointed

Lilius, Aloisius, 247d, *for* 1812 *read* 1821; 248a, *for* commissions *read* commission; 248b, *for* 544–595 *read* 538–593; 248c, *for* 1401–1446 *read* 1401–64; 248d, *for* Middleburg *read* Middelburg

Lille, 252b, *for* Gilford *read* Gifford; 252d, *for* Lacoutre *read* Lacouture; 253b, *for* Chatellerie *read* Châtellenie

Limbo, 256d, *for* Ambrosiater *read* Ambrosiaster

Limbourg, Pol de, 259a, *for* Dipu *read* Dijon; 259b, 259d, *for* Colomb *read* Colombe; 259d, *for* Bouchat *read* Bouchot; 260a, *for* Courajon *read* Courajod

Limburg, Diocese of, 260b, *for* Mespellbrunn *read* Mespelbrunn

Limerick, Diocese of, 263c, *add* In 1912 (10 March) the chapter of Limerick was revived by the Holy See, and the Church of St. John was formally recognized as the cathedral of the diocese

Lippi, Filippino, 278b, *for* Rumoh *read* Rumorh; *for* (Leipzig,—) *read* (Leipzig, 1827); *after* Renaissance *omit* (Paris—); Goonchens; *for* (Paris) *read* (Paris, 1895)

Lippi, Filippo, 278d, *for* Académie des Beaux-Arts *read* Accademia d. Belli Arti; *for* livres *read* lire

Lipsius, Justus, 280b, *for* illustrious *read* honourable; 280d, *for* Spain *read* Spa

Lisbon, 282a, *for* Jorque *read* Jorge

Liszt, Franz, 285c, *for* 1 Jan., 1823 *read* 1 Dec., 1822

Lithuania, 292b, *after* East Prussia *omit* and in West Prussia; *for* 110,000 *read* 1905: 101,534; 293c, *for* affected *read* effected; *for* Antonwitsch *read* Antonowitsch; 293d, *for* Poland u. Livland *read* Polen u. Livland

Liturgical Books, 299d, *for* agendorum *read* agendarum; 300d, *for* Roman Rite *read* Mass, Liturgy of the

Liturgy, 308a, *for* I Pet., i, 11 *read* I Pet., iv, 11; 309b, *for* Salmon *read* Sodom; 309c, *for* xi, 22 *read* x, 22; 310b, *for* deduces *read* he deduces; 312a, *before* chrétienne *omit* terre

Loaves of Proposition, 317c, *for* Heb. Version, Ex. *read* Hebrew, Ex.

Lockhart, William, 322b, *for* 1879 *read* 1874; *for* second volume . . . 1883 *read* "Life of Antonio Rosmini-Serbati" in two volumes; *for* "The Tablet" *read* "The Catholic Times"

Logic, 324a, *for* understood), as *read* understood. Logic, as; 326b, *for* Dialectica *read* Dialectiæ; 327c, *for* Vico *read* Vives

Lollards, 335d, *for* 2 vols., . . . 1908 *read* 3 vols., . . . 1908–11

Lombardy, 337a, *for* Brembara *read* Brambana; *for* Isco *read* Iseo; *for* Aghio *read* Oglio; 337c, *for* 1,115,000 *read* 1300; *for* 600,000 *read* 850; 339b, *for* Comanchio *read* Comacchio; 340b, *for* Riggio *read* Reggio

Lorenzetti, Pietro and Ambrogio, 358b, *for* arms *read* arm; 358d, *for* that the *read* that some of the

Lorsch Abbey, 365a, in caption, *before* Oldest *insert* One of the

Lotti, Antonio, 367b, *before* 1900–04 *insert* Leipzig

Loucheux, 368a, *for* utsonekutqin *read* Tutsonekutqin

Louis IX, Saint, 369b, *for* Villaneuve *read* Villeneuve-sur-Cher; 369d, *for* 1251 *read* 1241; 370a, *for* Chappelle *read* Chapelle

Louis XI, 370a, *for* Margaret, daughter *read* Mary, daughter

Louis XIV, 372e, *for* or Divine *read* of Divine; 373a, *for* treatise "Chrétien et Politique" *read* "Discours chrétien et politique"; 373d, *for* Aunat *read* Annat; 375a, *for* Janscnists *read* Gallicans; 375b, *for* Cement XI *read* Clement XI; 375d, *for* 1698 *read* 1697

Louis-Marie Grignion de Montfort, 384d, *for* forty-four *read* four hundred

Louis of Granada, 385c, *for* christiana *read* cristiana

Lourdes, Notre-Dame de, 386c, *after* chemist *insert* M. Filhol

Louvain, University of, 392d, *for* Thomissen *read* Thonissen; 393a, *for* Minchamp *read* Monchamps; 393d, *for* Putianus *read* Puteanus; 394a, *for* Louvain *read* Lorraine; 394b, *for* Nony *read* Neuy; 394c, *for* new teachers *read* new government; *for* letters *read* sciences; 397a, *after* 1904, 2148 *insert* 1910, 2500

Low Sunday, 401a, *for* Romaine *read* Romain

Lübeck, 401b, *for* Yornhöved *read* Bornhöved; 401c, *for* Christian I *read* Christian II; *for* 1499– *read* 1518–23; 403a, *for* römische-katholische *read* römisch-katholische; *for* Geschichts-blätter *read* Geschichtsblätter

Lublin, DIOCESE OF, 403b, *for* united diets *read* Union's Diet; 404a, *before* (St. Petersburg, 1869) *insert* ed. Kojalowitsch

Lucca, ARCHDIOCESE OF, 405b, *for* Ammarati *read* Ammanati

Lucerne, 406d, *for* Each newly elected Abbot of Murbach had to promise fidelity to the law of Lucerne *read* To each newly-elected Abbot of Murbach the citizens of Lucerne had to promise fidelity; 407a, *for* 1228 *read* 1328; 407b, *for* Kreiuz *read* Krieus; 407c, *for* Bonnwalde *read* Bonnwald; *for* The latter *read* The city; 409b, *for* in Hof ozu *read* im Hof zu

Lucic, JOHN, 409d, *for* Trojir *read* Trogir; 410a, *for* 6 vols. *read* 1 vol.

Lucius II, POPE, 412b, *for* Pierleoni *read* Pierlone

Lucius III, POPE, 412d, *for* Volkmar *read* Rudolf

Lueger, KARL, 417a, *before* moral *insert* and

Luminare, 430d, *for* mansionen *read* mansionem; 431a, *for* A. SS. *read* Acta SS.

Lummi Indians, 431c, *omit* (See TULALIP.)

Luna, PEDRO DE, 432a, *for* Province of Aragon *read* Kingdom of Aragon; 432c, *for* Boucicout *read* Boucicaut

Luscinius, OTTMAR, 437b, *for* Wimppheling *read* Wimpheling

Luther, MARTIN, 438c, *transpose reference* Am. Cath. Quart. . . . . 415–25 *to precede* in explanation

Luxemburg, 466b, *after* Catholic Church *insert* The throne has now passed to the Grand Duchess Mary Adelaide, who upon the attainment of her majority, 18 July, 1912, assumed the reins of government

Luxeuil, ABBEY OF, 467d, *for* empire *read* kingdom; *for* western Gaul *read* Eastern Gaul; 468a, *for* URBAN BUTLER *read* R. URBAN BUTLER

Lyons, ARCHDIOCESE OF, 472b, *for* Asiastic *read* Asiatic; 472c, *for* c. 433–50 *read* c. 435–50; *for* 456–98 *read* 451–90; *for* 491–94 *read* 491–93; 472d, *for* 438 *read* 538; *for* 549–542 *read* 549–552; 473a, *for* Ciutad, Friuli *read* Ciutad of Friuli; 473b, *for* 1302 *read* 1032; *for* this letter *read* this primacy; 473d, *for* Seize *read* Seize; 474c, *after* siècles *insert* Cardinal Caverot (1876–87); Cardinal Foulon (1887–93). The present archbishop is Cardinal Coullie; 474d, *for* Baldmor *read* Baldomer; 475a, *for* Grimalains *read* Grimlaicus; *for* beyond a doubt *read* probably; *for* occurred, the feast *read* occurred, the jubilee; 476a, *after* Nile *insert* 1885; *for* has two *read* had two; 476b, *for* Vernières *read* Verrières; 476c, *for* also sends *read* sending; *for* Condamine *read* Condamin

Maasen, FRIEDRICH BERNARD CHRISTIAN, 479b, *for* Gewissenfreiheit *read* Gewissens-freiheit; *for* Federalismus *read* Foederalismus

Macao, DIOCESE OF, 481b, *for* Macaoensis *read* Macaonensis; 481c, *for* de Guia *read* da Guia; 482a, *for* 120 ecclesiastics *read* 200 pupils, of whom about 100 are ecclesiastics

Macarius, SAINT, 482c, *for* 212–34 *read* 312–34

McCloskey, JOHN, 485d, *for* fourth Bishop *read* fifth Bishop; 487b, *for* Second and Third *read* First and Second; 488b, *after* Trenton *insert* The New England sees were made a separate province in 1875

Macedonia, 492a, *omit* ROMAN EMPIRE; *for* SALONIKI *read* THESSALONICA

Macerata and Tolentino, 492a, *after* restored it *omit* and in 1290 established there a university renewed by Paul III in 1540; this pope; 192b, *after* university *insert* instituted in 1540 by Paul III

Machabees, THE, 494c, *for* Baccides *read* Bacchides

Machiavelli, NICOLÒ, 501d, *for* Decennati *read* Decennali

McMahon, MARIE-EDMÉ, 505a, *for* Palikab *read* Palikao

McMaster, JAMES ALPHONSUS, 506c, *for* Of his three children . . . Child *read* Of his four children, a son and three daughters, the latter became nuns, two Carmelites and the other a Sister of the Holy Child Jesus

Maderna, CARLO, 513b, *after* Paris *insert* 1830

Madianites, 514a, *for* Keilenschriften *read* Keilinschriften; 514c, *for* Haweiţâte *read* Haweiţât

Maedoc, SAINT, 520c, *for* Brentrocht in Leinster *read* Brantry, Co. Wexford

Magdala, 523b, *for* St. Jerome . . . Peregrinorum *read* Eusebius and St. Jerome (Onomasticon) suppose the place to be in the north of Dor (Tanturah) on the sea-coast, identifying it perhaps with Athlit (Castellum Peregrinorum)

Magdeburg, 524d, *for* Falkenburg *read* Falkenberg; 525a, *for* "Weltgeschichte Plug" ed. by von Harttung *read* "Weltgeschichte" ed. Pflug–Harttung; 525c, *for* Otto II *read* Otto IV; 526a, *for* 1885–1886 *read* 1800–17

Mai, ANGELO, 538b, *for* "In Clodium" and "In Curionem" *read* "In Clodium et Curionem"; *for* 1825–38 *read* 1828–38

Mailla, JOSEPH, 539a, *for* Maillac on the Isère *read* Mailla, near Nantua (Ain); *for* Morocco *read* Macao; *for* Ferret *read* Féret; *for* Tongkiere-kang-mou *read* Tong-kiln-kang-mou

Maillard, ANTOINE-SIMON, 539b, *for* ANTOINE-SIMON *read* PIERRE

Mainz, 551a, *for* Oppertshafen *read* Oppertshofen; 551b, *after* Salzburg *insert* and cardinal; 552a, *for* Hausenstamm *read* Heusenstamm; 552c, *after* Theodore von Dalberg *omit* q. v.; 553a, *for* Mongang *read* Moufang; 553b, *after* Dominicanesses *insert* at Wimpfen

Majunke, PAUL, 557d, *omit* and from 1869 to 1870 was editor of the "Kölnische Zeitung"

Malabar, 558a, *for* The Cochin State, . . . approximate *read* Malabar in its widest sense, as comprising the two native states of Cochin and Travancore, is covered by the padroado Diocese of Cochin, the Archdiocese of Verapoly, the Diocese of Quilon and the three "Syrian" vicariates (now divided into four); but the ecclesiastical divisions are independent of the civil boundaries

Malabar Rites, 560c, *for* 1540 *read* 1640; 561b, *for* succeeded in *read* succeeded only in; 562c, *for* I. R. P. *read* T. R. P.

Maldonado, JUAN, 567d, *for* Goudy *read* Gondy

Malebranche, NICOLAS, 568b, *for* Oratory of St. Philip Neri *read* French Congregation of the Oratory

Malta, 574c, *for* Comine *read* Comino; 574d, *before* returned *insert* were

Mamertus, SAINT, 580c, *for* SS., II, *read* SS., May, II

Mangalore, DIOCESE OF, 589b, *after* 1895–1910 *omit* (see vacant) *and insert* Paul Perini, S.J., 1910–

Manning, HENRY EDWARD, 605a, *after* debating *insert* society; 606d, *for* At the instigation *read* on the resignation; 608b, *after* prisoner *add* in his own house; 608e, *for* Hemener's *read* Hemner's

Manual Masses, 614a, *omit* cross-reference

Manuscripts, ILLUMINATED, 620d, *for* Abousir *read* Aboukir; 622c, *for* Nazienzus *read* Nazianzus

Maphrian, 635c, *for* Ahudennuch *read* Ahudemmeh

Marca, PIERRE DE, 637c, *for* Tarizey *read* Tamzey; *after* posthumæ *insert* (Paris, 1669)

Marcellinus, SAINT, POPE, 638a, *for* letter *read* letters

Marcello, BENEDETTO, 640b, *for* 1696; . . . *read* 1686;

Marchi, GIUSEPPE, 644a, *for* Tessieni *read* Tessieri

Mariana, ARCHDIOCESE OF, 660c, *for* Pimento *read* Pimenta

Marie de l'Incarnation, BLESSED, 667d, *for* Merillac *read* Marillac; *for* Mlle de *read* Mme de

Marienberg, 668c, *for* Vintschau *read* Vintschgau

Maronites, 683c, *for* 300,000 *read* 450,000; *for* 230,000 *read* 350,000; *for* vilayet *read* mutsarrifat; *for* Tahlé *read* Zahleh é; 683d, *for* d'Hautpoult *read* d'Hautpoul; 684a, *after* Porte *omit* the Maronites

. . . Latins; 684a, *for* nine *read* ten; *for* Kesraouan (40,000) . . . . Egypt (7000) *read* Kesrawan (45,000); Tripoli (45,000); Cyprus and another part of the Lebanon (35,000); Damascus (30,000); Aleppo and Cilicia (5000); Egypt (10,000); 684c, *for* Hoysk *read* Hoyek; *after* patriarch *add* and bishops, who choose one of the candidates presented by the clergy and the people; *for* 300 *read* 1000; 684d, *for* five patriarchal and nine diocesan *read* four patriarchal and three diocesan; *for* and a great number in France *read* and formerly studied in France; *for* 2000 *read* 100; 685b, *after* Paul *insert* and eight days before the feast of the Assumption of the Blessed Virgin; 685c, *for* may he read *read* may be read; *for* Religionis *read* Religiosa; 685d, *for* Blit-Marun *read* Beit-Marun; *for* Kfar-tas *read* Kfar-tab; 686a, *for* apocrisarius *read* apocrisiarius; 686b, *for* καλουμένου *read* καλουμένου; 687b, *for* tr. Delare *read* tr. Delare; 687c, *for* Glaï *read* Qlaï; 687d, *for* 1705 *read* 1713; *after* restored *omit* in 1713; 688b, *for* Agsmi *read* Agemi; 688c, *for* Chronicle, ed Nau in Opuscules Maronites in Revue de *read* Chronicle, ed. Chabot; Opuscules Maronites, ed. Nau in Revue de; *for* Suchen *read* Sichen

Marriage, MIXED, 699c, *for* By a later decree . . . . new legislation *read* By a later declaration of the Holy See, the Decree "Provida", which was originally issued in 1906 for Germany, was declared to remain in force in that country after the publication of the "Ne temere", and the German Empire was thus excepted from the new legislation

Marriage, SACRAMENT OF, 707c, *for* Innocent IV *read* Innocent III; 711c, *for* it says *read* he says; 714d, *for* Sape *read* Sasse

Marseilles, DIOCESE OF, 715b, *omit* suffragan of Aix; *after* Bouches-du-Rhône *insert* suppressed by the Concordat of 1802, re-established by the Concordat of 1817, suffragan of Aix in 1825; 716b, *for* St. Delphine *read* Ste. Delphine; 716c, *for* Eustace *read* Eustache; 716a, *for* Morhreuil *read* Mortreuil; 717a, *for* Tzarn *read* Isarn; *for* Elziar *read* Elzéar; 717b, 717c, *for* Magdaleine *read* Magdelaine; *for* Belzunce *read* Belsunce; 717b, *after* chaplain general *add* of galleys; *for* Costa *read* Coste; 717d, *for* Biscard *read* Ricard; *for* societies for the prevention of crime *read* houses for the protection of depraved youth; *for* 1, 627, 678 *read* I, 627–78; 718a, *for* Vivien *read* Virieu; *for* XV siècle *read* XX siècle; *for* De Roy *read* De Rey; *for* 1885 *read* 1896

Marshall, THOMAS WILLIAM, 718c, *for* Gondon *read* Gordon

Martianus Capella, 723a, *for* "Satyra" *read* "Satura"; *for* Phœbe *read* Phœbus; 723c, *for* Amdt *read* Arndt; *for* (Leipzig, 1898), II *read* II (Leipzig, 1898)

Martinique, DIOCESE OF, 731b, *for* Madinima *read* Madinina; *for* Ceubergeon *read* Aubergeon; *for* Combaid *read* Combaud; 731e, *for* 1872–1879 *read* 1872–1875.

Martinuzzi, GEORGE, 735a, *for* Martinuzius *read* Martinusius; 735c, *after* Isabella *insert* Zapolya's widow; *for* Opelln *read* Opeln; 736a, *for* Kardinal *read* Kardinals

Martin y Garcia, LUIS, 736a, *for* Fiesole *read* Rome; 736b, *for* Cornillense *read* Comillense

Martyrology, 741c, *for* Adon *read* Ado

Martyrs, ACTS OF THE, 743d, *for* Soragine *read* Voragine; *for* Assemai *read* Assemani

Mary Queen of Scots, 766b, *after* memorial pictures *insert* Some of the now rejected likenesses were, nevertheless, once in great demand. The most widely circulated is probably the round-featured "Hamilton type"; *for* 1822–86 *read* 1882–86

Masaccio, TOMMASO, 768d, *for* architettori *read* architetti; *for* Lutzoro *read* Lützow; *for* Brancaccio *read* Brancacci; *before* Paris, 1907 *omit* VIII

Masolino da Panicale, 770a, *for* Filipo *read* Filippo; *after* suppleness imaginable *close* quotation; 770d, *after* coup d'état *omit* quotation marks; *for* Primitives *read* Primitifs

Masonry, 781b, *for* I. W. von Goethe *read* J. W. von Goethe

Maspha, 789b, *for* Jabeoe *read* Jaboe; 789d, *for* 139–149 *read* 139–145; *for* Tell es-Saphi-Blaache Garde-Alba Speeula *read* Tell es-Saphi (Blanche Garde; Alba Speeula); 790a, *after* fertile plain *insert* between

Mass, Liturgy of the, 800c, *for* NUPTIAL MASS *read* MASS, NUPTIAL

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Mass, NUPTIAL, 5e, *before* the Epiphany *omit* the octave of

Mass, SACRIFICE OF THE, 11b, *for* Arnoboius *read* Arnobius; 20b, *for* Mileve *read* Milevis; 20d, *for* Vaticum *read* Viaticum

Massé, ENEMOND, 30b, *for* Enemond *read* Ennemond

Massillon, JEAN-BAPTISTE, 35d, *for* DÉGERT *read* DEGERT

Massys, QUENTIN, 38b, *for* Gonts, or even *read* the Bouts, even

Mathew, THEOBALD, 48a, *for* Queenstown *read* Cork

Mathieu, FRANÇOIS DÉSIRÉ, 48d, *for* DÉGERT *read* DEGERT

Matteo of Aquasparta, 53b, *for* Aquasparta *read* Acquasparta.

Maurice and Lazarus, KNIGHTS OF, 69d, *for* LAZARUS, KNIGHTS OF SAINT *read* LAZARUS, SAINT, ORDER OF, OF JERUSALEM

Maximilian I, DUKE OF BAVARIA, 77a, *for* Bomberg *read* Bamberg

Maximus of Constantinople, 78d, *for* MONOTHELISM *read* MONOTHELITISM

Mecca, 100a, *for* CHRISTIANITY IN ARABIA *read* ARABIA–*Christianity in Arabia*

Mechlin, ARCHDIOCESE OF, 105a, *for* Auguste *read* Augustin; 105b, *for* particularly *read* however; *after* Lierre and Hoogstraeten *add* have been preserved

Mecklenburg, 107e, *for* margravates, *read* margraviates; 107d, *for* 928 *read* 982; *for* as far as *read* to the; 108b, *for* 1152–1189 *read* 1152–1190; 109a, *for* Ferdinand IV *read* Ferdinand II; 111a, *for* Schlis, Die Kunst-und *read* Schlie, Die Kunst

Medals, DEVOTIONAL, 112a, *for* oblate (q. v.) *read* Oblate (see OBLATI)

Medices, HIERONYMUS, 119d, 120a, *for* Vici *read* Vieo

Medicine, 127a, *for* Kunrad von Megenberg *read* Konrad von Megenberg

Medicine, PASTORAL, 142c, *for* PASTORAL MEDICINE *read* THEOLOGY, PASTORAL

Medina, BARTHOLOMEW, 144a, *for* instruction de comme se ha administrar . . . *read* instrucción de como se ha de administrar . . .

Medina, JUAN DE, 144c, *for* John *read* Francisco

Meehan, CHARLES PATRICK, 145d, *for* Ballymahon, Co. Longford *read* Ballymeehan, Co. Leitrim

Melbourne, 155a, *for* Melburnen. *read* Melbournen.; *for* 15 May *read* 19 May; *for* Alypius *read* Alipius; 155d, *after* St. Joseph *insert* the Brigidines, £500, 679; *for* share of *read* share to

Melchites, 158b, *for* MONOPHYSISM *read* MONOPHYSITES AND MONOPHYSITISM; 159a, *for* Ptoskomide *read* Proskomide

Meléndez Valdés, JUAN, 161b, *for* late *read* later

Meletius of Antioch, 163b, *for* Dodorus *read* Diodorus

Melleray, 167d, *for* Antonine II *read* Maxime; 168b, *for* Cistercienium *read* Cisterciensium

Mellifont, ABBEY OF, 168d, *for* Notitiæ *read* Notitia

Memberton, 172b, *for* Memberton *read* Membertou; *for* a week later *read* 18 September; *for* Jesse Fléche *read* Jessé Fléché; *for* June, 1611 *read* May, 1611

Memling, HANS, 173b, *for* "Cathedral of Lübeck" *read* Cathedral of Lübeck

Memphis, 177b, *for* Greece *read* Greek

Mena, JUAN DE, 177b, *for* constantly moving *read* at rest

Menas, SAINT, 179a, *for* Delahaye *read* Delehaye

Mendicant Friars, 183c, *for* John *read* Peter

Mendoza, DIEGO HURTADE DE, 186d, *for* Hurtade *read* Hurtado

Menevia, DIOCESE OF, 188c, *for* Chicheley (q. v.) *read* Chichele (q. v.)

Menominee, 193b, *for* Lake Powahegan *read* Little Chute

Mensa, 194c, *for* ALIENATION OF CHURCH *read* ECCLESIASTICAL

Mercedarians, 197c, *for* Montoy *read* Monroy; 198a, *for* Annales de los Descalsos *read* Anales de los Descalzos

Mercy, SISTERS OF, 200d, *for* gimp *read* guimpe; 201a, *for* O'Reilly of Pittsburg *read* O'Reilly of Hartford

Meredith, EDWARD, 202a, *for* Apostle *read* Apostate

Merit, 201c, *for* others *read* other texts; 205c, *for* forming *read* form; 207c, *before* meritorious *omit* comma

Messias, 213b, *for* affirm that its *read* affirm that the fulness of its; *for* great work *read* great creative work; 214c, *for* 27 B. C. *read* 37 B. C.

Metal-Work, 223a, *for* in Douai *read* of Douai

Metempsychosis, 236c, *for* Manichæans (q. v.) *read* Manichæans (see MANICHÆISM)

Metz, 248d, *for* Adhemer *read* Adhemar; 249a, *for* Assembly quarrel *read* War of Reunion; *for* évêches *read* évêchés; 249c, *for* Willibord *read* Willibrord; 249d, *for* Segolana *read* Segelona; *for* Mörchingin *read* Mörchingen; *for* 1709–90 *read* 1769–90; *for* Metz, 1894; Keune, Metz *read* Metz, 1894; Poirier, Metz (2 vols., Paris, 1904); Keune, Metz; *for* Histories *read* Periodicals;

Mexico, 253d, *for* Michoaican *read* Michoacan; 257, in caption *for* Cortés in Mexico *read* Nuño de Guzmán in Michoacán; 257b, for Zumárrage *read* Zumárraga; 262, in caption, *for* Llanos *read* Lagos; 268–9 map, in tabulated list, *omit* Tlaxcala

Michael the Archangel, 276c, *for* Basilionis *read* Basilicæ; 276d, *for* 950 *read* 590

Michigan, STATE OF, 280a, *after* miles *add* The population, according to census of 1910, was 2,810,173; 282c, *omit* Timothy E. Tarsney, Robert J. Kelley, John Corliss

Michoacan, ARCHDIOCESE OF, 283a, *for* Morelas *read* Morelos

Miletopolis, 303c, *for* more probably *read* thought probably to be; *after* can be seen *read* but recent researches show that it is the present town of Kirmasti or Ghirmasti

Military Orders, 305c, *for* Montpellier (q. v.) *read* Montpellier (See HOLY GHOST, ORDER OF THE); 305d, *for* Schwertzbrüder *read* Schwertbrüder

Millet, PIERRE, 313a, *for* Armand *read* Amand

Milwaukee, ARCHDIOCESE OF, 319a, *for* eastern *read* western; *for* Southpost *read* Southport; 321a, *for* Rainer, A Noble Priest, etc. *read* Rainer, Dr. Joseph Salgmans Leben und Wirken (St. Louis, 1876); tr. Berg, A Noble Priest (Milwaukee, 1903)

Minnesota, 329b, *after* figures *add* The population according to the census of 1910 was 2,075,708

Minor Orders, 333b, *for* 252 *read* 251; *for* (Euseb., "Hist. Eccl.", I, vi, 43) *read* (Euseb., "Hist. Eccl.", VI, xliii); 333c, *after* interstices *omit* (q. v.); *for* ORDERS *read* ORDERS, HOLY

Miracle Plays and Mysteries, 349b, *for* theoretical *read* theatrical

Missal, 355d, *for* lectionaries (q. v.) *read* lectionaries (See LECTIONARY); *for* "Directorium" (q. v.) *read* "Directorium" (See DIRECTORIES, CATHOLIC; ORDINES ROMANI); 357b, *for* Sacramentaire *read* Sacrementaire

Mission, CONGREGATION OF THE, 357d, *for* Enfans *read* Enfants

Missionaries of St. Francis de Sales of Annecy, 368c, for Riley *read* Rey

Mission Indians, 370a, *omit* See YUMA INDIANS

Missions, CATHOLIC INDIAN, OF CANADA, 378c, *for* Dallion *read* Daillon; 378b, *for* Edmond *read* Ennemond; 379b, *for* does count *read* does not count

Missions, CATHOLIC INDIAN, OF THE UNITED STATES, 388b, *omit* See OTTAWA INDIANS; 389c, *omit* See UTE INDIANS; 390c, *omit* See TULALIP INDIANS, UMATILLA INDIANS, YAMKILL INDIANS

Mitre, in caption facing 404, *for* Chaplains' Mitres *read* Chaplains' Alms Bags

Modena, ARCHDIOCESE OF, 413d, *after* Charles V *insert* period; *after* Alfonso II *substitute* comma; *for* 1529 *read* 1629; *for* 1614 *read* 1644

Modernism, 415b, *for* Gaudand *read* Gaudeau

Modruss, 422a, *for* Modruss *read* Modrus

Molière, 434d, *for* excepting *read* besides

Molinism, 438b, *for* will of *read* will by; 438c, *for* predestination *read* predetermination; 440d, *for* process *read* mode of being

Monarchians, 449c, *for* Christain *read* Christian

Monarchia Sicula, 451a, *for* Arhanasius *read* Athanasius

Monasticism, 464c, *for* ante-Nicene *read* pre-monastic; 466a, *for* Sylvia *read* Silvia; 467c, *for* Martin, ibid., 18 *read* Marin, ibid., 18; *for* Schiwietz *read* Schiwietz; 476a, *after* CELESTINES *add* in Supplement

Monophysites and Monophysitism, 491a, *for* The latter *read* Anthimus; 492a, *for* De sectis, Oct. 5 *read* De sectis, 5; 493c, *for* Marco *read* Maro; *for* Philippolis *read* Philippopolis; 495a, *for* person (*πρὸ-σωπον*) *read* *πρόϊ-ωπον*; 496a, *for* *θεωρσα* *read* *θεωρίᾳ*; *for* an immense concession, but *read* indeed St. Cyril's expression, and; *for* CONFESSOR *read* OF CONSTANTINOPLE; 497a, *for* Bischop *read* Bischof

Monothelitism and Monothelites, 502d, *for* uoluntas *read* voluntas

Monstrelet, ENGUERRAND DE, 511b, *for* ed. D'Arcq *read* ed. Douet d'Arcq; 511c, *for* by Johnes (Hafod, *read* by Jones (Hartford

Montagnais Indians, 512a, *after* Nascapee *omit* (q. v.); 512b, *for* d'Albeau *read* Dolbeau

Montana, STATE OF, 516b, *after* miles *add* The population according to the thirteenth census is 376,053

Montcalm-Gozon, LOUIS-JOSEPH, 526b, *before* apathy *insert* apparent

Montenegro, 530a, *for* 1490– *read* 1490–1516; 531a, *for* Mirleo *read* Mirko; 521b, *for* 10 regular priests *read* 10 Franciscans

Monterey and Los Angeles, 532b, *for* eighteen *read* sixteen

Montesino, ANTONIO, 534c, *for* Touron *read* Tournon

Monteverde, CLAUDIO, 538d, *for* Atone *read* L'Adone

Montevideo, ARCHDIOCESE OF, 539c, *for* elected *read* appointed; after Soler *insert* the first archbishop; *for* the present occupant . . . has two auxiliary bishops *read* The first archbishop of the see was . . . d. Sept. 1908; he had two auxiliary bishops; 539d, *for* Mulhale *read* Mulhall

Montfort, SIMON DE, 541a, *for* Alicia *read* Amicia

Montor, Alexis-François Artaud de, 545a, *after* Paris, 1842 *insert* tr., New York, 1865.
Montreal, 548b, *for* there, too *read* at the Prairie Mission; *after* Congregation *add* of Notre Dame; 550b, *for* 4000 *read* 400; 550c, *for* Calendr er *read* Canada; *for* Histoire de *read* Histoire du; *for* Rouman *read* Rousseau
Morales, Juan, 557a, *for* Quæsta *read* Quæsita
Moravia, 561b, *for* Atars *read* Avars; 562d, *for* Podiebrand *read* Podiebrad
Morimond, Abbey of, 570b, *for* Jonguelinus *read* Jongelinus
Morone, 575c, *for* Parisio *read* Parisis
Mortmain, 581a, *for* devotions *read* devotion
Mosaic Legislation, 583c, *for* Priest's Code *read* Priests' Code
Mosaics, 587c, *for* Germingy *read* Germain; 587d, 588a, *exchange* captions of figures 8 and 9
Motolinia, Toribio, 601d, throughout article *for* Cortes *read* Cortés
Moy de Sons, Karl Ernst, 609a, *for* dargestell *read* dargestellt
Mozart, Johann, 623b, *before* pitch *omit* tone; *for* July, 1764 *read* 1 August, 1765
Mrak, Ignatius, 624d, *for* Carintha *read* Carniolia
Müller, Karl, 629c, *for* Fürstenburg *read* Fürstenberg
Munich-Freising, 631b, *for* Archbishop *read* Bishop; 632d, *for* Chamber of the Council of the Empire *read* First Chamber; 633a, *for* district *read* Presidency; *for* domains *read* districts; 633d, *for* Maria Blutenburg in *read* Blutenburg near
Münster, 636b, *for* second *read* double; 637a, *for* Wulfhelm *read* Wuelfhelm
Muratori, Luigi Antonio, 641c, *for* Comachio *read* Comacchio
Music, Ecclesiastical, 649c, *for* impropreria *read* improperia
Mutis, José Celestino, 660a, *for* M. Rompel *read* Jos. Rompel
Mysore, 662b, *after* Etrangères; *add* (Paris, 1894); *after* des Missions, *add* (Séminaire des Missions Etrangères)
Nacolia, 667c, *for* of Nahié *read* a nahié; *for* Villayet *read* Vilayet; *for* Sheir *read* Shehir
Nagpur, Diocese of, 669c, *for* 23,288 *read* 3500
Naim, 673a, *for* Lidna *read* Sidna
Nancy, 681a, *for* made his profession *read* was professor; 681b, *for* Manjaud *read* Menjaud; *after* St. Firmin *add* Sisters of St. Chrétienne, a teaching order founded at Metz in 1807 by M. Joffret (the mother-house is at present at Longuyon); *for* conduct *read* conducted, before the Associations law of 1901
Nanteuil, Robert, 683a, *for* Fairthorne *read* Faithorne
Napoleon I, 687c, *for* Battafuoco *read* Buttafuoco, 698d, 699a, *for* Las Casas *read* Las Cases
Napoleon III, 701a, *for* 24 January, 1869 *read* 24 January, 1860; *for* 2 April *read* 12 April; 701d, *for* ambassador *read* ambassadors; *for* Ratazzi's *read* Rattazzi's
Natal Day, 709a, *for* Natal Day *read* Natalis; *for* Moreover we know *read* At the same time the process of development is obscure. We know; 709b, *for* Probost *read* Probst; 709c, *for* Parente *read* Parentes
Naturalism, 714b, *for* 1899, V, *read* 1899, IV
Nature, 715d, for mode *read* modes; 717a, *after* Begriffe *add* (3rd ed., Berlin, 1910)
Naturism, 717b, *for* Guyan *read* Guyau; 718b, *for* laurels *read* laurel; 718c, *after* religion *omit* as to those; *for* Feuerbach, who *read* Feuerbach, and to those who; 719a, *for* basis *read* bottom
Navajo Indians, 721a, *after* built *add* in 1910; *for* Mendileff *read* Mindeleff; *for* XIII (1900) *read* XIII (Los Angeles, 1900)
Navarre, 721c, *for* 970–1033 *read* 970–1035; 722a, *transpose* 1194–1234 *to follow* the Strong
Navarre, Andrew L., 723a, *after* New Guinea *omit* Vicariate Apostolic of
Nazareth, Sisters of Charity of, 725a, *after* Charity *add* Mother Spalding, a remarkable woman, was elected the first superior. She governed the community for thirty years, and was a leader in all the works undertaken by the society; 725b, *for* 1897 *read* Philadelphia, 1897; *for* Kentueky (1908) *read* Kentucky (Cincinnati, 1908)
Nazareth, 727a, *for* Tarni *read* Trani
Nazianzus, 728c, for villayet *read* vilayet; *for* Mnller *read* Müller
Nebraska, 732e, *for* Daxascher *read* Daxacher
Necromancy, 735b, *for* Clemens *read* Clement; 736a, *for* ἐγγαστιμθοί *read* ἐγγαστιμθοί
Nectarius, 737a, *for* Νεχτάριος *read* Νεκτάριος; 737b, *for* Palsamon *read* Balsamon
Nehemias, Book of, 737d *for* Dominionem *read* Domnionem; *for* i-vi (1) comprises *read* i-vi, comprises; *for* Already *read* (1) Already; 738a, 739b, *for* Bahohim *read* Bagohi; 738b, for prophet Noadias *read* prophetess Noadia; 738c, *for* vii, 15 *read* vi, 15; *for* fifty-one *read* fifty-two; 738d, *for* 3 (1) *read* 3; *for* Here *read* (1) Here; 739a, *for* 1–3; the *read* 1–31; the; 739b, *for* Athersatha *read* Tirshata
Neocæsarea, 741c, *for* I, VII *read* I, vii; *for* Chabot *read* Chapot; for Paris, 1741 *read* Paris, 1740; *for* Leipzig *read* Leipzig, 1890; 741d, *for* VI, IIÍ, 1 *read* VI, i, iii; 742a, *for* Paris, 1741 *read* Paris, 1740
Neo-Scholasticism, 748a, *after* hylomorphism *omit* (q. v.); 749b, *for* Freiburg *read* Fribourg
Nepveu, Francis, 751a, *for* the government *read* the government of the Society
Neum, 766, in caption, *for* Tropes *read* Troper
Neumann, John M., 773d, *for* one hundred *read* fifty
Neville, Edmund, 779a, *for* 1847 *read* 1647
Newark, Diocese of, 779d, *for* 26 May, 1668 *read* 10 June, 1680; 780a, *for* 25 March *read* 27 March; *for* Larisey *read* Larisey
New Caledonia, 782a, *for* Harmonic *read* Homeric
Newhouse, Abbey of, 789d, *for* Liegues *read* Licques
New Jersey, 790e, *for* afterwards into *read* afterwards formed into; 791b, *after* capital laws *add* or Crimes Act; 792b, Father John Ury, a Catholic priest, etc. Ury was neither a priest nor a Catholic; 792c, Molly Pitcher (née McCauley) . . . was a Catholic girl. Molly Pitcher was not a Catholic, nor was she born McCauley, it was one of her names by marriage.
Newmann, John Henry, 799b, *for* Grammer *read* Grammar

VOLUME XI.

New York, Archdiocese of, 26a, *after* follows *omit* The Lady Chapel excluded; *after* Extreme length *add* 311½ feet; 26b, *for* indentified *read* identified; *for* 1638 *read* 1688
Nicæa, Councils of, 46a, *for* former *read* future
Nice, Diocese of, 48b, *for* 1818 *read* 1815; 48c, *for* Hilarus *read* Hilarius; 48d, *for* 1648 *read* 1548
Nicephorus, Saint, 51d, *for* "Chronographis" *read* "Chronographia"
Nicholas I, Saint, Pope, 54d, *for* Bold *read* Bald; 55a, *after* Conciliengeschicte, II *insert* (2nd ed.), 860 sqq.; Hergenröther, Kirchengeschichte
Nichols, George, 65d, *after* John Langton *insert* and widow of Nicholas Upton

Nicosia, 71c, *for* 60,250 *read* 200,000
Nieremberg y Otin, JUAN EUSEBIO, 72d, *for* Christianas *read* Cristianas; *after* Sunday *add* He was the author of "Varones Ilustres" continued by Andrada; *for* Andrade *read* Andrada
Nilopolis, 79b, *for* Cheremon *read* Chæremon; *for* Paris, 1741 *read* Paris, 1740
Ninian, SAINT, 84b, *for* Whithorn *read* Whithern
Nocturns, 87e, *for* xxix *read* xxxvi; 87d, *for* E. Warren *read* F. Warren
Nola, DIOCESE OF, 89d, *for* Alfonso *read* Ferdinand
Nonconformists, 96a, *for* Perry *read* Penry
Norbert, SAINT, 100d, *after* Anselm *omit* comma
Noris, HENRY, 103d, *for* English *read* Irish
Normandy, 105a, *for* William I *read* Henry I
North Dakota, 111d, *for* Territory of North Dakota *read* Territory of Dakota; 112c, *for* judge of the supreme court and his deputy *read* judge of the supreme and district courts, clerk of the supreme court and deputy; 115a, *for* Ellen *read* Ullin
Norway, 119e, 120c, *for* Farve *read* Faroe; 119d, *for* Spälastugor *read* Sälastugor; 120a, *for* Konsberg *read* Kangsberg; *for* Herjudalen *read* Herjedalen; *for* Keil *read* Kiel; 120b, *for* Tryggoesson *read* Trygvesson; 120c, *for* Engelloechtssen *read* Engelbrechtssen; 121a, *for* Vossevanger *read* Vossevangen
Notker Labeo, 125d, *for* Terenz *read* Terence
Notre Dame, CONGREGATIONS OF, 127a, *for* Bourgeois *read* Bourgeoys
Notre Dame, SCHOOL SISTERS OF, 130c, *for* twenty-five *read* twenty; *for* eight orphanages *read* eleven orphanages and eight boarding schools; 131a, *after* Chatawa, Miss. *add* In August, 1912, the northwestern province was formed, with its motherhouse and an academy at Mankato, Minnesota.
Novena, 142c, *for* 1525 *read* 1625; *for* 7 July *read* 9 July; 142d, *after* similar novena *insert* (Acta SS., May, I, 80; VII, 531); 143b, *for* P.L. . . . 346 *read* P.L. . . . 546; 144a, *for* Jesuit church *read* any church (Decree, 23 March, 1904)
Nueva Caceres, 148d, *for* Nova *read* Novæ
Nueva Pamplona, DIOCESE OF, 149b, *for* Satander *read* Santander; *for* Fáchira *read* Táchira
Numismatics, 152a, *for* Munzbelustibungen *read* Münzbelustigungen; 152c, *for* Glacus *read* Glaucus; 153c, *for* Hydranus *read* Hyrcanus; 153d, *after* cattle *omit* primus signavit œs; 156b, *for* Mexican *read* North American; 159a, *for* Herbert *read* Hubert; *for* Dupris *read* Dupuis; 159b, *for* Thautenheym *read* Tautenhayn; 159d, *for* Chaufetie *read* Chaufepie
Nuncio, 160b, *for* (legati a latere, q. v.) *read* (See LEGATE); 160d, *for* 1538 *read* 1583; 161b, *for* Moguntino *read* Moguntin.; *for* supre *read* super; 161c, *for* Ciore *read* Coire; 162b, *for* Hinoyosa *read* Hinojosa
Nunciature Reports, 162d, *for* copyists *read* papal secretaries; 163a, *for* Father Balan *read* Pietro Balan; *for* Father Dittrich *read* Professor Dittrich; 163b, *for* Paletto *read* Palletto; *for* Acciainolo *read* Acciaiuolo
Nuns, 165a, *for* Benedict XVI *read* Benedict XIV
Nutter, ROBERT, VENERABLE, 171c, *after* archpriest *add* It seems likely that he died a Dominican. See Devas, "Dominican Martyrs of Great Britain" (London, 1912)
Oaxaca, ARCHDIOCESE OF, 180d, *for* anthinantecea *read* and Chinanteca
Obedience, RELIGIOUS, 183b, *for* have taken *read* are taking
Oblates of Mary Immaculate, 186d, *for* Avinon *read* Avignon; 187a, *for* Llaanrwst *read* Llanrwst
O'Callaghan, EDMUND BAILY, 195b, *for* Gestaeum *read* Gestarum
Occult Art, Occultism, 198b, *for* god *read* gods
Occurrence, 200a, *after* See CALENDAR *insert* CHRISTIAN
Oceania, VICARIATE APOSTOLIC OF CENTRAL, 200c, *for* Kan Apositolo *read* Kau Apositolo; 200d, *for* the present (1910) vicar Apostolic *read* d. 17 Sept., 1911, and the Rev. Joseph Blanc, S.M. succeeded him
O'Connell, DANIEL, 202a, *for* £1600 *read* £16,000
Octave, 204d, *for* Bernadine *read* Bernardine
Offa, 215c, *for* with the result that England was divided into *read* and was paramount in two out of the; *for* were embodied *read* their substance was embodied
Office of the Dead, 221b, *for* PRAYERS FOR THE DEAD *read* DEAD, PRAYERS FOR THE
Oldenburg, 239b, *for* Herman *read* Hermann
Oldoini, AUGUSTINO, 240a, *for* Perugia, 1680 *read* Perugia, 1678
O'Leary, ARTHUR, 240a, *for* Faniobbus *read* Fanlobbus; 240b, *after* charge unproven *add* Recent research has confirmed the tradition (See Fitzpatrick, "Secret Service under Pitt," London, 1892)
Olenus, 240c, *after* Oriens christianus, III *add* 1041
Olesnicki, ZBIGNIEW, 240d, *for* 14 July *read* 15 July
Olympias, SAINT, 249a, *for* Seleneus *read* Seleucus; 249b, *for* (1900) *read* (1906); *for* Dekahaye *read* Delehaye
Olympus, 249b, *for* "Corpus Lyciacum" *read* Lycian confederacy
Ontologism, 257c, *for* proposizione *read* proposizioni; *for* Teosophia *read* Teosofia; 259a, *for* causalty *read* causality
Oporto, DIOCESE OF, 261a, *for* Estavan *read* Estevam; *for* Chavis *read* Chaves; 261b, *before* held the see *omit* who
Oracle, 265c, *for* and extreme *read* and of the extreme; *for* πανομψαῖος *read* πανομφαῖος; 265d, *for* accentuated *read* emphasized; *for* Διὸς *read* Διός; *after* epiphany *omit* of the; 266a, *for* human as *read* limited as; 266b, *for* re-awake *read* re-awaken
Orange Free State, 267b, *for* 29° 31′ *read* 26° 30′; 268a, *for* command *read* commando
Oratory of St. Philip Neri, 273c, *for* Caswell *read* Caswall
Ordeals, 277b, *for* ibid., 161 sqq. *read* CXXVI, 161 sqq.; 278b, *for* smothered their sleeping *read* in sleep smothered their; 278c, *for* Patteta *read* Patcetta; *for* 19 sqq. *read* 191 sqq.
Orders, HOLY, 280a, *after* subdiaconate *omit* q. v.; 280c, *for* ηδλιν *read* πόλιν
Origen and Origenism, 306d, 308a, *for* Heracles *read* Heraclas; 307b, *for* Tyr *read* Tyre; 308b, *for* Vercil *read* Vercelli; 308c, *for* Latinrum *read* Latinorum; 310c, 310d, 311a, *for* Secta *read* Scete; 311b, 311d, *for* Dickamp *read* Dickamp; 311b, *for* phrase *read* phase; 311c, *for* Facundas *read* Facundus; 312a, *for* altechristliche *read* altchristliche
Orkneys, 317a, *for* Blodsee *read* Blodoxe
Orléans, DIOCESE OF, 319a, *for* Eleanor *read* Eleonor; *for* Fayer *read* Fayet; 319b, *for* Theodolfus *read* Theodulfus; *for* Guyan *read* Guyenne; 320c, *after* Bonneau *omit* is; *for* Tournelles *read* Tourelles; *for* (1874) *read* (1875); 320d, *for* 153 *read* II, 453
Orsini, 328b, *for* husband Philip V *read* son Philip V
Osbald, 335a, *for* Ethelbert *read* Ethelred
Osee, 337a, *for* Hishēa' *read* Hōshēa'
Osimo, DIOCESE OF, 338d, *for* Ricanati *read* Recanati
Osmund, SAINT, 341a, *for* Barker *read* Parker
Otto, SAINT, 351a, *for* Hammin *read* Kammin; *for* journey *read* journeys; *for* III (Leipzig) *read* IV (Leipzig)
Otto I, 354b, *for* Eiselbert *read* Giselbert; 355d, *for* universellen *read* universalen; *for* Otto *read* Ottos
Otto II, 356b, *for* pilgrims *read* Piligrim; 356d, *for* Uhler *read* Uhlirz; *for* 1873 *read* 1878
Ouen, SAINT, 360c, *for* Moyon *read* Noyon
Oberbeck, FRIEDRICH, 362b, *after* Humanism *omit* is

Oxenham, HENRY NUTCOMBE, 365b, *after* 1886 *add* "The Doctrine of the Atonement" (London, 1865; 2nd ed., 1869)

Oxford, UNIVERSITY OF, 369c, *for* Innocent III *read* Innocent IV

Oxyrynchus, 378a, *for* is entirely dismantled *read* has only 60 inhabitants; *for* Märtyerbischofs *read* Märtyrerbischofs

Paderborn, DIOCESE OF, 384a, *for* Rethgar *read* Rethar; *after* Meinwerk *insert* (1009–36); 385a, *for* Treisen *read* Freisen; *for* Hatsumar *read* Hathumar; *for* Paderborne *read* Paderborner

Padua, UNIVERSITY OF, 387d, *for* Pearbach *read* Peuerbach

Paganism, 388b, *after* Polytheism *omit* q. v.; *for* I. Claims of Paganism . . . Private Life *read* I. Factors in the Formation and Description of Pagan Religious Systems; *for* almost certain *read* quite certain; 388d, *for* I Kings, xiv, 24 *read* III Kings, xiv, 24; *for* II Kings, xxiii, 7 *read* IV Kings, xxiii, 7; 389a, *for* adorers *read* religion; 389c, *for* Alterum *read* Altertum; 389d, *after* London, 1905 *omit* Maspero, "Comment. Alex. devint Dieu en Egypte"; 390d, *for* Ambarualia *read* Ambarvalia; 391a, *for* Servus *read* Servius; 391b, *for* clithonic *read* chthonic; 392c, *for* antimony *read* antinomy; 392d, *for* consistently *read* constantly; 393b, *for* Gr. Denken *read* Gr. Dehker; *for* Philosophies *read* Philosophers; *for* Paris, 1889 *read* Paris, 1897 393c, *for* Creuze *read* Creuzer; 393d, *for* a resisting *read* or resisting; 394a, *for* will I guide *read* have I girded

Page, ANTHONY, 394b, *after* MS *transfer* q. v. *to follow* Champney

Painting, 395c, *for* (1254) *read* (1245); 396a, *for* Bagaout *read* Bagoua; 396c, *for* should be *read* should no more be; 397d, *for* oldest *read* oddest; 398a, *for* Maesta *read* di Maestà; 398b, *for* c. 1293 *read* c. 1296; 399b, *for* Pisaniello *read* Pisanello; 399d, *for* Fremont *read* Froment; 400a, *for* Multescher *read* Multscher; 402a, *for* Mantua *read* Nantua; *for* Mottoz *read* Mottez; 402b, *for* 900 *read* 1900; 402c, *for* Paris, 1892 *read* Paris, 1821; *for* Samfere *read* Sampere; *for* Douai, 1860 *read* Douai, 1880; 402d, *for* Fusti *read* Justi; *for* Brunschurg *read* Brunswick; *for* (Paris, 1872) *read* (Paris, 1863); *for* Sizeraune *read* Sizeranne

Palatinate, RHENISH, 417a, *for* rhenischen *read* rheinischen; *for* Pfalzagrafen *read* Pfalzgrafen; 417b, *for* der Pfalz *read* der rheinischen Pfalz; *for* (Heidelberg, 18—) *read* (Heidelberg, 1890)

Pallavicino, PIETRO SFORZA, 427a, *for* Pollano *read* Polano; *for* autorevoli *read* autorevoli; *for* Petro *read* Pietro; 427c, *for* Gilgi *read* Gigli; *for* letteraij *read* letteraj

Palm Sunday, 432d, *for* Amularius *read* Amalarius

Pantheism, 447d, *for* 1732 *read* 1720

Papal Arbitration, 453d, *for* 126 *read* 129

Paphos, 457d, *for* Chrysochou *read* Chrysochos; *for* of its population *read* of the Christians

Parables, 466c, *after* other world *omit* On the . . . Lazarus

Paracelsus, THEOPHRASTUS, 468d, *for* lithiasas *read* lithiasis

Paris, 481a, *for* Valentian *read* Valentinian; *for* Julian *read* Julian; 481c, *for* necropolis *read* Christian necropolis; 482d, *for* Hughes *read* Hugues; 483b, *for* Baliay *read* Bellay; 481b, *for* 30 March *read* 30 May; 484d, *for* 8 Jan., 1840 *read* 31 Dec., 1839; 485b, *for* 1798 *read* 1795; 485d, *for* 1824 *read* 1842; 486a, *for* (1656–1758) *read* (1656–1768); 486e, *for* Laudon *read* Landon; 486d, *for* Entrée *read* Etrée; 488d, *for* St. Francis *read* St. John and St. Francis; 489a, *for* Cretil *read* Cretel; 489d, *for* 1857 *read* 1851; 490a, *for* Rauzau *read* Rauzan; *for* Radique *read* Radigue; *for* which was *read* who were; *for* and has *read* and have; 491a, *after* Incarnate Word *insert* and; *for* Public Charity *read* Catholic Charity; 491c, *for* Lavallois *read* Levallois; 492b, *for* Gassin *read* Gossin; 492d, *before* Society of Our Lady *omit* Women's; *for* Fonsagrives *read* Fonssagrives; 493a, *for* This arises . . . . of these undertakings *read* Little by little the 'patriarchial' idea of these undertakings is dying out; 494b, *for* $8,000,000 *read* $9,000,000; 494c, *after* lycées *omit* For . . . University of

Parish, 499d, *for* parish must *read* parish may; 500a, *for* To the care of souls . . . benifice *read* The care of souls is annexed by common law to a benefice; 500b, *for* to be "free" *read* when "free"; *for* Irremovable parish *read* All parish; 500d, *for* request *read* consent

Parrenin, DOMINIQUE, 508c, *for* Anecdotes *read* Anecdotes; *for* missionaire *read* missionnaire; *for* De Bacher *read* De Backer; *after* Sinica *add* II, 1085–1086

Passau, DIOCESE OF, 519c, *for* Niebernburg *read* Niedernburg; *for* Letha *read* Leitha; 519d, *for* Brambach *read* Grambach; 520d, *for* cathedral *read* collegiate church; *before* Bitterauf *insert* by Fastinger; *after* Necrologia *omit* von Fastinger

Passionists, 525a, *for* Galganino *read* Galgani

Pathology, MENTAL, 542c, *for* psychosis *read* psychoses; *after* produces psychoses *insert* as do also; 542d, *for* almost two-thirds *read* another third; 543b, *for* recognized *read* non-recognized; 543c, *for* permanent *read* permanently absent; 544d, *for* celampsia *read* epilepsy

Patrick, SAINT, 554d, *for* Vantry *read* Vartry; 557c, *for* and bishops *read* and many bishops

Patron Saints, 562b, *for* Osberg *read* Osburg; 563c, *for* Abingdon *read* Oxford; 564c, *for* Trinity 27 *read* Trinity 29; *for* Czentochowa *read* Czenstochowa; 565a, *for* Canicius *read* Canisius; *for* Willebrod *read* Willibrod; *for* Columbkille 6 *read* Columbkille 8; 565c, *for* Ligouri *read* Liguori; *for* Pascal-Babylon *read* Pascal-Baylon

Paul, SAINT, 568c, *for* case, 45 *read* case, 44 or 45; 569a, *for* Herod *read* Herod Agrippa; 570a, *for* Salamina *read* Salamis; 570b, *for* Attalia *read* at Attalia; 570d, *for* Pessinonte *read* Pessinus; 575b, *for* the Incarnate Word *read* the Incarnate Son; 576b, *for* makes it *read* may make; 577a, *for* τὸτέλος *read* τὸτὲλος; 577c, *for* Hahan *read* Hahn; *for* Limar *read* Aeimar; *for* Tichmann *read* Teichmann; *after* Empire *insert* (London, 1893); *after* Cities of St. Paul *insert* (London, 1907)

Paulinus a S. Bartholomæo, 587b, *for* sanscridamica *read* samserdamica; *for* sanscridamicam *read* samserdamicam; *for* Rome, 1799 *read* Rome, 1790; *for* Vyacaranam *read* Vyacarana

Paulists, 587c, *for* PIARISTS *read* SCHOOLS, CLERKS REGULAR OF THE PIOUS

Paul of Burgos, 588d, *for* interpretations *read* interpretation

Paul of Middelburg, 589a, *for* sciences *read* science

Paul of the Cross, SAINT, 590d, *for* Rome *read* Florence, 1908

Paul the Hermit, SAINT, 591, in caption, *add* Ribera, the Louvre

Pavia, DIOCESE OF, 592d, *for* Alaric *read* Attila

Peasants, WAR OF THE, 599a, *for* 1845 *read* 1854

Peba Indians, 599b, *for* Adan *read* Adam

Pectorale, 601b, *for* Pectorale *read* Pectoral Cross

Pelagius II, 603c, *after* Pelagius II *add* POPE

Pella, 609a, *for* Pareus *read* Peræa

Pellisson, GUILLAUME, 609d, *for* Montferraud *read* Montferrand; 610a, *for* Demi *read* Devie

Penance, 622c, *after* Canons of Hippolytus *omit* q. v.; 626d, *after* Penitential Books *omit* q. v.; 627c, *for* d. 347 *read* d. 407

Penitential Canons, 636c, *for* προσχλαίοντες *read* προσκλαίοντες; *for* ἀχροώμενι *read* ἀχρωμένοι; 636d, *for* after *read* towards; *for* lapis *read* lapsi

Pennsylvania, 643a, *after* Maryland *omit* Virginia; *for* Wheaton *read* Greaton; 643b, *for* dedicated *read* incorporated; *for* elected bishop *read* appointed bishop

Penobscot Indians, 645a, *for* Lauveyat *read* Lauverjat

Pentapolis, 616b, *for* Tid al *read* Tid ʼval; 646d, *for* Madaba *read* Medaba

Pepin the Short, 663d, *for* Havre *read* Havet; *for* Osterr. *read* Oesterr.; *for* neuerten *read* neuesten

Periodical Literature, 670c, *for* Socialist *read* Social; 671a, *for* Weinan *read* Weimar; 671d, *for* Leucensche *read* Leuvensche; 672d, *after* Canadian literature *add* Of the many devotional monthlies of Canada, none exerts a greater influence than "The Canadian Messenger", now in its twenty-second year; 673b, *after* Catholics have also *insert* the "St. Peter's Bote", published at Muenster, Saskatchewan and; 673d, *after* Anderson *omit* q. v.; 675a, *for* Pursell *read* Purcell; 675d, *for* Lammenais *read* Lamennais; 676a, *for* Genonde *read* Genoude; 676c, *for* 1867 *read* 1877; 676d, *for* authority *read* authorization; *for* Catholic tendency *read* Catholic-Social tendency; 677a, *for* Rennes, and Rouen *read* and Rennes; 677b, *for* against it *read* against the opportuneness of the definition; *for* Trogau *read* Trogan; 678a, *for* Father *read* Franz; *for* Funke *read* Funk; 678b, *for* Jarck *read* Jarcke; 678d, *for* the city parish priest and well-known writer, Beda Weber *read* Dr. Heinrich Eikerling, editor of the "Deutsche Volkshalle"; *for* Osanbrücker *read* Osnabrücker; 679d, *after* Brink, the publisher *add* is the "Germania" joint stock company; 680d, *for* toekernst *read* toekomst; 681a, *for* "Onze Wachter" . . . afterwards named *read* "De Wachter" (6 vols., 1871–73), afterwards named "Onze Wachter" (23 vols., 1874–85), combined with; *for* 2 vols., 1907–10 *read* Nederland (4 vols., 1907–10); *for* hebaarbsbisdom *read* hetaartsbisdom; *for* Heukelum *read* Heukelum; 681b, *for* onden *read* ouden; *for* 180 brochures *read* 120 brochures; 681d, *for* Bishop Doyle *read* Archbishop MacHale; *for* W. Michael Quin *read* Michael J. Quin; 682a, *for* transferred back to *read* again established in; 683a, *after* Scriptural matters *add* In March, 1912, appeared the first number of "Studies", a quarterly magazine conducted by the Jesuits in connexion with the National University; 683b, *for* Gaspere *read* Gaspare; 683d, *for* Pontificial *read* Pontifical; *after* the field was *insert* the "Amico d'Italia" edited at Turin by the Marquess Cesare Taparelli d'Azeglio, father of the liberal statesman Massimo d'Azeglio, followed by; 684a, *after* "Voce Cattolica" *insert* at Trent; 684d, *for* 1814 *read* 1874; 685b, *for* statistics *read* data; 685e, *for* Tartellini *read* Tortellini; *for* Braganze *read* Breganze; 686a, *for* 1742 *read* 1743; 686b, *for* Barguera *read* Barquera; *after* founded in 1810 *add* and considered as a continuation of M. A. Valdés's "Gaceta de México"; 687b, *for* Verdas *read* Verdad; 687c, *for* "El Liberal" *read* "El Imparcial"; 689b, *after* Revolution *add* Oct., 1910; *after* anti-Catholic *add* policy; *for* irreligious *read* non-religious; *for* Santos *read* Santo; 690b, *for* Balmez *read* Balmes; *for* Sacda *read* Sarda; 694a, 696c, *for* Wolf *read* Wolff; 695b, *for* in 1878 . . . Watchman *read* in 1888 a stock company combined the "Catholic World" with the "Church Progress," a weekly published in Marshall, Illinois; 695c, *for* Lexington Ky. *read* Lexington, Mo.

Perraud, Adolphe, 701b, *for* Roub *read* Roule

Perrault, Claude, 702a, *for* completed *read* earlier

Persecution, 705d, *for* See Africa *read* See African Church, Early

Persia, 716b, *for* Christian Persian *read* Christian Syriac; 717b, *for* Burdeana *read* Bardeana; 717c, *for* wife *read* life; 718a, *for* 635–66 *read* 635–36; 718d, *for* Shirza *read* Shiraz; 719c, *for* describing *read* deciphering; 720a, *for* Sa'hanhirnáma *read* Ja'hangírnáma; 720b, *for* Jami read Jamí; *for* Akhsikati *read* Akshikati; 725b, *for* Berd *read* Bedr

Persons, Robert, 730d, *before* Gallicanism *omit* See Origin of Government; 731a, *for* six *read* three

Peru, 733a, *for* priestcraft *read* priesthood; 736a, *for* J. Moren-Lacalle *read* Julian Moreno-Lacalle

Perugia, University of, 737b, *for* scholiarum *read* scholarium

Perugino, 738a, *for* Tano *read* Fano; 738b, *for* Pratro *read* Prato

Peruzzi, Baldassare, 738d, *for* Mostorio *read* Montorio; *for* Triburtine *read* Tiburtine; *for* Schumcke *read* Schmucke

Pesaro, Diocese of, 738d, *for* Pesaurensis *read* Pisaurensis

Pescia, Diocese of, 740b, *for* Gabbaini *read* Gabbiani

Peter, Saint, 752a, *for* fort of *read* foot of; 752b, *for* intercederes *read* intercessors; 752b, *for* Malerein *read* Malerien

Peter, Epistles of Saint, 754b, *for* Zahin *read* Zahn

Peter Canisius, 756d, *for* November *read* December; *for* Kanys *read* Kanis; 757b, *for* 1557 *read* 1554; *for* 7 September *read* 4 September; 757d, *for* imperial *read* royal; *for* pastors and preachers *read* pastor and preacher; 758b, *for* 1906 *read* 1905; 758c, *after* Count *insert* Ulrich IV; *after* peace *add* of 1555; 758d, *for* 1575 *read* 1573; 759a, 761a, *for* brothers *read* members; 759b, *for* create a college of authors *read* encourage the writing of books; 759c, *for* in 1557 *read* 1577; *for* Zerschwitz *read* Zezschwitz; *for* wrote *read* published; *for* 1556 *read* 1566; 760a, *after* 1576 *omit* was most probably arranged by Canisius; *after* (Dillingen, 1559) *insert* by Hosius; 760b, *for* 1541–65 *read* 1541–67; *for* 1896–1905 *read* 1896–1910; *for* eleven hundred and ninety-five *read* 1469; *for* six hundred and twenty-five *read* 910 documents; 761a, *before* hymns *omit* national; 761b, *for* clergy *read* chapter; 761e, *for* Fribourg, Dillingen *read* Lausanne, Augsburg; 761d, *for* town hall *read* Burgersaal; *for* Pantaleo *read* Pantaleon; *for* mittæ *read* mixtæ; *for* thirty *read* forty; 762a, *for* Pratiss *read* Patiss

Peter de Vinea, 767a, *for* Tanelli *read* Janelli; *for* Oestrr. *read* Oester.

Peter Faber, Blessed, 767a, *for* 1834 *read* 1534

Peter of Alcántara, Saint, 771c, *for* Carmelites *read* Carmelite Order; *for* Japanese Martyrs *read* Martyrs, Japanese; *for* Alc. *read* Alc.

Peter of Aquila, 772b, *for* 1334 *read* 1344

Peter of Auvergne, *for* 773a, *for* Perphyrium *read* Porphyrium

Petra, 777d, *for* Dussand *read* Dussaud

Petronilla, Saint, 781d, *for* this legend of St. *read* this legend of Sts.; *for* emperors *read* kings

Petropolis, 782d, *for* François *read* Francisco; *for* Jean-François *read* João Francisco; *for* St. Pierre *read* São Pedro de; *for* Augustin-François *read* Agostino Francisco

Petun Nation, 784b, *after* Wyandot Indians *insert* in Supplement

Peutinger, Conrad, 785a, *for* von Lichtenau *read* of Lichtenau

Pforta, 788a, *after* Silesia *omit* and in 1163; *after* Leubus (q. v.) *omit* were also established in the latter province

Phalansterianism, 788c, *for* Communion *read* Communism

Pharsalus, 790c, *for* Porphyrogenetus *read* Porphyrogenitus; *for* port *read* part

Phenomenalism, 791b, *for* Association *read* Association of Ideas; 792d, *for* Erkenntnisstheologie *read* Erkenntnisstheorie

Philadelphia, 793b, *for* Wachter *read* Waechter

Philemon, 798d, *for* ἄχρηστος *read* ἄχρηστος; 799a, *for* Woule *read* Moule

VOLUME XII.

Philip II, King of Spain, 2d, *for* the same year *read* three years later; *for* Castille *read* Castile; 4a, *for* Duke *read* Earl
Philip of Jesus, Saint, 7a, *for* Chron. *read* crón; *for* Philipinas *read* Filipinas; *for* Orima *read* Osima
Philippine Islands, 11, in caption, *for* Atenes *read* Ateneo; 15a, *for* Case *read* Court Case
Philippopolis (in Thracia Secunda), 18b, *for* Assumptionist Sisters *read* Assumptionist Fathers
Philosophy, 31c, *for* Citium *read* Cittium
Piccolomini-Ammannati, Jacopo, 74a, *for*Ammannati *read* Ammanati
Piconio, Bernardine a, 75c, *for* Bernardine a *read* Bernardinus a; *for* Bernardine de *read* Bernardin de
Piedmont, 76d, *for* Charles III of Piedmont *read* Charles III of Savoy; 77b, *for* Gregory XII *read* Gregory XIII; 77c, *after* Amadeus *add* II; *for* order or *read* order of; 78a, *for* on the islands *read* on the island; 78d, *for* districts ruled by delegation *read* Legations; *for* and the Kingdom of Italy *read* and the Kingdom of Sardinia; 79b, *for* arcivescove *read* arcivescovo
Pietism, 81b, *for* Prince Frederick III *read* the Elector Frederick III; 81d, *for* Nillenarians *read* Millenarians
Pignatelli, 83a, *for* abandon *read* abandoned
Pisa, University of, 112b, *for* Alcolti *read* Accolti; *for* Pratorecchi *read* Pratovecchio; *before* Pozzi *insert* by Cardinal; *for* Falloppo *read* Falloppio; *for* Lambeccari *read* Zambeccari; *for* Cavriani *read* Cavriani; 112c, *for* Lorenzian *read* Lorentian; *for* Guadegni *read* Guadagni; 112d, *for* Puccinotti *read* Pactinotti
Pistis, Sophia, 116c, *after* Pistis *omit* comma
Pius I, 126d, *for* pp. 7 sq. *read* no. 7 sq.
Pius X, 137b, *after* Treviso *omit* in Venice
Piusverein, 140a, *for* Walfstal *read* Wolfstal
Pizarro, Francisco, 141d, *for* Pizarro's assassination *read* the assassination
Plain Chant, 144c, *for* Damascus *read* Damasus; 145c, *for* MS. in *read* MSS. in; 145d, Another slight change etc. . . . *omit to end of paragraph*
Plantin, Christohe, 148d, *for* Christohe *read* Christophe
Platina, Bartolomeo, 158d, *for* Forti *read* Forlì
Plessis, Joseph-Octave, 165d, *for* 1822 *read* 1825
Plunket, Oliver, Venerable, 169c, *for* 1645 *read* 1647
Poitiers, Diocese of, 178d, *for* twelve predecessors *read* eight predecessors; *before* Nectarius *insert* Sts.; 179c, *after* Brantôme *insert* comma; 181a, *for* Francis *read* Frances
Poland, 181c, *after* Boh *omit* (Bug); 181d, *for* Sbruez *read* Zbruez; *for* Bug *read* Boh; *for* Tatars *read* Lithuanians; *after* Armenians *insert* Tatars; 182a, *after* formed *insert* in 1807; 182b, *for* schism in 1875 *read* schism after the fall of the Insurrection of 1863; 182c, *for* Dabrowska *read* Dambrowska; 182d, *after* the Restorer *insert* 1010–58; *for* Henry VIII *read* Henry III; 183a, *for* Stanislaw *read* Stanislaus; 184a, *after* Little Russia *insert* (1340); 184b, *for* Grünfelde *read* Grunwald; *for* Tannenberg *read* Grunwald; 184c, *for* Albert *read* Albracht; 185c, *for* Bathori *read* Báthori; 186a, *for* Chorybut *read* Corybut; *for* conquered (1665) *read* conquered (1655); *for* Czenstochau *read* Czenstochowa; *for* 2000 *read* 9000; 186b, *for* Elector of Brandenburg *read* Prince of Prussia; 186c, *after* Saxony (1733–63) *insert* and the last. Stanislaw August Poniatowski (1764–75); 186d, *after* occupation *add* 5 August, 1772; 187b, *for* Plotsk *read* Polotsk; *for* Dabrowski *read* Dombrowska; 188a, *for* Siemiaszko *read* Siemaszko; 188b, *for* Fijatkowski *read* Fijalkowski; 188c, *for* 30,000 *read* 90,000; 189a, *for* Dabrowska *read* Dombrowska; 189d, *for* Leczyca *read* Lenczyca; 190a, *for* Kietticz *read* Kietlicz; 190b, *for* Lokietek *read* Lobietek; 190c, *for* Wlodzimiesz *read* Wlodzimiez; 190d, *for* Christendom *read* Warna; *for* Latatski *read* Latalski; 191a, *for* Piotrkow *read* Piotrków; *for* Commendone *read* Commendoni; 193a, *for* Sbigniew *read* Zbigniew; 194a, *for* 1730 *read* 1720; *for* Odrowasch *read* Odrowonz; map facing 194, *for* Bug *read* Boh; 195c, *for* Stanislaw *read* Stanislawow; *for* Bereszek *read* Beresteczko; 196d, *for* Wladislaw *read* Abraham; *for* Zaleski *read* Zatęski; *after* languages *insert* Krasinski; 197a, *for* Cornicki *read* Gornicki; 197b, *for* Biasecki *read* Piasecki; 197c, *after* Kochowski *omit* in a few of his lyrical productions; 198a, *for* Kollataj *read* Kollontaj; *for* Stazie *read* Staic; *for* Tremlicki *read* Tremlbecki; 199b, *for* Zalenski *read* Zalewski; 199c, 200c, *for* Stowacki *read* Slowacki; 199c, *for* Cjelec *read* Ojelec; 200a, *for* Gotuchowski *read* Goluchowski; *for* Zmicowska *read* Zmihowska; 200d, *for* Qepkowski *read* Lepkowski; *for* Swigtochowski *read* Swietochowski; *after* Marya Konopnicka *insert* d. 1910; *for* Fredo *read* Fredro; 201b, *for* Hósich *read* Hósick; *for* Miloso w zycia *read* Milose w zycin; *for* Mlodoso *read* Mlodose; *for* Arcydzie *read* Arcydzieło
Poles in the United States, 207c, *after* Later *insert* he
Pombâl, Sebastião-Jose, 224a, *for* Pombâl *read* Pombal
Poncet, Joseph Anthony de la Rivière, 228d, *for* Pettrie *read* Peltrie
Pontificale, 231d, *for* Catalanus *read* Catalani
Pontificalia, 232b, *for* 1603 *read* 1063
Pontigny, Abbey of, 233d, *after* Originum *add* Cisterciensium
Poor, Care of, 237a, *for* private care *read* positive care; *for* poor, since *read* poor. This; 237b, *before* I Thess., iv, *insert* Gal., vi, 9 ss.; 238a, *for* alimentaturia *read* alimentationes; *for* Arsatinus *read* Arsatius; 238b, *for* Matt., v, 37; *read* Matt., v, 43–44; 238c, *for* I Tim., v, 14 *read* I Tim., v, 10; *for* I Tim., v, 3, 13 *read* I Tim., v, 4; 238d, *after* legislation *omit* in this respect; 239a, *for* henodochiæ *read* xenodochiæ; 240a, *for* Mercy *read* Charity; 239d, 240a, *before* charitable *insert* local; *for* poor houses *read* workhouses; 240b, *for* Caritasfaktio *read* Caritassektion; 240d, *for* those able *read* those unable; 241a, *for* T. J. Beck *read* Joseph Beck; *for* The Poor Law *read* The Poor Law Orders; *for* Poscher *read* Roscher; 243a, *for* flourished *read* flourishes; 243d, *for* engage *read* engages
Poor Laws, 254d, *after* made up *omit* to a large extent; 256c, *for* before the Catholic *read* that the Catholic
Port Augusta, Diocese of, 284c, *for* are *read* were at one time
Porter, Francis, 285d, *for* dictionum *read* ditionum
Portland, Diocese of, 287b, *for* Gaust *read* Guast
Portugal, 298b, *for* mato *read* matta; 299a, *after* Templars *insert* comma; *for* Hospitallers *read* Hospital; *before* of Aviz *insert* comma; 300c, *for* concelhos *read* municipalities; 301c, *for* Bologne *read* Boulogne; 302b, 303b, *for* Infanta *read* Infante; 302b, *for* Alfarroeira *read* Alfarrobeira; 305a, *for* 3 October *read* 4 October; *for* Emanual II *read* Manual II; 305b, *for* Senate *read* Chamber of Peers
Positivism, 313c, *after* ethics *insert* of agnosticism in philosophy; 314d, *for* Paschal *read* Pascal; *for* Care *read* Caro
Possession, Demoniacal, 315a, *omit* Unit, St. Aug. "De sp. etan.", 27; 315c, *for* tr. Edinburgh, p. 23 *read* c. xxiii; 316b, *after* paralysis *insert* especially;

for As far as theory goes *read* From the dogmatic point of view; 317a, *for* 0000 *read* 1864

Potawatomi Indians, 320b, *for* Sank *read* Sauk; *for* Enjahan *read* Enjalran; 321c, *for* Shee *read* Shea; *for* Boyce *read* Royce; *for* Mergry *read* Margry

Prague, UNIVERSITY OF, 344a, *for* Schwarzenburg *read* Schwarzenberg; 344b, *for* cesko-slovanas *read* česko-slovans; *for* Pardubie *read* Pardubic; *for* Hlaska *read* Hlavka; *for* Tomak *read* Tomek; *for* Zschokka *read* Zschokke;

Prayer of Christ, 354b, *for* Feast of *read* Commemoration of the

Preachers, ORDER OF, 368b, *for* Vienna *read* Vienne

Precious Blood, ARCHCONFRATERNITY OF THE MOST, 373c, *for* Behringer *read* Beringer

Precious Blood, CONGREGATION OF THE MOST, 374a, *for* Hyacinthe Petroni *read* Giacinto Petroni; 374b, *after* Spain *omit* 1 province, 2 houses; *for* Shellenberg *read* Schellenberg;

Precious Blood, CONGREGATIONS OF THE, 374b, *for* Bernadines *read* Bernardines; *for* Ballou *read* Ballon; *for* Spiehermans *read* Spickermans; 375a, *for* Junker *read* Juncker; *for* dictates *read* direction

Prefect Apostolic, 386c, *for* (q. v.) *read* (See LEGATE)

Premare, JOSEPH, 387c, *for* (See CHINA) *read* (See CONFUCIANISM); *for* Sinica, I *read* Sinica, II, 1088

Presentation, ORDER OF THE, 398d, *after* built *add* which later, when the Ursulines moved to Blackrock, 1825, was purchased for the Presentation Order

Presentation, RIGHT OF, 399c, *for* three ecclesiastical patrons *read* submitted by the bishop, three in number for a patronage controlled by an ecclesiastical body or by the Government

Priests, CONFRATERNITIES OF, 420c, *for* Orviedo *read* Oviedo; *for* Astorgia *read* Astorga

Prisons, 431a, *for* Daremburg *read* Daremberg

Privilege, 436d, *for* Conc. *read* Canc.

Proba, FALTONIA, 440d, *for* Adalphius *read* Adelphius

Processional Canopies, 448d, *before* the bishop's throne *insert* as; 449a, *for* Paris, 1878 *read* Paris, 1898

Promulgation, 454c, *for* Cancellaria *read* Cancelleria

Proof, 455d, *for* of all *read* of law

Property, ECCLESIASTICAL, 470a, *for* altalage *read* altarage

Prophecy, 476a, *after* successor *insert* St. Malachy

Prose or Sequence, 486d, *before* Aquinas *omit* of

Prosper of Aquitaine, 487a, *for* Tiro *read* (Tiro Prosper)

Protectorate of Missions, 488d, *for* Saïd *read* Salda

Protestant Episcopal Church, 494d, *for* Claggest *read* Clagett

Providence, SISTERS OF, 508b, *for* Seventh *read* Sixth; *for* two months *read* three months

Pruslas ad Hypium, 519d, *for* forty-six miles *read* 243 feet in diameter

Prussia, 527d, *for* State has *read* State had; 528a, *for* effected *read* affected; 528d, *for* Schleswig and Holstein *read* Schleswig-Holstein

Przemysl, Sambor, and Sanok, 533c, *for* Golkiew, 1910 *read* Zolkiew, 1910

Psalms, 535d, *transpose* Aquila *'υπερησίλαφον . . . to follow* morning; 541b, *after* Gustav *omit* and in

Psalms, ALPHABETICAL, 543c, *after* because *insert* in Hebrew

Psaume, 544c, *for* Preaume *read* Pseaume; 545a, *for* Goovaert *read* Goovaerts

Psychology, 547d, *for* IV *read* P. IV; 548e, *for* fifty *read* forty; 549c, *for* Meuman *read* Meumann; *for* Hickey, Psychologia *read* Hickey, Psychology

Pueblo Indians, 544d, *for* Americanized *read* Mexicanized; 555a, *for* Laquna *read* Laguna; *for* Shijanlovi *read* Shipaúlovi; *for* Tiqua *read* Tigua; *for* Picurio *read* Picuris; *for* Tomjiras *read* Tompiras; *for* Emer *read* Emes; 555b, *for* Quivora *read* Quivira; *for* Nawaez *read* Narvaez; *for* North *read* New; 555c, *for* are Franciscans *read* were Franciscans; 555d, *for* Varzas *read* Vargas; 556a, *for* Yewa *read* Tewa; 556c, *for* Picures *read* Picuris; *for* Dandia *read* Sandia; *for* Poynaque *read* Pojuaque; *for* Toros *read* Taos

Purgatorial Societies, 575c, *for* Hist. Libri *read* Hist.: Libri; *for* Receuil *read* Recueil

Puritans, 581c, *for* rights *read* rites

Pusey and Puseyism, 582b, *for* Puseyite *read* Puseyism; 583a, *for* Athanasiam *read* Athanasian

Pustet, 583d, *for* 17 January, 1910 *read* 10 January, 1910

Quapaw Indians, 593a, *for* Thwaite *read* Thwaites; *for* Lappler *read* Kappler

Quebec, ARCHDIOCESE OF, 595c, *for* Dorykæa *read* Dorykæum; *for* Almire *read* Almyra; 596b, *for* Saldes *read* Salada; 596c, *for* Fussala *read* Fussola

Queen, THE, 600a, *for* SOCIETIES, CATHOLIC, *read* Supplement, s. vv. QUEEN'S DAUGHTERS; *for* Daughter *read* Daughters

Quiche, 604a, throughout, *for* Quiche *read* Quiché; *for* Tzutnhil *read* Tzutuhil; 604b, *for* Quetzalevatt *read* Quetzalcoatl

Quichua Indians, 605b, *for* Pachacomac *read* Pachacamac; 605d, *for* Quichua was not *read* Quichua was superior to any other upon the Southern continent, although not; 606a, *for* Viracocha *read* Viracocha; 606b, *for* Athualja *read* Athualpa, 606c, *for* remote *read* corrupt; *before* by the missionaries *insert* all but one; 606d, caption, *for* Reno *read* Rino; *for* Aymaru *read* Aymará; *for* Runa *read* Runa; *for* Allanta *read* Ollanta; *for* Menabe *read* Menabi; *for* Temaux *read* Ternaux

Quito, ARCHDIOCESE OF, 615d, *for* Jesù *read* Jesús

Raccolta, 620a, *omit* (see ROMAN CURIA)

Race, NEGRO, 627a, *after* classed as negroes *add* The negro population of the New World is 25,000,000

Râle, 636b, *for* Convers *read* Francis

Ram, PIERRE FRANÇOIS XAVIER DE, 637b, *for* Thorrissen *read* Thonissen

Rambler, THE, 637d, *for* May, 1859, *read* Feb., 1859

Rameau, JEAN-PHILIPPE, 637d, *for* 25 Sept., 1683 *read* 23 Oct., 1683

Ramsey Abbey, 638e, *for* Ramsesia *read* Rameseia

Raphael, SAINT, 640b, *for* cf. xxi *read* ch. xxi

Raphael, 641b, *for* Esposual *read* Espousals; 642d, *for* 1502 *read* 1507; 647b, *for* Giovanni Santi *read* Raffaello Santi; *for* Paris, 1887 *read* Paris, 1881; *for* Paris, 1869 *read* Paris, 1879

Raphoe, DIOCESE OF, *for* Be that as it may . . . with Irish speakers *read* Be that as it may, for Eunan, who is venerated as first Bishop of Raphoe, no other than Adamnan, whose name has the same pronunciation with Irish speakers, is found in early Irish writers or in any of the ancient calendars

Raskolniks, 649e, *for* cathedral, church *read* cathedral church; 650b, *for* lies within *read* is within; *for* Molokani *read* Molokani

Räss, 650c, *for* Dogmatics, theology *read* Dogmatic theology

Ratherius of Verona, 651c, *for* Studie documenti *read* Studi e documenti

Ratisbon, DIOCESE OF, 658a, *for* Scots *read* Irish

Ratisbonne, 659b, *for* Maria Alphonse *read* Marie-Alphonse; 659c, *for* Maria Théodor *read* Marie-Théodore

Ratzinger, GEORG, 660c, *for* Günzelhafen *read* Günzelhofen; *before* Armenpflege *insert* kirchlichen

Ravali, ANTONIO, 662b, *for* 1856–67 *read* 1856–57; *for* missions, established *read* missions, re-established

Raynaldi, ODORIC, 672c, *for* pp. iii-viii, Annales Eccles., XX, (Bar-le-Duc, 1870 . *read* Annales Ecclesiastici, XX (Bar-le-Duc, 1870), pp. III-VIII

Redeemer, KNIGHTS OF THE, 677d, *for* Mentone *read* Mantua; *for* Miraens *read* Miraeus; *for* a secular community *read* a secular brotherhood

Reductions of Paraguay, 695a, *for* Faxardo *read* Taxardo; 699c, *for* fruits *read* fruit; 699d, *for* 1740 sq., *read* 1740 sq. Antagonistic
Reformation, THE, 700b, *for* Western Europe *read* Central and Northern Europe; 700c, *for* Western Europe *read* Europe; 702a, *after* indulgences for *insert* helping the constructions of churches and other; 706c, *for* Westraes *read* Westnaes; 709c, *for* Lüneberg *read* Lüneburg
Regeneration, 715b, *far* Hernhuter *read* Herrnhuter; 715c, *for* Albert *read* Albrecht
Regesta, PAPAL, 717a, *for* Ruezler *read* Riezler; *for* Donaubaum *read* Donabaum; *for* Vatikanischen des XIII *read* Vatikanischen Archivs des XIII; *for* Specimena *read* Specimina
Régis, JEAN-BAPTISTE, 720b, 720d, *for* meridians *read* meridian altitudes; 720d, *for* Richthofer *read* Richthofen
Reichenau, 723a, *for* Mantel *read* Martel
Reichensberger, AUGUST, 723d, 724a, *for* Reichensberger *read* Reichensperger
Reichensberger, PETER, 724b, *for* Reichensberger *read* Reichensperger
Reims, ARCHDIOCESE OF, 726b, *for* Dortrinale . . . *read* Doctrinale . . .
Relics, 737b, *for* statute *read* statue
Religion, 739a, *for* Retractions *read* Retractations, 740b, *before* union *omit* lively; *for* lively *read* life of; 741c, *for* realize *read* idealize, 744c, *for* savage *read* primitive
Religious Life, 752b, *for* Both these date . . . mendicant orders *read* The Trinitarians were founded in the twelfth century by St. John of Matha and have their own rule approved by Innocent III; the Mercedarians were founded in the thirteenth century by St. Peter Nolasco and St. Raymond of Pennafort and follow the Rule of St. Augustine. Both are mendicant orders; 758a, *after* Passion *insert* comma
Renaissance, 769a, *for* language of antiquity *read* languages of antiquity
Requiem, MASSES OF, 776d, *for* ornaments *read* vestments; 777d, *for* mixed *read* sad; *for* Mist. Miss., I, lxv *read* Mist. Miss., I, lxvi; 778b, *for* but one parish priest *read* only the parish priest; 778c, *for* non modum *read* non modo; 780b, *for* thirteenth *read* thirtieth; 781d, *after* Epiphany *insert* and Corpus Christi (28 July, 1911); *for* Decree of the Sacred Congregation of Rites *read* by the Bull "Divino afflatu"; 782b, *after* (a) all ferials of Lent *add* except on the first free day of each week
Respighi, LORENZO, 787a, *after* Schiaparelli *add* and Secchi
Retreats, 796d, *for* Lazaristes *read* Lazarists; 797c, *for* Père Henry *read* Henri Watrigant
Retz, JEAN-FRANÇOIS-PAUL-GONDI, 797d, *for* reservation of the Host *read* Corsican Guard of the pope; *for* Bulls *read* Bull

VOLUME XIII.

Revelation, 4c *for* Lirins *read* Lérins
Revolution, FRENCH, 16c, *for* Napoleon *read* Napoleon I
Rhaphanæa, 18b, *for* Alep *read* Aleppo; *for* Oronte *read* Orontes; 18c, *for* "Historiens des croisades" *read* historians of the Crusades
Rhinocolura, 19c, *for* suffragan *read* metropolitan
Rhodesia, 25c, *for* 16,000 *read* 25,000
Rhodiopolis, 26b, *for* Escalapius *read* Æsculapius
Rhosus, 26d, *for* Mopsuestra *read* Mopsuestia
Rhymed Office, 29b, *for* St. Chrysantus *read* Sts. Chrysanthus
Ribas, ANDRÉS PÉREZ DE, 31a, *for* Amecemeca *read* Amecameca
Ribeirao Preto, DIOCESE OF, 31a, *for* Riberao *read* Ribeirao
Ribera, JUSEPE DE, 31c, *for* Cambazo *read* Gambazo; 32c, *for* Lucian *read* Lucan
Ricci, MATTEO, 34c, 34d, 36a, *for* Valignani *read* Valignano; 34c, *after* Valignani *omit* who had been his novice-master at Rome but; 34d, *before* Christianity *omit* Christian; *before* 1568 *insert* 1565; 36a, *for* educated Chinese *read* Chinese literati; *for* educated men *read* literati; 37b, *for* educated Confucianists *read* Confucianist literati; 37c, *after* depart *insert* practically; *for* superior *read* superiors; 38b, *for* Sienensis *read* Sinensis; 38d, *for* ethicos *read* éticos; *for* monarchia *read* monarquía; 39a, *before* Maillard *omit* hyphen
Rice, EDMUND IGNATIUS, 40c, *before* Institute *insert* Irish
Rienzi, COLA DI, 53a, in caption, *for* Campi *read* Campidoglio
Right, 56b, *after* distinguished *omit* The object of the; 56c, *for* the right corresponding *read* the object of the right corresponding; *after* corresponding to *omit* the object of
Rites, 77e, *for* 19 July, 19 *read* 19 July
Robinson, JOHN, VENERABLE, 99e, *for* See WILCOX, ROBERT, VENERABLE *read* See Supplement
Roger of Wendover, 117a, *for* editions *read* additions
Roman Catholic, 122a, *for* 1801 *read* 1581; *for* hypathes *read* bypathes; 122b, *for* Newel *read* Jewel; 122d, *for* treaties *read* treatises
Roman Catholic Relief Bill, IN ENGLAND, 124a, *for* Resolution *read* Revolution
Roman Colleges, 133e, transpose Collegio Germanico to replace Gregorian University and vice versa; 134a, *for* Arendius *read* Arcudius
Rome, 165c, *after* languages, etc. *insert* The most important libraries are; *for* College (Jesuit), the last-named situated on the Janiculan *read* College (formerly of the Jesuits), the one erected by them on the Janiculan after their expulsion from the Roman College; 167a, *for* Actium (32) *read* Actium (31); 168c, *for* his son *read* her son; 169a, *for* 1408 and 1460 *read* 1408 and 1470; 169b, *for* Cascia *read* Coscia; 170a, *for* Ciriaco *read* Ciriaca; 170c, *for* Gallotta *read* Pallotta; *for* de Quirinale *read* al Quirinale; 170d, *for* belongs to the *read* is a work of; *for* Biagius *read* Blasius; 171a, *for* Concenzione *read* Concezione; *for* Cantalico *read* Cantalice; 171b, *for* Sabiati *read* Salviati; 171d, *for* Ferravi *read* Ferrari; 172a, *after* Carmelites *insert* (1566) S. Maria del Popolo, Augustinians, was erected etc.; 172c, *for* Portica *read* Portieu; 172d, *for* Howard, Thomas Philip *read* Howard, Philip Thomas; *for* Baronio *read* Baroccio; *for* Bandienelli *read* Bandinelli; 173a, *for* Panerazio *read* Pantaleo; 173d, *omit* ginocchioni; *for* sixteen *read* eighteen; 174a, *for* boys *read* girls; 174b, *for* women *read* men; 174c, *for* dei Schiavoni *read* degli Schiavoni; 174d, *for* by Sixtus *read* under Sixtus; *for* Cortona, who added *read* Cortona (1655) added; 175b, *for* removed *read* renovated; 175c, *for* Ruthenian *read* Russian; 176d, *for* Cosmo *read* Cosma; *for* Matuba *read* Matuta
Rosary, THE, 181d, *for* under the headings *read* below and under; 185b, *for* Udalrio *read* Udalric; 185d, *for* early date *read* the twelfth century; *for* Albert *read* Aibert; 201c, *after* Sisters of Providence *insert* of the Institute of Charity
Rotuli, 208c, *for* Exsultet *read* Exultet
Rumania, 228d, *for* Roumaine *read* Roumanie

Ruspe, 230c, *for* Byzancena *read* Byzacena
Sabina, Diocese of, 291a, *for* at St. Restitutus . . . at Sts. Primus and *read* of St. Restitutus . . . of Sts. Primus and
Sabran, Louis de, 291d, *for* Corby *read* Corbie
Sacramentals, 293d, *for* with perfect *read* and with perfect
Sacramento, Diocese of, 294d, *for* including suburbs of 56,000 *read* of 65,000 and seven churches; *for* 1 priest *read* 2 priests
Sacraments, 297b, 298b, 300c, 303c, *for* Westminster Confession *read* Articles of Religion; 300d, *for* especially *read* at least; *for* Romanensium *read* Romanensium; 301a, *for* adaption *read* adaptations; 301b, *for* beneficiently *read* beneficently; *for* sings *read* signs; *for* lvi *read* lv; 301d, *for* principle *read* principal; 303a, *for* see Matrimony *read* see Marriage; 305a, *for* symbolarum *read* symbolorum
Sacred Heart, Brothers of the, 305c, *for* 1821 *read* 1826
Sacred Heart or Jesus, Missionaries of the, 306b, *transfer* Medicine Hat *to follow* Saskatchewan; *for* North Cobalt *read* Alberta; *after* Ont. *add* Canadian houses have been joined with the American Quasi-Province; 306c, *for* five missions *read* missions; *for* Ponso-Alegre *read* Pouso-Alegre, Minas Geraes, Brazil
Sacred Hearts of Jesus and Mary, Congregation of the, 308c, *for* de Bonald *read* de Bonal; 309a, *for* De Broeck *read* De Boeck
Sacrifice, 317c, *for* Tübingen, 1901 *read* Tübingen, 1910
Sacristan, subtitle Altar Societies, 322c, *for* vestments *read* care of the vestments
Sahara, 327a, *for* Geryville *read* Geryville; *for* Melili *read* Mellili; *for* Tourarag *read* Touareg; 328a, *for* Harquard *read* Hacquard; *for* Tbiod *read* Abiod; *for* Fourean-Lamy *read* Foureau-Lamy; *for* saharaienne *read* saharienne
Saint Andrews, University of, 332a, *for* 1532 *read* 1432
Saint Boniface, Archdiocese of, 340a, *for* heads *read* head; *omit* Provencher and
Saint-Dié, Diocese of, 346a, *for* Fourrier *read* Fourier
Sainte-Claire Deville, Charles, 346c, for Baumont *read* Beaumont
Saint Gall, Diocese of, 350c, *for* districts *read* churches
Saint George's, Diocese of, 351c, *for* Amastrio *read* Amastris
Saint-Jean-de-Maurienne, Diocese of, 354b, *for* Vienna *read* Vienne; 354c, *for* Couneil *read* Conference
Saint John, Diocese of, 355b, *after* Isle of St. John *insert* now Prince Edward Island; *for* and in 1828 . . . sent from Quebec *read* who in 1828 was followed by Rev. John Carroll. These three priests were sent from Quebec, Father Carroll being the last priest prior to the establishment of a diocese in the Maritime Provinces
Saint Malo, Ancient See of, 365a, *for* Ronnes *read* Rennes
Saint-Ouen, Abbey of, 366c, *after* St. Peter *insert* but
Saint Paul-without-the-Walls, 369c, *for* Khedive *read* Vali
Saint Peter, Basilica of, 371d, *for* 836 feet *read* 821½ feet
Saint Sulpice, Society of, 378c, *for* payer *read* prayer
Saints Vincent and Anastasius, 381c, *for* L'Abbaie des Trois *read* L'Abbaye de Trois
Saint Thomas of Mylapur, Diocese of, 383d, *for* Philip II of Portugal *read* Philip III of Spain; 384d, *for* Penheiro *read* Pinheiro; 385a, *for* Thedoro *read* Theodoro
Salamanca, Diocese of, 391c, *for* Gondamar *read* Gundemar
Salzburg, Diocese of, 412c, *for* Calistine *read* Callistine
Salzmann, Joseph, 415d, *for* Rainier *read* Rainer
Samos, 422a, *for* Guinet *read* Cuinet
Sanctuary, 431b, *after* since the sanctuary *insert* no longer confined in an easterly direction; 431c, *for* Richenau *read* Reichenau; 431d, *for* Hirsan *read* Hirschau.
Sander, Nicholas, 436b, *for* Dingley *read* Dingle
Sands, James Hoban, 438a, *for* who became a convert *read* always a devout Catholic
Sandwich Islands, 438b, *for* 9 July *read* 7 July; *for* France *read* Gambier; 438c, *for* 1841 *read* 15 Dec., 1842; 439b, *for* 35,000 *read* between 56,000 and 60,000
San Francisco, Archdiocese of, 440a, *for* Zacatecas *read* City of Mexico, Basilica of Guadalupe; *for* eighteen of the twenty-one *read* the twenty-one; *for* January, 1842 *read* August, 1844; *for* 13 April *read* 30 April; 440b, *for* 1 July, 1854 *read* 29 July, 1853
Santa Casa di Loreto, 455b, *for* Thomas, and Kresser *read* Rinieri, and Kresser; 456a, *after* (Paris, 1908) *add* The most elaborate reply to Chevalier is that recently completed by Rinieri, La Santa Casa di Loreto (3 vols., Turin, 1911)
San Luis Potosi, Diocese of, 448c, in caption, *after* San Luis *omit* comma
Sansovino, Andrea Contucci del, 453d, *for* Andrea Tatti *read* Jacopo Tatti
Santiago de Chile, University of, 462a, *for* Frederico *read* Federico; 462b, *for* Antímez *read* Antúnez; *for* Donaso *read* Donoso
Sara, 468a, *for* Gen., xii, 15 *read* Gen., xii, 5
Saragossa, University of, 470a *for* Cerhune *read* Cerduna; 470b, *for* Jesuits *read* jurists
Sardes, 472b, *for* Kleinaiu *read* Kleinasien im
Sardinia, 474c, *for* nuraghe *read* nuraghi; 474d, *for* tombe de gianti *read* tombe dei giganti
Sarzana, 481d, *for* Luni, Sarzana *read* Luni-Sarzana
Sasima, 482a, *for* Bogamile *read* Bogomile
Saskatchewan and Alberta, 484a, *for* Reil *read* Riel
Sassoferrato, Giovanni Battista Salvi da, 485b, *for* Dominichino *read* Domenichino; 485d, *for* Musee des Offices *read* Uffizi Gallery
Satala, 486a, *for* Armenian *read* Armenia
Saturninus, 486d, *for* Buronensis *read* Turonensis
Savannah, Diocese of, 488c, *for* and one at Macon . . . Jesuits *read* The church and schools at Macon are under the charge of the Jesuits
Savigny, Abbey of, 489d, *for* cisterciensum *read* cisterciensium; *for* cisterciensuim *read* cisterciensium
Savonarola, Girolamo, 492a, *for* Two people *read* The people
Scarampi, Pierfrancesco, 515a, *for* canon *read* cannon
Scarlatti, Alessandro, 516a, *for* Alessasdro *read* Alessandro
Scepticism, 517b, *for* Augustus *read* Augustine
Schall von Bell, Johann Adam, 520b, *for* twenty-eight *read* twenty-four; 520c, *for* missionaries *read* foreign doctors; *for* doctors *read* literati; *for* Tantoya *read* Pantoya; *for* from Peking *read* for Peking; 520d, *for* Frederico *read* Federico; *omit* on Lake Geneva; *for* Christian settlements *read* mission; 522b, *for* Mohammedan *read* Chinese; 522d, *for* reigns *read* reins; 523a, *for* Puontsin-hia *read* Puon Tsin-hia; 523b, *for* Coloriensis *read* Coloniensis; *for* Deutsch. *read* Deutsche
Schism, 531d, *for* πρόεδρον *read* πρόεδρον
Schism, Eastern, 535d, *for* Christians on *read* Christian on; 536a, *for* d. 1604 *read* d. 604
Schottenklöster, 589d, 590b, *for* Schottenklöster *read* Schottenkloster
Scotism and Scotists, 611c, *for* Chiavasso *read* Chivasso
Scranton, Diocese of, 633b, *for* Standing-Stone *read* Rummerfield
Scribes, 634c, *for* νομοδιδάσχιλοι *read* νομοδιδάσκιλοι
Sedgwick, Thomas, 679a, *for* Arc. Eliz. *read* Add. Eliz.

Seleucia Trachæa, 689e, *for* Seleucia merely *read* Seleucus merely
Seminary, Ecclesiastical, 701, in tabulated list, *insert* Denver, St. Thomas's Seminary, Denver, Vincentians, T, Students, 20; St. Paul, The St. Paul Seminary, St. Paul, diocesan priests, T, Students, 175; *after* St. Meinrad's Ecclesiastical Seminary *omit* Polish; *after* St. Vincent's Seminary *omit* Seton Hall; *after* Immaculate Conception Theological Seminary *add* (Seton Hall)
Sens, Archdiocese of, 720a, *for* La Pierre *read* Pierre
Septuagesima, 721d, *for* Amularius *read* Amalarius
Servia, 733b, *for* Nemanyich *read* Nemanja; 733e, *for* Schrida *read* Ochrida; 735c, *for* pence *read* francs
Servites, Order of, 737c, *for* Patick *read* Patrick
Seton, Elizabeth Anne, 740c, *for* Bruti *read* Bruté
Seven Brothers, 741c, *for* Symphrosa *read* Symphorosa
Seven Virgins of Ancyra, Saint, 742a, *for* Saint *read* Saints; *for* Theodatus *read* Theodotus
Severus Sanctus Endelchus, 743e, *for* Endelchus *read* Endelchius
Seville, University of, 746b, *for* Santaello *read* Santaella
Shammai, 751d, *for* ha-Zēkān *read* ha-Zāqēn
Sherwood, William, 757d, *for* April *read* 26 March
Shire, Vicariate Apostolic of, 759a, *for* The white . . . blacks *read* The white population is 766, the Asiatic 481, the natives 969,183 (Blue Book, 1911); *for* thirteen *read* fourteen; *for* five *read* six; *for* Society *read* Missionaries of the Company; 759b, *for* December, 1910 *read* December, 1909; *for* 4 missionary stations and 2 convents *read* 5 missionary stations and 3 convents; *for* 12 missionaries, 9 nuns *read* 15 missionaries, 11 nuns; *for* 325 *read* 400; *for* 11,606 *read* 12,000; *for* £5173 *read* £5195; *for* Angouis *read* Angonis
Shuswap Indians, 764d, *for* of his own invention *read* the Duploy
Sibbel, Joseph, 767b, *for* Tagawitha *read* Tegakwitha
Sidon, 778b, *for* Eustachius *read* Eusthathius
Siena, Archdiocese of, 780b, *for* country *read* countship
Sigüenza, University of, 789a, *for* Julie *read* Julio
Silesia, 790c, *after* Poles *add* by the census of 1910 the population was 5,225,962 (2,962,783 Catholics; 2,199,114 Evangelicals; 44,985 Jews)
Simeon, 794c, *omit* See Simeon, Tribe of
Simeon Stylites the Younger, 796a, *for* Troparis *read* Troparia; *for* Hegea *read* Hegea
Simonians, 797a, *for* xxiii *read* xxxiii; 797b, *for* Meander *read* Menander
Simon Magus, 798b, *for* knelt in prayer and which are said to contain *read* are said to have knelt in in prayer and to have left

VOLUME XIV.

Sin, 11a, *for* affected *read* effected
Sinope, 14b, *for* supremacy *read* era
Sisters of Charity of Cincinnati, 28d, *for* Machebreuf *read* Machebeuf
Smith, Richard, 59c, *for* in Worcestershire *read* at Rathmacknee, Co. Wexford. At the age of fourteen he went to England (Holinshed)
Smith, Thomas Kilby, 60a, *for* Maine *read* Mobile
Society, 78b, *for* Dritto *read* Diritto
Society of Jesus, 84c, *for* antecendent *read* antecedent; 86b, *for* Chinese Rites *read* China; Ricci, Matteo; 86d, *for* Guilio *read* Giulio; 87b, *for* Melchoir *read* Melchior; 88b, *before* Malagrida *omit* Vieria, Antonio; 92a, *omit* Blackewll; 100b, *after* Jan., 1829 *omit* (q. v.); 101d, *after* Catholic Emancipation *omit* (q. v.)
Socrates, 119b, *for* Talladius *read* Palladius
Sodoma, 129b, *for* Giacouo *read* Giacomo
Soissons, Diocese of, 132a, *for* Austruda *read* Anstruda
Soli, 134d, *for* Barnabus *read* Barnabas
Spain, 180a, *for* region *read* reign; *for* Alfonso I *read* Alfonso II; 196b, *for* will give *read* gives; 196d, *for* Debata *read* Disputa; 197b, *for* provenience *read* origin; *for* down the course *read* the course; 197c, *for* lubricous *read* lubricious; *for* fableaux *read* fabliaux; 200d, *for* Masden *read* Masdeu; 201c, *for* Drapper *read* Draper; 203a, *for* Hernán *read* Herman; 204b, *for* Ollentay *read* Ollanta; 204e, *for* Canargo *read* Camargo; 205a, *after* sobre *omit* comma
Sparta, 209d, *for* Lacedaemon *read* Lacedemon; 210b, *for* mississe *read* misisse
Spiritual Exercises, 227c, *for* semstipsum *read* semetipsum; 228b, *for* charlantanry *read* charlatanry
Spirituals, 231a, *for* Cassale *read* Casale; 231b, *for* Heroæus Natalis *read* Hervæus Natalis; *for* fourteenth centuries *read* fourteenth century; 231d, *for* Province of Spirituals *read* Spirituals of Provence; *for* Gaufredi *read* Gaufredi
Spoleto, 233d, *for* Piero *read* Pirro; *for* Ferni *read* Terni; 235b, *for* Aleum *read* Alcuni
Spondamus, 235c, *for* Tornielle *read* Tornielli
Stalls, illustrations facing 242, *exchange* captions under right-hand column
States of the Church, 257d, *for* Chiese *read* Chiesa; 262d, *for* John V *read* John XV; 264a, *before* Genoa *omit* (Œcumenical; 265d, *for* d'Azeglio *read* d'Azeglio
Spalato-Macarsca, Diocese of, 207d, *for* first shed *read* were the first to shed
Steinle, Edward von, 285d, *for* Great Penitentiary *read* Grand Penitentiary
Stockholm, 297b, *for* 341,986 *read* 343,832
Stones, Precious, in Bible, 307d, *for* Ligurus *read* Ligurius
Strasburg, Diocese of, 313d, *for* Hausberger *read* Hausbergen; 314a, *for* Hamburg *read* Habsburg; 314d, *for* he established a Catholic theological faculty *read* a Catholic theological faculty was established
Strasburg, Gottfried of, 315b, *for* Strassburg *read* Strasburg
Stuart, Henry Benedict, 316c, *for* b. . . . 11 March *read* b. . . . 6 March
Suicide, 328b, *for* massenerscheinung *read* massenerscheinung
Sulpicians in the United States, 332b, *after* David (1819–41) *omit* and Chabrat (1834–47); *for* as coadjutors *read* as coadjutor
Surplice, 344b, *for* to the *read* in the
Swan, Order of the, 347a, *for* 1881 *read* 1880
Sweden, 347c, *for* 68 *read* 69; *for* Sulitelma *read* Sulitälmma; 348c, *for* 630 *read* 830; *for* Ynge *read* Inge; 350c, *for* Olavas *read* Olavus; *for* gudotjensten und *read* gudstjensten öch; 350d, *for* Wetter *read* Wettern; 351b, *for* härrads *read* härads; 351c, *for* Gestiren *read* Gestilren; 353c, *for* Uckert *read* Ukert; 355b, *for* Etymologist *read* Etymologikt
Swetchine, 357a, *before* nine *omit* to; *for* Bonals *read* Bonald; *for* Cortoes *read* Cortes; 357b, *for* Bertin *read* Bertrin
Swinomish Indians, 357d, *after* Agency *omit* For . . . Tulalip Indians
Sydney, 365c, *after* bishop *omit* in 1888 and; *before* rebuilt *insert* partly; *for* consecrated *read* opened; 365d, *for* eighty students *read* one hundred students;

366c, *for* 1885 *read* 1884; *for* 175,000 *read* 200,000; 366d, *for* 'Acta Publica' *read* 'Actus publicus'; *for* 1886 *read* 1866; *for* convent of *read* convent, and; *for* indigent and poor *read* Irish poor; 367a, *for* five hundred priests *read* three hundred priests; *for* five hundred churches *read* two hundred churches; 367b, *for* auxiliary cum jure *read* coadjutor cum jure; *for* five thousand *read* one thousand

Syllabus, 368b, *for* propostions *read* propositions

Synagogue, 380b, in caption, *for* Kefr Beirim *read* Kafr Bir'im

Synoptics, 391a, *for* Rich, Simon *read* Richard Simon; 391b, *for* Oral Dependence *read* Oral Tradition

Tabernacle, 425a, *for* brazen layer *read* brazen laver; 425b, *for* 20 *read* 28

Talmud, 436a, *for* Agiba *read* Akiba; 436d, *after* foreskin *insert* of trees; *for* yeast *read* dough; 437a, *before* laws of the Nazarites *omit* marriage; *for* Jebamoth *read* Yebamoth; *for* Giddushin *read* Qiddushin; *for* Nezigin *read* Nesiqin; *for* institute *read* order; 437b, *for* twelve *read* eleven; 437c, *for* Me'ild *read* Me'ila; *for* four paragraphs of *read* in the fourth order; 437d, *for* Lurenhusius *read* Surenhusius; 438a, *for* Pistrkow *read* Peterkow; 438b, *for* Shegalim *read* Sheqalim; *transpose* Eduyyoth . . . matter *to follow* of Palestine; 438d, *for* two first *read* first three

Tanucci, 446a, *for* council *read* councillor

Taoism, 447b, *for* Shon-sion-ch'wan *read* Shin-siou-ch'wan; 447d, *for* shen *read* shin

Taparelli, 449b, *for* "The Grounds of War" *read* "Le Ragioni del Bello"

Tarabotti, 450b, *for* Tuscrizioni *read* Inscrizioni; *for* complemento *read* complimento

Tarapacá, 451c, *for* five *read* six; *after* Rücker *add* and José Maria Caro; *for* Pisaqua *read* Pisagua

Tarasius, Saint, 451d, *for* of the capital *read* of the army

Tarbes, Diocese of, 453a, *after* (Tarbia) *add* now (from April, 1912) known as Tarbes and Lourdes

Temperance, 483b, *for* 1834 *read* 1839

Temple, 497a, *for* protikos *read* portikos

Temple of Jerusalem, 499a, *for* ναός *read* ναός

Tennessee, 509c, *for* Packingham *read* Packenham

Tenney, William Jewett, 512e, *for* Orestes H. *read* Orestes A.

Tentyris, 512c, *for* Thebaid *read* Thebais; *for* is recognized *read* is not recognized; *for* and was also *read* though it is

Tepic, Diocese of, 513d, *for* alumni *read* students

Teramo, Diocese of, 514b, *after* Southern Italy *omit* In the past the city was injured by earthquakes

Testament, Old, 526b, *for* and novum *read* et novum

Testament, Old, 526c, *after* Ecclus. *insert* Hebrew text now partly recovered; 532b, *for* test *read* text

Testament, New, 532c, *after* Westcott and Hort *insert* (1881); 532d, *for* Basilcensis *read* Basilensis; *before* Laurensis *insert* ψ; *for* ϵ 55, Bâle *read* ϵ 55, Basil; 533a, *for* Pesitta (Peshitto, simple, *read* Peshittâ (simple; 533b, *for* Auchar *read* Ancher; *for* von Sodon *read* von Soden; 533c, *for* Hippolitus *read* Hippolytus; *after* Tatian *insert* Sahidic version; 533d, *for* B and N *read* B and ℵ; 534a, *for* definitely *read* definitively; *for* passages *read* important passages; 534b, *for* S. P. Tregalles *read* S. P. Tregelles; *for* C. R. Gregory *read* R. C. Gregory; 534c, *for* B with N *read* B with ℵ; 536a, *for* realism *read* process

Testem Benevolentiæ, 538b, *for* Teit *read* Zeit

Texas, 545d, *for* Caveza de Vaco *read* Cabeza de Vaca; 546d, *for* 13 April *read* 12 May; 547a, *for* Saldona *read* Saldana

Theatre, 561b, *for* Würdigung *read* Würdigung; *for* Pollard . . . (2nd ed., London, 1898) *read* Pollard . . . (5th ed., Oxford, 1909)

Theodoret, Bishop of Cyrus, 575b, *before* Harnack *omit* Von

Theodosiopolis, 577c, *for* At first *read* As first; 577d, *for* Andreas *read* Andrew

Theology, Moral, 607a, *for* Valentia *read* Valencia; 611c, *for* Lemkuhl *read* Lehmkuhl

Theology, Ascetical, 617d, *for* Lutz *read* Mutz

Theotocopuli, 628b, *for* N. Farnese *read* Alessandro Farnese; 629a, *for* Domenico Theotocopuli *read* Le Greco ou Le Secret de Tolède

Thiers, 635c, *for* Paris *read* St. Germain-en-Laye; 635d, *for* Montjan *read* Montjau; 636a, *for* Blanquil *read* Blanqui

Thomas Aquinas, 667c, *before* the End of man *omit* in; 670a, *for* Ucelli ed., *read* Ucelli, ed.

Thomas of Villanuova, 697a, *for* Milan *read* Manila

Tibet, 719c, *for* was obliged . . . Capuchins, who had *read* relinquished the territory to the Capuchins, who by order of Propaganda had

Timucua Indians, 733d, *for* Thimapoa *read* Thimagoa; 734a, *for* Satuniba *read* Saturiba; 734d, 735a, 735b, *for* Yamassee *read* Yamasee; 735a, *for* slaves *read* slavers; 735c, *for* Monilla *read* Mouilla; *for* De By *read* De Bry

Tokio, Archdiocese of, 755a, *for* archbishopric *read* archbishop

Tomb of the Blessed Virgin Mary, 774d, *for* Leucius *read* Leucius; 775a, *for* shroud *read* coffin; 775b, *for* were separated *read* estranged himself; *for* soil is *read* soil has been; 775c, *for* in circumference *read* on each side

Tonkawa Indians, 778c, *for* Nilameo *read* Nilam County

Tosti, Luigi, 788c, *for* Chilsa *read* Chiesa; 788d, *for* distrusts *read* distrust

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Trent, Council of, 30b, *for* Marone *read* Morone

Tripoli, Prefecture Apostolic of, 59b, *for* Jebel-Charian *read* Jebel-Gharian

Troyes, Diocese of, 67e, *for* Henry VI *read* Henry V

Tübingen, University of, 83b, *after* Joachim *omit* comma

Turin, Diocese of, 94a, *for* Charles Emmanuel *read* Victor Emmanuel

Turkish Empire, 99c, *for* class behave *read* class have

Tuscany, 104a, *for* Mianatales *read* valley of the Miana

Union of Brest, 130d, *for* Zbiruiski *read* Zbirujski

Universals, 182d, *for* like that of substance *read* like that of existence

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Valroger, Hyacinthe de, 264c, *for* Largens *read* Largent

Velazquez, Diego Rodriguez de Silva y, 324c, *for* 1677 *read* 1627; *for* eighteenth *read* seventeenth; 326b, *for* Wallace Collection *read* National Gallery; 326d, *for* abdatido *read* abatido

Venezuela, 327d, *for* mene *read* asphalt; *for* Mayarita *read* Margarita; *after* Caracas *insert* (census of 1891); 328a, *for* Fejera *read* Tejera; 328b, *for* Varjas *read* Vargas; *for* Toublette *read* Soublette; *for* rule *read* war; 328c, *for* president had *read* president has; 329a, *for* Michilena *read* Michelena; 329b, *for* Guzmán *read* Guinán; *for* Pivitu *read* Piritu; *for* San Domingo *read* Santo Domingo; *before* Mejías *insert* Josefa; 329c, *for* Félipe *read* Félipes; 330a, *for* America *read* South America; *for* of which a note *read* of a note; *omit* was formulated; 331b, *after* recover *omit* itself; 332c, *for* There are 35 *read* There are 110 secular clergy and 35; 332d, *for* twenty *read* twenty-one

Venice, 337a, *for* 1771 *read* 1171; 338a, *for* recovered *read* retrieved; 339a, *before* Uskoken *omit* Uscochs; 340d, *for* visita Apostolica *read* visitor Apostolic; 341a, *for* Weltnacht *read* Weltmacht; 341b, *for* Deputazioni *read* Deputazione

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Veroli, Diocese of 359d, *for* Italian *read* Italia

Veron, François, 360a, *for* Saint-Lazaire *read* Saint-Lazare

Veronica, Saint, 362d, *for* Zacheus *read* Zaccheus

Verrocchio, Andrea del, 365a, *before* favour *omit* although; *for* never *read* only; *for* bronze was *read* bronze is; *for* Novella *read* Nuova; 365b, *for* Fortteguerra *read* Forteguerra; *for* "Colleone" *read* "Colleoni"; 365c, *for* model *read* modelling; 365c, *for* Raymond *read* Reymond; 366a, *for* Paris, 1896 *read* Paris, 1894; *for* VI, pt. i *read* VII, pt. i

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Vespers, 381d, *for* duodecima *read* duodecimam

Vicenza, Diocese of, 404d, *for* Rellini *read* Bellini

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Vincent de Paul, Saint, 435c, *for* seminaries *read* séminaires; 436b, *for* answer *read* answer to; 436d, *for* worthy and poor *read* the worthy poor; 437c, *for* Lorti *read* Loth; *for* Chantelouze *read* Chantelauzé

Vincent of Lérins, Saint, 439d, *for* writes *read* wrote

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Virgin Birth of Christ, 450a, *for* Hilgenfield *read* Hilgenfeld; 451a, *for* pronounce *read* pronounces

Vischer, Peter, 476b, *for* Werklente *read* Werklenten; *for* Antenreith *read* Antenrieth; *for* Geitmann *read* Gietmann

Visits to the Blessed Sacrament, 484a, *for* assumed *read* assume

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Vivisection, Moral Aspect of, 485a, *for* Jaspar *read* Caspar

Vizeu, Diocese of, 497c, *for* illustration *read* distinction; *for* This rule *read* His rule

Vocation, Ecclesiastical and Religious, 500c, *for* Knabenbauer *read* Knabenbauer

Welsh Church, 584a, *for* Jonandes *read* Jornandes; 585b, *for* have its hermit *read* have had its hermit

Wessobrunn, 591b, *for* Wessogontanum *read* Wessofontanum

Wellems, Pierre, 628c, *before* Monarchy *insert* the; 628d, *for* Philologa *read* Philologica; *for* Recueit *read* Recueil

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